

# Papers relating to chronology and 'Theologiæ Gentilis Origines Philosophicæ'

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<1r>

Megacles a potent Athenian slew Cylon & his **{illeg}** for attempting to be king of Athens & was afterwards with his family expelled Athens by the posterity of the slain. Alcmaeon the son of Megacles entertained & conducted the Messengers whom Cræsus sent to consult the Oracle at Delphos & for doing so was invited by Cræsus & rewarded with much riches. And the Amphictyons in their war against Cyrrha by the advice of Solon made this Alcmaeon & Clisthenes king & Sicyon & Eurolycus king of Thessaly commanders of their army. And the Cyrrhæans were conquered Ann. 2 Olymp. 47 according to the Marbles. Megacles the son of this Alcmaeon Married Agarista the daughter of Clisthenes, & by her had Clisthenes II & a little before the tyranny of Pisistratus he & Pisistratus & Lycurgus commanded the three factions into which the Athenians were then divided. When Pisistratus obtained the tyranny (viz<sup>t</sup> an 4 Olymp. 54) Megacles & his friends were banished but soon after ejected Pisistratus & five years after restored him & gave him his daughter but a while after ejected him again. Afterwards Pisistratus recovered the tyranny again & after the death of Megacles & Pisistratus his sons were ejected by Clisthenes the son of Megacles & Agarista. an 1 Olymp 67, anno Darij 10<sup>mo</sup>.

The Amphictyons by the advice of Solon made Alcmaeon the son of Megacles an Athenian & Clsithenes king of Sicyon & Eurolycus king of Thessaly commanders of their army in their war against Cyrrha & the Cyrrhæans were conquered an 2 Olymp 47 according to the Marbles. This Alcmaeon entertained & conducted the Messengers which Cræsus sent to consult the Oracle at Delphos & for doing so was sent for by Cræsus & rewarded with much riches. Clisthenes proclaiming that he would marry his daughter Agarista within a year to the most deserving, there came to court her Megacles the son of this Alcmaeon, & Leocides the son of Phidon the Argive & several others & Clisthenes gave his daughter to Megacles. This was that Phidon king of Argos who appointed weights & measures & coined silver money in Ægina, & invading Clis presided in the Olympiads, as Herodotus sufficiently describes. Phidon therefore was contemporary to Alcmaeon both of them to Clisthenes & Solon & their sons Megacles & Leocides were contemporary to one another & to Pisistratus. ffor Megacles, Pisistratus & Lycurgus commanded the three factions into which the Athenians were divided a little before the tyranny of Pisistratus & when Pisistratus obtained the tyrrany he married the daughter of Megacles & he & Megacles ejected one another by turns & at length Clisthenes the son of Megacles & Agarista expelled the sons of Pisistratus An 1 Olymp 67 according to the Marble. So then Phidon flourished in the 47<sup>th</sup> Olympiad, that is about 70 years before the death of Cyrus or 240 years after the return of the Heraclides: [& in this time there were 10 generations from Temenus to Phidon inclusively, or nine intervals, which is a reasonable proportion being after the rate of about 28 years to an interval or generation. But Chronologers reccon about 511 years from the return of the Heraclides to the 47<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. <1v> After his example Solon regulated the weights & money of the Athenians. ffor the

pound weight which before contained 73 drachms Solon appointed to consist of 100 drachms. And [in his laws he appointed mulcts in drachms of silver] whereas the mulcts in Dracos laws (which were made about 100 years before the reign of Darius Hystaspis) were called Oxen, Solon appointed mulcts in drachms of silver. ffor the Greeks at first used only rude masses of metal of the value of Oxen for the convenience of buying & selling Oxen & sheep reckoning about ten Sheep to an Ox & thence these masses of metal were calld Oxen & Pecunia. & from their shape they were called Oboli they being usually in the form of long bars. Such money Homer & Draco call Oxen, & such was the iron money of Lycurgus & the money of all Greece before Phido & Solon regulated it by weight. [Asia minor abounded first in silver & gold & there coynage began. [For Cræsus had much coyned gold money & the wife of Midas coyned gold & in the opinion of Herodotus Phidon was the first who coyned in Greece there is a  $\text{C}$  coyn of Atys a much older king of Lydia] Among the Greeks Phido is the first who coyned silver money & Philip the father of Alexander the first who coyned any quantity of gold. The Romans were poorer then the Greeks & coyned no copper money before the reign of Ancus Martius, no silver money till about 3 years before the first Punic war, an 1 Olymp. 128, no gold money till about 62 years after that. Now Strabo tells us that Phido was the 10<sup>th</sup> from Temenus not the tenth king (for between Phido & Cissus the son of Temenus they reigned not) but the 10 by generation from father to son including Temenus, or the 9<sup>th</sup> excluding him & these 9 generations taking up the 250 years from Temenus to Phidon, there were about 28 years to a generation one generation with another which is a moderate rate. But Chronologers reckon &c

#### [Editorial Note 1]

So then the Greeks have made the reigns of their kings too long & by that means have raised their antiquities. The Olympiads being quadrennial could not be stirred, but in adjusting the reigns of their kings to the Olympiads they have made them reign earlier then they did. ffor Iulitus who restored the Olympiads they have made above an 100 years older then the first Olympiad wherein Gordæus was victor & to reconcile the difference they suppose that there were many Olympiads before the 1<sup>st</sup> the memory of which has been lost. And by the same means they make the return of the Heraclides into Peloponnesus about 328 years older then the Olympiads whereas it was scarce above 60 or 70 years older.

<2r>

– nine of Arcadia. And their reign according to Chronologers took up 379 that the 11 kings one with another reigned  $34\frac{1}{2}$  years the ten 38. years & the nine 42 years a piece which is much too long for the course of nature. Pausanias tells us out of Tyrtæus a very old Poet who flourished in the time of the second Messenian war that the first Messenian war lasted 20 years. Euphaes reigned in Messene 13 years & Aristodemus six years & some months & it lasted all their two reigns & five months more. Deduct the 20 years of this war from the 379 & there will be 359 years from the return of the Heraclides to the beginning of this war which interval of time being taken up by the reign of the eight first kings of Messene makes 45 years a piece to a reign one reign with another which is very much too long for the course of nature.

Euryleon the son of Ægeus commanded the main body of the Messenians in the fift year of the first Messenian war & was in the fift generation from Oiolytus the son of Theras the brother in law of Aristodemus & Tutor of his sons Eurysthenes & Procles as Pausanias relates & by consequence from the return of the Heraclides which was in the days of Theras to the battel in the fift year of the first Messenian war there were six generations. Now this interval of time according to the vulgar chronology took up 364 years which making about 60 years to a generation one generation with another is very much too long for the course of nature.

By all these instances Chronologers in collecting times past from the number of reigns have made the time between the return of Heraclides & the first Messenian war very much too long & it ought to be corrected, & reduced to such a length as suits best with the course of nature, which will be done by reckoning the reigns of the kings at about 20 or 21 years a piece one with another. Let us reckon therefore the eleven reigns of the kings of Sparta by one race at 20 years a piece & the tenn by another race at 22 years a piece & the ten of Messene also at 22 years a piece & the nine of Arcadia at one reign with another & the interval between the return of the Heraclides & the end of the first Messenian warr will amount to 220 years which is full long enough if not still too long. ffor thus the nine kings of Arcadia will reigne  $24\frac{1}{2}$  years a piece one with another

& the eight first kings of Messene will reign 200 years that is 25 years a piece one with another & the six generations from Theras to Euryleon will take up 205 years which is 34 years to a generation one with another Thus is this period of time confirmed by six several ways of reckoning.

<2v>

In the race of the Spartan kings descended from Eurythenes after Polydorus reigned these kings Eurycrates I, Anaxander, Eurycrates II, Leon, Anaxandrides fil, Cleomenes fil, Leonides frat, & in the other race after Theopompus reigned Zeuxidamus, Anaxidamus, Archidamus, Agasicles Ariston Demaratus Leotychides. Polycrates king of Samus being slain about the 7<sup>th</sup> year of Cambyses was succeeded by Mæandrius & Darius Hystaspis in or neare the beginning of this reign invading Samus Mæandrius fled to Cleomexes king of Sparta (Herod l. 3 prope finem) Some years after when Darius proposed to conquer Greece he sent messengers to all Greece to demand earth & water & the Islands submitted & amongst the rest Ægina. Whereupon Cleomenes king of Sparta to whom that Island belonged sailed to Ægina to comprehend the persons offending as if they revolted to the Persians, & in his absence was accused by Demaratus the other king of Sparta, but upon his return caused Demaratus to be deposed as a bastard, & Leotychides to succeed him & then about 3 or 4 years after slew himself & was succeeded by his brother Leonidas who was slain by the Persians at Thermopylæ in the sixth year of Xerxes, at which time Demaratus was alive being fled to the Persians. Vpon the death of Cleomines a war broke out between the Athenians & inhabitants of Ægina & the Athenians by the advice of Themistocles built ships as well against an expected invasion of the Persians as against the people of Ægina By all which it seems to me that Cleomenes began his reign about the same time with Darius or within 2 or 3 years after & reigned till about the 28<sup>th</sup> or year of that king & that Demaratus was deposed about the 29<sup>th</sup> year of Darius & lived above 18 years longer. So then between the end of the first Messenian war & the reign of Darius there were about five reigns in both races of the kings of Sparta which at 20 years apiece one reign with another make the space of about an hundred years. But Chronologers make it 202 years which is more then 40 years a piece to the five reigns one with another.

Polydectes king of Sparta being slain before the birth of his son Charillus or Charilaus, left the kingdom to his brother Lycurgus the Legislator & Lycurgus upon the birth of Charilaus became Tutor to the child & published his laws in the reign of Agesilaus the successor of Darissus in the other race of the kings of Sparta. <3r> Now the name of Lycurgus being on the Olympic Disk Aristotel concluded thence that Lycurgus was the companion of Iphitus in restoring the Olympiads. But Iphitus did not restore all the Olympic games. He restored the racing, in the first Olympiad Coræbus being victor. In the 14<sup>th</sup> Olympiad the double Stadium was added Hypænus being victor & in the 18<sup>th</sup> the Quinquertium & wrestling were restored Lampis & Eurybatus (two Spartans) being Victors. Now the Disk was one of the games of the Quinquertium & Pausanias tells us that there were three Disks kept in the Olympic treasury at Altis & produced in those games. Doubtless these were they which had the name of Lycurgus upon them, being dedicated by him. So then the game of the Disk was restored in 18<sup>th</sup> Olympiad & therefore that Olympiad fell upon the minority of Charillus the Tuition of Lycurgus & the reign of Agesilaus. ffrom the middle of the reign of Agesilates to the end of the reign of Anaxandrides there were  $9\frac{1}{2}$  reigns which at 20 years a piece come to 190 years & these years counted backwards from the beginning of the reign of Darius Hystaspis place the middle of the reign of Agesilaus upon the 2<sup>d</sup> year of the 17<sup>th</sup> Olympiad, which being but three years before the 18<sup>th</sup> Olympiad, shews that our way of reckoning comes very neare the truth. And Chronologers have been mistaken in making Lycurgus Charillus & Agesilaus as old as Iphitus & all of them about 180 or 200 years older then the 18<sup>th</sup> Olympiad.

We told you that the Heraclides returned into Peloponnesus under the conduct of Temenus, Cresphontes & Aristodemus, & that Temenus reigned at Argos. He was succeeded by his son Cissus & then the kingdom ceased untill Phidon the tenth from Temenus recovered <3v> Phidon invented weights & measures & coyned money of Gold & Silver in Ægina, His son Leocides was contemporary to Megaltes the son of Alcmaeon, both of them at the same time being woers of Agarista the daughter of Clisthenes king of Sicyon. And Alcmaeon was contemporary to Cræsus. And therefore Phidon was also contemporary to Cræsus or not above one generation older. Chronologers make him much older but I had rather trust to Herodotus. Let us therefore suppose that Phidon flourished about sixty years before the reign of Darius Hystaspis, that is about 260 years after the return of the Heraclides, & since (as Strabo tells us) he was the 10<sup>th</sup> from Temenus, there will be

nine generations in 260 years which is after the rate of 29 years to a generation which is a reasonable allowance.

In the elective kingdom of the Romans, ninety or an hundred years may be a reasonable allowance for the reign of the seven kings before the Consuls, especially since all of them except Numa either died violent deaths or were deposed. And according to this reckoning Numa who was a Pythagorean philosopher & coined copper money might live after Pherecides Syrus, Thales & Pythagoras had brought philosophy into Europe & be contemporary to Phidon who coined money in Greece.

<4r>

When Europa & Cadmus & their kindred & captains came with Colonies into Crete & Greece, there were among them a sort of men called Curetes These settled some in Crete where they were called also Idæi Dactyli,<sup>2</sup> some in Samothrace where they were called Cabyni,<sup>1</sup> some in Phrygia where they were called Corybantes,<sup>3</sup> some in Rhodes where they were called Telchines, & others in Eubæa, Lemnos Imbrus & other places. And a considerable body of them settled in Ætiola which was thence called the country of the Curetes untill Ætolus invaded it & called it by his own name. Strabo. l. 10. p 464, 465, 466 &c. For the Curetes in all these places were men of the same kind. At the sacrifices they appeared seized with a divine fury, & danced in armour with tumult & clamour & bells & drums & pipes & weapons with which they struck upon one anothers armour in musical time. And this is reckoned the first original of music in Greece. This noisy dancing they pretended to be in memory of their attending & guarding Rhea & her young son Iupiter. They were skilled in arts & sciences & brought many arts into Greece. Their actions were about religious mysteries & they were by the people admired & accounted jugglers conjurers & magicians. They first wrought in copper in Eubæa in a city thence called Chalcis & in other places where they settled & afterwards found out iron in mount Ida in Crete & wrought also in that metal. they had shops in Lemnos & Rhodes {Imbrua} & other places. Strabo l. 10. p 466, 472, 473 & l. 4. p. 365. In Phrygia they instituted mysteries only about Rhea called Cybele & Magna mater, in Crete their mysteries were about her son Iupiter. The Idæi Dactyli represented that when Iupiter was born in Crete his mother Rhea caused him to be educated in a cave in mount Ida under their care, & that they armed themselves in his defence & danced about him with a great noise that his father Saturn might not hear him cry & when he was grown up assisted him in conquering his father & in memory thereof instituted their mysteries. Now [This Iupiter can be no other king of Crete then Minos. ¶ < insertion from f 5r > & armed themselves in his defence against his father Saturn & danced about him with a great noise that his father might not hear him cry & when he was grown up assisted him in conquering his father & in memory of these things instituted their mysteries. Stephanus [in Γαζα] lets us know that Iupiter was worshipped in Gaza a city of Phœnicia after the same manner as in Crete, & this is an argument that the Curetes came originally from the country of the Philistines. In Gaza they called him Marnas which word signifies the king of men. In Crete he was such another king. And I take this king to be Minos.

¶ For the ancients gave the names of Saturn & Iupiter to the two first kings of a kingdom & Asterius & Minos were the two first kings of all Crete mentioned in history & Minos was the most potent & famous of all the kings of Crete & on that account deserves the name of Iupiter above them all. He was the Lawmaker of Crete & was so famous for justice as to be accounted the principall judge of Hel & justice was the distinguishing character of Iupiter. Minos was a great warrior & the most potent of all the Greeks of his age & had the dominion of the seas & was the first of the Greeks who had that dominion & Iupiter was the greatest of all the Gods & had a scepter in one hand & a thunderbolt in the other to shew that he was a warlike king. [Asterius was grown up & began to reign before Europa & the Phenicians came into Crete &] Minos was the first king of Crete who could be educated by the Curetes. He was born soon after they came into that Island & its probable that his mother being a Phœnician would commit the care & education of her child to her countrymen. Mount Ida was excavated throughout by art with walks & many winding intricate passages which they called the Labyrinth. There the Idæi Dactyli & their weomen might educate the child. There they might find out minerals & make armour first of copper & then of iron & by the help of this armour after Minos was grown up overcome the native Cretans expell Asterius & set Minos upon the throne. & in memory of these things institute their mysteries & compose the fable of Iupiter's education & of his expelling his father by the assistance of the Curetes. And by being educated under these men he might become so wise a lawmaker as to have his laws consulted by the wisest of the following Lawmakers & with his brother Rhadamanthus so exact in the administration of justice as on that account also to be celebrated

above other men to all posterity. He <5v> was buried in the same cave where he was educated: for Pythagoras went down into the Idæan cave to see his sepulchre [Porphyrus in vita Pythag.] Whence Lucian (in Sacrificijs) tells us that the Cretans do not only relate that Iupiter was born & buried amongst them but also shew his sepulchre. Cicero in numbering three Iupiters saith that the third was the Cretan Iupiter Saturn's son whose sepulchre was shown in Crete, & the Scholiast upon Callimachus [Ode 1 in Iovem v. 8] lets us know that this was the Sepulchre of Minos. By Saturn Cicero who was a Latine understands the Saturn of the Latines. For Aurelius Victor tells us that Saturn being expelled by Iupiter fled in a ship from Crete into Italy. About the same time some other Greeks carried colonies into Italy as Oenotrus the youngest son of Lycaon & Ianus who received Saturn into part of his kingdom. And this is the first memory of things done in Italy. < text from f 4r resumes > [For Minos was born when the Curetes came first into Crete & was the greatest of the kings of Crete having the dominion of the seas with a potent fleet & conquering many of the Greek islands. And Being educated by the Curetes he became an excellent king in civil as well as in military affairs. He was the greatest & most celebrated king of his time among all the Greeks, & therefore deserved the name of Iupiter above them all & Cicero<sup>[1]</sup> numbering three Iupiters saith that the third was the Cretan Iupiter Saturn's son whose sepulchre was shewn in Crete, & the scholiast upon Pindar<sup>a[2]</sup> lets us know that this was the sepulchre of Minos. His father Asterius was the first king of all Crete so far as appears in history, & the two first kings of every kingdom were the Saturn & Iupiter of the kingdom.] Stephanus [in Γαζα] lets know that Iupiter was worshipped in Gaza a city of Phœnicia after the same manner as in Crete, & this makes it probable that the Curetes came originally from the country of the Philistines.

Amphictyon the son of Deucalion reigned in Athens next before Erectheus as above & Xuthus the youngest son of Hellen the son of Deucalion married the daughter of Erectheus & therefore Deucalions flood was a little before the reign of Erectheus. The marble makes it ten years before the coming of Cadmus into Europe. This flood was succeeded by the four ages called the Golden the silver the brazen & the iron ages.// The fourth age ended with the wars against Thebes & Troy as Hesiod tells us expressly. But Hesiod living in the age next after the four calls his own age the fift & translates the name of the iron age from the fourth to this, reckoning every age to be worse then the former & his own to <4v> be the worst. And these five ages he reckons to be so many generations of men describing that every age ended when the men of the age were buried & deified & a new generation of men arose, & saying that the men of the fourth age perished in the wars against Thebes & Troy & that Iupiter would destroy the fift age in which he lived when the men of that age should grow hoary headed.

The third age ended with the Argonautic expedition for that was one age before the destruction of Troy reckoning three ages to an hundred years or about 33 yars to an age, & the Poets tell us that Talus who guarded the island Crete was the last man of the brazen age & died when the Argonauts in returning home arrived at that island.

The second age was the reign of Iupiter & fell in with the days of Minos. for the Poets tell us that Niobe the daughter of {Phoroneus} was the first woman & Alcmena the last with whom Iupiter lay. And that Chiron who lived till the Argonautic expedition or end of the brazen age was begot of Phillyra by Saturn in the golden age when Iupiter was educated among the Idæi Dactyli as Apollonius relates. The Cretan Iupiter was therefore educated by the Idæi Dactyli in the golden age & by consequence reigned in the silver age according to the Theology of the Curetes & since the lifetime of Chiron comprehended the brazen age & the silver age & part of the golden age & lasted about one generation or 33 years longer then the reign of Minos, this Iupiter can be no other then Minos. For Theseus overcame the Minotaur about 33 years before the Argonautic expedition & Minos was slain presently after, & no other king of Crete was educated by the Idæi Dactyli when Chiron was born. The whole time between the Argonautic expedition & the coming of the Curetes with Europa & Cadmus into Crete & Greece was about an hundred years, which being divided into three equal parts allows about 33 years for the golden age & reign of Asterius the father of Minos, 33 years more for the silver age & reign of Minos, & 33 years more for the brazen age & reign of {illeg} over Asia & part of Europe, & the iron age took up about 33 years more till the ruin of Troy.

The people of Elis in giving an account of their own originals say that Saturn reigned first in the kingdom of heaven & that the men who were called the golden age built a temple to him in Olympia & that his wife Rhea when Iupiter was born committed the custody of the child to the Idæi Dactyli otherwise called the Curetes & that five of these Idæi Dactyli (whose names were Hercules Pæonius, Epimedes, Iasius & Ida coming afterwards from Ida a mountain of Crete into Elis there instituted the game of racing once in four years which

was the Original of the Olympic games Pausan l. 5. c The Jupiter therefore who reigned in the silver age was certainly the Cretan Jupiter educated in the golden age in mount Ida by the Idæi Dactyli, & the Parable of the reign of Saturn & Jupiter in the golden & silver ages was brought from Crete into Greece by the Idæi Dactyli, and being formed by them commenced with their first coming into Crete & by consequence in the reign of Asterius. or at the soonest with the beginning of his reign. For we have already shewed that the Saturn & Jupiter of the Idæi Dactyli were Asterius & Minos, the name of Saturn being given to Asterius by the Latines in memory of his lying hid in Italy. In the first of the four ages men lived upon roots, berries apples peares acorns & other spontaneous fruits of the earth without the toill of {plowing} & sowing. In the second the Greeks began to plow & sow & {make bread} & grow potent at sea & by the invention of iron to multiply arts. In the third they grew more warlike but used armour & weapons & utensils of copper. <5r> In the end of the third they invented the constellations & built a long ship & began to make long voyages. In the fourth riches in metals increased & men grew more injurious & violent & continued to build long ships & improve navigation. And these are the characters of the four ages given by the Poets.

They tell us that the Cretan Jupiter conquered his father Saturn & made him fly from Crete into Italy: which makes it probable that the Saturn of the Latines was Asterius the father of Minos. ffor Minos was a very warlike Prince & being the son of a forreign woman might come to the crown by force.

<5v>

[Editorial Note 2]

[3]The Eleans recconed Aëthlius the son of Jupiter Æolus their first king He was the father of Endymion the father of Pæon, Epeus, Ætolus & Eurycida. Epeus succeeded his father in the kingdom & from him the people were called Epeans. In his reign Pelops came into Peloponnesus & succeed Oenomaus in the kingdom of Pisa Epeus was succeeded first by Ætolus & his brother & then by Eleus the son of his sister Euricyda. For Ætolus killed Apis the son of Phoroneus & {illeg} ( Apollodor l. 1 c. 7. sec. 6) From Eleus the people were called Eleans. He was succeeded by Augeas whose stable Hercules cleansed. Augeas was then an old man & denying Hercules the reward promised him there ensued a war between them. Augeas was assisted by the sons of Actor the grandson of Epeus: but Hercules slew them, took Elis & gave the kingdom to Phylus the son of Augeas. Hercules was therefore one generation younger then Augeas & seven generations younger then Æolus the father of Aethlius, & by consequence Æolus flourished about 160 or 170 years before Hercules, that is in the latter end of the Priesthood of Eli. And since Endymion was an Astronomer, & the native Greeks in those days were ignorant of all arts & sciences we may reccon that his grandfather Æolus came with his family from Egypt in the days of Eli.

The Eleans in giving an account of their own originals say that Saturn reigned first in the kingdom of heaven , & that the men who were called the golden age built a temple to him in Olympia & that his wife Rhea when Jupiter was born committed the custody of the child to the Idæi Dactyli otherwise called the Curetes. & that five of these Idæi Dactyli whose names were Hercules, Pæonius, Epimedes, Iasius & Ida coming afterwards from Ida a mountain of Crete into Elis, there instituted the game of racing once in four years, which was the original of the Olympic games. Pausan. l. 5.

Hellen by his sons Æolus Xuthus & Dorus had a numerous ofspring. He was contemporary to Cadmus & Erechtheus: for his son Xuthus married one of the daughters of Erechtheus. He reigned in Thessaly & with his sons Æolus & Dorus & grandsons Achæus & Ion (the sons of Xuthus) gave names to the Hellenes, Æolians, Dorees, Achæans & Iones. Hellen is by some reputed the son of Deucalion the son of Prometheus, by others the son of Jupiter (Conon Narrat. 27. Apollodor l. 1. c. 7. sec. 2.) The first seems improbable: for Prometheus was an Egyptian & Deucalion an Hyperborean & both of them younger then Hellen.

Oxylus the son of Acmon.

<6r>

Diodorus tells us that the mysteries & sacred rites taught by Orpheus & thence called Orphici were those which Bacchus instituted & left in Thrace with Charops & {Oeagrs} from whom Orpheus had them. that



Linus who was the master of Orpheus Thamyris & Hercules & by consequence flourished in the times between the Expedition of Sesostris & that of the Argonauts, wrote the actions of this Bacchus in the old Pelasgic letters, & that Dionysius wrote the history of Bacchus & the Amazons, the Argonautic expedition & the things done at Troy, that is, he wrote the history of the Greeks beginning with the expedition of Bacchus & the Amazons, proceeding to the expedition of the Argonauts & ending with the destruction of Troy, & therefore this Bacchus flourished in the times next before the Argonautic expedition. Had he been much older his actions would not have been remembred for want of the use of letters Had he been older then Sesostris the actions of Sesostris being fresher in memory & come between those of Bacchus & the Arg.

Homer places Thebes in Ethiopia, &

The Ethiopians reported that the Egyptians were a colony drawn out from them by Osiris & that thence it came to pass that most of the laws of Egypt were the same with those in Ethiopia & that the Egyptians learnt from the Ethiopians the custome of deifying their kings. Diodor l. 3. p. 101.

Letters might be invented long before in the lower Egypt, the Egyptian reed being the oldest papyr. ffor the Egyptians were learned before the days of Moses & he being skilled in all their learning wrote the law in letters upon tables of stone & in books. And this became the vulgar way of writing in Egypt after the conquest of Egypt by the Ethiopians. But the Priests of Egypt in their sacred books used the hieroglyphical character of the Ethiopians. And this shews that the religious & sacred rites which prevailed in Egypt after the expulsion of the Shepherds were Æthiopic. And whilst the Æthiopians had no letters to write down sounds but used another way of writing, they wrote not down the names of men, but represented the men by hieroglyphical figures, as by painting Ammon &c.

And therefore this Bacchus flourished in the times next before the Argonautic expedition & was contemporary to Sesostris. Had he been much older his actions would not have been remembred for want of the use of letters.

<7r>

For Thebes & its territory were anciently distinguished from Coptos & its territory, the former being called Æthiopia [Αἰθιοπία] till Homers days.

Ægypt before the rise of the Monarchy, became reduced into three or four kingdoms differing in language. One was Thebes with its territory called Æthiopia by Homer. Another was the lower Ægypt called Misraim from Mizraim the capital of the first inhabitants & Aeria from Abaris or Αουαρίας the capital of the Shepherds. And a third was Coptus & its territory . For the language of Egypt was afterwards till the times of the Greek & Latine Empires called the Coptic, that is the language of the city & territory of Coptus. And therefore this city conquered all the rest & by conquest spread its language into all Ægypt, & together with its language it spread its name Αἰθιοπίας Ægypt. For Herodotus tells us tha

Ægypt like other nations being at first divided into many little kingdoms & those kingdoms growing bigger & bigger till they all united into one monarchy, the chief kingdoms which flourished next before the rise of that monarchy (suppose in the days of Eli & the Iudges seem to have been those of Misraim Thebes & Coptus, that is the lower Ægypt called Mizraim from the old capital Mizraim as above & Aeria from the capital of the shepherds Abaris or Αούαρίας; Thebes with its territory called Æthiopia [Αἰθιοπία] by Homer: & Coptus with its territory called Αἰθιοπίας whence comes the name of Egypt.

And these three spake different languages originally, the language of Thebes being Æthiopic, that of Coptus the Coptic & that of the lower Egypt a dialect of the shepherds. But the Coptic prevailed & became the language of all Egypt till the times of the Greek & Latine Empires & therefore the kings of Coptus conquered all Egypt. They first conquered Thebes & thereby extended the name of Ægypt to all Thebais, & then by expelling the shepherds they extended the same name to all the lower Egypt. For Herodotus tells us that Thebais was anciently called Ægypt & therefore this name was given to all the upper parts of Egypt before it was given to the lower. When the Coptites conquered Thebes they might also conquer This & Elephantis unless those cities were conquered before by Thebes. But there is no distinct account now remaining of the actions & fate of those kingdoms. Mephramathosis or his predecessors reduced all the upper Ægypt into one

kingdom. He & his successor Amosis expelled the shepherds, Ammon & Sesac extended the monarchy westward to the lesser Syrtes & even to the mouth of the straits, southward in to Æthiopia above the Cataracts & to Arabia felix eastward into India & northward to Caucasus the black sea & Thrace.

Now if Sesostris was slain in the 5<sup>t</sup> year of Asa & Ægypt was invaded by Boccharis

And between the death of Sesostris in the 5<sup>t</sup> year of Asa & the Æra of Nabo {o}{r} 22<sup>th</sup> year of Boccharis, there will be 11 Kings reigning 210 years which is after the rate of 19 yeeres a piece one with another.

[Editorial Note 3]

Herodotus tells us that the Egyptians collected a list of 341 names of kings between the reign of Menes & that of Sethon who put Sennacherib to flight

Herodotus tells us that the Egyptians & their Priests reckoned from the reign of Menes to that of Sethon who put Sennacherib to flight, 341 generatio{ns} of men & as many Priests of Vulcan & as many kings of Egypt: & that 300 generations make 10000 years. (ffor saith he, three generations of men make an hundred years.) And the remaining 41 generations make 1340 (he should have said 1366 years.) & so the whole time from the reign of Menes to that of Sethon was 11340 years. And by this way of reckoning & allotting long reigns to the Gods of Egypt Herodotus tells us from the Priests that from Pan to Amasis were 15000 years & from Hercules to Alasis 17000.

<7v>

The Egyptians had before the days of Solon made their Monarchy 9000 years old, & now they reckon to Herodotus a succession of 330 kings reigning so many generations (that is, 11000 years) before Sesostris. But we are to begin with Sesostris & his grandfather & if with Herodotus we omit the names of those kings who did nothing memorable the rest reduced into due order will give us all or almost all the kings of Egypt from the days of the expulsion of the shepherds by the grandfather of Sesostris downwards to the conquest of Egypt by Cambyzes. For Sesostris — — — Amasis Psemmiticus

While the shepherds reigned at Abaris over the lower Ægypt, that part of Egypt was sometimes called Aeria, I think from the capital city Abaris (or Ἀούαρικς) by a small corruption of the name. And Herodotus tells us that Thebais was anciently called Egypt. But after the expulsion of the shepherds the name of Ægypt was extended to the whole. Whence its probable that Ægypt had its name from Coptos.

Before the shepherds were expelled out of the lower Egypt that lower part of Egypt was sometimes called Aeria I think from the capital city Abaris [Ἀούαρικς] where the shepherds reigned. And Herodotus tells us that Thebais was anciently called Ægypt: whence its probable that that name was derived from Coptos [Αἶα Κόπτου] & that the kings of Coptos conquered first Thebais & then Aeria & thereby extended the name of Egypt to the whole. Mispframethosis & Amosis conquered Aeria, & then Ammon & Sesac carried on the conquest westward to the mouth of the straits, southward into Æthiopia & Arabia felix eastward to India, & northward to Caucasus & Thrace. Θ < insertion from lower down f 7v > < text from higher up f 7v resumes > ☉ < insertion from lower down f 7v >

< text from higher up f 7v resumes >

Pheron is by Herodotus — Nuncoreus.

Proteus reigned — — — or President.

Amentophis reigned — — — at This & Susa.

But the kings who were much older then Sesostris might reign over many little kingdoms in several parts of Egypt before the days of Eli & Samuel & so are not under our consideration; If with Herodotus — & who left splendid monuments of their having reigned over that Monarchy (such as were Temples & statues & Pyramids & Obelisks, Palaces dedicated or ascribed to them;) these kings reduced into due order will give us



all or almost all the kings from the days of the expulsion of the shepherds & founding of the monarchy downwards to the conquest of Egypt by Cambyses.

The language of Egypt in the time of the Greek & Roman Empires was called the Coptic, that is the language of the city & region of Coptus This language then spread from Oi Coptus into all Egypt. And with this language spread the name of Ægypt. For Herodotus tells us that Thebais was anciently called Ægypt. And the name Ægypt [Αἴα Κόπτου] signifies the land of Coptus. The name therefore was propagated with the language from Coptus first over all the upper Egypt by conquering Thebes & then over the lower Egypt by e{illeg}

<8r>

#### **Chap. IV. Of the Babylonian Empire**

After the regions upon Tigris & Euphrates became free from the Dominion of Egypt, Babylon & Nineveh ( cities built soon after the flood) continued for some time under their own kings. And when the kings of Nineveh began to conquer their neighbours, Semiramis & soon after her Nabonasser reigned over Babylon. In his days a body of Egyptians flying from Sabacon carried to Babylon the Egyptian year of 365 days, & founded the Æra of Nabonassar as above, beginning the years thereof on the very same day with the years of Egypt. And in the year of Nabonassar 68 Asserhadon king of Assyria conquered Chaldea & Susiana & captivated the people placing many of them in Samaria, & carried the people of Samaria captive into Assyria. And henceforward Chaldea & {Susiana} became Provinces of Assyria for a time, but at length revolted & in conjunction with the Medes, destroyed Nineveh.

By the fall of the Assyrian Empire, the kingdoms of the Chaldeans & Medes grew great & potent. The reigns of the kings of the Chaldeans are stated in Ptolomy's Canon: for understanding which, you are to note that every kings reign in that Canon began with the last Thoth of his Predecessor & ended with the last Thoth of his own reign, as

<10r>

the prophet Hosea<sup>[4]</sup> in the time of that interregnum (Hosea X.3, 6) or soon after mentions the king of Assyria by the name of Iarib. And perhaps there might be a king of Assyria called Iarib, but whether he preceeded or succeeded Pul is uncertain. And if he preceeded him yet it appears not that he carried his conquests beyond the Province of Assyria. Pul seems to be the first who extended his conquests beyond those bounds. He invaded Israel, but < insertion from f 10v > the Prophet Hosea in the time of that interregnum or soon after mentions a king of Assyria by the name of Iarib. And perhaps Iarib might be the name of one of their kings before he began to reign: & if he reigned before Pul he might be the first king who reigned over all Assyria. But the first who carried his victories beyond Assyria seems to be Pul. He conquered Calneh with its territories in the reign of {Ieroboam} (Isa 10.8 Amos 6.2) & soon after invaded Israel in the reign of Menahem (2 Kings. 15. 19) but stayed not in the land being bought off by Menahem for a thousand talents < text from f 10r resumes > but staid not in the land being bought off by Menahem for a thousand talents of silver. In his reign therefore the kingdom of Assyria was advanced on this side Tigris. For he was a great warrior & seems to have conquered Haran & Carchemish & Rezep, & Calneh & Thalasser & all Chaldea & founded or enlarged the city Babylon & governed it by Deputy Kings. For the Æra of Nabonasser (the first of those Kings in the Canon) began soon after the reign of this king: & Isaiah who lived & prophesied in the days of Pul & his successors, thus describes the founding of Babylon. Behold, saith he, the land of the Chaldeans; this people was not till the Assyrian founded it for them that dwell in the wilderness [that is for the Arabians] they set up the towers thereof, they raised up the palaces thereof. Isa. XXIII.13. And the short reigns of the first eleven kings shew that they were but deputy Kings put in & out at the pleasure of the Kings of Assyria. The city is said to have been built by Semiramis the widdow of the first king of Assyria a woman five generations older then Nitocris the widdow of Nebuchadnezzar. Which makes it probable that Semiramis might reign there next before Nabonassar. These Princes reigned at Babylon before Asserhadon: those that succeeded him, by their long reigns appear to have been kings for life.

Tiglathpilasaser warred in Phenicia & captivated Galile with the two Tribes & an half in the days of Pekah king of Israel & placed them in Halath & Habor & Hara & at the river Gozan, places lying in the western border of Media between Assyria & the Caspian Sea (2 King. XV.29. 1 Chron. V.26) & about the fift or sixth year of Nabonasser he came to the assistance of the king of Iudah against the kings of Israel & Syria, & overthrew the kingdom of Syria which had been seated at Damascus ever since the days of king David, & carried away the Syrians to Kir as Amos had prophesied, & placed other nations in the region of Damascus (2 King. XV.37 & XVI.5, 9. Ioseph Antiq. l. 9. c. 12). Whence it seems that the Medes were conquered before & that the Empire of the Assyrians was now grown great. For the God of Israel stirred up the spirit of Pul king of Assyria & the spirit of Tiglathpilasaser king of Assyria to make war 1 Chron. V.26.

Salmanasser (called Enemesser by Tobit (chap. 1){}) invaded <sup>a[5]</sup> all Phœnicia, took the city Samaria, & captivated Israel, & placed them in <sup>b[6]</sup> Chalach & Chabor by the river Gozan, & in the cities of the Medes & peopled Samaria with captives brought from Babylon & from Cutha or Susa & from Ava & from Hamath or Antioch & from Sepharvaim & therefore reigned over those cities.

Sennacherib in the 14<sup>th</sup> year of Hezekiah invaded Phœnicia & took several cities of Iudah, & attempted Egypt, & Tirhakah king of Ethiopia & Egypt coming against him he lost in one night 185000 men, as some say by a plague, as others by being disarmed by mice or perhaps surprized by Tirhakah & returning in hast to Nineveh was there slain soon after by two of his sons who fled into Armenia, & his son Asserhaddon succeeded him. At that time did Merodach-Baladon or Mordokempad king of Babylon send an embassy to Hezekiah king of Iudah.

Asserhaddon, corruptly called Sarchedon by Tobit, Assardan <11r> by the seventy, & Sargon by Isaias (Tob. 1.21. Isa. XX.1) peopled Samaria with captives brought from several parts of Assyria the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites the Archevites, the Babylonians, the Susanchites, the Dehavites, & the Elamites (Ezra IV.2, 9) & therefore reigned over all these nations. <sup>[7]</sup>In the year of Nabonassar 68 he began to reign immediately over Babylon. He invaded Iudæa, took Azot, carried Manasses captive to Babylon, & captivated also Egypt & Thebais & Ethiopia above Thebais, & by this war he seems to have put an end to the reign of the Ethiopians over Egypt.

< insertion from f 10v >  
< text from f 11r resumes >

And now the Assyrian empire seems arrived at its greatness being united under one Monarch, & conteining Assyria Media, Apolloniatis, Susiana, Chaldæa, Mesopotamia, Cilicia, Syria, Phœnicia, Egypt, Ethiopia, & part of Arabia, & reaching eastward into Elymais & Parætacene. For Strabo reconns these two among the Provinces to which this Monarchy had given the name of Assyria, & Herodotus makes Parætacene a province of the Medes. And if Chalach & Habor where Salmanasser placed part of the ten tribes be Colchos & Iberia (as some think) we are also to add these Provinces with the two Armenias.

< insertion from f 10v > Aserhadon seems to be the Sardanapalus who reigned over Medea & Babylonia till those nations revolted, the name Sardanapalus being derived from Asser-hadon-pul. Cleitarchus <sup>a[9]</sup> saith that he died of old age after he had lost his dominion over Syria, others say that he slew himself. The Scythians of Turan or Turquestan beyond the river Oxus, began in those days to infest Persia & perhaps by one of their inrodes might give occasion to the revolt. Herodotus represents that the Medes revolted first & by force of arms defended their liberty & gave occasion to other nations to revolt, & not long after elected Dejoces their king & built Ecbatane. And perhaps they might revolt after then once. For others say that they revolted ☉ under the conduct of Arbaces who was a Mede, & one of the general commanders of the forces of Sardanapalus & who in the book of Iudith (if I mistake not) is called Arphanad. He was encouraged to revolt by the luxurious & effeminate life of his king & conspired with Belesis another commander of the Assyrian forces. And Eusebius tells us that the writers of the Babylonian affairs say that Arbaces made Belesis king of the Assyrians. I suppose he means, king of so much of the Assyrian Empire as after the revolt of the nations remained in subjection to Nineveh. This revolution happened in the year of Nabonassar 81. For at that time Asserhaddon was succeeded at Babylon by Saosduchinus. And by this revolution Manasses was set at liberty to return home & fortify Ierusalem. And the Egyptians also < text from f 11r resumes > And the Egyptians also, after the Assyrians had reigned three years over them (Isa. XX.3, 4) were set at liberty & created twelve

contemporary kings over themselves. These kings reigned fifteen years, & then one of them called Psammiticus conquered all the rest, & reduced Egypt again into a monarchy & built the last Portico of the Temple of Vulcan founded by Menes, but made Sais the seat of his kingdom. He died in the 131<sup>th</sup> year of Nabonassar & was succeeded by his son Pharaoh Nechao.

< insertion from f 10v >

Sardanapalus is said to have built Tarsus & Anchiale in one day, & to have been the son of Anacyndaraxis or as others name him, Anabaxaris. I suppose they mean Sennacherib. The kings who reigned after him in Media were Dejoces, Phraortes, Astyages, Cyaxeres & Darius; those at Babylon were Saosduchinus, Chiniladon, Nabopolassar & Nebuchadnezzar with his sons; & those at Nineveh, I think were Belesis, Nebuchadonosor & Saracus. [By Nebuchadonosor I understand that king of Assyria who is mentioned in the book of Judith:

< text from f 11r resumes >

<12r>

### [10]Chap: 1

### **Of the Monarchies of the Assyrians Babylonians & Medes.**

Of the Assyrian Monarchy we have very little of certainty besides what is mentioned in sacred writ. In the days of David, Solomon & some of their successors the Israelites reigned over Syria as far as the river Euphrates. Till the days of Ionas the kings who reigned at Nineveh were only called kings of Nineveh. Soon after his day their kings Pul, Tiglath-pul-asser, & Salman-asser conquered far & wide & were called kings of Assyria & therefore may be reckoned the founders of this Monarchy. While this Monarchy stood the kingdoms of the Babylonians & Medes were but small so as not to deserve the name of Empires till they subdued the kingdom of Assyria & shared its dominions. This kingdom was subdued by Nebuchadnezzar & Ahsuerus (Tobit ) & therefore these two may be accounted the founders of the two Empires of the Babylonians & Medes. Assuerus Oxyares or Axeres is he whom the Greeks call Cy-Axeres. that is, Prince Axeres, & the Masoretes Ahasuerus.

Of all the kings of the Medes Cyaxeres was the greatest warrior. Herodotus tells us<sup>[11]</sup> that he was much more warlike than his ancestors & that he was the first who reduced the irregular & undisciplined forces of the Medes into discipline & order & divided the kingdom into Provinces, which is as much as to say that he was the first who by conquering made the kingdom big enough to be divided into Provinces. Æschylus who flourished in the reign of Darius Hystaspis & died in the reign of Xerxes & is the oldest Greek author who mentions these things, introduces this Darius reciting his ancestors the kings of the Medo-Persian Monarchy in this order.

Μηδος γὰρ ἦν ὁ πρῶτος ἡγῆμῶν στρατοῦ.  
Ἄλλος δ' ἐκείνου πᾶσι τὸ δ' ἔργον ἤνυσεν  
Τρίτος δ' ἀπ' αὐτοῦ Κύρος εὐδαίμων ἀνὴρ.

He that first commanded the army was a Mede  
The next, was his son, finished the work.  
The third from him was Cyrus a happy man.

Whence it appears that before the reign of Cyrus there were but two kings in the Empire of the Medes & Persians & those were both Medes, the second being the son of the first. And who those were is discovered by Daniel who lets us know that Darius the son of Ahsuerus of the seed of the Medes reigned over Babylon before Cyrus. For this Darius reigned by the laws of the Medes & Persians (Dan 6 ) & therefore he reigned over the Medes & Persians as well as over Babylon, & the Medes being set first, were uppermost in his reign. You may know also by the number of Provinces in his kingdom that he reigned over all these nations. For he set over the whole kingdom 120 Princes & afterwards in the reign of Ahsuerus (that Ahsuerus whom the Greeks call Xerxes,) when the Provinces of Egypt Thebais & Libya were added to the kingdom, the whole contained but 127 Provinces. So then Darius reigned over the Empire of the Medes Persians & Babylonians

before Cyrus & by consequence his father Ahsuerus was the first king of this Empire. He first led the army expelling the Scythians who had invaded his kingdom & conquering the Assyrians & Persians eastward & Armenians westward as far as the river Halys & his son Darius finished the work by subduing the kingdoms of the Lydians & Babylonians.

The slaughters of the Scythians, Assyrians & Persians by Cyaxes is thus described by

<13r>

**Chap.  
Of the Monarchy of the Persians.**

Cyrus having translated the monarchy to the Persians & reigned seven years left the Kingdom to his son Cambyses who began his reign in spring anno Nabonass 219 as is certain by two Eclipses of the Moon He reigned seven years & five months, in the three last years of his reign subdued Egypt, & dying in autumn anno Nabonass. 226, was succeeded by Mardus or Smerdes the Magus who feigned himself to be Smerdes the younger brother of Cambyses. Smerdes reigned seven months & in --- antistitem

Cyrus having translated the Monarchy to the Persians & reigned seven years was succeeded by his son Cambyses [in spring anno Nabonass 219 who reigned seven years & five months, & in the three last years of his reign subdued Egypt, & was succeeded by Mardus or Smerdes the Magus who --- antistitem. By Zoroaster's ----- subjection to Darius.

C

<14r>

While the kings of Egypt instead of employing their wealth & people in their warrs abroad employed both in these useless works at home they lost their dominion abroad by degrees & became divided at home into several dominions untill Sabacon the Ethiopian invaded them. ffor at Sais reigned Stepanates Nechepsos & Nechus, at Memphis & Heliopolis or one of them ~ ~ ~ ~ at Memphis Asychis & Anysis or Amosis & at Thebes Gnephachthos (called also Neochabis & Technatis) & his son Boccharis //Gnephachthus leading an army into Arabia through desert places his provision failed so that he was fain to take up with such mean food as he could then be supplied with which he relished so heartily that he forbad all excess & luxury & cursed Menes who first brought in a sumptuous & luxurious way of living & caused the curse to be cut on a Pillar & placed in the Temple of Jupiter at Thebes which made the fame & reputation of Menas to be clouded in future generations. Diodorus L. 1. p 59. Plutarch de Iside p. 354. And accordingly Alexis tells us that Boccharis & his father Neochabis used a moderate diet. (Apud Athenæum Dipn. l 10. p. 418e.) Boccharis was a little man of an infirm body but for prudence & justice he was famous to a proverb. He was very piercing & quicksighted in judgment & is reckoned amongst the lawmakers of Egypt. He let in a wild Bull upon the Ox Mnevis which the Ox slew, & for that act the Egyptians hated him (Ælan de Animal. l 11. c. 11. ~ ~ ~ ~ Diodorus reckons Boccharis the 4<sup>th</sup> king from Mycerinus but names not the intermediate kings. Perhaps they were Guephachthus & Boccharis the father of this Boccharis. ffor Diodorus in another place calling him Vchoreus --- cities in the world. However Memphys was built before by Meānes & now only repaired & better fortified & perhaps enlarged & adorned by Boccharis.

Anysis was blind & in his reign Sabacus or Sabocon King of Ethiopia invaded & conquered Egypt, Sabacus punished none with death but condemned offenders to carry earth to the cities of Egypt for raising them higher. By which means he raised them much higher then Sesostis had done before. These two kings Anysis & Sabacus are by Diodorus called Amotis & Actisanes. Amosis was cruel & put many to death for which reason his subjects upon the invasion of Actisanes revolted from him so that he was easily conquered. Actisanes was merciful & obliging to his subjects & instead of putting robbers to death he cut of their noses & banished them into a barren place between Egypt & Syria thence called Rhinocorera.

While the kings of Egypt isntead of employing their wealth & people in their wars abroad employed them at home in building Pyramids, the Egyptians by degrees lost their dominion abroad & became divided at home into severall kingdoms untill Sabacon invaded them. ffor there reigned at Thebes Gnephachthus & his son Bocharis. at Sais Stephanates, Nechepsos & Nechus successively & at Tanis & Pelusium Anytis

Gnephachthus (called also Neochabis & Technatis) leading an army – – – enlarged by Boccharis.

<14v>

In the kingdom of Sais the last king Nechus was the father of Psammiticus who reigned afterwards & his predecessor Nicepsos with one Petosiris is reputed the inventor of Iudicial Astrology & the first that wrote the Art of predicting by the starrs. [He lived immediately before the Assyrians built Babylon & borrowed from the Egyptians their year & study of the stars.]

When Sabachus invaded Egypt he took Boccharis & burnt him alive, & slew Nechus & made Anysis fly into the fenny places of Egypt neare Pelusium where he lay hid in the Island Elbo during the reign of the Ethiopians Their reign according to Herodotus lasted 50 years & began and ended under Sabachus. But in the Dynasties of Africanus Sabachus reigned only 8 years & had two Ethiopian successors, Sevechus his son who reigned 14 years & Tirhakah who reigned 18. Sevechus seems to be the Sua or So king of Egypt with whom Hoshea king of Israel conspired against the Assyrians in the fourth year of Hezekiah two or three years before the captivity of the ten Tribes 2 King. 17.4. And Tirhakah was that Pharaoh king of Egypt on whom Hezekiah trusted in the 14<sup>th</sup> year of his reign when Senacherib invaded Iudea & that Tirhakah king of Ethiopia who in the same year came out against Senacherib in behalf of Hezekiah 2 King. 18.21, 24 & 19.9. If we may suppose that Tirhakah succeeded Sevechus about the middle time of these two periods that is about the 9<sup>th</sup> year of Hezekiah & from thence count backwards the 22 years of Sabacon & Sevechus, the invasion & conquest of the kingdoms of Egypt by Sabacon will fall upon the third year of Ahaz 240 years after the death of Solomon or thereabouts & the end of the reign of Tirhakah upon the 27<sup>th</sup> year of Ezekiah, after whom some reckon that another king reigned before Egypt was freed from the dominion of the Ethiopians.

Herodotus giving an account of the action between the Ethiopians & Assyrians & how the Assyrians were slain – Egyptians & Ethiopians into captivity Isa 20 at which time they conquered also the Jews & carried Manasseh captive to Babylon 2 Chron. 13.11

After Egypt was freed from the dominion of the Ethiopians (which seems to have been by this victory of the Assyrians) there was – – – ever since in servitude

These various kingdoms are pointed at by Isaiah where he saith I will set the Egyptians against the Egyptians & they shall fight every one against his brother & every one against his neighbour city against city & kingdom against kingdom – And the Egyptians will I give over into the hand of a cruel lord & a fierce king shall rule over them. – The princes of Zoan are fools – how say ye unto Pharaoh, I am the son of ancient kings – The Princes of Noph are deceived. they have also seduced Egypt, even they that are the stay of the Tribes thererof. Isa 19. Here the Prophet seems to mention two kingdoms of Egypt the one seated at Zoan or Tanis the other at Noph or Memphis, & there might be others in other places.

<15r>

When the Ethiopian Sabacon or Actisanes invaded Egypt, the Egyptians were divided into several kingdoms. ffor Sabacon took Boccharis & burnt him alive, slew Nechus king of Sais & made Anysis fly into the fenny places of Egypt neare Pelusium where he lay hid in the Island Elbo during the reign of the Ethiopians. Anysis therefore reigned in the Arabic part of the lower Egypt

In Sais reigned Stephanates Necepsos & Nechus successively. Nechus was the father of Psammiticus who reigned afterwards & his predecessor Nicepsos with one Petosiris – by the stars.

At Thebes reigned Gnephachthus & his son Boccharis successively. Gnephachthus –

Besides these three kingdoms of Egypt its probable there might be some others ffor in the canons we find kings of Tanis, Bubaste, & some other cities. & Isaias speaking of this time mentions several kingdoms one of which was at Zoan or Tanis where he saith I will set – thereof. Isa 19. ~ ~ ~ ~ ~ So then the Monarchy of Egypt in the reign of those kings who built the Pyramids, became divided into several kingdoms at home &

by consequence lost its dominion abroad. & the Ethiopians who were formerly the subjects of Egypt being fallen of from them invaded them & became their Lords.

The reign of the Ethiopians over Egypt according to Herodotus lasted 50 years – – – upon the 27 year of Hezekiah.

Herodotus giving an account –

Cambyzes conquered Ægypt in the year of his reign. Reccon backward the reigns of the last six kings of Egypt & the reign of the 12 contemporary Kings will begin in the 13<sup>th</sup> year of Manasses, & if the conquest of Egypt by the Assyrians was about two years before & the Ethiopians reigned over Egypt about 50 years as Herodotus relates, the reign of Sabacon will begin about the 6<sup>t</sup> year of Ahaz, or 243 years after the death of Solomon & that of Tirhakah about two years before he routed the army of Sennacherib

[Editorial Note 4]

<18r>

### **Chap. III. The Monarchy of Egypt at Thebes.**

Herodotus<sup>[12]</sup> in giving an account of the ancient state of Egypt tells us that the Priests of Egypt affirming Menes to be their first king, read to him out of a Book the names of 330 following kings of Egypt who all reigned before Sesostris, & amongst whom were 18 Ethiopians & a forreign woman named Nitocris who acquired the kingdom by a memorable revenge of her brothers death, & that the Priests affirmed nothing done by any of the rest except one who was the last of them & was called Mæris. But Mæris as we shall presently shew reigned after Sesostris, & so did Nitocris if she reigned over both Egypt & Ethiopia as Iosephus mentions & built the third Pyramid at Memphis as affirmed by Manetho. Herodotus therefore justly passes over in a few words all the ages of Egypt before Sesostris as obscure & conteining nothing memorable, & begins his history of the kings of Egypt with this king the former kings (except two or three of his immediate predecessors) reigning not over all Egypt successively but divers of them at once in several parts of Egypt, which renders them the less memorable. In the time of the Monarchy of Egypt Herodotus who has given the best account of this kingdom sets down their kings in this order, if Memnon & Mæris be duly inserted. Sesostris, Pheron, [Memnon & his Viceroy] Proteus, Rhampsinitus, [Mæris,] Cheops, Cephren, Mycerinus, Asychis, Anysis, Sabbachus the Ethiopian, Anysis again, Sethon Priest of Vulcan, Twelve contemporary kings, Psammiticus, Necho, Psammis, Apries, Amasis, Psammenitus. Before Sesostris is to be placed his father Belus or Ammon, & before Ammon may be set Tethmosis Thmosis or Amosis the successor of Misphragmuthosis & founder of the Egyptian Monarchy

Iosephus<sup>[13]</sup> tells us out of Manetho that after the Shepherds went out of Egypt into Iudea, Tethmois or Thummosis who expelled them reigned 25 years & 4 months & then was succeeded by his son Chebron, after whom reigned Amenothis with his sister. Then returning back he names Mephres, Mephramuthosis, Thmosis, Amenophis & Orus as reigning in order with some other Princes of Egypt contemporary to Orus, one of which was Armais or Danaus. And then again returning back he names Armesses Miamun & his son & successor Amenophis & his son & successor Sethosis the brother of Armais or Danaus. The same kings are recited out of Manetho by Africanus & Eusebius with a little variation of the names as in the following Table

[Editorial Note 5]

<19v>

Africanus      Euseb gr 1

Ammenemes    Ammenemes

Gesongoses f   Sesonchoris f

Ammanemes    Ammenemes



Manetho in his 11<sup>th</sup> & 12 Dynasties as he is cited by Africanus & Eusebius names these kings of Thebes as reigning in order Ammenemes, Gesongoses his son, Ammenemes ab Euneuchis suis sublatus & Sesostris. Gesongoses is by Eusebius called Sesonchoris The word should be Sesonchosis. The two first of these four kings Ammenemes & Sesonchosis are the same with the two last Ammenemes & Sesostris. Whence I gather that the father of Sesonchosis or Sesostris was Ammenemes or Ammon as above & was slain by his Eunuchs.

So again Manetho in his 18 Dynasty naming the kings which reigned at Thebes from the expulsion of the Shepherds down to Orus repeats the same kings several times. ffirst he tells us that after the shepherds went out of Egypt into Iudea Tethmosis who expelled them reigned 25 years & 4 months & then was succeeded by his son Chebron, after whom reigned Amenophis & his sister. Then returning back he names Mephres Mephramuthosis, Thmosis Amenophis & Orus as reigning successively & subjoyns some other Princes of Egypt contemporary to Orus one of which was his unkle Armais or Danaus. And then again returning back he names Armesses Mamun & his son & successor Amenophis & his son & successor Sethosis the brother of Armais or Danaus. These kings are recited out of Manetho by Iosephus, Africanus & Eusebius with a little variation of the names as in the following Table.

From him the city Thebes was called No-Ammon & the Ox there worshipped was called Mnevis

He is also called Sesostris, Sesoosis, Sessoses, Sesochris, Sesonchis, Sasyches & in Scripture Sesak.

Orus or Horus.

To him the city No-Ammon & the Ox Mnevis were dedicated.

As Osiris built temples in Thebes to his father Ammon who had reigned in that city before him, so the Egyptians dedicated the city it self to Ammon calling it No-Ammon & Ammon-No that is the city of Ammon, or as the Greeks render the word, Diospolis, the city of Iupiter Ammon. The city therefore being the royal seat of Ammon grew great in his days, tho his son Osiris built it more sumptuously. And thus was this age memorable for the building of new royal cities: David built Ierusalem, Hiram Tyre, [Adad Damascus] & Ammon & Sesak Thebes, [& Theseus Athens.] And at the same time Rezon

built Damascus & erected a new kingdom there. For when David smote Hadadezer ( or Hadad-Asser) king of Zobah & slew the syrians of Damascus who came to assist him, Rezon fled from his Lord Hadadezer & gathering a band of men became their captain & went & reigned in Damascus over Syria 1 Sam 8.3 & 10.18 & 1 King. 11.23, 24, 25) & was an enemy to Israel all the days of Solomon. He is called Hezion 1 King 15.18 & his successors were Tabimon Hadad or Benthadad, Hazael, Ben hadad, & Rezen. In the reign of Rezen Tiglathphulaser captivated the Syrians & put an end to the kingdom Benhadad & Hazael for enlarging the kingdom & adorning Damascus were deified by the Syrians For Iosephus tells us that even till his days <19r> [Editorial Note 6] both Adar (that is Adad or Benadad) & his successor Hazael were worshipped as Gods for their benefactions & for building Temples by which they adorned the City Damascus. ffor they [the Syrians] dayly celebrate solemnities in honour of these kings & boast their antiquity not knowing that they were novel & lived not above 1100 years ago. Thus far Iosephus. ‡ < insertion from lower down f 19r > ‡ Iustin calls the first of these two kings Damascus & saith that the city had its name from him & that in honour of him the Syrians worshipped his wife Arathes as a Goddes using her sepulcher for a Temple. By these instances it appears that the eastern nations of those ages

Nicolaus Damsценus makes Adad a common name of

For Pharaohs daughter staid in Ierusalem till Solomon had made an end of building his one house & the house of the Lord. & the wall of Ierusalem (1 King. 3.1) that is till the twentieth year after the laying of the foundation of the Temple or 24<sup>th</sup> year of Solomon (2 Chron 8.1) And when she removed from Ierusalem to the house which Solomon had built for her, she was called Pharaohs daughter which implies that her father was then alive & therefore he reigned from before the flight of Adad into Egypt in Davids reign till the 24<sup>th</sup> year of Solomons reign or above < text from higher up f 19r resumes > And here it appears by a notable instance that the eastern nations of those ages deified such of their kings as were conquerors & benefactors

And therefore since Ammon was the first king of Egypt who conquered abroad & his conquests were large & his son Sesostriſ exceeded all the kings of Egypt in the greatness both of his conquests & of his benefactions to the Egyptians, we need not wonder if the Egyptians worſhipped theſe two above all their kings, or that Sesostriſ ſhould be the great God Osiris whom the Egyptians chiefly worſhipped. For ſince they did not worſhip him by the name of Sesostriſ or Sesak, he muſt be one of the Gods whom they worſhipped by another name, & the chief of them.

Sesostriſ having cut canals from the river Nile into all the lower Egypt the Egyptians conſecrated that river to him & worſhipped him and the river together & called them both by the ſame names. So Homer calls that River *Ægyptus* & Manetho tells us that Sethoſis was called *Ægyptus*. Also the River was called <sup>a[14]</sup> *Sihor* <sup>b[15]</sup> *Siris* & *Osiris* : And the king was <sup>c[16]</sup> called *Siris* or *Sirius* & by the Greeks *O-siris*. Afterwards from the word נהל *Nahal* a Torrent the River was called *Nilus* & the River & the king were worſhipped together by the ſame name. For <sup>d[17]</sup> *Diodorus* tells us that *Nilus* was that king who cut Egypt into canals to make the River more uſeful. *Cicero*<sup>[18]</sup> makes *Nilus* the father of *Mercury* *Minerva* *Vulcan* & *Bacchus*, but he was rather *Bacchus* himſelf.

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### **Chap. Of the Greek & Latin Empires.**

*Alexander the great* having conquered the *Persian Empire* died at *Babylon* in ſpring Anno *Nabonass.* 425 & was ſucceeded by his baſtard brother *Philip Aridæus*, but about 12 or 16 years after his death, his brother & other kindred being ſlain, his captains who governed ſeveral Provinces of the kingdom put crowns on their own heads, the chief of which were *Cassander*, *Antigonus*, *Seleucus* & *Ptolomy* reigning over *Macedon*, *Asia*, *Syria* & *Egypt*.

Afterwards *Demetrius* the ſon of *Antigonus* ſlew *Alexander* the ſon of *Cassander* & ſeized his kingdom, but was ſix years after ſucceeded in *Thrace* & *Greece* by *Pyrrhus* king of *Epire* & he ſeven months after by *Lysimachus* one of which was one of *Alexanders* captains & king of *Thrace*, by which means the kingdoms of *Thrace* & *Macedon* became united. An. Nab. 460 And about the ſame time *Seleucus* & *Lysimachus* aſſiſted by *Ptolomy* took *Asia minor* from *Demetrius*.

*Alexander the great* died at *Babylon* in ſpring anno *Nabonass* 425, & his captains gave the Monarchy to his baſtard brother *Philip Aridæus* & made *Perdiccas* Administrator of the kingdom, & *Perdiccas* made *Meleager* commander of the army *Seleucus* Maſter of the horſe & *Craterus* Treasuſer of the kingdom & the reſt of the Captains governors of Provinces. ⊕ < insertion from lower down f 20r > ⊕ of *Ægypt* & *Libya* to *Ptolomy*, of *Asia minor* *Cappadocia* & *Paphlagonia* to *Eumenes*, of *Pamphylia*, *Lycia*, *Lycaonia* & *Phrygia* major to *Antigonus*, of *Phrygia* minor to *Leonnatus*, of *Caria* to *Cassander* the ſon of *Antipater*, of *Syria* & *Phœnica* to *Laomedon* of *Armenia* to *Neoptolemus*, of *Mesopotamia* to *Arcesilaus*, of *Babylonia* to *Archon* , of *Media* to *Atropates* &c.

< text from higher up f 20r resumes >

*Roxane* the wife of *Alexander* being left big with child was ſoon after brought to bed of a ſon whom they called *Alexander* & ſaluted king, joyning him with *Aridæus* in the throne of the kingdom.

About three years after, *Perdiccas* being ſlain *Antipater* was choſen administrator of the kingdom & made a new partition of the Provinces among the captains giving *Babylonia* to *Seleucus*, [*Mesopotamia* & *Arbelitis* to *Amphimachus*] & conſtituted *Antigonus* commander of the army & guardian of the two kings

About two years after *Antipater* dying left *Polysperchon* administrator of the Empire Anno *Nabonass* 429. And two years after the Greek cities revolt to *Cassander* and *Philip Aridæus* with his Queen *Eurydice* were ſlain in September by the command of *Olympias* the mother of *Alexander*, after he had reigned 6 years & four months.

And a year or two after Anno Nabonass 433, Cassander the son of Antigonus affecting the kingdom of Macedon slew Olympias the mother of Alexander & married Thessalonice the sister of Alexander & imprisoned Roxane the widdow of Alexander with her young son Alexander the king.

<20v>

[[Editorial Note 7](#)]

<21v>

### **Chap Of the Empire of the Greeks under their own kings.**

Alexander the Great died at Babylon in May a month before the summer solstice in the year of Nabonassar 425 an 1 Olymp. 114, & his captains gave the Monarchy to his bastard brother Philip Aridæus a man disturbed in his understanding & made Perdiccas administrator of the kingdom, & Perdiccas with their consent made Meleager commander of the army, Seleucus master of the horse, Craterus Treasurer of the kingdom, Antipater governor of Macedon & Greece, Ptolomy governor of Egypt Antigonus governor of Pamphilia Lycia Lycaonia & Phrygia major & the other captains governors of other Provinces. And the Babylonians began now to count by a new aera which they called the Æra of Philip & used it instead of the Æra of Nabonassar reckoning the 425 year of Nabonassar to be the first year of Philip. And Roxane the wife of Alexander being left big with child & about 3 or 4 months after his death brought to bed of a son, they called him Alexander & saluted him king joyning him with Philip in the throne of the kingdom.

Philip reigned three years under the adminstratorship of Perdiccas two years more under the administratorship of Antipater & above a year more under the administratorship of Polysperchon, in all six years & four months, & then was slain with his Queen Eurydice in September by the command of Olympias the mother of Alexander the great an 4. Olymp. 115. And the Greeks being disgusted at the cruelties of Olympias revolted to Cassander the son of Antipater.

Cassander affecting the dominion of Greece slew Olympias & soon after shut up the young king Alexander with his mother Rhoxane in the castle of Amphipolis under the charge of Glaucias An. 1. Olymp 116.

The next year Ptolomy Cassander & Lysimachus by the means of Seleucus made a league against Antigonus & after certain wars made peace with him an 2 Olymp 117 upon these conditions that Cassander should command the forces of Europe till Alexander the son of Roxana came to age, & that Lysimachus should govern Thrace, Ptolomy Ægypt & Libya & Antigonus all Asia. Seleucus had possest himself of Mesopotamia Babylonia Susiana & Media the year before. About 3 years after Alexanders death he was made governour of Babylon by Antipater, then expelled by Antigonus & now recovered & enlarged his government over a great part of the east, which gave occasion to a new Æra called Æra Seleucidarum. This Æra according to the Jewish account began in Spring An. Philip. 12. An. 4 Olymp. 116 but according to the Chaldean account it began the next spring & according to the Antiochian & Alexandr account it began in Autumn between

Not long after this peace (Diodorus saith the same Olympic year) Cassander, seing that Alexander the son of Rhoxanæ grew up, & that it was discoursed throughout Macedonia that it was fit he should be set at liberty & take upon him the government of his fathers kingdom commanded Glaucias the governour of the Castle to kill Rhoxanæ & the young king Alexander & conceale their deaths. Then Polysperchon set up Hercules the son of Alexander the great by Barsine to be king, & soon after at the sollicitation of Cassander caused him to be slain. And soon after that upon a great victory at sea got by Demetrius the son of Antigonus over Ptolomy, Antigonus took upon himself the title of king & gave the same title to his son An 2 Olymp. 118. And after his example Seleucus Cassander Lysimachus & Ptolomy took upon themselves the title & dignity of kings, having abstained from this honour while there remained any of Alexanders race to inherit the crown. And thus the monarchy of the Greeks for want of an heir was broken into several kingdoms, four of which seated to the four winds of heaven were very eminent. For Ptolomus

<21r>

Iustin represents that Hercules was slain before Alexander, & the Canon produces the reign of Alexander to the 19<sup>th</sup> year after the death of his father Alexander the great, & makes the 20<sup>th</sup> year of Philip to be the first

of Ptolomy. Whether the Monarchy was dissolved & became divided into several kingdoms this year or a year or two before is of no consequence.

At the time of this division Ptolomy reigned over Egypt Libya & Æthiopia, Antigonus over Asia & Syria, Seleucus over Babylonia & all the east from Euphrates to India & Cassander over Macedon Greece & Epire. And thus was the Monarchy of the Greeks at its first dissolution divided into four great kingdoms to the four winds of heaven. Thrace was not absolutely a part of Alexanders kingdom: Lysimachus with a small body of Alexanders forces made war upon the king of the Thracians & subdued them after Alexanders death.

Cassander being afraid of the power of Antigonus combined with Lysimachus Ptolomy & Seleucus against him. Lysimachus invaded the parts of Asia next the Helespont, Ptolomy subdued Cœbyria & Phœnicia & Seleucus having newly made peace with Sandrocottus king of India came down with a powerfull army into Cappadocia, & joyning the confederate forces fought Antigonus in Phrygia, & slew him & seized his kingdom an 4 Olymp 119. After which Seleucus built Antioch Seleucia & many other cities in Syria & Asia.

Yet Demetrius the son of Antigonus retained a small part of his fathers dominions & at length lost Cyprus to Ptolomy but killing Alexander the son of Cassander king of Macedon seized his kingdom An 3 Olymp. 121 & sometime after preparing a very great army to recover his fathers dominions in Asia, Seleucus, Ptolomy Lysimachus & Pyrrhus king of Epire combined against him, & Pyrrhus invading Macedonia corrupted the army of Demetrius, put him to flight seized his kingdom & shared it with Lysimachus, & after seven months Lysimachus beating Pyrrhus took Macedonia from him & held it five years & an half, uniting the kingdoms of Macedon & Thrace.

Lysimachus in his wars with Antigonus & Demetrius, had taken from them Cana, Lydia & Phrygia & had a Treasury in Pergamus a castle on the top of a conical hill in Phrygia by the river Caicus & had committed the custody thereof to one Philetærus who was at first faithfull to Lysimachus but in the last year of Lysimachus his reign revolted. ffor Lysimachus by the instigation of his wife Arsinoe slew first his son Agathocles & then those who lamented him. Vpon which the wife of Agathocles fled with her children & brothers & some others of their friends & sollicitated Seleucus to make war upon Lysimachus. And Philetærus also grieving at the death of Agathocles & being accused thereof by Arsinoe, revolted & sided with Seleucus. On this occasion Seleucus & Lysimachus met & fought in Phrygia & Lysimachus being slain in the battel lost his kingdom to Seleucus an 4. Olymp 124. Thus the Empire of the Greeks which at first brake into 4 great kingdoms became now reduced into two notable ones henceforward called by Daniel the kings of the south & north. For Ptolomy now reigned over Ægypt Libya Æthiopia Arabia Phœnicia Cœlosyria Cyprus, & the kingdom of Seleucus was mighty & Seleucus was scarce inferior to the Monarchy of the Medes & Persians. And all this is thus described by Daniel The fourth king of Persia [Xerxes] shall stir up all against the realm of Greece. And as a mighty King [Alexander] shall stand up & that shall rule with great dominion & do according to his will. And when he shall stand up his kingdom shall be broken & shall be divided towards the four winds of heaven, , but not to his posterity. [ this division not commencing till they were all dead] nor according to his dominion wherewith he ruled: for his kingdom shall be pluckt up even for others besides those. And the king of the south [Ptolomy] shall become strong, & one of his Princes [Seleucus one of Alexanders Princes] shall become strong above <20v> and have dominion: his dominion shall be a great dominion.

After Seleucus had reigned seven months over Macedon Greece Thrace Asia Syria & all the east as far as India, Ptolomæus Ceraunus the brother of Ptolomeus Philadelphus slew him treacherously & seized his dominions in Europe & Antiochus Soter the son of Seleucus succeeded his father in Asia Syria & most of the east, & after 19 or 20 years was succeeded by his son Antiochus Theos who having a lasting war with Ptolomæus Philadelphus composed the same by marrying Berenice the daughter of Philadelphus & after a reign of 15 years his other wife Laodice poisoned him & set her son Seleuus Callinicus upon the throne. And Callinicus in the beginning of his reign by the impulse of his mother Laodice beseiged Berenice in Daphne & slew her with her youg son & many of her weomen. Whereupon Ptolomeus Euergetes the successor of Philadelphus & brother of Berenice made war upon Callinicus, Phœnicia Syria Cilicia Mesopotamia Babylonia Susiana & some other regions & carried back into Egypt 40000 tallents of silver & 2500 Images of the Gods amongst which were the Gods of Egypt carried away by Cambeses. All which is thus signified by Daniel. And after certain years they [the kings of the south & north] shall make friendship: for the kings daughter of the south [Berenice] shall come to the king of the north to establish an agreement but she shall

not retain the power of the arm & she shall not stand nor her seed, but she shall be delivered up & he [Callinus] that brought her & he whom she brought forth & they that strengthened her in [those] times [or defended her in the siege of Daphne] But out of a branch of her roots shall one stand up in his seat [her brother Eucrastes], who shall come with an army & shall enter into the fortress [or fenced cities] of the king of the north & shall act against them & prevail And shall carry captives into Egypt, their Gods with their Princes & pretious vessels of silver & gold, & he shall continue some years after the king of the north.

<22r>

## **Chap. V Of the Empire of the Greeks.**

1. When the Heraclides returned into Peloponnesus under the conduct of Temenus Cresphontes & Aristodemus, Temenus became king of Argos & was succeeded by his son Cissus, & then the kingdom ceased & became divided among the posterity of Temenus untill Phidon conquered them & reunited the kingdom ffor Phidon subdued to himself the whole possession of Temenus till then divided into many parts. 3 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 inclusively, so that there were 9 generations (or about 243 years{}} from the birth of Temenus to the birth of Phidon reckoning 27 years to a generation & about as much from the expedition of Temenus with the Heraclides to the wars of Phidon upon his kindred. And therefore the Heraclides returning about 45 years before the beginning of the Olympiads, the wars of Phidon will fall upon the 50<sup>th</sup> Olympiad or thereabouts, Or perhaps a little earlier ffor some tell us that Phidon was the seventh from Temenus. Now the posterity of Iphitus presided in the Olympic games till the 26<sup>th</sup> Olympiad, & so long the Victors were rewarded with a Tripus. Then the Pisæans getting above the Elians began to preside & rewarded the victors with a crown & instituted the Carneia to Apollo & continued to preside till the wars between the Pisæans & Eleans which happened in 48 & 49 Olympiads. In the 48<sup>th</sup> Olympiad the Elians entred the country of the Pisæans with an army suspecting their designs, but were prevailed with to return home quietly. Afterwards the Pisæans confederated with several other Greek nations viz Phidon & those under him) & made war upon the Eleans & in the end were beaten. In this way I conceive it was that Phidon presided in the Olympic games, suppose in the 49<sup>th</sup> Olympiad. ffor we are told that <22v> he presided; & 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 of Elis to preside, & their number in the 65<sup>th</sup> Olympiad was increased to nine & afterwards to ten, & those judges were called Hellenodicæ. Pausanias tells us that the Eleans called in Phidon & together with him celebrated the eighth [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 from the Pisæans their ancient right of presiding & set up the Hellenodicæ So then Phidon overcame his kinsmen who reigned as Princes in several parts of the kingdom of Tisamenus & reunited their Principalities into one Monarchy under himself a little before the 48<sup>th</sup> Olympiad, suppose in the 43<sup>th</sup> or 44<sup>th</sup> Olympiad or thereabouts. And at that time the conquered Princes Caranus his brother & Perdiccas his kinsman & others fled from Argos with Colonies into Emathia & there founded the kingdom of Macedon. ffor Iustin tells us that Caranus with a great multitude of Greeks sought new seats in Emathia afterwards called Macedon & by the command of the Oracle following a flock of Goats took the city Aedessa made it the seat of a new kingdom & from the Goats called the city Aegeas, & subdued the neighbouring Princes Midas & others & was succeeded in the kingdom by Perdiccas

4. Herodotus tells us that three brothers who were of the posterity of Temenus & whose names were Gauanes, Æropus, & Perdiccas fled from Argos into Illyricum & thence into the upper Macedonia to the city Lebæa where they served the king of that city some time & then retired into another part of Macedonia neare the Gardens of Midas the son of Gordius, & there made war upon the neighbouring people & thereby Perdiccas came to the kingdom of Macedon & was succeeded therein by Argæus, Philippus, Æropus, Alcætas, Amyntas, Alexander, the last of which was contemporary to Xerxes. Now the reign of Carneus & these seven kings at about 18 years a piece amounts to 144 years which counted backward from the death of Xerxes will place the beginning of the kingdom of Macedon upon the 43<sup>th</sup> Olympiad or thereabouts as above. After Alexander reigned Perdiccas Archelaus Orestes & others unto Philip the father of Alexander the great.

2. The kingdom of Macedon was founded by Caranus the brother of Phidon & some make Phidon as ancient as Iphitus & tell us that the kingdom of Macedon was founded before the Olympiads: but Phidon was not so ancient by 200 years. The Amphictyons by the advice of Solon made Almæon — — — — — or 240 after the return of the Heraclides

5 Alexander the great &c.

<24r>

Mæris is set immediately before Cheops three times in the Dynasty of the kings of Egypt composed by Eratosthenes & once in the Dynasties of Manetho & in the same Dynasties Nitocris is set after the builders of the great Pyramids. And thence I gather that the kings of Egypt mentioned by Herodotus ought to be placed in this Order. Ammon, Sesostris, Pheron or Orus,

The Egyptians originally lived on the fruits of the earth & abstained from animals & fared hardly. Menes taught them to adorn their tables & beds with rich carpets & brought in amongst them a sumptuous delicious & voluptuous way of life, & about an hundred years after his death was cursed for it by Gnephaitus one of his successors cursed him for it & caused the curse to be entred in the Temple of Iupiter Ammon at Thebes: & by this curse the honour of Menes was diminished among the Egyptians.

Si corpus vi tertia P in loco A impressa dato illo tempore ferretur ab A ad E: motus ex tribus viribus impressis resultans is esset qui coponeretur ex motibus AD et AE, & sic deinceps in infinitum.

Et motus composito vis insita quia corpus in motu illo perseverat, proportionalis est.

<24v>

D<sup>n</sup> Legatus, Exemplaria 2

Professor Astronomiæ Pollenus Paduensis. 1

Manfredus Bononiensis 1

Nobilis Venetus D. Trivisanus, Senator 1.

Christinus Martinellus Nob. Venetus, Astronomiæ studiosus, 1

Vrsatus Discipulus Reinaldini et Montenari, Astronomiæ studiosus 1.

Abbas Angloi, Astronomiæ valde studiosus, Parisiensis 1.

D<sup>s</sup> Conti Nob. Venetus, Senator, 1.

Pater Grandi Pisanus Professor – 1

D<sup>ns</sup> Bernoulli uterque – 2.

<25r>

Antæus who governed Libya had his royal seat at Hirassa or Irasa a city of Pentapolis neare the haven Apollonia For Pindar tells us that Hirassa was the city of Antæus. There Battus afterwards built the city Cirene the Metropolis of the Province. In all the sea coasts of Egypt from Ioppa in Palestine to Parætanium in Libya for the space of above 600 miles there was not one safe harbor to be found except Pharus, but from Parætanium along the sea coasts of Marmarica & Cyrene were several good ones & And therefore the Egyptians before the conquest of Libya could not be potent at sea for want of Ports but upon the conquest of Libya meeting there with convenient ports & plenty of timber they set out a potent fleet of long & tall ships & this region being at that time under the government of Antæus he was the Neptune of the ancients. For



Neptune was first worshipped in Africa & from thence his worship was propagated into other countries & therefore he reigned in Afric & the Cretans affirmed that Neptune was the first that set out a fleet having obtained this Prefecture of Saturn, whence posterity reckoned things done in the sea to be under his government & Mariners honoured him with sacrifices. By Saturn I understand here the father of Iupiter Belus Neptune & Pluto & shall presently shew that Iupiter Belus was Sesostris. Whence it follows that Neptune was the brother of Osiris & by consequence the Typhon of the Egyptians & therefor Ammon their father was the first king of Egypt who set out a fleet in the Mediterranean. ffor Typhon was the husband of Nephtys & was interpreted by the Egyptians to signify the sea & the Priests of Egypt abominated the sea & had Neptune in no honour. They said that Osiris signified the Nile which in overflowing copulated with the land of Egypt signified by Isis & in running into the sea & being dissipated therein perished by Typhon. And in telling the story of the war between the Gods of Egypt & the Giants they sometimes put Neptune for Typhon, where Lucian saith that Corinth being full of fables tells the fight of Sol & Neptune & where Agotharcides relates how the gods of Egypt fled from the Giants till the Titans came in & saved them by putting Neptune to flight. The outmost parts of the earth & promontories & whatsoever borders upon the sea the Egyptians called Nephtys. And in the sea coasts of Marmarica & Cyrene Bochart & Arius Montanus place the Naphtuim a people sprung from Misraim Gen. 10.13. And therefore Neptune & his wife Nephtys are also to be placed there the words Neptune Nephtys & Naphtuim signifying in the language of the Egyptians the King & Queen & people of the sea coasts. Certainly Neptune was contemporary to Sesostris & {Anc}æus; for in the reign of Laomedon king of Troy he & Orus assisted in building the walls of Troy that is fortified that city for Sesostris. His son Glaucus took Ariane from Theseus in the Island Dia & lay with her. Others of his sons as Euphemus Erginus Nauplius & Ancæus were in the Argonautic expedition, & his <25v> son Atlas was contemporary to the Argonauts being the father of Calypso who flourished in the time of the Trojan war & after that war convened with Vlisses. Neptune therefore being two generations older then the warriors at Troy & one generation older then the Argonauts was contemporary to Sesostris & therefore was his Admiral & he & Antæus reigned at once over the kingdom of Libya & so must be one & the same king, & his son Atlas must be his successor in the kingdom. For the gardens of the Hesperides were in the kingdom of Atlas & are placed by Ptolomy, Pliny, & Strabo neare Cyrene. And Atlas was skilled in sea affairs & had a potent fleet, for Homer saith of him Θαλάσσης πασης βένθεα οἶδεν He knows the depths of all the sea, & others that Phorcys who reigned over Sardinia & Corsica was overcome by Atlas in a sea fight & drowned, & Clemens Alexandrinus that Atlas was the first that built a ship & sailed upon the seas, that is in the reign & by the direction of his father Neptune. And in the war between the Gods of Egypt & the Titans Atlas was captain of the Titans & in the end of the war had the heavens placed upon his sholders, that is he assisted his father Typhon or Neptune in that war & then succeeded him in the kingdom of Afric. ffor the Ancients represented a kingdom by the frame of the world putting the sun moon & Stars for the king the people & the princes of the kingdom. The country of Cyrene was famous for the breed & management of good horses & Egypt was supplied with horses from thence, especially after the conquest of Libya by Ammon. And thence Neptune Pallas & the Amazons were called eques And Pamphus who is reputed the author of the oldest hymns amongst the Athenians calls Neptune

Ἰ΄ ποσσῶν τε δοτήρα, νεῶν τε ἰθυοκρηδέμων

The author of horses & of tall ships with sails. Chariots were drawn by horses before his days, but he is reputed the author of riding & fighting on horsback.

For before the conquest of Lybya by Ammon, horsmanship & long ships with sails were not known in Europe Horses were u

Pliny tells that ships of war were first rigged out by Ægeon & others make Ægeon the son in law of Neptune

When the Egyptians applied themselves to Navigation, that they might have the sea coasts by which men had hitherto sailed & guide themselves in the middle of the seas by the Sun Moon & starrs, their kings & Princes & chiefly their Admirals applyed themselves to the observation of the heavens & study of Astronomy . Atlas was eminent for his skill in this science, Antæus observed the course of the Moon which was the hardest part of Astronomy, was Tutor to Bacchus in Libya & came from thence into Greece & in the reign of Ammon, Aristæus who married the daughter of Cadmus, carried Astronomy from Libya into Greece The Atlantides a people of Libya say<sup>[19]</sup> that Vranus was their first king who reduced them from a salvage course of life & taught them to live in towns & cities & that he reigned over a great part of the world & measured the year by

the course of the Sun & the Months by the course of the Moon & divided the days into hours & was familiarly acquainted with the rising & setting of the stars, & after death for his merits & skill in Astronomy was honoured as a God. They say also that he married his sister Titæa or Terra & by her had many children called Titans two of which called Hyperion & Bisilea were the parents of Helio & Selene, & that the Titans assassinated Hyperion & drowned Helio in Eridanus (not in the Po but in the river Nile) & thereupon Selene threw herself from a house top & her mother Basilea went distracted & disappeared, & all of them were deified. By which circumstances its manifest that Cœlus Hyperion Helio & Selene were Ammon, Osiris, Orus & Bubaste, Ammon being deified by the name of Vranus or Iupiter Vranus. And the Cretans reported<sup>[20]</sup> that Hyperion the son of Cœlus was the first that by his own industry found out the motions of the Sun & Moon & other stars & the seasons & distinctions of time measured out by them, that <26r> is he assisted his father in these matters for advancing navigation being instructed by Aristæus. And hence it appears that he was the Iupiter Belus of the Chaldeans. ffor Pausanias tells us that Iupiter Belus in Babylon had his name from Belus an Egyptian the son of Libya (as he is reputed) who built the temple in Babylon & Strabo: Durat ibi (Babylon) Iovis Beli templum: inventor hic fuit sideralis scientiæ. And Diodorus: the Egyptians report that many colonies out of Egypt were disperst over all parts of the world (viz<sup>t</sup> by the wars of Sesostriſ) & that Belus the son of Neptune & Libya led a colony into the Province of Babylon & fixing his seat at the river Euphrates consecrated Priests & according to the custome of the Egyptians freed them from all public taxes & impositions. These Priests the Babylonians call Chaldeans who observe the motions of the stars in imitation of the Priests Naturalists & Astrologers of Egypt. Cheraës wrote that there was wine in Babylon which the inhabitants called Nectar & thence it appears that Bacchus & the Gods of Egypt were at Babylon this wine being their drink.

When Bacchus invaded the nations he found them without weapons of iron which made his conquests easy. When Ammon conquered Libya they used clubs. So Hyginus: Afri et Ægyptij primum fustibus dimicaverunt postea Belus Neptuni filius gladio belligeratus est, unde bellum dictum. In Europe Cadmus first found out Copper in Bœotia & then the Idæi Dactylj found out iron in Crete in the reign of Minos, & by the use of iron tools Minos was enabled to prepare a fleet by which he gained the dominion of the seas, The islands Cyclades were at first uninhabited but Minos & Rhadamanthus peopled several of them & Rhadamanthus giving to each of his captains some Island or City placed Thoas in Lemnus. There Thoas exercised the Smiths trade having perhaps learnt it of the Idei Dactyli in Crete & being furnished with iron from thence. He built & reigned in the city Hephæstion, & when Sesostriſ the great Mars of the ancients conquered the Greek Islands he made armor for him, & became the Hephæstus or Vulcan of the Ancients. † < insertion from the right margin of f 26r > † Apollonius taking Thoas for the son of Bacchus saith that Bacchus left his purple cloak to his son Thoas & Thoas left it to his daughter Hypsipyle Queen of Lemnus. Apol. Argonaut IV. v. 426. < text from f 26r resumes > He married Calycopis the daughter of Otreus king of Phrygia & taking Mars (that is, Sesostriſ) in bed with his wife composed the matter so as to obtain the government of Cyprus & Byblus. Then Mars went presently with violence (that is, with his army) over the Hellespont into Thrace & Calycopis sailed in rich apparrell to Cythara & thence to Cyprus & landed at Paphus where she was washed & adorned by her weomen called the Graces & lived splendidly in costly aparrel adorned with gold, & where Vulcan afterward married Agalia the youngest of the Graces. In her way to Cyprus she sailed first to Cythara an Island of Greece between Peloponnesus & Crete. Thoas for his skill upon the harp was called Cinyras. ffor Cinyras lived with Venus in Cyprus & was an inventor of arts & found out tiles, & copper in Cyprus, & the hammer & anvil & tongues & laver, & impoyed workmen in making armour & other things. — — — — — times of the Trojan war. And after the death of his wife he deified her with lustful Orgia whereby she becam the Cyprian Venus — — — — — huc appulsam Tacit Hist. 2. p. 238. This Venus before she went to Cyprus lay with Anchises on mount Ida & at Cyprus she lived in adultery with Gingris the son of Cinyras; & when Cinyras deified his Venus he deified also his son by the name of Adonis

<27r>

The names of the Gods Moloch Milcom Adramelech Anamelech, Melecartus.

[Editorial Note 8]

building Temples to Venus & Adonis in Cyprus & at Byblus in Phœnicia & instituting their worship with orgia & lamentations for the death of Adonis much after the manner that Osiris was worshipped in Egypt. Or rather, he instituted the worship of his great benefactor Osiris under the name of Adonis & the Cyprians

applied the name & worship to his son. ffor Adonis signifies The Lord & so agrees to Osiris but not to Gingris, & Lucian tells us that he saw at Byblus a great Temple of Venus Byblia ————— called Dea Syria as well as Dea Cypria. And from the Temples built to her in several places she was called Cytharea, Paphia, Amathusia Byblia &c. So then Sesostris was the Adonis of the Syrians & his mistress was their Venus, & the maker of his armour was their Vulcan

So then the great Gods of Egypt viz<sup>t</sup> Ammon, Osiris ————— Antæo eripui.

But after some further broiles the war was composed & Isis & Orus reigned in Egypt for some time till the Ethiopians under Hercules invaded Egypt & Libya drowning Orus in the Nile & taking Libya from Atlas & then came out against Asa king of Israel with a very great army of Ethiopians Libyans & Troglodytes & were beaten by him & driven out of the lower Egypt by the revolting Egyptians untill the reign of Amenophis.

Pliny tells us: *Ægyptiorum bellis attrita est Ethiopia* ————— Philstims from Caphtor Amos 9.7. And thus by the civil broiles in Egypt & the revolt of the nations, the great Empire of the Cophtites seated at Thebes, came to a period.

This Empire may be distinguished into four ages according to the reign of their kings Thmosis, Ammon Osiris & Orus. For these were the ages of the great Gods of Egypt these seem to be the four ages of the Gods of Egypt, in imitation of which the Greeks formed the four ages of their Gods.

In those days the Egyptians using to write in Hieroglyphick affected to represent all things by symbols as by putting a trident in the hand of an Admiral to represent the three squadrons of his fleet, a rod writhen about with two serpents for the symbol of an Ambassador reconciling two nations, a man with a syth for a king of a corn-country, a man with rams horns for a king a country abounding with sheep a man riding upon an eagle with a thunderbolt in his hand for a great warrior soaring high in dominion, the world for a kingdom, a giant for a man great in power a man with many heads & hands for a king with his kingdom or a Captain with his army water for people a flood for an invasion, &c a new world after a flood for a new kingdom after an invasion, golden apples for {scar}ce & precious & valuable fruit, a Dragon keeping the gardens of the Hesperides for an army keeping a country abounding with fruit-bearing trees, a horn of the sea for a river, the horn of Amalthea for a river with fertile meadows on both sides given by Ammon to his Queen for her maintenance. And So when Hercules took the Globe from Atlas it is to be understood that he took his kingdom from him, & by Deucalion are to be understood the ages of a kingdom erected by an invasion. < insertion from between the lines > a golden age for a happy age golden apples for pretious apples. a man or Beast with two or more faces or heads for a king with two or more kingdoms collateral or successive. And

And from these & such like symbols truly interpreted the history of the mystical ages may receive some light. ffor Saturn has a sith to signify that he conquered the lower Egypt, a country abounding with corn. The Egyptians painted him with two faces because he reigned over two kingdoms an old one & a new. Iupiter Ammon has ram's horns because he conquered Libya a country abounding with sheep. Iupiter Belus has a thunderbolt in his hand to signify that he was a great warrior. He rides upon an egle to signify his soaring high in dominion. Mercury has an Embassadors rod writhen about with two serpents in memory of his composing the wars between the nations of Egypt & Libya. Hercules has a club because he was of the nation of the Megabar Ethiopians next above Egypt who fought with clubs. He took the sphere from Atlas, that is the kingdom of Libya A dragon kept the gardens of the Hesperides, that is, an army kept the kingdom of Libya. Amalthea the mother of Bacchus had a horn filled with flowers & fruit, that is a river with fertil meadows on each side given her by Ammon for her maintenance. Greece was overflowed in the days of Ogyges & Deucalion that is overspread with foreigners.

< text from f 27r resumes >  
<27v>

before Psammiticus reigned over all Egypt. Menes & his succesors reigned afterwards at Memphis & built that city sumptuously. And therefore Menes was Amenophis the Ethiopian called Amenophis. Memphis was by the Egyptians called Menoph, Moph, Noph, from the founder whose name Amenoph easily passed into Menoph & Menoph into Menes.

After the death of Asserhadon (or soon after) reigned at Babylon Saosduchinus, Chiniladon Nabopolassar & Nebuchadnezzar, at Ecbatane D{illeg} Phraortes, Astyages Cyaxeres & Darius & at Nineveh I think Nebuchadonosor, Anacyndaraxis, & Sardanapalus. ffor the history of Nebuchadonosor king of Assyria mentioned in the book of Esther suits with these times. For Nebuchadonosor in the 12<sup>th</sup> year of his reign &c.

And by his reigning next after the Gods of Egypt & placing his throne at Memphis you may know that he is the Menes of the Egyptians who reigned next after the Gods & built Memphis. As Thebes was called by the Egyptians No-Ammon from Ammon who made it the seat of his Empire, so Memphis was by them called Menoph, Mnoph, Moph Noph from Amenoph who first reigned there. And Menoph by an easy change became Menes. He was succeeded by Ramses or Rhampsinitus, Mœris, Cheops Cephren, Mycerinus, Nitocres, Asychis Anysis & perhaps some other intermediate kings. All these reigned at Memphys & adorned the city & there built

Menes built the

[\[Editorial Note 9\]](#)

enter ino open rebellion & become false churches called in scripture Synagogues of Satan & Antichrists. These are they that separate themselves, saith Iude of

– on the other side Iordan, & there they began first to be called Ebionites

They gloried in this name & said that they knew of no such man as Ebion – – – a poor man. This is the account which they gave of themselves, but Epiphanius Ierome & some others took Ebion for the name of a man. Vpon the commencing of the Iewish war the Christian Iews or Nazarens fled from Ierusalem into other countries & chiefly into Peræa on the other side of Iordan And there by the number of those who refused to communicate with the uncircumcised beleivers, the name of Ebionites became at length appropriated to the Nazarenes of this opinion.

## Sect. II.

I have hitherto considered the Church of God or host of heaven as an aggregate of men united into one body by mutual friendship love & charity & into one kingdom by subjection to the laws of one God their supreme king & of one Christ their Lord. It remains that I say something of their unity in the forms & ceremonies of worship & government. For the Iews had but one Tabernacle & one Temple & one High Priest for sacrificing & one Sanhedrim or great Council of seventy Elders seated in the Temple for governing the whole nation, & under these were synagogues in every city for praying & preaching & in every synagoge a Council of Elders for governing the city, & the Council anciently sat in the Gate of the city Ruth 4.1, 2, 11.

<28r>

omnia regit cum potentia cui resisti non potest.

Pag 433 l 1, 2, 3. Æternus est et Infinitus, Omnisciens & Omnipotens id est, durat ab æterno in æternum omnia cognoscit quæ fiant & sciri possunt & omnia regit quæ sunt. et adest ab infinito in infinitum. Non est æternitas vel infinitas sed æternus & infinitus. Non est duratio vel spatium sed durat & adest Durat semper & adest ubique & existendo semper et ubique durationem et spatium æternitatem & infinitatem constituit. Cum unaquæque spatij particula sit semper, & unum quodque durationis indivisibile momentum ubique; certe rerum omnium Fabricator ac Dominus non erit nunquam nusquam. Omnipræsens est non per virtutem solam sed etiam per substantiam. Nam virtus sine substantia subsistere non potest. In ipso <sup>[21]</sup> continentur et moventur universa, sed absque mutua passione Deus nihil patitur ex corporum motibus: illa nullam sentiunt resistantiam ex omnipræsencia Dei. Deum summum necessario existere &c.

Pag 484 lin. 17. Adjicere jam liceret nonnulla de Spiritu quodam subtilissimo corpora crassa pervadente & in iisdem latente; cujus vi et actionibus particulæ corporum ad parvas distantias se mutuo attrahunt & contiguæ factæ cohærent, &

After this war Nebuchadonosor in the 18<sup>th</sup> year of his reign sent his captain Olofernes with a great army to avenge himself on all the west country because they had disobeyed his commandment, & Olofernes went forth with an army of 12000 horse & 120000 foot & reduced Cilicia & Mesopotamia & Syria & Damascus & part of Arabia & Madian & then came against Iudæa. And this was done when the government was in the hands of the High Priest & ancients of Israel (Iudith 8) & by consequence when Iosiah was a child. In times of prosperity — — — from danger. When the king of Assyria was reducing the western nations & prepared to come against Iudea, then were the Jews terrified & they fortified Iudea — — — Ierusalem from Idolatry. Herodotus tells us that the Medes revolted before the rest

⊙ Misphragmuthosis was the first man who reigned over all Egypt including Thebais. Ammon or Amenemosis extended the Empire over Libya thence called Ammonia & over Ethiopia & the coasts of the red sea on both sides. Sesac added the rest. Sesac or Sesostris going westward to the straits mouth & eastward to Persia & Media & northward into Syria Assyria Mesopotamia Anatolia Thrace & setting up pillars in all his conquests. † < insertion from lower down f 28v > † He built Temples & set up Oracles to his father Ammon at Thebes & in Libya & Ethiopia # < insertion from lower down f 28v > # & perhaps in Arabia Felix. For all these nations worshipped Iupiter Ammon. He divided Egypt & Thebais into Nomes, cutt channel < text from higher up f 28v resumes > & divided Egypt & all Thebais into Nomes &, cutting channels from the Nile to the head cities of all the Nomes, raised the cities high with the earth dug out, built a Temple in every city for the nome, appointed the God, the religion & the annual festivals of every nome, & sett up an Oracle in the Temple to the God of the Nome causing his several Princes to be worshipped in the several Nomes & himself & his wife in them all. Whence came the several Gods & religions of the several Nomes of Egypt. Some of their Oracles remained till the days of Herodotus. < text from higher up f 28v resumes > After this death of Sesac Libya revolted & invaded Egypt but was repelled repulsed by the army of Egypt & Ethiopia. Then the Ethiopians invaded Egypt slew the Son & successor of Sesac, & under Zera came out against the Jews. For while these things were doing Asa revolted & had rest ten years & fortified Iudea & raised a great army Zerah being beaten by Asa so that he could not recover himself the people of the lower Egypt under the conduct of Osarsiphus called in a great body of the victorious Iews, & drove back the Ethiopians. But after 15 years Amenophis with his son Ramesses came down from Ethiopia with a great army, subdued all Egypt & drave out the Iews And this was the second expulsion of the shepherds. Amenophis by this conquest founded a new Dynasty of Kings of Egypt who reigned at Memphis. ffor he is Menes who reigned next after the Gods or deified kings of & Thebes who built Memphis from him called by the Egyptians Menoph, Mnoph, Moph, Noph. Menoph is Menes. After him reigned Ramesses or Rhampsinitus, Mœris, Cheops — — — at Memphis & there they built the sumptuous temple of Vulcan & the Labyrinth & the Pyramids & made the great lake of Mœris with two Pyramids in it. In the reigns of Asychis & Anytis — — — by Asserhadon.

For it was hitherto in fashion for the eastern nations to deify the founders of their kingdoms. An instance of which we have in the kings of Damascus founded by Rezon or Hezion in the latter end of Davids reign. [After Hezion reigned Tabrimon, Benhadad, Hazael, Benhadad, \*\* Rezin successively at Damascus till the Assyrians conquered Rezin. And the Syrians of Damascus] & enlarged by Benhadad & Hazael. For Iosephus lets us know that the Syrians worshipped Adad & his successor Hazael as Gods for their benefactions. And so by the Gods of the other nations <28r> conquered by the Assyrians are to be understood their kings who founded or enlarged their kingdoms. / in these & some other institutions he seems to have copied from those of the Iews, his sister having been Solomons Queen. The High Priest of the nome judged the people & ware a badge hanging about his neck by a golden chain adorned with gemms & named Truth.

Iosephus tells us out of Manetho & Choeremon that in the reign of Amenophis the son of Rhampsis & grandson of Sethos a great body of leprous Egyptians revolted at Pelusium & had their polity & laws given them by Osarsiphus priest of Heliopolis & called in the Iews from Ierusalem to their assistance & that Amenophis fled to Ethiopia where the King of Ethiopia was freely subject to him & after thirteen years returned & with his young son Ramasses (so called from his Grandfather Rhampses) drave out the rebels & Iews to the borders of Syria This story Manetho & Cheremon have distorted applying it to the time of Moses



as if Moses was Osarsiphus & the Israelites which Moses led out of Egypt were the Jews & Egyptians now expelled by Amenophes. Let the story be purged from what belongs to that fiction & it will amount to this that after the Ethiopians were routed at Maresah, the Egyptians called in the victorious Jews to their assistance & then Amenophis leaving a competent force at Pelusium pursued the flying Ethiopians with his main army as far as Ethiopia staid in those parts 10 or 12 years till he had reduced them to obedience & then returned & with his young son Rhampses [either by perswasion or by force] obliged the Jews to withdraw into Syria. And to this action Ramesses seems to relate when he inscribed on his Obelisk (according to the interpretation of Hermapion that he had saved Egypt by expelling foreigners).

<29v>

[22]In this or the next kings reign & in the 14<sup>th</sup> year of Asa Zerah king of {Egypt} with an army of a thousand thousand Ethiopians & <sup>b[23]</sup> Lybyans invaded Iudea Their way was through Egypt & they seem to have made a considerable stay there. ffor Asa king of Iudah had peace 10 years before they invaded him & long expected their coming. ffor while the land was yet before him he destroyed {Idolatry &} sought the Lord & fortified the cities of Iudea with walls & towers & gates & bars & prepared an army of 500000 This he did without any help from the Egyptians & they had work enough at home. & At length when they advanced from Egypt Asa met & routed them, so that they could not recover themselves. Azariah the Prophet went out to meet him & said [24]Hear ye me Asa & Iudah & Benjamin. The Lord is with you while ye be with him & if ye seek him he will be found of you but if you forsake him he will forsake you. Now for a long season Israel hath been without a true God & without a teaching Priest & without Law. And in those times there was no peace to him that went out nor to him that came in but great vexations were upon all the inhabitants of the countries & nation was destroyed of Nation & city of city: for God did vex them with all adversity [viz<sup>t</sup> during the wars & dominion of Sesack.]. But when Israel in their trouble did turn unto the Lord & sought him he was found of them. Israel was therefore in trouble about the Ethiopians when asa sought the Lord & fortified the Cities of Iudah. Thus did the King of Iudah shake of the dominion of Egypt For now he brought into the Temple the silver & gold & vessels which he & his father had dedicated since the spoiling of the temple by Sesak: & henceforward – he & his son Iehosaphat had peace & flourished in power & wealth for 50 years together. The Ethiopians & Libyans being thus routed were probably expelled by the Egyptians. ffor Ramestes inscribed on an Obelisk (according to the interpretation of Hermapion) that he had saved Egypt by overcoming foreigners. Yet by this invasion the dominion of Egypt was shaken so that Herodotus was not much out when he wrote that Sesostris was the only King that enjoyed the Empire. However a considerable part of the nations conquered by Sesostris continued still in subjection to Egypt.

By this action Iudah shook of the dominion of Egypt. ffor whereas Sesak had taken away all the treasures of the Temple Asa now brought into the Temple the silver & gold & vessels which he & his father had dedicated in the room of what Sesak had taken away & henceforward he & his son Iehosaphat – – – together.

The Ethiopians & Libyans being thus totally routed were probably expelled by the Egyptians ffor Ramestes –

His mother was a Queen & therefore we may recon him of the royal race of Sesostris. By the riches of his predecessors – – musical voice.

He built also the Labyrinth – – end of which was a square – – –

structure like a temple ten furlongs in circuit with several stately Porticos & Galleries. At the entrance of one of the Porticos were three very great statues, his own his mothers & his daughters with this Inscription

I am Osimandes King of Kings

If any would know how great I am & where I lye

let him excell me in any of my works.



Iosephus tells a story out of Manetho & Chœremon of a body of leprous Egyptians revolting at Pelusium in the reign of Amenophis ~ ~ ~ ~ the son of Rampses & grandson of Sethos & calling in the Jews from Ierusalem to their assistance & that Amenophis fled with his army from them into Ethiopia because the king of Ethiopia was freely subject to him & after some time returning with his young son Remesses out of Ethiopia vanquished the rebels & drave them out of Egypt to the borders of Syria.

<30r>

----- greatness of their tribute & their army of a thousand thousand. But these inscriptions being upon seveal structures & {Obelisks} in the City Thebes & giving an account of the power & dominion of that city are to be understood of the power & wealth of more kings then one & chiefly of the kings which reigned in Thebes before the translation of the Empire to Memphis & Ramesses here may be Sesostris: for Sesostris is sometimes called by that name.

Pliny tells us that the first Obelisk was made by Mitres who reigned in Heliopolis & afterwards other kings ----- one of 80.

Herodotus who travelled into Egypt & is the oldest author who has given us an account of the kings of that place, tells us that the Priests of Egypt read to him out of a book the names of 330 kings who reigned after Menes, amongst which was Nitocris a famous Queen & that nothing memorable was told him of any of the rest except the last of them called Mœris, & that after Mœris reigned Sesostris, Pheron, Proteus, Rhampsinitus, Cheops, Cephren, Mycerinus, Asychis, Anysis, Sabacus, Anysis, Sethon, twelve contemporary kings, Psammiticus Nechus, Psammis, Apries, Amasis. This is the best account of the kings of Ægypt now extant, but not without some faults. Menes Nitocris & Mœris were later then the Gods & reigned at Memphis, & there did great works & therefore are to be placed after Sesostris & his son Pheron who reigned at Thebes & were two of the Gods. Menes built the magnificent temple of Vulcan at Memphis & Mœris built the northern Portico of that Temple & therefore reigned soon after Menes so that there is not room for 330 kings between them. For it is not to be imagined that the temple of Vulcan could be 5 or 6 thousand years in building. The last of the three great Pyramids was built some say by Nitocris others by Rhodope others by Mycerinus. Mycerinus died before it was finished & therefore she is to be placed after him. Proteus reigned in the time of the Trojan war & therefore was contemporary to Memnon. Proteus is not an Egyptian name but a Greek word translated from the language of Egypt as Herodotus tells us. It signifies a Prince & so may be either Memnon himself or his deputy governour of Egypt. Proteus reigned at Memphis & if he was the father of Remphis as Diodorus affirms, he must be Memnon himself. As Memnon built the temple of Vulcan so Proteus on the south side of that temple built the Temple of Venus Kospita the wife of Vulcan & the relation between those Temples & time of their building import that they were works of the same king, but Memnon might imploy his Vice-roy to see the buildings erected. Instead of Sabacus Anysis & Sethon Manetho has Sabacon, Sevechus & Taracus which names agree better with Scripture. ffor when Senancherib lost his army Sethon reigned over Egypt according to Herodotus & Tirhakah according to scripture & the predecessor of Tirhakah was So or Sua according to Scripture that is Sevechus. Let all these corrections be made, & the Canon of the kings of Egypt set down by Herodotus will be as follows. Sesostris, Pheron, Menes, Rhampsinitus, Mœris Cheops, Cephren, Mycerinus, Nitocris, Asychis, Anysis, Sabacon, Seoschus, Taracus, twelve contemporary kings, Psammiticus, Nechus, Psammis, Apries, Amasis. And according to this reckoning there reigned 18 kings between the death of Sesostris & the beginning of the reign of Amasis, that is in the space of about 390 years, which one reigne with another making about  $21\frac{2}{3}$  years to a reign, answers to the course of nature, especially if another king or wo be inserted.

<30v>

Between Osimanduas & Miris, that is Memnon & Mœris, Diodorus places Vchoreus ----- By these works Vchoreus seems to be the same man with Echerophes the first king of Memphis in the Dynasties of Manetho. Memnon built Memphys but resided for the most part in other places, as at Susa, & Abydus: Vchoreus enlarged & beautified the place & made it his seat. Vnder Echerophis the Libyans revolted but upon an extraordinary increase of the Moon out of {relief} returned to obedience.

Among the stupendious works of ----- long staff.

After these kings reigned Gnepharthus – – – – under his dominion.

Anysis was blind & in his reign & the reign of Boccharis Sabacon the Ethiopian – – was called Rhinocolura.

The reign of the Ethiopians over Egypt according to Herodotus b

<31r>

Tatian in his book against the Greeks relates that amongst the Phenicians 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 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. XXIII.15. Iosephus lets us know that the Annals of the Tyrians from the days of Abibalus & Hiram were extant in his days, & that Menander of Pergamus translated them into Greek, & that Hiram's friendship to Solomon & assistance in building the Temple was mentioned in them. And by the testimony of Menander & the three ancient Phenician historians the rapture of Europa happened not long before the building of Solomons Temple. The voyage of Menelaus might be in pursuit of Paris and Hellena twenty years before the destruction of Troy. Solomon therefore reigned in the times between the raptures of Europa & Helena. And

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 Androgeus his eldest son, Deucalion his youngest son, Ariadne the mistress of Theseus & Bacchus, & Phædra the wife of Theseus flourished in or neare the days of Rehoboam, [Phlias & Eumedon the sons of Bacchus & Ariadne were Argonauts, & Idomeneus the son of Deucalion was at the war of Troy, & therefore the Argonautic Expedition was] & Phlias & Eumedon the sons of Bacchus & Ariadne being also Argonauts the

The great conquerors Osiris & Bacchus agree in their actions Dicæarchus represents them two generations older then Sesolstris, saying that after Orus the son of Osiris & Isis reigned Sesonchosis.

Osiris was also king of all Egypt & a great conquerour & conquered Thrace & there killed Lycurgus, & his history agrees with that of Bacchus. B

Osiris was also king of all Egypt & a great conquerour & reigned not above three generations before the Arg exp as above & the sacred history admits not of such a conquering king of Egypt in the days of Samuel Saul David & Solomon. Sesac is the first king of this kind.] Osiris conquered Thrace & killed Lycurgus & therein he agrees with Bacchus, & by the consent of all antiquity both Egyptians & Greeks Osiris & Bacchus were one & the same king of Egypt. The histories of Osiris Bacchus & Sesostris agree with one another. All three by the relation of historians were kings of all Egypt & there were no kings of all Egypt including Thebais before the expulsion of the shepherds. All three reigned at Thebes about the same time, & were very potent by land & sea. All three were great conquerors & conquered the same regions & carried on their conquests by land through Asia as far as India. All three came over the Hellespont & were there in danger of losing their army

[[Editorial Note 11](#)]

Apollodorus tells us that Cinyras married Metharme the daughter of Pygmalion king of Cyprus, & th

<31v>

<sup>1</sup>Celeus was the son of Rharus the son of Cranaus the successor of Cecrops <sup>2</sup>Car the son of Phoroneus the son of Inachus built a temple to Ceres in Megara <sup>3</sup>Arcah the son of Callisto the daughter of Lycaon the son of Æzeus received corn from Triptolemus & taught his people to make bread of it. <sup>4</sup>Myles the son of Lelex was the first who set up a hand mill or Quern in Greece to grind corn, & <sup>5</sup>Polycarn the brother of Myles married Messene the daughter of Tropas the son of Phorbas the brother of Pirasus. <sup>6</sup>Pelops came into Peloponnesus in the reign of Epeus the son of Endymion the son of Aethlius the son of Æolus & Ætolus the brother of Epeus

slew Apis the son or grandson of Phoroneus. And by these circumstances Cecrops, Inachus, Æzeus, Lelex, Phorbas Pirasus & Æolus flourished two or three generations before the coming of Cadmus & Europa into Europe. Certainly they could not be earlier because Cadmus brought in letters & it is not likely that any thing done in Europe could be remembred above three generations before the use of Letters. These men came with colonies from Egypt & began to build towns soon after their coming & these towns seem to be the oldest in Europe. ffor before the seas were navigated, Europe could be peopled only by Scythians from the north side of the Euxine sea, & the Scythians long after those days lived without towns or houses.

The ancient Greeks who made the fables of the Gods relate that Io the daughter of Inachus was carried into Egypt & there became the Egyptian Isis & that Apis the son of Phoroneus after death became the God Serapis. And others represent that Epaphus, that is Osiris, was the son of Io. And therefore Osiris & Isis in the opinion of the ancient Greeks who made the fables of the Gods, were not above two or three generations older then the Argonautic expedition. // The ancients, both Egyptians & Greeks, agree that the great conquerors Osiris & Bacchus were one & the same king of all Egypt & they agree in their actions. Both conquered **{illeg}** came over the Hellespont conquered Thrace slew Lycurgus king of Thrace & there put a stop to their victories. Now this Bacchus loved two weomen, Venus & Ariadne Venus {in her youth} was the mother of Æneas & thus was not above or 60 or 70 years before the destruction of Troy, & the sons of Bacchus & Ariadne were Argonauts as above. This Bacchus was potent at sea — — — — — one & the same man.

Plutarch tells us that the people of Naxus, contrary to what others wrote, pretended that there were two Minoses & two Ariadnes, & that the first Ariadne married Bacchus & the last was carried away by Theseus. This opinion seems to have arisen from hence that some of the Greeks made Osiris & Isis three generations older then the Argonautic expedition as above. But Homer Hesiod — — — — — were Argonauts. Osiris Bacchus & Sesostris were contemporary, & by the relation of historians were all of them kings of all Egypt, & were very potent by land & sea. All three were great conquerors & conquered the same regions & carried on their conquests by land through Asia as far as India — — — — — no conqueror of Syria India Asia & Europe before Sesak.

[25]Leek. And this sort of Idolatry was older then the days of Moses as is manifest by the second commandment, & gave occasion to the Thebans & Ethiopians who in the days of Samuel Saul & David conquered the lower Egypt to set up the worship of their own kings in the same manner.

– in Hieroglyphicks. And this way of writing seems to have spread into the lower Egypt before the days of Moses. ffor thence came the worship of their Gods in the various shapes of birds beasts & fishes forbidden in the second Commandment. Now this emblematical way of writing gave occasion to the Thebans & Ethiopians who in the days of Samuel David Solomon & Rehoboam conquered Egypt Libya & Asia & erected a great Empire, to represent their conquering Kings & Princes by various Hieropglyphick figures, as by painting Ammon with rams horns &c.

[Editorial Note 12]

<32v>

**{illeg}**y find in history that <sup>a</sup>[26] Osiris the first king of Egypt dedicated a Temple to his father Iupiter Hammon. <sup>b</sup>[27] That his widdow Isis or Balilea Queen of Egypt, after the death of her son & daughter Helius & Selene or Orus & Bubaste required her subjects to worship them as Gods & that the Egyptians so soon as she was dead {ad}ed her worship to that of her children. That Thoth or Mercury who was secretary & Counsellor to Osiris & Isis & reigned next after them in Egypt <sup>c</sup>[28] ordeined the worship & sacrifices of the Gods & <sup>d</sup>[29] invented the figures of their images . And his institutions were so well observed as to become the religion of that nation till it was succeeded by Christianity. For these Gods & these their figures obtained in Egypt all that time. Thus ready was the ambition vanity or superstition of Princes to introduce &c. Here then we may with more reason place the rise & original of idolatry after the flood then amongst the inferior people as you do without any ground in history. For we shall scarce find any other footsteps of Idolatry so ancient.

\* That the solemn worship of Osiris every 4<sup>th</sup> year by lamenting he death seeking his scattered members & drowning the Ox which was consecrated to him, was nothing else then his funeral solemnity instituted at first to be observed every 4<sup>th</sup> year in honour of his memory & by consequence that it was instituted by the authority of the nation soon after his death. That when Osiris was drowned by Typhon his wife Isis gathered up his scattered members & entombed them in wooden ox & that <sup>g[30]</sup> she & Mercury in memory of these things instituted the above mentioned divine honours & sacred rites adding many other things mystically to his worship by which they might magnify the power of this God. That Mencheres the 12<sup>th</sup> King of Memphis who (according to Marsham) reigned in Egypt about the time that Abraham went from Vr of the Chaldees into Canaan & who is called Mencherinus by Diodorus & Mycerinus by Herodotus, <sup>h[31]</sup> did in imitation of Isis intomb his daughter in the belly of a wooden gilded Ox & placed it in a room adorned for that purpose that odors might be daily offered to her & a lamp burn in the night. That the same Isis <sup>k[32]</sup> erected a stately Temple to her parents Iupiter & Iuno that is to Iupiter Hammon & two other temples one of which was to the same Iupiter Hammon & that she erected Temples to other Gods & instituted honours & Priests to them. That Basilea (she is the same Isis) after the death of her son & daughter Helius & Selene (that is Apollo & Diana or Oris & Bubaste) required her subjects to worship them as Gods & that the Egyptians so soon as she was dead added the worship of her to that of her children. And that Thoth or <32r> Mercury — — — all that time. And thence it became a tradition of Egyptian Priests <sup>a[33]</sup> that the worship of the Gods was commanded them by their kings from the beginning. So then if the Ægyptian Priests understood the originalls of their own kingdom (& what nation I pray had more ancient records then they?) the Worship of their Gods crept not in by degrees among the inferior people as you conjecture, but was ordeined by their first Kings & conserved by all the rest in honour of their family. So ready was the ambition vanity & superstition of Princes to introduce their predecessor into the divine worship of the people to secure to themselves the greater veneration from their subjects as descended from the Gods & erect such a worship & such a Priesthood as might awe the blinded & seduced people into such an obedience as they desired. Here then we have the true original of the corruption of the religion of Noah & the true cause of its spreading so early & so generally. ffor this policy of the kings of Egypt soon took with the kings of other nations.

Was not the great God of the Eastern nations Baal or Iupiter Belus the first king of Assyria? And which I pray is more likely that the Court should promote the honour of Kings among the people or the people find out these refined ways of doing it & introduce them into Courts? Was it the interest of the people to cheat themselves into slavery by such kinds of state policies or was it not rather the business of the court to do it? Diodorus<sup>[34]</sup> tells us that Belus brought colonies out of Egypt & instituted Priests there after the manner of the Egyptians. And will you say that he & his successors did not by these Priests introuce the Egyptian superstitions & apply them to their own family for establishing their kingdom?

What Idolatry does your History tell you of among the Greeks before Phoroneus & Danaus kings of the Argivi, Cecrops & Theseus kings of Attica, Cadmus king of Thebes Epopeus king of the Sicyonij & some others introduced it? And why did they introduce it but to deify their ancestors by applying to them the ffables & worship of the Egyptian Gods? For what else were the Gods of the Greeks but their ancient kings? And whence came that custome of the ancient Greeks of calling even their living Kings ἱσθθεοι & ἱσα Θεω but from the state polity of raising their estimation among the people by an opinion of divinity?

<33r>

And if any Plate shall be bespoken eleven ounces ten penny weight fine the same may be then made of that fineness & not coarser upon the penalty aforesaid, & it shall be marked with  
& the Diet thereof shall be kept in a Box of Diet apart And as often as the Diets of the Goldsmiths of York, Bristol, Exeter, Norwich, Chester, & Newcastle have not been tried at the trial of the Pix of the new coined moneys within two years before; the Assaymasters of those towns shall annually upon notice in writing from the Wardens of the said Company of Goldsmiths or any three of them, bring or send their several Diets to the Hall of the said Company in London, to be there tryed by the Committee of the said Company at the same time & in the same manner with the Diet of the said Company: all which Diets shall be of one & the same standard

shall not be made unless

became Tutor to the child & then travelled into Crete & Asia till the child grew up & brought back with him the Poem of Homer suppose about the 21 or 22 Ol. & the public by his {Rams} suppose about the 22 Oymp [& this was in the reign of Agesilaus the son & successor of Dosissus or Doriagus in the other race of the kings of Sparta.] And therefore Lycurgus might publish his laws about the 22<sup>th</sup> Olympiad. Terpander < insertion from lower down f 33v > [Editorial Note 13] & then travelled into Crete & Asia till the child grew up, & brought back with him the Poesy of Homer & published it in Greece, suppose about the 20 or 22<sup>th</sup> Olympiad, & soon after published his laws. Terpander was a Lyric Poet < text from higher up f 33v resumes > Torpender was a Lyric Poet & imitated Orpheus & Homer & sung his own verses & Homers & wrote the Laws of Lycurgus in verse & therefore flourished after Lycurgus returned out of Asia This Poet was the first who distinguished the modes of Lyric music by several names. And Ardalus & Clonas soon after did the like for wind music. And from henceforward several eminent Musicians & Poets flourished in Greece as Archilochus, Polymnestus, Thaletas, Xenodamus, Xenocritus, Sacadas, Tyrtæus, Tlesilla, Alcman, Arion, Stesichorus, Mimnermus, Alcæus, Sappho, Theognis, Anacreon, Pindar, by whom the Musick & Poetry of the Greeks was brought to its perfection.

Lycurgus published his laws in the reign of Agesilaus the son & successor of Dorissus or Doriagus in the other race of the kings of Sparta From the return of the Heraclides – – – Olympiad as above.

When Lycurgus

God & altars for offering oyle & drink offering. For as we build temples & set apart the places so its reasonable to beleive that the Ancients before they began to build such temples set apart certain places for Gods worship & marked the places by erecting only stones or altars. For when God had appeared to Iacob in his way to Haran Iacob said surely the lord is in this place & I knew it not. How dreadful is this place. This is none other but the house of God & this is the gate of heaven. And then to mark the place he took the stone he had slept upon & set it up for a pillar & poured oyle upon it & called not only the stone but the whole place & the adjacent city Bethel, that is the house of God & vowed that if he returned in peace that stone should be Gods house & he would there give the tenth of all he had to God. This offering of tenths shews that he set the place apart for Gods worship by continual sacrifices as in the prytaneum or temples of those days. ffor after his return he went & dwelt there & built an altar to God that is he built a prytaneum. And indeed the pillar it self was nothing else then an altar for such things as could be offered upon it. ffor when Iacob was returned thither & God appeared again to him, he set up another pillar of stone & poured a drink offering & oyle upon it, & called the place Bethel as before. Now the heathen Betyls or Bethels were no doubt originally of the same kind with Iacobs as the name imports & therefore they were at first nothing else then marks of places set apart for the worship of the true God & altars set up for drink offerings & oyle offerings to him And the erecting such altars seems to have been in use from the beginning. ffor such no doubt were the pillars erected by Hercules & Bacchus & from this practise the name Bætylus was given to Canaan & to the stone which Rhea gave Saturn instead of her son Iupiter. But when the heathens began to worship fals Gods they abused these Bethels & feigned them to be the houses of their fals Gods animated by them λίθους ἑμψύχους animated stones as Sanchoniatho calls them that is animated by the souls of their Gods dwelling in them, & on this account they made them the objects of their worship. These Bethels were at first such rude stones as Iacob found in the feild but afterwards they gave them regular Geometrical figures forming them either <sup>a</sup> conically or <sup>b</sup> square or <sup>c</sup> Oval & at length & when men grew still better artists they shaped them like men & weomen & sometimes like bruit beasts. And this I take to be the true original of the worship of Idols. For Porphyrius tells us ☉ < insertion from the left margin of f 34v > ☉ Porphyrius tells us that Damascans a people of Arabia did every sacrifice a boy & bury him ὑπὸ βομὸν χρώνται ὡς ξοάνης under the altar, which they used as a statue. This altar was therefore a Betyl. ffor < text from f 34r resumes > And because the nations turned this sort of Altars into Idols Moses commands that the great Altar should be made of unhewn stones.

Now whilst the Nations feigned the stars & elements & columns & statues & certain Beasts & Birds & other things to be inhabited by the souls of their Gods & by means of those souls to be Gods & govern the world,



they reckoned that these things by their motions & operations were significative of things to come & thence invented divers divinatory arts (as Astrology Augury Haruspicine Necromancy, conjuring Southsaying) by which & the crafty artifice of Oracles & figments of statues & columns fallen from heaven & such like tricks the superstition of the people toward these Gods was extreemly increased & the whole world deceived. I name conjuring because that seems to have had its rise from the practice of animating pillars & statues by certain forms of consecration. And these were the heathen superstitions from which Moses made a reformation.

### Chap. III. The History of the first Ages.

The passage in the P<sup>x</sup> is to be thus mended. – et hujus sublimati partes tres abstrahantur primum a duabus Vitrioli deinde a tribus vel quatuor cerussæ. Postea de cerussa illa cum aqua pluvialia (addito si opus est aceto destillato q.s. sed præstat aceto non uti) extrahatur saccharum. I have seen M<sup>r</sup> Craigs new piece but had not time to read it. If your friend should go into fflanders or any thing else should fall out so that you cannot go to work this winter, what if you should spend the winter here. About a fortnight since I was taken ill of a distemper which has been here very common, but am now pretty well again.

<34v>

Gods: but the worship of statues was of a later date. Bardesanes <sup>✦</sup> < insertion from f 34r > <sup>✦</sup> For g<sup>[35]</sup> Bardesanes who lived in the reign of the Emperor Marcus tells us that the Taini & Saracens & those of the upper Lybya & the Moorers & inhabitants of the Mouth of the Mediterranean Sea & those in the further parts of Germany & in the upper Sarmatia & Scythia & the nations on the north of the Euxine Sea & those in all Alania Albania, Otenes Saunia & the golden Chersonesus had neither Carver nor Painter nor Architect & by consequence neither Pictures nor images nor Temples but contented themselves with; such Prytanea as the Persians used. < text from f 34v resumes > ffor the a<sup>[36]</sup> Romans worshipped them not till after the reign of Numa and the Greeks not till the reign of Theseus king of Attica & Lucian tells us that anciently the temples not only amongst the Assyrians but also amongst the Egyptians were without Statues. Their original in Europe & Asia minor is thus described by Athenagoras. The Images of the Gods saith he were not so much as named until the plastic arts or art of forming images of clay, that of painting & that of making statues were found out, Saurias the Samian, Craton the Sicyonian Cleanthes the Corinthian & Core a Corinthian woman then flourishing. ffor Saurias found out the way of delineating by the shaddows of things, describing a horse by his shaddow in the Sun; & Craton found out painting describing in a white table the shadows of a man & woman & Core found out the Coroplastick art for when she had described in a wall the picture of one whome she was in love with while he slept, her father who was a Potter, being delighted with the exact likenes of the piece, copied it & filled it out with clay. And this effigies is still conserved in Corinth. After these came Dædalus & Theodorus the Milesian & found out the statuary & plastick arts. And so little a time is it since the invention of Statues that we can recite even the very names of the Artificers who made the Gods. ffor the old statue of Diana in Ephesus & that old one of Minerva made of an olive tree & sitting were made by Endyus the scholar of Dædalus. The Pythian Apollo is the work of Theodorus & Telecles. The Delian Apollo & Diana of Idectæus & Angelion. The Iuno in Samos & Argos of Smilis. The rest of the Statues were made by Phidias. Venus Hetæra in Chydus was the work of Praxiteles The Æscclapius in Epidaurus of Phydias. And in short all statues every where were made by men. So then there were in those regions no Statues in Temples before the age of Dædalus who was contemporary to Minos king of Crete & Theseus king of Athens. Yet by the golden calf & the Cherubims in the tabernacle & the Images of Laban we find that the Statuary art was grown to sufficient perfection in the East before the days of Iacob <sup>c[37]</sup> Epiphanius tells us that in the days of Serue the son of Rehu Idolatry began in pictures & that afterwards Thara the father of Abraham found out the art of making statues of clay & proposed them to be worshipped.

But the worship of Idols began first in rude stones. ffor Clemens tells us<sup>[38]</sup> that before the making of statues accurately the ancients erected columns & worshipped them as the statues of the Gods. And <sup>e[39]</sup> Pausanias gives us some instances of rude stones anciently worshipped by the Greeks, one for the statue of Hercules another for that of Cupid others for those of the Graces. <sup>✦</sup> < insertion from the right margin of f 34v > <sup>✦</sup> And <sup>q[40]</sup> speaking of a certain statue of Mercury he saith: Neare the statue of this God are erected slmost 30 stones of a quadrangular figure They worship each of them calling them by certain names of the Gods. ffor



indeed anciently rude stones instead of images were honoured as Gods by all the Greeks < text from f 34v resumes > Such stones they worshipped also at first in Syria calling them Bætyls & saith <sup>f[41]</sup> Damascius they dedicated several Bætyls to several Gods, Saturn, Jupiter, the Sun & others. And Cedrenus tells us that in the age of Serach when solid Images were not yet invented Men began to honour their ancestors ἄνδριάσι στηλῶν with statues of columns & to adore them as Gods & sacrifice to them. And such pillars as these Moses forbids in Levit. 26.1. These stones seem to have been originally nothing else then marks of places set apart for the worship of the true

<35r>

<36r>

Alania, great Russia, Chersonesus, Dacia, Poland, Germany Denmark Sweden Vntill the times of the Council of Constantinople the Bishop of Cæsarea sent bishops to govern the Christians in the regions of Caucasus & beyond it, the principal of which regions was Alania seated upon the river Tanais: & the bishop of Heraclea in Thrace did the like to the Christians in great Russia & Chersonesus. ffor the Christian religion had been propagated into these regions by the Christians who in the times of persecution & particularly in the persecutions of Decius, Dioclesian & Maximinus had fled out the Empire into those parts & continued in subjection to the Churches from which they fled.

<37r>

About two years after the death of Codrus was the Ionic migration under his sons Neleus & Androclus into Asia, & about 20 or 30 years after was a common Council called Panionium set up over these new Colonies, & convened from the twelve cities Miletus, Myus, Priene, Ephesus, Colophon, Lebedus, Teos Clazomenæ, Phoea, Samus, Chius & Erythrea. Herod. l. 1.

About two years after the death of Codrus was the Ionic migration into Asia under his son Neleus & soon after also under his younger sons Androchus & Cyaretus. And about 26 years after his death, these new colonies set up over them a common council called Panionium composed of Counsellours sent from the twelve cities Miletus, Myus, Priene, Ephesus, Colophon, Lebedus, Teos, Clazomenæ, Phoea, Samus, Chius, & Erythrea.

<37v>

And the Ionic migration under the sons of Codrus king of Athens might be about 186 years earlier [or about ] & the death of Codrus about twelve fifteen twenty years earlier then that migration or about 16 years after the return of the Heraclides into Peloponnesus.

And the Ionic migration under the sons of Codrus might be about ten or 15 years after their fathers death, at which time Ephesus was built by Androclus the son of Codrus.

[Editorial Note 14]

So Arnobius: Tyrine Hercules in finibus sepultus Hispaniæ.

<38v>

## **An Account of the Observations upon the Chronology of Sir I. Newton**

Pharamund

X Claudian

Meroveus

Childric

Clovis X

Clothaire      Childibert

Churcart      Claudimer

Chilsteric      Thierry

Clothaire

Dagobert.

Clovis

Clothaire

Childeric.

Thierry.

Clovis

Childebert

Dagobert

Chilsteric

Thierry

Childeric

Pepin

Charlemaine

Lud. Pius

Carolus

<40r>

the fables of the Gods, have feigned that Apis the son of Phoroneus & Io his sister went into Ægypt & became the Apis & Isis of the Egyptians that is their Osiris & Isis. ffor the Egyptians worshipped Osiris in the Ox Apis & feigned that his soul resided in the Ox. So then Osiris, Isis, Apis & Bacchus of the Egyptians in the opinion of the ancient Greeks were not above two generations older then Sesostris or Sesac, & by consequence they could not be older then the reign of David. And if their wars & conquests suit not with his reign nor with Solomons they must be those of Sesac in the reign of Rehoboam. //9. And yet the fabling Egyptians have made them older then the world, feigning that their Gods 9000 years before the days of Solon shared the earth & that in the history of the wars of those Gods mention was made of many Greeks as Cecrops Erechtheus Erechthonius Eripichthon & others whose names resembled theirs who flourished long after in the times next before Theseus, & that the habit & statue of Pallas (the foundress of Sais & Athens) was also there described the weomen in those days warring with the men & in the division of the earth between the Gods the Island Atlantes (a part of which seated at the straits mouth was called Gador) fell to the lot of Neptune who left it to his son Atlas. But Homer lets us know that Calypso the daughter of Atlas reigned there in the times of the Trojan war; & therefore the wars of the Gods of Egypt in the days of her grandfather being but two generations older, must fall in with the wars which Sesostris & his Princes made upon the earth. Homer places Calypso in the Ogygian island 18 or 20 days sail westward from the island Pheacia or Coryra. And so many days sail Gades or Gadin is from Corcyra, recconing with the ancients a thousand stadia to a days sail. Her grandfather Neptune had several children who were either Argonauts or contemporary to them & he with Apollo ( or Orus the son of Osiris) built the walls of Troy in the days of

Laomedon the father of Priamus.

10 The great Bacchus loved two weomen Venus & Ariadne. Venus was the mistress of Anchises and mother of Æneas both which lived till the destruction of Troy, & two of the sons of Bacchus & Ariadne were Argonauts. This Bacchus was potent at sea, conquered eastward as far as India, brought his army over the Hellespont, conquered Thrace & killed Lycurgus the king thereof & killed also Pentheus the son of Echion the contemporary of Cadmus & gave the kingdom of Lycurgus to Tharops, & one of his minstrells called by the Greeks Calliope to Oeagrus the son of Tharops & of Oeagrus & Calliope was born Orpheus who sailed with the Argonauts in his youth. And by all these arguments this Bacchus was but one generation older then the Argonauts & so was contemporary to Sesostris or Sesak; & both being kings of Egypt & potent at sea & great conquerors & carrying their conquests into India & Thrace they must be one & the same man. And the same thing is to be said of Osiris. The Egyptians relate that he was king of all Egypt & a great conquerour & subdued Thrace & there killed Lycurgus & therefore his expedition falls in with that of Bacchus. Osiris Bacchus & Sesostris were all of them by the relation of historians kings of all Egypt & reigned about the same time & were very potent by land & sea: All three were great conquerors, & conquered the same regions, & carried on their conquests by land thro' Asia as far as India. All three came over the Hellespont & were there in danger of losing their army: All three conquered Thrace & there put a stop to their victories & returned back from thence into Egypt: & all three left pillars with inscriptions in their conquests: & therefore they must be one & the same king of Egypt, & this king can be no other then Sesak. All Egypt including Thebais, Æthiopia & Libya had no common king before the expulsion of the Shepherds, no conqueror of Syria India Asia & Europe before Sesak. The sacred history admits of no Egyptian conqueror of Palestine before this king.

11 The Greeks reckon Osiris & Bacchus to be the sons of Iupiter, & the Egyptian name of Iupiter is Ammon. ————— & all three one & the same king with Sesak.

12 The lower part of Egypt being yearly overflowed

<41r>

< insertion from the left margin >

Et vice rectæ HX duci potest per punctum I recta ipsi BD parallela.

< text from f 41r resumes >

Hypermnestra the daughter of Danaus Priestess of Iuno Argiva.

1 Callithyia

\*

3 Alcinoe in tertia ante Troica ætate

4 Hypermnestra Danai filia

5 Admeta Eurysthai filia.

6 Cydippe.

7 Chrysis

8 Phainis

[Editorial Note 15]

The first Priestess of this Goddess was Callithyia the daughter of Pirasus or Piranthus called Criasus by Castor. And Pirasus was the son of Argue the son or brother of Niobe the daughter of Phoroneus. Callithyia was succeeded by Alcinoe about three generations before the taking of Troy, that is about the middle of Solomons reign. In her days the Siculi passed out of Italy into Sicily. Then Hypermnestra the daughter of Danaus became Priestess of this Goddess. She flourished in the times next before the Argonautic expedition And Admeta the daughter of Eurystheus was Priestess of this Iuno about the times of the Trojan war.

<41v>

< insertion from the left margin of f 41v >

In pag. 19. l. 11. after Lemmate XXIII, add the words ejusque Corollina

Pag. 22 l. 15 for hujus ætatis write ætatis novissimæ

Pag. 23. lin 17, 18, 19, 20, 21, 22, 23 may stand.

Pag. 23. lin 32. for corpus B put corpus B quiescens

Pag. 24. lin. 32. for in write In

< text from f 41v resumes >

where Phemonoe became Priestess of Apollo & gave answers in

Bochart (in Canaan l 1. c 15) deduces them from Palestin & thinks that they had the name of Curetes from the people among the Philistims called Crethim or Cerethites Ezek. XXV.16 Zeph. 11.5, 6. 1 Sam. XXX.14, 16.

And so Curtius lib. 5: Semiramis eam condiderat, vel ut plerique credidere Belus, cujus regia ostenditur And b[42] Abydenus Fama est Babylonem Belum mœnibus cinxisse, quæ cum tempus abolerisset, nova mœnia struxisse Nebuchadonosorum. And Abydenus Ferunt, inquit, [loca hæc omnia jam inde ab initio aquis obruta fuisse, marisque nomine appellata: verum suam singulis regionem &c] Belum Babylonem mœnibus cinxisse ac deinceps mortalium oculis ereptum esse: postea vero Βηλον Βαβυλωνα τείχει περιβαλιν τω χρόνω δὲ ἰχθυεῖν ἄφανισθῆναι. τεῖχάσσο() δε ἄυθις Ναβουχοδονοσορον &c Belum, ferunt, Babylonem, mœnibus cinxisse, quæ tempora abolita fuerunt, & Nebuchadonosorum deinceps nova mœnia æneis portis distincta struxisse quæ ad usque Macedonum imperium steterunt. Euseb. Præp. l. 9

<42r>

But the Greeks had corrupted their Chronology before the Marbles were made, so as to add to the antiquity of all things done before the wars of the Persians against them . And therefore the war against Cyrrha may have been a little later suppose an 1 Olymp. 52 & the message of Cræsus to the Oracle at Delphos an 1 1 Olymp 58. & the expulsion of the sons of Pisistratus an. 1 Olymp. 68 or bef{ore} And suitably to these reckonings the Legislature of Draco may bee in the 50 Olympiad, that of Solon in the 54<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 48<sup>th</sup> Olympiad. The first decennial Archon of Athens about 40 years before, some of these Archons dying in their regency. And the Ionic migration under the conduct of the sons of Codrus 20 years before the Olympiads, & the death of Codrus 5 or 10 years before that migration

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 Olympiad, that of Solon in the 55<sup>th</sup> Olympiad & the taking of Sardes by Cyrus in the 59<sup>th</sup> Olymp. The first annual Archon of Athens in the 49<sup>th</sup> Olymp. The first decennial Archon in the 39<sup>th</sup> Olymp. or not long before, some of the 7 Archons dying in their regency. The death of Codrus may have been about 30 or 40 years before the Olympiads. And the Ionic migration under the sons of Codrus within 5 or 10 years after his death.

Diodorus tells us that the Egyptians sent many colonies out of Egypt into other countries & that Belus the son of Neptune & Libya carried colonies thence into Babylonia & seating himself on Euphrates instituted Priests free from Taxes & publick expences after the manner of Egypt, who were called Chaldæans & who after the example of the Priests & Astronomers of Egypt might observe the starrs. By calling him the son of Neptune he is here represented a seaman like Oannes; ☉ < insertion from f 42v > ☉ And by his being King of Egypt & Lord of Chaldea & that Belus who was the son of Neptune & Libya, he can be no other then Ammon or Sesac. For Apollodorus tells us that Belus the son of Neptune & Libya & king of Egypt was the father of Ægyptus & Danaus, & this Belus was Ammon. He tells us also that Busiris the son of Neptune & Lisianassa [lege Libyanassa] the daughter of Epaphus was king of Egypt: & Eusebius calls this king Busiris the son of Neptune & Libya the daughter of Epaphus: & here by Busiris they seem to mean Osiris. Ammon went not out of Egypt, & therefore the Bel{us} who carried colonies into Chaldea & seated himself upon Euphrates must be Osiris. And hereby it appe{ars} why the Chaldeans made Oannes older then the flood of Xixuthrus: for the Egyptians made Ammon & Sesac as old. So then Astronomy, Letters, Agriculture, Architecture cohabitation in cities & erecting of temples to the dead were carried into Chaldea by the Edomites who fled by sea from David & Egypt in the days of David & Solomon, that is about the same time that the same things came from the same countries into Libya Asia minor & Europe. In Persia they erected no Temples to the Gods till above 500 years after these days.

By his being the son of Neptune he was a seaman like Oannes. By his being the Belus of the Chaldeans & the son of Neptune & Libya & a king of Egypt which carried Colonies thence into Chaldea he must be either Ammon or Sesac. For Apollodorus & this was in the days of David & Solomon. < text from f 42r resumes >

[Editorial Note 16]

<43r>

– the beginning of his reign

Astyages <sup>a[43]</sup> married his daughter Mandanes to Cambyses a Persian & of them was born † Cyrus < insertion from the right margin of f 43r > † who commanded the armies of the Medes & Persians & after various warrs first overcame Cræsus King of Lydia < text from f 43r resumes > who commanded the armies of the Medes & Persians overcame Cræsus king of the Lydians & thereby added all Asia minor to the kingdom of the Medes & Persians. For Cræsus reigned at Sardes over all Asia minor on this side the river Halys except Cilicia & Lycia & his kingdom was rich & flourishing as well as large & potent. At that time Nabonedus reigned in Babylon. Herodotus calls him Labynitus the son of Labynitus & Nitocris King & Queen of Babylon & by Labynitus the father understands that king of Babylon by whose meanes peace was made between Abattes king of Lydia & Cyaxeres king of the Medes that is the great Nebuchadnezzar. In the 17 year of Nabonidus the son, Cyrus invaded Babylonia, beat the army of the Babylonians & beseiged Babylon & took it either that year or the next (Ier. 51.46) in Summer (v. 39) in the time of a ffeast when the Babylonians were dissolute & in drink (Herod. l. 1 Xen. Cyrop. l 7 Ier. 51.39, 57) by diverting the river Euphrates & entring the City through the emptied Channel (Herod. l. 1. Xenophon Cyrop. l 7.) & by consequence after midsummer. ffor the river – – – – designe in execution.

<43v>

Herodotus Ctesias & the Author of Bel & the Dragon make Cyrus the immediate successor of his Grandfather Astyages in the kingdom of the Medes, Daniel makes him the immediate successor of Darius the son of Achsuerus of the seed of the Medes that is of the race of their kings And Xenophon makes Cy-Axeres or Achswerus the son & successor of Astyages. Whence there seem to have been six kings of the Medes Dejoces, Praortes, Cy-Achswerus, Astyages, Cy-Achswerus & Darius. ffor Darius might well be the grandson of Astyages, being contemporary to Cyrus.

Cyrus therefore took Sardes & Babylon during the reign of the Medes ffor Babylon was destroyed by a nation out of the North (Ier 50.3, 9, 41) by the kingdoms of Ararat Minni & Ashchenaz (Ier 51.27) by the Medes (Isa 13.17, 19) by the Kings of the Medes & the captains & rulers thereof & all the land of his Dominion (Ier. 51.11, 28) And accordingly Daniel (chap. 5) told Belshasser that his kingdom was divided (from him) & given to the Medes & Persians, first to the Medes under Darius the Mede who after Belshazzer was slain took the kingdom being about 62 years old, & then to the Persians under Cyrus & his successors. And the Angel

told Daniel (chap. 10.20 & 11.1) that he returned to fight with the Prince of Persia, for when he was gone forth the Prince of Greece should come & that in the first year of Darius the Mede he stood to confirm & to strengthen him, that is he stood to assist Darius in conquering the kingdom of Babylon as he should afterwards assist Alexander the great in conquering the kingdom of Persia. And this is further confirmed by the laws by which Darius reigned over Babylonia. ffor he preserved not the laws of the Babylonians but introduced the immutable laws of the conquering nations the Medes & Persians (Dan 6.8, 12 15) & the Medes in his reign are set before the Persians (Dan. ib. & 5.28) as the Persians were afterwards set before the Medes (Esther 1.3, 14, 18, 19) which shews that Cyrus & the Persians reigned not over the Medes till after the death of Darius but warred under him at the taking of Babylon. And therefore Xenophon (who having learnt some things concerning Cyrus feigned all the rest so as to write his life as particularly as if he had lived in his court) was not mistaken in producing the reign of the Kings of the Medes till after the conquest of Babylon by Cyrus, & making Cyrus king of neither Media nor Persia till after that conquest but only the Commander of the armies of those nations under their kings. And if many of the Greeks have reckoned him king of those nations before, it was because he was most known to them & in those early ages the name of King was usually given to every head Commander of an army.

This Darius the Mede (not the father of Xerxes but another earlier king) coyned a great number of four square pieces of pure gold called Darics or Stateres Darici each worth twenty Attic drachms of silver & five of them worth a pound of silver. & he was the first King of the Medes or Persians who coyned such money. They had the Effigies of Darius on one side & an Archer on the other. The following kings of Persia coyned only silver money. See Brissonius de Regn. Pers. Lib 11. pag 277, 278. The occasion of this coynage seems to have been the example of the Kings of Lydia conquered by the Medes & Persians. ffor the Lydians coyned money before the Medes invaded them, & being very rich might not only teach their conquerers the art & use of money but also supply them with gold. Whence it's probable that they were conquered by Cyrus in the reign of Darius.

<44r>

For the antiquity of these institutions appears by the names & founders of the cities of Egypt & also by the ancient fable of the Egyptian Gods hiding themselves from the Gyants in the shapes of various beasts at the death of Osiris the father of Hermes in which shapes they were afterwards worshipped by the Egyptians ffor whereas the Gods are by Homer & the Mythologists accounted to be born out of the Ocean Diodorus tells us that the Egyptians account their Nile to be that Ocean. ffor in Egypt only, saith he, among all the countries in the world are many cities built by the ancient Gods, as by Jupiter Sol Mercury Apollo Pan Elithia & many others. Diodor l. 1. c. 1. It appears also by the ancient fable of the Gods hiding themselves from the Giants in the shapes of various beasts at the death of Osiris the father of Hermes in which shapes they were afterwards worshipped by the Egyptians.

[45]Bella canit superum.

[Editorial Note 17]

<44v>

Iosephus (Antiq. l. ) makes Babylon overthrown by Darius King of the Medes & Cyrus of Persia.

– the beginning of his reign.

Astyages married his daughter Mandanes to Cambyses a Persian & of them was born Cyrus who leading the armies of the Medes & Persians conquered the Kingdoms of Sardes & Babylon. By the first conquest he added – large & potent.

About 40 or 50 years before the overthrow of Cræsus the Medes had invaded this kingdom & after five years warr uppon a great eclips of the Sun which was predicted by Thales & turned day into night in the time of a battel, they made peace by the meanes of Labynitus king of Babylon as Herodotus relates. This Labynitus was the great Nebuchadnezzar as is manifest by the {ti}me of the action. And in the reign of another Labynitus the son of this Labynitus & Nitocris an eminent Queen of Babylon, (as Herodotus also relates) in the 17<sup>th</sup> year of his reign Cyrus invaded Babylonia routed the army of Labynitus beseiged Babylon & took it



– execution. This Labynitus is by Iosephus called Nabonidus & Naboandel & Balthazar Some reckon Laboasardach the predecessor of Labynitus to have been Belhassar but he was a child when he reigned whereas Balhasar was born before the 5<sup>t</sup> year of Zedekiah (Baruch 1.11, 12) & therefore was above 33 years old at the death of Nebuchadnezzar.

Herodotus Ctesias & the author of Bel & the Dragon & most of the Greeks make Cyrus the immediate successor of his Grandfather Astyages: according to which reckoning the dominion of the Medes must have ceased before the taking of Sardes & Babylon. And yet by the scriptures tis certain that the Medes reigned till after the taking of Babylon as Xenophon also writes. ffor Babylon was destroyed by a nation out of the north (Ier 50.3, 9, 41) by the kingdoms of Ararat Minni & Ashchenaz, (Ier. 51.27) by the Medes (Isa 13.17, 19) by the kings of the Medes & the captains & Rulers thereof & all the land of his dominion (Ier 51.11, 28) & Darius the Mede reigned over Babylon before the kingdom came to Cyrus the Persian (Dan. ) The kingdom of Belthasar was broken & given to the Medes & Persians (Dan ) first to the Medes under Darius & then to the Persians under Cyrus & his successors. ffor Belthasar making a great feast was slain that night & Darius the Mede took the Kingdom (Dan 5.31 & 6.28) & reigned like a conqueror for he observed not the laws of the Babylonians but like a conqueror introduced the foreign laws of the reigning nations the Medes & Persians (Dan 6.8, 12, 15) & the Medes in his reign are set before the Persians (Dan ib & 5.28 & 8.20) as the Persians were afterwards in the reign of Cyrus & his successors set before the Medes (Dan 10.1, 20 & 11.2 & Esther 1.3, 14, 18, 19)

Darius was therefore king of the Medes & by the assistance of Cyrus conquered Babylon & this is further confirmed by the Angel who told Daniel that he would return to fight with the Prince of Persia for when he was gone forth the Prince of Greece should come, & that in the first year of Darius the Mede he stood to confirm & to strengthen him (Dan. 10.20 & 11.1) that is to say he assisted & strengthened Darius in the conquest of Babylon as he was afterwards to assist Alexander the great in the conquest of Persia.

Vpon the overthrow of the Kingdom of Babylon Daniel in the first year of Darius understood by books the number of years whereof the word of the Lord came to Ieremiah that he would accomplish 70 years in the desolations of Ierusalem Dan 9.2. ffor upon the overthrow of that kingdom the Iews were to be released Ier 24.12.

Iosephus tells us that Cyrus king of the Persians & Darius king of the Medes made war upon Belthasar in the 17<sup>th</sup> year of his reign & that while Babylon was besieged Belthasar made a great feast & saw the handwriting upon the wall which Daniel interpreted to him, & then the city was taken. Ioseph. Antiq. l 10. c 12.

Xenophon writes that Astyages left the kingdom of the Medes to his son Cyaxares & that Cyrus only led the Armies of Media & Persia against Babylon & was not king of either nation till after the taking of Babylon & that he entered Babylon through the river in the night of a great feast when the Babylonians were in drink & slew the king of Babylon the same night. Xenophon produces the reign of Cayxires to the taking of Babylon, but Daniel tells us that the king of the Medes who then reigned was Darius the son of <44r> {Achswerus} that is of Oxyares or Cy-Axeres. So that there were six kings of the Medes before Cyrus namely Dejoces, Phraortes, Cy-Achswerus, Astyages Cy-Achswerus & Darius. ffor Darius might well be the grandson of Astyages being contemporary to Cyrus.

This is that Darius who coined a great number of square pieces of pure gold called Daricts or steres Darici. ffor these were coined not by the father of Xerxis but by an earlier Darius, the first king of the Medes or Persians who coined such money. They had the Effigies of Darius on one side & an Archer on the other & were of the same value with the Attic stater or piece of gold money weighing 2 Attic drachms or with 20 Attic drachms of silver. Its probable that he learnt the art & use of money from the conquered kingdom of the Lydians, & coined their gold. ffor they were exceeding rich. See Brissonius de Regn. Pers. Lib. 11. pag. 277, 278.

In those early ages the name of Kings was more common then at present being given to commanders of armies & inferior Princes. The King of Persia stiled himself King of Kings & the great King. In this sence Cyrus might be reckoned a king from the time that he first began to command the army of the Medes & Persians. And this might give occasion to many of the Greeks to reckon him the successor of Astyages tho he reigned not till after the taking of Babylon & death of Darius. Then he succeeded in the throne of the

kingdom & set the Persians above the Medes & from that time (saith Xenophon) spending the seven winter months at Babylon the three spring months at Susa & the two winter months at Ecbatane he came the seventh time into Persia & there died. Xenophon Cyrop. l. 8.

By the Canon & consent of all Chronologers Cyrus died in the year of Nabonassar 218 & therefore since he reigned seven years he succeeded Darius in the year 211. And thereby it may be understood how Daniel continued (or lived) to the first year of Cyrus (Dan 1.21) & yet prophesied in the 3<sup>d</sup> year of the same king, Dan 10.1. ffor the year 212 was the first year of Cyrus alone & his third year in common with Darius. ffor as the Jews reckoned the reign of Nebuchadnezzar from his conquest of Iudea in the life time of his father, so they might sometimes reckon the reign of Cyrus from his conquest of Babylon in the life time of Darius, & so Ptolomy reckons it in his Canon.

<45r>

By Belus I understand Ammon. For

Whom the Phœnicians Syrians & Babylonians call Belus & the Europeans Iupiter & the Egyptians call Ammon. And thence I seem to gather that Ammon was king of Egypt when Cadmus came into Europe.

Ægyptus & Danaus are by the Greeks reckoned among the sons of this Belus & therefore they flourished after the coming of Cadmus into Europe. Manetho tells us that Ægyptus & Danaus were Sethosis & Armais & that Sethosis having forces by sea & land left the government of Egypt to his brother Armais while he invaded & conquered Cyprus Phenicia Media, Persia & other Nations. Whence its plain that Sethosis was the same conqueror with Sesostris. The Greeks have transmitted to posterity many things concerning the wars & actions of Sesostris, all which must have been forgotten had those warrs been ancients then the use of letters brought in by Cadmus. And therefore Sesostris reigned after † < insertion from f 45v > † reigned after the days of Samuel, & by consequence after the Days of David & Solomon. For Herodotus saw some of Sesostris his Pillars erected in Palestine in memory of his conquering that country, & such a conquest cannot agree to the warlike & victorious reign of David nor to the peaceable & flourishing reign of Solomon, nor is there any mention of an invasion of Iudea by the Egyptians in the days of the Iudges or at any time before the fift year of Rehoboam. Nor could it be long after: for all antiquity make Sesostris older then the Trojan war; & I reckon him a little older then Argonautic expedition because the Greeks built the Ship Argo in imitation of the long ship in which Danaus upon the return of Egyptus or Sethosis into Egypt sailed with his 50 daughters to Greece. Sethosis therefore returned into Egypt about 10 or 20 years before the Argonautic Expedition & by consequence invaded the nations in the reign of Rehoboam, & so can be no other king then Sesak.

Well therefore doth Iosephus<sup>[46]</sup> affirm that Herodotus ascribes to Sesostris the actions of Sesak & particularly his invasion & conquest of Iudea erring only in the name of the King. Which is all one as to say that Sesak was that conqueror whom Herodotus calls Sesostris. < text from f 45r resumes > the coming of Cadmus into Europe †. All Antiquity make him older than the Trojan war & I reckon him a little older then the Argonautic expedition because the Greeks built the ship Argo in imitation of the long ship in which Danaus upon the return of Ægyptus or Sethosis into Ægypt sailed with his 50 daughters to Greece. So then Sethosis or Sesostris lived in the age of Solomon & Rehoboam & therefore can be no other king then Sesak.

We are told in Scripture that Sesak — — — answers to it. Sesostris in memory of his victories set up pillars in the conquered countries with the genitalls of a man if the conquered people resisted & behaved themselves valiantly, otherwise with the genitals of a woman & Herodotus tells us that he saw pillars in Iudea with the genitals of a woman. Iudea therefore submitted with little or no resistance & this cannot agree to the warlike & victorious reign of David nor to the flourishing & peaceable reign of Solomon. Nor is there any mention of an invasion of Iudea by the Egyptians in the times of the Iudges or at any time before the 5<sup>t</sup> year of Rehoboam but in that year Sesak came out of Egypt with an army of Libyans Troglodites & Ethiopians which had been subdued before & subdued Iudea & the kingdoms of the earth the Jews submitting & thereby preserving their king & government. Well therefore doth Iosephus<sup>[47]</sup> affirm that Herodotus ascribes to Sesostris the actions of Sesak & particularly his invasion & conquest of Iudea erring only in the name of the king. Which is all one as to say that Sesak was that conqueror whom Herodotus erroneously calls Sesostris.

Menes was the first of the kings who reigned at Memphys: those before him reigned at Thebes, & their history is as follows.

<45v>

— — — Vulcanus, the God of Canaan

Cinyras having been very beneficial to the kings of Egypt in their wars by making them armour, was after his death honoured by them with a very sumptuous Temple built at Memphys by Memnon, & adorned with magnificent Porticos by following kings. And on the south side of this Temple was built a smaller Temple to his Venus, whom the Egyptians called Venus hospita because she was a foreigner. The Priests told Herodotus that Venus hospita was Hellena. But if Helena ever was in Egypt she did nothing to merit such a Temple there. The building of this Temple by the Temple of Vulcan discovers that she was Vulcan's Venus.

Diodorus tells us.

— Memnonia & returning into Egypt built several magnificent structures there. He built Memphys & there made a bridge over the Nile turning the river into a new channel & in Memphys he built the magnificent Temple of Vulcan as above. At Abidus he built a stately Palace — —

Whether Zerah was Sardus or one of his captains is not material The names do not much disagree.

<46r>

### **CHAP. III** **The Monarchy of Egypt at Thebes.**

Herodotus in giving an account of the ancient state of Egypt tells us that the Priests of Egypt affirmed Menes to be their first king & that they read to him out of a book the names of 330 kings of Egypt who all reigned before Sesostris & amongst whom were 18 Ethiopians & a foreign woman named Nitocris. — — — — — of her childhood had no breasts.

After Amosis had expelled the shepherds & established his kingdom at home, Amon sent an army under the command of his son Sesostris into Arabia — — — — —

She had also a Temple at Memphys in Ægypt built on the south side of the temple of Vulcan & dedicated to her under the name of Venus Hospita. Some took this Venus to be Helena

And as he ends the fourth age with the wars of Thebes & Troy, so he seems to end the third age with the invention of iron by the Idei Dactyli in Crete in the reign of Minos, saying that in the third age iron was not yet found out.

Antæus, Atlas, Typhon & Neptune neare kinsmen to Sesostris if not one & the same man.

Sardius & Zerah the same man.

Memphys built by Menes after the expulsion of the Jews & restauration of the Monarchy, & return of Memnon into Egypt from his conquests in Asia.

Asterisms formed between the Argonautic expedition & Trojan war. The beginning of the 12 signes fell upon the middle of the Asterisms of the Zodiac. The story of Perseus in Cepheus, Cassiopea, Andromeda, Perses, Pegasus, Cete; of the Argonauts in Argo, Hydra, Crater, Corvus, Chyron, Ara Aries, Taurus, Gemini, Lyra Orphei, : of Icarus in Auriga, Plaustrum majus, Erigone or Virgo & Bootes; of Hercules in Hercule, sagitta, Vultus Leo nemeus, of Orion in Orion the two dogs the Hare & Scorpio. Ariadnes crown, Ophiuchses Bootes If these were formed by Orpheus soon after the Argonautic expedition, suppose 40 years after the death of Solomon in imitation of the Egyptian Sphere invented a little before by Atlas, or 2640 years ago, the

Equinox will be moved backwards (after the rate of 50" per annum) [2520 + 120] 36<sup>gr</sup> 40', & so much the vernal Equinox is now distant from the middle of the Asterism of Aries & the entrances of the rest of the signes from the middles of the other Asterisms of the Zodiac.

The 14<sup>th</sup> & 15<sup>th</sup> year of Hezekiah a sabbatical year & Iubile

<47r>

For Helladius<sup>[48]</sup> tells us that a man called Oes or Oannes who appeared in the red sea with the tail of a ffish (so they painted a sea-man) taught Astronomy & letters And Hyginus<sup>[49]</sup> that Euhadnes (that is Oannes) who came out of the sea in Chaldea was the first who taught Astrology the he means Astronomy. And Alexander Polyhistor from Berossus<sup>[50]</sup> that Oannes taught the Chaldeans letters & Arts & agriculture. Oes, Oannes & Euhadnes are the same man, & therefore Letters & Astronomy & arts & agriculture came into Chaldea from the red sea.

<47Br>

When navigation was so far improved that the Phenicians began to leave the sea shore & sail through the Mediterranean by the starrs it may be presumed that they began to discover the Islands of the Mediterranean & for the sake of traffic to sail as far as Greece, & this was not long before they carried away Io the daughter of Inachus. And Eratosthenes<sup>a[51]</sup> tells 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 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 Europe at first abounded very much with woods, one of which called the Hercynian took up a great part of Germany being ful nine days journeys broad & above 40 long in Cæsar's days. And yet the Europeans had been cutting down their wood to make room for mankind ever since the invention of iron in the days of Minos,

Diodorus tells us further that the Cyclade Islands (those neare Crete) were at first desolate & uninhabited, but Minos the son of Europa having a powerfull 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. Samus was at first desert & inhabited only by a great multitude of terrible wild beasts. 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 et Rhodus: Ammian. l. 17. Claræ jamdudum insulæ Delos et Rhodos memoria produntur enatæ; postea minores, ultra Melon Anaphe, inter Lemnum et Hellespontem Nea, Inter Nebedum et Teon Alonæ &c. Plin. l. 2. c. 87.

Diodorus tells us also that the seven islands called Æolides between Italy & Sicily were desert & uninhabited till Liparus & Æolus about the time of the Trojane 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 it is not likely that Great Britain & Ireland could be peopled before navigation was propagated beyond the straits mouth.

[[Editorial Note 19](#)]

Dionius the Egyptian Hercules recruited his army with the people whom he conquered, & coming fom his war with Gerion in Spain to the costs of Piemont & endeavouring to pass the Alps into Italy was strenuously opposed by the Liguras, but afterward got into Italy & there slew Cacus, & [after the Sicanians had served him in Chuse] made some conquests in which he might seat the Sicanians.]

<47Bv>

Abraham was the fift from Peleg & all mankind lived together & spake one language in Chaldea under the government of Noah & his sons till the days of Peleg, & so long they were of one language & one religion, & then they divided the earth & began to spread themselves in the several countries which fell to their share, carrying along with the laws & customes & religion under which they had till those days been governed by Noah & his sons. And these laws were handed down to Abraham Melchisedec & Iob & for some time observed by the Iudges of the countries Iob 31.11, 28, & at length inserted by Moses into his laws

about the beginning of Solomons reign at which time Minos was 15 or 20 years old. For Minos lived long & was dead above 30 years before that expedition.

– ever since the days of Minos.

All these footsteps there are of the first peopling of Europe. Chaldea Assyria Syria Phenicia & Egypt were peopled some ages before. Abraham was the fift fom 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 religion: And then they divided the earth, being perhaps disturbed in Chaldea by the rebellion of Nimrod & forced to leave of building 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. And these laws were handed down to Abraham, Melchizedec & Iob & for some time were observed by the Iudges of the eastern countries Iob.

31.11, 28. Several of them are mentioned by Iob chap. 31, viz<sup>t</sup> not to worship the Sun or Moon or other Gods then the supreme least you should deny the God above, not to deceive, nor steal, nor commit adultery, nor covet, nor trust in riches, nor oppress the poor or fatherless, nor curse your enemies nor rejoice at their misfortunes, nor defraud nor kill, but to be friendly & hospitable & merciful & to releive the poor & needy. This was the morality & religion of the first ages; this was the end of all the Law & the Prophets comprehended in the two great commandments of loving the Lord our God with all our heart & mind & strength & our neighbor as our selves & enjoined to the strangers within the gates of Israel as well as to the Israelites: & this is the moral law of both Iews & Christians to this day. – 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 enjoined to the stranger within the gates of Israel as well as to the Israelites, & this is the moral law & religion of both Iews & Christians to this day, & ought to be the standing religion of all nations, & without it all other religions are vain.

God is every where without being seen or felt Iob. 9.8, 11 & 11.7, 8, 9. & 22.12, 14. & 23.8, 9. Omnipotent & omniscient. Iob. 42.2

[Editorial Note 20]

Some of these laws are recited by Moses as not to curse God nor blaspheme his name nor to kill nor injure but to make satisfaction for accidental injuries by paying the price & to loos an eye for an eye a tooth for a tooth a breach for a breach Levit 24.15, 16, 17, 18, 19, 22 & Gen 9.6 & to be merciful even to bruit beasts so as not to strangle them or cut of their limbs alive or eat them with the blood but to kill them for food by letting out their blood Gen 9.4. Levit 17.10, 12, 13. nor were they to eat any thing which died of it self or was torn by beasts Levit 17.15. Of the Laws see Selden concerning the 7 Precepts of the Sons of Noah.

These Corybantes danced at the sacrifices in armour as seized like the Idæi Dactyli & [thereby these mysteries appear to be Phenician.] the Godess was drawn by Lyons & had a Corona turrita on her head & a drum in her hand like the Phenician godess Astarte. And in

For Teutamus the father of Asterius went into Crete with a colony from Olympia & upon the flight of Asterius some of his friends might retire into their own country & be pursued & conquered there by Hercules Idæus.

[Editorial Note 21]

For mankind lived together in Chaldea under the government of Noah & his sons till the days of Peleg; & then they divided the earth & began to spread themselves into the several countries which fell to their share, carrying along with them the Laws & customes under which they had been governed by Noah & his sons till that time which laws have been since called the Precepts of the sons of Noah [& the laws of nations & were observed by Abraham & his family, Melchizedec & his city Iob & his friends & the Iudges where he lived.] And Abraham was the fift from Peleg.

When the Phenicians began to leave the sea coast & sail through the Mediterranean by the help of the starrs, that is, when they began to sail as far as Greece for the sake of trafic & carried away Io the daughter of Inachus then the Islands of the Mediterranean remote from the continent, began to be discovered. For Diodorus tells us that the Cyclade Islands (those neare Crete) were at first desolate — — — — straits mouth

I meet with no cities in Crete older then the arrival of the Phenicians there with Europa & her brother Atymnus. The first inhabitants of this Island are called Eteocretans: but whence they were & how they came thither is not said in history. Then sailed thither a colony of Pelasgians from Greece & soon after Teutamus the grandfather of Minos carred thither a colony of Dorians from the parts of Peloponnesus near Olympus. 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 in the days of Asterius the son of Teutamus, & at length were reduced into one kingdom & one people by Minos, who was their first Law-giver, & built many towns & introduced plowing & sowing

And the Island Cyprus was discovered by the Phenicians not long before. For Eratosthenes tells us — — — — in Cæsars days. And Europe must have been much more woody when first discovered by the Phenicians. ffor the Europeans have been cutting down their woods ever since the invention of iron tools in the days of Asterius & Minos

The Laws customes & Precepts by which Noah & his sons governed all mankind in Chaldea till the days of Phaleg, & which upon the first division of the earth were propagated thence into other countries, were those observed by Abraham & his family, by Melchisedeck & his city, & by Iob & his friends & the Iudges of his country. & in general by the nations till they began to worship their dead Kings & Heros. Moses inserted them into his Law; & the strangers within the gates of Israel were to observe them, & the Iews still call them the Precepts of the sons of Noah. And they were, to worship no other God but the supreme Iob. XXV.26, 27, 28 not to blaspheme his name Levit. 24.16. not to commit adultery Iob. 31.9, 10, 11. not to deceive nor oppress nor steale nor covet nor defraud nor kill Iob. 31.5, 7, 13, 24, 25, 38, 39 & Num. 35.15. to be merciful even to bruit beasts so as not to kill them by strangling but only by letting out their blood. Levit 17.12, 13, 14, < insertion from the left margin of f 48v > not to deceive nor steale nor commit adultery nor oppress nor covet Iob. 31.5, 7, 9, 11, 13 24, 25. to be merciful & hospitable Iob. 31.16, 17, 18, 19, 21, 32. not to curse your enemy nor rejoice at his misfortunes Iob 31.29, 30. not to defraud nor kill Iob. 31.18, 39

< text from f 48v resumes >

Sicily was peopled before the death of Minos who was slain there, & the first inhabitants are called Sicani. Philistus saith that they were transplanted from the river Sicanus in Spain. They might be transplanted by Sesostris in the reign of his father Ammon when he returned by Spain from the {Sicani}. ffrom many cities of the Sicani each with its own king it may be gathered that they were not much ancients.

<48r>

Lesbos lay wast & desolate till Xanthius the son of Triopas a prince of the Pelasgians who came from Argos, sailed thither from Lycia with a colony. Diodor l. 5. c. 4. — till Macarius the son of Crinacus peopled it, as he did also the islands Chius & Coos.

And Tenedos lay desolate till Tennes the son of Cynus or Cygnus a little before the Trojan war sailed thither with a colony from Troas & peopled it.

Clemens Alexandrinus (Admonitione ad Gentes) tells us that Dardanus instituted the mysteries of the mother of the Gods He was the brother of Iasion & Harmonia & Cybele was the daughter of Meones king of Phrygia & the wife of Iasion, & Corybas the son of Iasion & Cybele, after the death of his father going into Phrygia



instituted there the worship of his mother Cybele in the reign of Dardanus. after the manner of the Egyptian Rhea & the Phœnician Astarte.

For Teutamus the father of Asterius & grandfather of Minos carried a colony of Dorians into Crete from the regions of mount Olympus & Laconia in Peloponnesus & this region afterwards (I think upon the expulsion of Saturn) became the Terra Curitum . And then Iupiter had a Temple & Altar erected to him in Olympia where the games were celebrated, & was thence called Iupiter Olympius. And Lucian tells us that it was the Cretan Rhea the mother of this Iupiter who was worshipped in Phrygia. But Diodorus tells us that the Phrygians worshipped Cybele the daughter of Meones king of Phrygia & the wife of Iasion who was the brother of Dardanus king of the Trojans & of Harmonia the wife of Cadmus; & that Corybas the son of Iasion & Cybele after the death of his father, going into Phrygia, instituted there the worship of his mother Cybele , & gave the name of Corybantes to her Priests, & these Corybantes danced in armour like the Idæi Dactyli. And she was represented in form of woman in a chariot drawn with Lyons & a corona turrita on her head & a drum in her hand like the Phenician Astarte. And the Corybantes danced in armour like the Idæi Dactyli. When Cadmus came into Europe he landed in Samothrace & there married Harmonia the sister of Dardanus, Iasion; & after the death of Ceres the mistress of Iasion, the Phenicians instituted mysteries there to the Dij Cabiri of whom she was chief. And in the island Thasus where Cadmus left one of his brothers, the Phenicians built a Temple to Hercules not the son of Alcmena but an older whom Cicero calls ex Idæis cui inferias inferunt. And thus the Phenicians &c.

And Diodorus that Dardanus Iasion & Harmonia were born in Samothrace of the same parents, that Cadmus coming into that island married Harmonia, & learnt the Samothracian mysteries that Iasion married Cybele the daughter of Meones king of Phrygia & of her begot Corybas, that Iasion lay with Ceres & learned the mysteries in Samothrace that after his death Dardanus Cybele & Corybas went into Phrygia & carried thither the mysteries of the mother of the Gods, that Corybas called those that celebrated the sacred mysteries of his mother (in a furious rage like madmen) after his own name, Corybantes; & that Dardanus built the city Darnana afterwards called Troy & founded the kingdom of the Trojans. /But the mysteries of Ceres were instituted Elusis with Egyptian ceremonies by Eumolpus & Melampus, in the end of the reign of Eretheus, & other mysteries were instituted to her & her daughter & Pluto soon after in Samothrace by the Phœnician names of Dij Cabiri, Anieros, Axiokersa, & Axiokers, that is, the great Gods, Ceres, Proserpina & Pluto. ffor Cadmus landed in Samothrace with his Phœnicians & there married Harmonia this sister of Iasion & Iasion lay with Ceres & of her begot Plutus & Cadmus & Iasion were initiated in these mysteries. [Dardanus Iasion & Dardanus & Harmonia were born in Samothrace of the same parents &] Iasion married Cybele the daughter of Meones king of Phrygia & after the death of Iasion Dardanus Cybele & Corybas went into Phrygia & carried thither the mysteries of the mother of the Gods & Corybas called those that celebrated the sacred mysteries of his mother, Corybantes.

<49r>

– king of Assyria 1 Chron. V.26

1. The histories of the Persians now extant in the East represent that the two oldest Dynasties of the kings of Persia were those whom they call Pischdadians, & Kaianides, & say that the Dynasty of the Kaianides immediately succeeded that of the Pischdadians. And the three last kings of the second Dynasty they name Ardschir Diraz, Darab his bastard son & Darab who was conquered by Ascander Rumi, that Artaxeres Longimanus, Darius Nothus & Darius who was conquered {by} Alexander the Greek. They omit the kings between these two Darius's which shews that their history of this kingdom is imperfect: but by the names of the kings here mentioned tis certain that by the second Dynasty they mean that of the kings of Media & Persia mentioned in scripture: & by consequence by the first Dynasty they mean either the kings of the Assyrian Empire or others who were contemporary to them & reigned in Persia beyond Assyria. And perhaps this might be the kingdom which carried the Assyrians captive to Kir. Amos 9.7.

2. The Saracen historians who write of the Persian affairs call Ardschir Diraz by the name also of Bahaman & ascribe to Bahaman the actions of Darius Hystaspis & Darius Medus taking perhaps Diraz & Darius for one & the same name. For they say that Bahaman went westward into Mesopotamia & Syria & conquered

Balthazar the son of Nebuchadnezzar & gave the kingdom of Babylon to Cyrus his Lieutenant general over Media & Assyria & Chaldea: & there they take Bahaman for Darius Medus. They say also that Bahaman was the grandson of Kistasp or Hystaspes & that Kistasp was contemporary to Zaradust or Zoroaster the legislator of the Ghebers or fire-worshippers & established his doctrines throughout all Persia & that father of this Bahaman was not a king: & here they take Bahaman for Darius Hystaspis. And this confusion of persons makes it further appear that the oriental histories of those ancient kingdoms are very imperfect & uncertain.

3. And the same is further confirmed by the long reigns which the Oriental historians ascribe to the kings of these two Dynasties. For they tell us that some of the Pischdadian kings lived a thousand years a piece & that they reigned all together above three thousand years. And to the first king of the second Dynasty they assign a reign of 120 years; to the second a reign of 150 years; to the third a reign of 60 years; to the 4<sup>th</sup> a reign of 120 years, to the fift as much, & to the sixt called Artaxerxes Longimanus a reign of 112 years. So then as the Egyptians have made the two first Dynastys of the kings of their Empire (those who reigned at Thebes & Memphis) much ancients then the truth, so the Persians have done the like to the two first Dynasties of their kings. And we are to expect as little of certainty from the records of Persia concerning their two first Dynasties of kings as from the records of Egypt concerning theirs.

5 The Oriental historians tell us also that in those days the Scythians on the north side of the river Oxus having erected a potent kingdom which they call the kingdom of Touran or Turquestan, invaded Persia several times under their king Afrasiab, & that in the reign of the eighth king of the Pischdadians Afrasiab invaded & conquered Persia & reigned over it twelve years together, & then <49v> was repulsed by the tenth king of the Pischdadians & invaded it again in the reign of the 11<sup>th</sup> & last king of the Pischdadians & was at length slain in the mountains of Media by the third king of the second Dynasty. If for reducing the reign of Afrasiab to such a length as exceeds not the course of nature, we may suppose that the Scythians by their first invasion of Persia gave occasion to that revolt of the Medes & other nations from the Assyrians which is mentioned by Herodotus: there will be but seven kings of the Pischdadians before the reign of Afrasiab & the revolt of the Medes & three more of the Caianides before the reign of Lohorasp or Cyaxeres & the taking of Nineveh by him & Nebuchadnezzar. And these ten reigns being reckoned at about 18 or 20 years a piece will place the beginning of the Dynasty of the Pischdadians about 180 or 200 years before the fall of Nineveh. So then the Persians have no memory of any thing done in Persia above 200 years before the fall of Nineveh & the reigns of Cyaxeres & Nebuchadnezzar.

4 The Oriental historians say that the fourth king of their second Dynasty whom they call Lohorasp, was the father of Kistasp & the grandfather of Cyrus & great grandfather of that Bahaman who was the grandson of Kistasp that is, of Darius Hystaspis: & by these reckonings they make Lohorasp as old as Cyaxes. They say also that Lohorasp was the first of their kings who reduced their armies to good order & discipline & Herodotus affirms the same thing of Cyaxeres. And they say further that Lohorasp went eastward & conquered many Provinces of Persia & had wars with the kings of Touran or Scythia beyond the river Oxus which runs westward into the Caspian Sea & that one of his Generals whom the Hebrews call Nebuchadnezzar & others call Rahan & Gudarz went westward & conquered all Syria & Judea & took the city Ierusalem & destroyed it. And by these circumstances they take Lohorasp for one & the same king with Cyaxeres, calling Nebuchadnezzar his Generall because he assisted him in the taking of Nineveh before they separated & went, the one eastward against the Provinces of Persia & the other westward against Syria & Phœnicia. The second Dynasty of the kings of Persia began therefore about three reigns or sixty years before the fall of Nineveh & by consequence at that time when the Medes & other nations revolted from the Assyrians.

6 I have hitherto taken a view of the times reputed fabulous by the Greeks & Latines & shewed that before the reign of Pul & the beginning of the Olympiads – – –

<50r>

From Jan. 1. 1714 to May 3<sup>d</sup> following      14. 10.  $7\frac{1}{2}$  Paid

From May 3<sup>d</sup> 1714 to March 11 following      31. 2.  $6\frac{1}{2}$  Paid 5 Guin.

From Sept 2 1713 to Decem. 31 following      13. 9.  $9\frac{1}{2}$  21.10

Another bill	4.	14.	$0\frac{1}{2}$
Other bills 1.8.8./0.13.8/1.2.7.	3.	4.	11
Another	<u>3.</u>	<u>4.</u>	<u>3.</u>
	70.	6.	2.
	<u>13.</u>	<u>10.</u>	<u>0.</u>
	<u>83.</u>	<u>16.</u>	<u>2</u>
	<u>21.</u>	<u>10</u>	
	62.	6.	2 ( 2. <sup>s</sup> 0. <sup>d</sup>

Many islands of the Mediterranean covered with woods & inhabited only by serpents & wild beasts have been peopled since the coming of Lelex & Cecrops with colonies from Egypt. The Hercynian wood covered a great part of Europe even till the days of the Roman Empire.

So then we need not wonder that the Egyptians have made the kings in the first Dynasty of their Monarchy (those who reigned at Thebes in the days of David & Solomon) so very ancient & so long lived, since the Persians have done the like to the kings who reigned in Persia above 200 years after the days of Solomon.

The earth in those days was overspread with woods, which have been since cut down to make room for mankind. Many Islands of the mediterranean have been {peopled since} the Egyptians & Phenicians brought navigation into Greece.

N{uma} was the first lawgiver of the Romans, Zeleucus of the Locri, Draco of the Athenians, Lycurgus of the Spartans, Phoroneus of the people of Argos, Minos of the Cretans Amon & Sesac of the Egyptians, & Moses of the Hebrews. And by the imposition of Laws {men} were by degrees reduced from a rambling vagabond salvage life to live to{gether} in towns & cultivate arts convenient for life.

{illeg} began to be built in Europe — – Argonautic expedition. And

{The} first houses were small & rude there being no iron tools & in consequence no artificers in all {illeg} before the days of Minos king of Crete who was contemporary to Solomon {& the} first towns were small unwallled villages. Troy was not walled before the days of Laomedon the father of Priam. Thebes was not walled before the reign of Amphion & Zethus who were contemporary to Laius the great grandso{n} of Cadmus. And it will be difficult to name a town in all Europe which was walled before the death of Solomon. The founder of the town {illeg} first {illeg} [when these kings conquered {illeg} {illeg} which gained dominion over others {illeg} & the first city which reigned over a{illeg} {Rome} — — — — between Egypt & Euphrates. Numa was the first lawgiver of the Romans — — — — & cultivate arts & imployments convenient for life. The first ships were small round vessels of burden with oars for sailing upon lakes & between the Islands of that shallow sea which lies between Egypt & Arabia: & the first long & tall ships with sails were built by Ammon & Sesostris in the days of David & Solomon & the Ship Argo which was the first long ship built by the Greeks was built 40 years after the death of Solomon in imitation of a ship which Danaus brought from Egypt. The earth in those early ages was overspread with woods & infested with wild beasts, & the first men lived in planes well watred with rivers such as were those upon Tigris & the Nile: & where kingdoms & civility began the beasts have been destroyed & the woods cut down to make room for man Phœnicia & the regions upon Tigris — — — — — fled from Ioshua conquered Egypt. Corn was not known in Europe before the days of David. And Diodorus tells us that the Libyans say that Vranus the father of Hyperion & grandfather of Helius & Selene that is Ammon the father of Sesac was their first king & caused the public who then wandred up & down, to dwell in towns & cities, & reducing them from a lawless & salvage course of life taught them to use & lay up the fruits of the earth, & do many other things useful for mans life.

& Arabia Petræa & Nabatea as well as Phœnicia have been peopled by the seed of Abraham besides the nations sprung from Keturah whom Abraham sent eastward. And the remoter regions of Libya & Europe

were peopled & civilized still later, & a great part of Tartary is not yet civilized. Corn was not known

<51r>

### Of the Empire of the Greeks

When Amosis drove the Shepherds out of **{illeg}** all Egypt, some of them under the conduct of Cecrops Lelex **{illeg}** Inachus & others fled into Greece. Before that time Europe was peopled only from the north side of the Euxine {sea} **{illeg}**. Misphragmuthosis made the shepherds {go} out of Egypt into Phenicia where they made the armies of the Philistims very numerous against Saul. The victories of David over the Philistims C{arm}ites & other {nations} round about him, made many of them under the conduct of Cadmus **{illeg}**blyarius seek new seats in Asia minor Greece & Libya. These nations brought into Greece their arts & sciences & the worship of the dead several of the posterity of Cadmus & his sister Europa being d{eified} [Cadmus brought letters into Greece & it is not likely that any thing done in Europe above an hundred years before the use of Leters could be remembred.] Sesak or Sesostris came out of Egypt in the 5<sup>t</sup> year of Rehoboam & spent {a year in that expedition} was one **{illeg}** invaded Asia Thrace & Greece . ffor the ship Argo being the {first} long ship of the Greeks was built in imitation of the long ship in which Danaus with his 50. daughters fled from his {returning} brother Sesostris & the son of Anymone the daughter of Danaus was one of the Argonauts. By the expedition of Sesostris the Gods & Oracles of the kingdom of Thebes in Egypt were brought into Greece in the days of Theseus & applied to the Heros of Greece. Cadmus was the father of Polydorus the father of Labdacus the father of Laus the father of Oedipus the father of Eteocles & Polynices, who slew one another in their youth in the war of the seven captains at Thebes which happened soon after the Argonautic expedition, suppose about 50 years after the death of Solomon. And therefore reckoning about 28 years to a generation by the eldest sons, Cadmus was a young man in the beginning of Davids reign, & a little before the middle of his reign, might fly into Greece with his young son Polydorus The sons of many of the Argonauts were at the Trojan war & therefore that war was one generation later than the Argonautic expedition, & so might happen about 70 or 75 years after the death of Solomon. At that time flourished Memnon Amenophis or Menes the founder of the first Dynasty of the Ethiopian Kings of Egypt reigning at Memphys. Homer wrote soon after & celebrates Thebes, but makes no mention of Memphis. That city was not yet grown famous. The return of the Heraclides into Peloponnesus was about 70 or 80 years after the Trojan war, being in the fourth generation from Hercules the Argonaut ffrom the time of that return there reigned two races of kings at Sparta ; in one race nine kings, in the other ten In the end of the first Messenian war, & in the same interval of time there were ten kings of Messene & nine of Arcadia: which at 20 years to a reign one reign with another make up about 200 years. Between the said return & the battel at Thermopyle in the sixth year of Xerxes there were seventeen reigns in each race of the kings of Sparta which at 20 years a piece to a reign make up about 340 years. And therefore the destruction of Troy was about 420 years before the battel of Thermopylæ. For Kings reign one with another only about 18 or 20 years a piece at a Medium according to the course of nature. Accordingly Herodotus reconns Homer & Hesiod but 400 years older then himself But the {last} Greek Chronologers {recon} the reigns of Kings equal to generations & reckoning about 36 years to a generation have made the said 17 reigns equal to 622 years which is about 280 years too long. And this Chronology was feigned by Timæus Siculus sixty years after the death of Alexander the great. The former Chronologers, as Pherecides Athenensis, Epimedicdes, Acusilaus, Hellanicus, digested the antiquities of Greece only by Genealogies & the successions of kings or Priests. Timæus was the first who reduced these antiquities to the Olympiads & in {so} doing {he set do}wn what number of years he pleased to the reign of every {king} & made the number of years much too long for the course of {nature.} **{illeg}**

<51v>

### The Introduction

1 Ctesias & the ancient Greek & Latin writers — — — — to please his reader. If these fables be layed aside, the Assyrian Empire will appeare no older then the days of Pul

The Greeks have made the kingdom of Sicyon as old as the flood within 200 years & above seven hundred years older then Cadmus, whereas letters were first brought into Europe by Cadmus & it is not likely that the actions or names of kings or any thing done in Europe could be remembred one hundred years before the use of letters. ‡ [ffor making this kingdom ancient the Greks have divided Apis the son of Phoroneus into two

kings taking his two names Apis & Epopeus for two men & between them have inserted 12 feigned names of kings who did nothing memorable & made them reign 620 years which is above 50 years a piece one with another: whereas kings according to the course of nature reign one with another at a medium but about 18 or 20 years a piece; & there is scarce an instance to be found in any kingdom where the reign of 12 kings taken together has equalled 300 years. So instead of one Minos & one Ariadne some of the Greeks have made two Minoses & two Ariadnes, & instead of one Pandion one Erechtheus kings of Athens they have made two, giving the name of Erechthonius to the first Erechtheus. And whereas Inachus had several sons Phoroneus reigning in several parts of Argos & these again divided their dominions amongst their sons, the Greeks to make the kingdom of Argos look ancient have reduced several of these collateral into one race of kings reigning successively at Argos.

in the latter end of Davids

2 The kingdom of the Syrians of Damascus was founded in the end of Davids reign, & grew great under its kings Benhadad & Hazael in the reign of Jehosaphat & Ioas & Iosephus tells<sup>[52]</sup> that they worshipped these two kings as Gods for their benefactions boasting their antiquity & not knowing that they were novel & lived not above 1100 years before his days. And Justin tells us<sup>[53]</sup> that the Syrians worshipped also Arathes (the wife of the founder of the city as a Goddess

In like manner the Egyptians made their deified kings very ancient, though they were no older then the days of David Solomon & Rehoboam. These Gods reigned at Thebes & were the first kings who reigned over all Egypt including Thebais. And the next race of kings reigned at Memphis & adorned that city. Homer celebrates Thebes but makes no mention of Memphis & therefore the Gods of Egypt had adorned Thebes before Homers days but Memphis by the reign of her kings grew splendid & famous afterwards. The Egyptians reckon that Meres reigned next after their Gods & built Memphis & the magnificent Temple of Vulcan therein: & that one of his sons built his palace in that city. Menes was therefore the founder of the Dynasty of kings who reigned at Memphis & so could not be much earlier then Homers days. four of his successors Rhampsinitus, Mœris, Asychis & Psammiticus built four sumptuous Porticos to that Temple, & Psammiticus reigned above 300 years later then Sesak & it is not likely that that Temple could be above 300 years in building. & therefore Menes was not so old as Sesak. But the Egyptians for magnifying the antiquity of their Gods & Kingdom have made him older then the world & for making out this reckoning have multiplied the names of their kings & given us a very confused account of their antiquities. Herodotus tells us that the Egyptians read out of their books the names of 330 kings who reigned between Menes & Sesostris who is Sesak, & yet Sesostris reigned at Thebes & Menes & his successors reigned afterwards at Memphis.

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In the days of the patriarchs kingdoms were but small & almost every city had its king. The lower Egypt – – & made the great lake of Mœris with two Pyramids in it. In the reigns of Asychis & Anytes, Egypt became divided into several kingdoms. Gnephactus – – – – – & then Egypt & Ethiopia were invaded & conquered by the Assyrians.

<52r>

4 Inachus had several sons who reigned in several parts of Peloponnesus, & there built towns as Phoroneus who built Phoronium afterwards called Argos from Argus his grandson, Ægialeus who built Ægialeia afterwards called Sicyon from Sicyon the grandson of Erechtheus, Phegeus who built Phegea afterward called Psophis from Psophis the daughter of Lycaon. And these were the oldest towns in Peloponnesus. Phoroneus had also several children & grandchildren who reigned in several places & as Car Spartus Apis. And this division & subdivision of territories has made great confusion in the history of the kingdoms of Peloponnesus. But the later Greeks to make the kingdom of Argos look ancient have collected several collateral Princes into one series of kings pretended to reign successively at Argos.

5B Apis was the grandson of Ægialeus by the fathers side & the grandson of Phoroneus by the mothers side, being the son of Niobe the daughter of Phoroneus & Herodotus tells us that Apis in the Greek tongue is Epaphus. But the later Greeks to make the kingdom of Sicyon look ancient have made two men of these two names Apis & Epopeus & between them inserted 12 feigned names of kings who did nothing, making those kings reign 620 years which is above 50 years a piece one with another: whereas kings according to the

course of nature reign one with another at a medium but 18 or 20 years a piece, & there is scarce an instance to be found in any kingdom where the reign of 12 Kings taken together has equalled one half of 620 years.

6. And as of one Apis or Epaphus the Greeks have made two kings so of one Minos & one Ariadne some of the Greeks have made two Minoses & two Ariadnes, & of one Pandion & one Erichtheus king of Athens they have made two, giving the name of Erechthonius to the first Erechtheus, & of one Inachus & one Io his daughter they have made two, corruptly writing Iasus for the second Inachus.

3 The Greeks before the times of the seven wise men wrote only in verse & had no history or Chronology in prose but reckoned times only by genealogies & by the number of kings reigning successively in any Kingdom & the number of Priests succeeding one another in any Temple; & the Greeks who first wrote of these things in prose made it their busines to collect the genealogies of men & the successions of Kings & Priests & Olympic victors: Then they conjectured the number of years by the number of generations or reigns between things done, & at length Timæus Siculus sixty years after the death of Alexander the great adapted these reckonings to the Olympiads, & so framed a chronology which with very little alteration has been ever since followed by the Greeks. But in doing these things the Greeks have multiplied the number of reigns beyond the truth & made the reigns of single kings very much too long for the course of nature

5 The kingdom of Sicyon founded by Ægialeus the brother of Phoroneus, the Greeks have made as old as the flood within 200 years & above 700 years older then Cadmus whereas letters were first bought into Europe by Cadmus & it is not likely that the actions or names of kings or any thing done in Europe could be remembred one hundred years without the use of letters. Apis was the grandson of Ægialeus — — — one half of 620 years.

7 The intervall between the return of the Heraclides into Peloponnesus & the invasions of Greece by the Persians, the Greeks have stated by the reigns of the kings of Sparta in that interval . There were two races of these kings & seventeen successive kings in each race. And reckoning a reign equall to a generation, they have made these kings reign one with another about 36 years a piece, & thereby they have made this interval about 370 years too great. ffor kings according to the course of nature reign but about 18 or 20 years a piece one with another at a medium. And by this means all things done in Greece before the return of the Heraclides were represented 270 years older then they would otherwise have been

[Editorial Note 22]

As the churches both Greek & Latin in the days of Tertullian accounted the Montanists guilty of polytheism: so here the Bishops of the Greek Church declare the opinions of Montanus about the Deity to be blasphemous & with relation to the opinions of Sabellius Paul of Samosat & Marcellus & such like heresies call him the ringleader of all the hereticks, that is of all which flourished after him. And this continued to be the opinion of the Greek church concerning Montanism till the middle of the fourth Century.

<52v>

⊙ The chief of the Gods of Egypt were Osiris & Isis & the ancient Greeks who made the fables of the Gods reckoned that they were not so ancient as Phoroneus. ffor they feigned that Apis the son or grandson of Phoroneus, & Io the sister or daughter of Phoroneus went into Ægypt & there became the Osiris & Isis of the Egyptians. The Gods of Egypt therefore reigned at Thebes & adorned that city between the days of Phoroneus & Homer.

# Because Sesostris cut channels from the Nile to all the cities of Egypt & thereby made that river very usefull, the Egyptians dedicated that river to him & after his death called him by its names Ægyptus, Sihor or O-siris, & Nilus.

decreed the supremacy of the Bishop of Rome over all the churches in cases of appeal & thereby actually set it up over their own churches in the west & in Egypt for four or five years. At the end of which time the Emperor Constantius conquered the western part of the Empire, & caused the western Bishops to desist from their pretence of superiority over the eastern — — — & made him rest contented with his provincial authority over the suburbicarian Churches. An



Sesac called by the Greeks Sesonchosis & Sesostris, came of Egypt in the {illeg} of Rehoboam, spent 9 years in invading the nations, came over the Hellespont conquered Thrace & invaded Greece but was repulsed by the joynt forces of the Greeks commanded by Perseus & of the Scythians calling them by them & commanded by . Then he returned back into Egypt with many captives amongst which was Tethonius the sister & his brother Danaus at the same time fled from him into Greece with his 50 daughters in a long ship after the pattern of which the ship Argo was built. This was the first long ship built by the Greeks. The builder was Argus the son of Danaus; & Nauplius the son of Amydone one of the daughters of Danaus, born after her coming into Greece, was one of the Argonauts. The expedition or Embassy of the Argonauts was therefore above 20 years after the return of Sesac into Egypt & might happen about 36 or 40 years after the death of Solomon [being occasioned (as I conceive) by the civil wars of Egypt in the reign of Asa & the victory of Asa over Zerah whereby the Theban Empire was boke in pieces, ffor the Expedition looks like an Embassy to all the Princes upon the coasts of the Euxine & Mediterranean seas which had been subject to Egypt.] Cadmus was the father of – – – reigning at Mempys [Hesiod reckoned up five ages or generations of men in the first of which Chiron the son of Saturn & Philyra was born, the third ended with the Argonautic expedition & death of Talus the brazen Son of Minos & last man of the brazen age, the fourth ended with the wars at Thebes & Troy & the fift was to end when the men who were contemporary to Hesiod should grow hoary & drop into the grave. Hesiod therefore & his contemporary Homer wrote within one generation after the destruction of Troy, & Homer celebrates the Egyptian Thebes but makes no mention of Memphys. That city was but newly founded by Menes & was not yet grown famous. Herodotus the oldest Historian of Greece tells that Homer & Hesiod lived but 400 years before him : & therefore the destruction of Troy could not be earlier then we have assigned.

The Romans who conquered Carthage & had opportunity to consult the records of that city, tell us that Carthage stood 7 years & was built by Dido who fled from Tyre & Virgil tells us that before her flight she conversed with w who in the end of the Trojan war came from that war to Cyprus in the reign of her father. Carthage was destroyed Ann Olymp. Count backwards years & the Encœmia of Carthage will & by our reckoning, the destruction of Troy was about years before.]

<53r>

l. 2. p. 36 l. 11. – & saw him. He seems to be the same man with Atlas, for both of them were sons of Neptune & reigned over Afric, both of {them} made war upon the Egyptians & contended with Hercules, & the names agree. Antæus might by the Egyptians be called Atal-Antæus cursed Antæus, & by contraction Atlantes, Atlasis, Atlas. In his wars with Egypt Hercules took the Libyan world from his sholders & made him pay tribute out of his golden Orchard the kingdom of Libya & at length slew him. The invasion of Egypt by Antæus Ovid hath relation unto where he makes Hercules say, – sævoque alimenta parentis Antæo eripui

– eastward of Assyria. The name Kaianides or Kaianians, seems to be taken from the word Kai which signified a Giant or great King according to Herbedotius & is put before the names of several kings in this Dynasty recited by him as Kaicobad Kaicaus Kaicosroes. Whence we may recon Cyaxeres or Kai-Axeres to have been a king of this Dynasty. He conquered the kingdom of the Persians called Elam in scripture & therein set up the Medo Persian Empire which makes it probable that the Dynasty of the Pischdadians was this Kingdom of Elam. For this kingdom & that of the Medes continued distinct till the fourth year of Iehojakim or first of Nebuchadnezzar (Ier. 25.25) but soon after the beginning of the reign of Zedekiah or eighth of Nebuchadnezzar Elam with her King & Princes was conquered, Ier. 49.34.

So then the first great Empire in the world was that of Egypt founded by Ammon & Sesac & this Empire began to be shockt by civil wars in Egypt upon the death of Sesac & lost some Provinces upon the Euxin & mediterranean seas about the time of the Argonautic expedition, but kept its dominion over Chaldea, Elam, Assyria Armenia &c till the reign of Mœris or his successor Suphis. And then those nations becoming free set up the kingdoms of Elam, Assyria, Babylon & Media. And these are the first great kingdoms in the world on this side India. Great Empires are always accompanied with great imperial cities

<53v>

In Daniels vision of the four Beasts the first Beast agrees to the kingdom of Babylon including Susiana & his Eagles wings agree to the Provinces of Babylon & Susa And the 2<sup>d</sup> Beast agrees to the Medo-Persian Empire, which raised itself up on one side, the Medes getting up first, & the three ribs in its mouth agree to the kingdoms of Babylon Egypt & Sardes. Those kingdoms were in its possession not as parts of its body but only as bones in its mouth. ffor the kingdom of Babylon was the body of the first Beast that of Egypt & Sardes belonged to the body of the third.

In Daniels vision of the Ram & he Goat the two horns of the Ram agree to the kingdoms of Media & Persia under one Monarch & the higher horn (that of Persia) rose up last.

The seventy weeks determined decided or cut out upon the people & upon the holy city of Daniel, to finish the transgression, & to make an end of sins, & to make reconciliation for iniquity, & to bring in everlasting righteousness & to seal up the vision & the prophesy, & to annoint the most holy, agree to the intervall of time which ended with the death of Christ & began in the seventh year of Artaxerxes Longimanus (Anno Nabonass 291) when Ezra had a commission to return from Babylon with the captivated Iews & to restore the worship of God at Ierusalem & to set up Magistrates & Rulers which might judge all the people of Iudea according to the laws of God & the king. ffor thereby the Iews, after their body polytick had been dissolved by the captivity, were again incorporated & became again a people & a holy city: And from thence to the death of Christ were seventy weeks reckoning a day for a year as was usual among the Iews. (Num 14.34. Ezek IV.4, 5, 6.) & a week for a week of years. For the Iews used a week sometimes for a week of days (Dan. 10.2) & sometimes for a week of years (Gen 29.27, 28.)

Now the history of these kingdoms is consonant to the description given of them by Daniel. In his vision of the four Beasts the first Beast answers to the kings of Babylon including Susiana & his Eagles wings to the Provinces of Babylon & Susa. And the second Beast answers to the Medo-Persian Empire which raised it self up on one side, the Medes getting up first. And the three ribs in its mouth answer to the kingdoms of Babylon Egypt & Sardes, which were in its possession but not as parts of its body, Babylon belonging to the body of the first beast & Egypt & Sardes to that of the third.

In Daniels vision of the Ram & he Goat the two horns of the Ram answer to the kingdoms of Media & Persia under one Monarch & the higher horn (that of Persia) rose up last.

Of all things which happened in the time of the Medo-Persian Empire the most memorable was the invasion of Greece by Xerxes, with an army of a million (some say two or three millions) of people: & this is thus described by Daniel There shall stand up yet three kings in Persia, & the fourth shall be far richer then they all: & by his strength through his riches he shall stir up all against the realm of Greece.

If from the seventh year of Artaxerxes Longimanus when Ezra came to Ierusalem with a Commission

<54r>

[Editorial Note 24]

Herodotus tells us that all Media was peopled by δήμοι unwall'd towns with their villages untill they revolted from the Assyrians & built Ecbatane the first city which they walled about Troy was not walled before the days of Laomedon the father of Priam. Thebes was not walled before the reign of Amphion & Zethus who were contemporary to Laius the great grandson of Cadmus. And it will be difficult to name a town in all Europe which was walled before the death of Solomon. For tools of iron for working in wood & stone were not known in Europe before the days of Cadmus & Europa. The antiquities of Libya were not much older

then those of Europe: for Diodorus tells us that the Libyans had a tradition that Vranus the father of Hyperion & grandfather of Helius & Selene, that is Ammon the father {of} Sesak was their first king & caused the people who then wandered up & down to dwell in towns & cities & reducing them from a lawless & salvage course of life taught them to use & use & lay up the fruits of the earth & do many other things useful for mans life. And when Ioshua conquered the land of Canaan every city of the Canaanites had it's own king like the cities of Europe before the Olympiads: which is an argument that towns began to be built in Canaan not many ages before For the Patriarchs wandred in Tents through Canaan & fed their flocks wherever they pleased, the fields of Phœnicia being not yet appropriated. The eastern countries which were first inhabited by mankind were in those days 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 & Amalec & the kingdoms Sodom Gomorrah Admal & Zeboim & yet were pursued & beaten by Abraham with an armed force of only 318 men, the whole force which Abraham & the Princes confederate 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. [So the countries first inhabited by mankind were very thinly peopled in the days of Abraham, & the building of houses & towns which began upon the rivers Tigris & Euphrates was propagated thence into the neighbouring countries in the days of the Patriarchs & reached not Europe before the days of Eli Samuel & David.] These footsteps there are of the first peopling of the earth by mankind & of the overspreading it with towns & cities & their growing into kingdoms first smaller & then greater untill the rise of the great monarchies of Egypt, Elam, Assyria, Babylon, Media & Persia, Greece & Rome.

In the Vision of Daniels four Beasts the third Beast or Leopard answers to the Greek Empire & reigned with four wings & four heads till the Romans conquered Macedon, & the fourth Beast answers to the conquering Romans. The three first Beasts had their dominion taken away: yet their lives were prolonged for a season & time (Dan. 7.12,) that is untill the stone cut out of the mountain without hands falls upon the feet of the Image of four metalls & brake in pieces the iron the brass the silver & gold & they become like chaff & are carried away by the wind & the stone becomes a great mountain & fills the earth, ( Dan. 2.35) that is untill the saints take the kingdom (Dan 2.44 & 7.18. And therefore all the four Beasts are still alive, the first being still the nations of Babylonia & Susiana, the second all the rest of Persia beyond Euphrates, the third the nations of the Greek Empire on this side Euphrates, & the fourth the nations of the Latine Empire on this side Greece. And the second & third are further represented in another vision by the Ram & He Goat, the four heads & four wings of the third Beast or Leopard denoting the same thing with the four horns of the Goat. Vpon the conquest of Macedon by the Romans the dominion of the third Beast began to be taken away; yet its life was prolonged & then under the type of the little horn of the Goat it grew exceeding great, but not by its own power, & upon the building of Constantinople & division of the Roman Empire between the Greeks & Latines it survived in the Greek Empire & still survives under that of the Turks.

In Daniels vision of the Ram & He Goat, these Beasts denote the same thing with the Bear & Leopard in the former vision. As the Bear raised himself up on one side so the higher horn of the Ram rose up last. And as the Leopard had four heads & four wings so the Goat had four horns which signify the same thing with the heads & wings of the Leopard. The great horn between the eyes of the Goat – into smaller kingdoms. All Daniels Beasts are still alive & the Goat still reigns in his last horn but not by his own power.

<54v>

[Editorial Note 25]

– but Hercules intercepted his recruits & at length slew him. In these wars Hercules took the Libyan world from Atlas & made Atlas pay tribute out of his golden Orchard the kingdom of Afric. Antæus & Atlas were both of them sons of Neptune, both of them reigned over all Afric between Mount Atlas & the Mediterranean to the very ocean, both of them invaded Egypt & contended with Hercules, & therefore they are but two names of one & the same man. [The Egyptians might call Antæus, Atal-Antæus, cursed Antæus, & by contraction Atlantes, Atlans, Atlas.] ② The invasion of Egypt by Antæus Ovid hath relation unto where he makes Hercules say – sævoque alimenta parentis, Antæo eripui. I rescued my fathers country Egypt from Antæus] ① The name Atlas in the oblique cases seems to have been compounded of the name Antæus & someother word put before it. Thu in

As far as the Mediterranean & the river Halys, & then turned their arms against the Persians. For the kingdom of Elam & that of the Medes continued distinct to the 4<sup>th</sup> year of Iehojakim or first of Nebuchadnezzar (Ier. 25.25) & even unto the first year of Zedekiah or 8<sup>th</sup> of Nebuchadnezzar (Ier 49.34.)

– at the taking of Babylon & therefore his grandfather Astyages was the father of Cyaxeres & his mother Mandanes was the sister of Cy{ana} & his father. – The Oriental Historians therefore between Cyaxeres & Darius Hystaspis omit Darius Medius Cyrus & Cambysses & confound the actions of Darius Medus with those of Artaxerxes Longimanus. And whilst they

#### **Chap. IV Of the Kingdom of Elam.**

The three first kings of this Dynasty they call Kai Cobad, Kai Kaus & Kai Cosroes, & derive the name Kaianides from the word Kai which in the old Persian language they say signified a Gyant or great king. The three next they call Lohorasp, Kischasp, & Bahaman & tell us that Bahaman was Ardshir Diraz that is Artaxerxes Longimanus, so called from the great extent of his power. And yet they say that Bahaman went westward into Mesopotamia & Syria & conquered Balthasar the son of Nebuchadnezzar & gave the kingdom to Cyrus his Lieutenant general over Media Assyria & Chaldea: & here they take Bahaman for Darius Medus. By Kischasp they mean Darius Histaspis ffor they say that he was contemporary to Zardust or Zoroaster the legislator of the Ghebers or fire worshippers & established his doctrines throughout all Persia.

And by Lohorasp they mean Cyaxeres: for they say that Lohorasp was the first of their kings who reduced – – – taking of Nineveh. The oriental historians therefore between Cyaxeres & Darius Hystaspis omit Darius the Mede, Cyrus, & Cambysses, & confound the actions of Darius Medus with those of Artaxerxes Longimanus. They say that Kischasp was the son of Lohorasp whereas Darius whom they call Kischasp was the son of Hystaspes a Persian who reigned not. By telling us that Lohorasp was the fourth king of the second Dynasty, they place the beginning of this Dynasty about three reigns or sixty years before the fall of Nineveh – – – an end to the first Dy

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Vpon the revolt of the lower Egypt under Osar{illeg} Council sent the flower of Greece in the ship Argo on an Embassy to {Darius &} many other Princes on the coasts of the Euxine & Mediterranean Seas subject to the king of Ægypt, to signify the distraction of Egypt & perswade them to take that opportunity to revolt & set up for themselves. And thus ended the great Empire of Egypt.

By the manufacturing of brass & iron & making of armour & of edged tools for hewing & carving of wood they brought into Europe a new way of making war & gave Minos an opportunity of setting out a 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. ffor at time Dædalus & his Nephew Talus invented the chip-ax, & saw, & wimble, & perpendicular & compass & turning lath & glew, & therefore the trade of Carpenters was not older in Greece then the days of Dædalus who was contemporary to Minos. The fleet of Minos was without sails & Dædalus fled from it by adding sails to his vessel, & therefore ships with sails were not in use before the days of Minos. The Curetes were as active about religion & for their skill & knowledge & mystical practises were accounted wise men & conjurers by the vulgar. In Phrygia their mysteries were about Rhea called also Mater Deorum & Magna mater, & from the places where she was worshipped Idæa Phrygia & Cybele & Berecynthia & Pessinuntia & Dindyxene & Mygonia.

the Curetes who thus introduced Letters & Music & poetry & arts, being a sort of Priests were no less active about religion

& be High Priest before Ezra wrote the sons of Levi in the book of Chronicles (Nehem XII.3) & in his High-Priesthood slay his younger brother Iesus before the end of the reign of the same king (Ioseph. Antiqu. l. xi. c. 7.) & Iaddua might be High Priest before the death of Sanballat (Ioseph. ib) & before the death of Nehemiah (Nehem. XII.22) & also before the end of the reign of Darius Nothus, & thereby give occasion to Iosephus & the later Iews who took this king for the last Darius, to fall into an opinion that Sanballat Iaddua & Manasses the younger brother of Iaddua lived till the end of the reign of the last Darius. (Ioseph. Antiq l.

XI c. 7, 8.) And the said Manasses might marry Nicaso the daughter of Sanballat & for that offence be chased from Nehemiah neare the end of the reign of Artaxerxes Longimanus (Nehem. XIII.28 Ioseph Antiqu. l. XI. c. 7, 8.) & Sanballat might at that time be Satrapa of Samaria & in the reign of Darius Nothus or soon after build the Temple of the Samaritans in Mount Gerazim for his son-in-law Manasses the first High-priest of that Temple (Ioseph. Antiq. l. XI, c. 7, 8) & Simeon Iustus might be High Preist when the Persian Empire was invaded by Alexander the great as the Iews represent taking him for the same High Priest with Iaddua (Ioma fol. 69. 1. Liber Iuchasis. R. Gedaliah &c) & be dead sometime before the book of Ecclesiasticus was writ in Hebrew at Ierusalem by the grandfather of him who in the 38<sup>th</sup> yeare of the Ægyptian Æra of Dionysius that is in the 77<sup>th</sup> year after the death of Alexander the great met with a copy of it in Egypt & there translated it into Greek for the use of the Iews in that country Ecclesiast. in Prologo & cap. 50.) & Eliezer

[Editorial Note 26]

<56v>

Hesiod reciting the fable of the four first ages of the world calls his own age the fift, & describes these ages to be so many generations each of which ended when the men then living grew old & drop into the grave, & that the fourth age was that of the Demi-Gods & ended with the warrs of Thebes & Troy The last man of the brazen age was Talus the son of Minos a brazen man who was slain in Crete by the Argonauts & therefore this age ended with the Argonautic expedition. Minos is called the son of Iupiter, but this phrase among the ancients signified nothing more then that he was the son of a king. Echemenes an ancient author cited by Athanæus (lib. 13 p. 601) tells us that he was that Iupiter who committed the rape upon Ganimede. He was also that Iupiter who was educated in mount Ida by the Idæi Dactyli & whose Sepulchre was shewn in Crete. Chiron was the Son of Saturn & Philyra, & begotten (according to Apollodorus) while the Curetes Idæi educated Iupiter in the Cretan cave, & by consequence in the golden age & lived to the times of the Argonautick expedition. This Saturn was at length expelled Crete by his son & fled to Greece & thence to Italy where he was received by Ianus & from his lying hid in that country was called Saturn. So then this fable seem to have been a Cretan invention & signifies nothing more then the four first ages of the Phœnician colonies which came with Cadmus & Europa into Europe, the first age comprehending the reign of Asterius & Europa in Crete, the second that of Minos, the third the survivorship of the children of Minos till the Argonautic expedition & death of Talus, & the fourth the age of his grandsons till the end of the Trojan war, & Hesiod wrote in the fift. And these ages are nothing more then generations of an ordinary length, three of them making about an hundred years.

This is that Iupiter who was famous among the Greeks for justice & dominion & who (according to Echemenes committed the rape upon Ganimede (according to Echemenes an ancient author cited by Athenæus lib. XIII. p. 601,) that Iupiter the son of Saturn whose sepulchre (according to Cicero (de natura Deorum l. 3.) was shown in Crete. ffor the Scholiast upon Callimachus lets us know that this was the sepulchre of Minos.

This is that Iupiter who expelled his father from his kingdom & was famous among the Greeks for justice & dominion, & who according to Echemenes <sup>a[54]</sup> an ancient Author committed the rape upon Ganimede. Lucian <sup>b[55]</sup> tells us that the Cretans did not only relate that Iupiter was born and buried among them but also shewed his Sepulchre And Porphyrius <sup>c[56]</sup> that Pythagoras went down into the Idæan cave to see his Sepulchre. **{illeg}**

<56r>

may understand that he reigned in Crete after letters were brought into Europe by the Phœnicians & by consequence was Asterius the father of Minos & first king of Crete. ffor Saturn was a king. Apollonius Rhodius<sup>[57]</sup> tells us that while Iupiter was educated by the Idean Curetes in the Cretan cave, Saturn then reigning deceived Rhea & of Philyra begat Chiron. Here Saturn & Rhea & their son Iupiter are Asterius & his Europa & their son Minos. Europa dying first was deified first by the Curetes in Phrygia. Asterius not favouring the Curetes in Crete they deified her under the names of Rhea, Cybele & Magna mater: & after the death of Minos the Curetes in Crete deified him under the name of Iupiter & the Latines deified Asterius under the name of Saturn.



And as the Egyptians Phœnicians & Syrians in those {days} deified their own kings so upon their coming into Asia minor & Greece with Cadmus & Sesostris they taught those nations to do the like. Herodotus tells us that the Phœnicians who came with Cadmus brought many doctrines into Greece. For amongst those Phœnicians were a sort of men called Curetes — — — — instituted their mysteries.

Now Minos King of Crete is that Iupiter who was educate in a Cave by the Curetes & expelled his father from his kingdom & was famous among the Greeks for justice & dominion being in those days the greatest king in all Greece, & who according to Echemenes, an ancient author cited by Athenæus,<sup>[58]</sup> committed the rape of Ganymede. Lucian tells us — — — — — deified Asterius under the name of Saturn. In those days all kings were called Iupiters, & in that sense Minos was called the son of Iupiter but Minos himself was the great Iupiter of the Cretans.

And from these originals it came into fashion κτερίζειν parentare, to celebrate the funerals of their dead fathers — — — — them with sacrifices & invocations. The Curetes did it first to all the eminent Phœnicians & after their example the Greeks did it to all the eminent Greeks, & every man might do it to his ancestors. In this manner they honoured Europa the sister of Cadmus as above & Minos & Rhadamanthus his nephews & Ino his daughter & Melicertes the son of Ina, & Bacchus the son of his daughter Semele & Aristæus the husband of his daughter Autonoe & Iasion the brother of his wife Harmonia. & Hercules the son of Alcmena descended from Andromeda & Æsculapius the son of Apollo or Orus & Machaon the son of Æsculapius & Palemocrates the son of Machaon. In this manner they honoured Pandion & Theseus kings of Athens Hippolytus the son of Theseus, Pan the son of Penelope, Ceres, Proserpina Triptolemus, — — — — — so as to be called *Dij magni majorum gentium*. Sesostris conquered Thrace & Amphictyon who was contemporary to Sesostris brought the twelve Gods from thence into Greece. By the names of the cities of Egypt dedicated to many of these Gods & by their hieroglyphical symbols you may know that they were of an Egyptian original.

For in those days the writing of the Thebans &c

Europa dying first was first deified. She was deified by her countrymen the Curetes in Phrygia Asterius not favouring the Curetes in Crete . And about the same time or soon after Ceres was deified in Attica & Samothrace, & Asterius in Italy & Minos in Crete where they were buried & this was the original of Idolatry in Phrygia Greece & Italy.

Asterius not favouring the Curetes in Crete, Europa was deified by the Curetes in Phry

About the same time that Europa was & Asterius were deified in Phrygia & Italy the Curetes in {illeg} deified in Attica & Samothrace. And from these originals {illeg} the Baalim & Asteroth, the Gods & Goddesses of the {illeg} Gentiles sometime worshipped by Israel in the {illeg}

<55v>

As the Egyptian Priests had the ages of their Gods & these ages lasted during the reign of Amosis, Amnon, Sesac & Orus, the first kings of all Egypt & Menes was reckoned their first King who reigned after the Gods; † < insertion from lower down f 55v > † so the Curetes & Phœnician Colonies who came into Crete & Greece with Europa & Cadmus imitating the Egyptians had the ages of their Gods which lasted during the reign of Asterius, Minos, Deucalion & Idomeneus the four first kings of Crete the greatest kingdom then in Greece. For Hesiod < text from higher up f 55v resumes > so the Greeks had the ages of their Gods beginning with the Phœnician Colonies & ending with the Trojan war & these they reckoned by the reigns of Asterius, Minos, Deucalion & Idomeneus {successive} kings of Crete the greatest kingdom then in Greece. For Hesiod reckoning up the four ages of the Gods & Demigods describes them to be so many generations each of which ended when the men then living grew old & dropt into the grave, & tells us that the fourth ended with the wars of Thebes & Troy. And Apollonius Rhodius saith that when the Argonauts came to Crete they slew Talus a brazen man & the last man of the brazen age. Talus was the son of Minos & therefore the sons of Minos flourished in the brazen age & Idomeneus the son of Deucalion & grandson of Minos was expelled the kingdom of Crete at the end of the Trojan war, & Chiron the son of Saturn born in the golden age lived till after the Argonautic expedition & therefore might be born in the reign of Asterius & not before.



Now Asterius & Minos were the two first kings of Crete & therefore the Saturn & Iupiter of the Cretans, ffor Saturn was a king & reigned in the same kingdom with his son & Minos was the greatest king of the Cretans & therefor their Iupiter. And Europa being the Queen of Asterius & mother of Minos, must be their Rhea. She came into Europe at the same time with the Curetes & therefore the Iupiter who was educated by the Curetes in the Idæan cave could not be older then her son. In those days all kings were called Iupiters & in that sense Minos is called the son of Iupiter: but he himself was the greatest king in all Greece in those days & by consequence their greatest Iupiter Apollonius Rhodius tells us that Saturn, while he reigned over the {Trion} Olympus & Iupiter was educated by the Idæan Curetes in the Cretan Cave, deceived Rhea & of Philyra begot Chiron. Now Chiron lived in the reign of Asterius & Europa & not earlier. Lucian tells us — — — — Europe by the Phenicians & by consequence was not earlier then Asterius Europa dying first was first deified under the name of Rhea. She was deified by the Curetes in Phrygia, Asterius not favouring the Curetes in Crete. Afterwards Asterius became the Saturn of the Latines & Minos being buried in Crete became the celebrated Iupiter of the Cretans.

Now Asterius & Minos were the two first kings of Crete & Minos was their greatest king, & Europa was the Queen of Asterius & mother of Minos; the Curetes were her country-men & attendants & therefore these three must be the Saturn & Rhea & Iupiter of the Cretans. Minos is usually called the Son of Iupiter but Asterius could not be the Cretan Iupiter the Son of Saturn because he was the first king of Crete. In those days all kings were called Iupiters, & in that sense Minos was called the son of Iupiter, but he himself was the great Iupiter of the Cretans, being the greatest king in all Greece in those days. Europa came into Crete at the same time with the Curetes, if not before them & therefore — — — — her son. Apollonius Rhodius — — —

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Such was the Moloch whose worship was forbidden by Moses Levit. 20.2, 5. the Baal Peor of Moab whom the Israelites worshipped in Shittim Num 25 & the Baalin & Asteroth or Gods & Godesses.

Such were the Baalim & Asteroth, the Gods & Godesses of the Gentiles in the days of the Iudges  
& the Dæmons or Ghosts whom the Israelites were not to worship & the Moloch to whom they were not to sacrifice their children.

& people all first worshipped only its own Kings & Queens. Such were their Gods & Godesses caled Baalim & Asteroth, the Dæmons or Ghosts of dead men to whom they sacrificed, & the Moloch to whom they offered their Children, in the days of Moses & the Iudges. Levit. 17.7 & 20.2, 5. Num. 25.2, 3. Iosh. 24.2. Iud. 2.13 The worship of such Gods spread by degrees partly by alliances & partly by conquest untill Sesostris at length by conquest

<57r>

doves in the ancient fables of the Greeks are put for Priestesses, as Bochart has shewed. And, saith Herodotus, the Oracle at Dodona is the oldest in Greece & is very like that at the Egyptian Thebes, & the way of divining in Temples came from Egypt. ‡ < insertion from lower down f 57r > ‡ The chief use of Oracles was to back the authority of Lawmakers in matters both civill & religious with divine authority. Minos was a great lawmaker & went every eight years into the cave of the Cretan Iupiter pretending that his laws were at those times dictated to him by that God. Sesach was the greatest lawmaker of Egypt. And he had an Oracle of Iupiter in his royal city Thebes. [This Iupiter the Greeks called the Theban Iupiter meaning Iupiter Ammon. ffor the Egyptian name of Thebes was Ammon-no, which the Greeks translated Διόσπολις. Dio <57v> dorus tells us that the Temple of Iupiter Ammon in Libya, where Alexander the great consulted the Oracle of that God, was built by Danaus, & no doubt he built it in the reign of his brother Sesak for governing the Libyans & bringing them under the laws of Egypt. The Pelasgians erected the temple & Oracle of Iupiter Dodonæus, & this Temple was common to the whole nation, that is, the Deputies of their cities met at set times of the year to sacrifice & consider of the common welfare of the cities & consult the Oracle or cause it to be consulted for giving authority to their resolutions Before this Oracle was erected, the Grecians had no particular names of several Gods but called them all by the general name of Gods. By the dictates of this Oracle of Dodona the Pelasgians received the names of the Gods of Egypt & propagated them into all Greece.

One of the most famous Oracles of Greece was the Delphic — — — Rehoboams when Sesostris was invading the nations but had not yet begun to invade Greece. By the dictates of this Oracle & the prophesying of Pegasus, Melampus & Orpheus the Greeks received the worship of Bacchus < text from higher up f 57r resumes > These being the Oracles of the Egyptian Iupiter were erected after the death of Ammon. For he was the Iupiter to whom the city Thebes (called Ammon-no by the Egyptians & Διος-πολις by the seventy) was dedicated; & Diodorus tells us that the Temple of Iupiter Ammon in Libya, where Alexander the great consulted the Oracle, was built by Danaus. And these examples were soon followed by erecting several other Oracles both in Egypt & Greece

One of the most famous Oracles of Greece was the Delphic. Acrisius founding an Amphictyonic Council of about twelve neighbouring cities to meet every spring & autumn at Delphos, built the Temple of Delphus for them to meet & sacrifice & make laws for the cities & set up this Oracle in it & committed the temple to their care. And the first Priestess was Phemonoe or Phanothea the wife of Icarius. She invented hexameter verses & gave her Oracles in them. Clemens saith that she began to give Oracles to Acrisius seven & twenty years before the days of Orpheus Musæus & Linus.<sup>[59]</sup> She predicted that the God Bacchus should come in the days of Icarius, & when he came he presented Icarius with wine & lay with his daughter Erigona. From which circumstances I gather that this Oracle was erected neare the end of Solomons reign or in the beginning of Rehoboams when Sesostris was invading the nations.

<sup>[60]</sup> Before Oracles were erected the Greeks had no particular names of Gods but called them only by the general name of Gods. By the dictates of the Oracle of Dodona the Pelasgians received the names of the Gods of Egypt before any other Oracle was erected & propagated them into all Greece,<sup>[61]</sup> & soon after by the dictates of the Delphic Oracle & prophesying of Melampus, Orpheus & Pegasus, the Greeks received the worship of Bacchus; but under these names they worshipped their own dead men, it being usual to consecrate the dead by new names, as by giving the name of Bacchus to the son of Semele, the name of Hercules to the son of Alcmena, the name of Pan to the son of Penelope, the name of Iupiter to Minos, the name of Neptune to Erechtheus & Æolus, the name of Mars to the father of Alcippa, The name of Mercury to the son of Maia, The name of Thetis to the mother of Achilles, the names of the Muses to the daughters of Pierus. And sometimes they gave them new Greek names, as the name of Leucothea to Ino the daughter of Cadmus & that of Palæmon to {her} son Melicertes. And this confusion of names & persons has very much clouded the history of the ages of the Gods.

The use of Oracles was to give laws to

[Editorial Note 27]

<58v>

Oracles were set up to give laws to the people. For this end they were originally set up by kings & great men & used by lawmakers. Zeleuchus pretended to receive his laws from the Goddess Vesta, Numa his from the Goddess Egeria, Minos his from the Cretan Iupiter, Lycurgus backt his laws by the authority of the Delphic Oracle. When the Pelasgians built the Temple of Iupiter Dodenaus for all the cities of Pelasgia, & Acrisius built the temple of Apollo at Delphos for all the cities who met there in the Amphictyonic Council & committed the care of the Temples to the Councils who met in them to consult of public affairs: they would never have erected Oracles in those Temples without knowing how to make use {of} them. For if the weomen who delivered the Oracles should have given other laws to Pelasgia & to the Cities under the Amphictyonic council, then such as were agreeable to the mind of the Councils which met & presided in those Temples, the Counsellours would have met to no purpose. The Councils had the government of the Temples in their hands & were able to inquire into every thing done therin & to put in & turn out any of the Priestesses & therefore could not be imposed upon by them, but knew how by their means to impose upon the people who had it not in their power to inquire into what was done in the Temples. And the same is to be understood of the Oracles in Egypt & Libya from whence the Greeks had the use of them The king of Egypt who built the Temple of Iupiter in his royal city Thebes, & his viceroy Danaus who built the Temple of Iupiter Ammon in Libya, would never have permitted weomen to give laws to all Egypt & Libya by delivering Oracles in their Temples, had they not known how to give laws to the weomen. Ammon & Osiris being great conquerors gave laws to their people & so did Isis after the death of her husband by the assistance of Mercury & these Oracles shew what method was used to establish their laws. //Osiris divided all Egypt into 36 Nomes or Provinces & built a Temple for every Nome & ordered the Temples in such manner that the people of every Nome met in

their own Temple at set times of the year to worship to their own God with sacrifices & feasting & to buy & sell & consult for the welfare of the Nome & several Nomes worshipped several Gods after several manners: & for Osiris to set up such a constitution of many religions in Egypt required the authority of an Oracle. Or, if you please, it required the authority of an Oracle in every Nome. And therefore he erected Oracles to the several Gods of the Nomes some of which continued in vogue till the days of Herodotus,<sup>[62]</sup> as the Oracle of Hercules, that of Apollo, that of Minerva, that of Diana, that of Mars, that of Iupiter. But of all the Oracles that of Latona in the city Buti remained most in credit. These Oracles were not all alike, but delivered themselves after different manners. Whence it seems to me that as every Nome had its own God & its own Temple & its own way of worship & its own Council which met in the Temple of its God, so it had an Oracle of its own God by which the Council gave laws to the Nome till the religion of the Nome was established. And these were the means by which Osiris Isis Orus & Mercury set up the worship of their friends in Egypt as fast as they died.

And after the example of the Ægyptians the kings of Greece did the like in their kingdoms. Before Oracles began to be erected in Greece, the Greeks had not several names for several Gods but called them all by the general names of Gods.

<58r>

And for the same reason the principal temples of Egypt & Greece which were in the hands of lawmakers had Oracles in them, as the Temples of Delphos where the Amphictyonic Council met to make laws for Greece: the Temple at Dodona built by the Pelasgians for all their nation, the Tem

Oracles were set up by kings & great men for giving laws to the people Zeleucus pretended to receive his laws from the Goddess Vesta, Numa his from the Goddess Egeria, Minos his from the Cretan Iupiter Lycurgus backt his laws by authority of the Delphic Oracle. When Acrisius erected the Amphictyonic council & built a Temple at Delphos for them to meet in, to give credit to the Council he set up an Oracle in the Temple to give credit to the laws of that Council [not for the woman who delivered the Oracles to give laws to the Council, but for the Council by the Oracles to give laws to all the Cities. ffor the Amphictyons or Elders of the Cities who met & composed the Council had the management of the affairs of the Temple in their hands with authority to put in examin & turn out the Priestesses who delivered the Oracles.] And the same is to be understood of all the Oracles in Temples built by public authority such as were the Temple of Iupiter at Dodona built by the Pelasgians for all their cities, the temple of Iupiter Olympus in Olympia neare Elis, the Temple of Iupiter at Thebes built by the king of Egypt, the temple of Iupiter Ammon in Libya built by Danaus in the reign of his brother Sesostriis, & as many of the Temples of the Nomes or Provinces of Egypt as had Oracles in them. For Sesostriis divided Egypt into 36 Nomes & built a Temple for every Nome and all these Temples had their Councils of Elders who met at set times of the year to consult of the affairs of the Nome & government the people of the Nome also comming together to sacrifice & feast & buy & sell. ffor the severall Nomes had their several Gods & several ways of worshipping their Gods & these Gods had their Oracles, some of which continued in vogue till the days of Herodotus as the Oracles of Hercules Apollo in their cities, that of Minerva in the City Sais Diana in the city Bubaste, that of Mars in the city {Pamuretonis} that of Iupiter – {illeg} that in the {illeg} Iupiter: but of all the Oracles that of Latona in the City Buti remained most in repute. And these Oracles were not all alike but delivered themselves after different manners. And in{deed} I do not see how Sesostriis could have set up so many religions in Egypt as there were Nomes & Temples if he had not furnished the Temple of every Nome with an Oracle in the beginning.

tells us that Before the Greeks began to set up Oracles they had no variety of names for various Gods, but called them only by the common name of Gods. By the dictates of the Oracle of Dodona – – – history of the ages of the Gods.

When Bacchus invaded Greece he was entertained by Amphictyon the son of Deucalion, & in memory thereof there were set up at Athens in a cell consecrated to Bacchus many earthen statues & amongst them the statue of Amphictyon entreteining Bacchus & the Gods . And that of Pegasus of Eleutheris who first introduced the worship of Bacchus amongst the Athenians, & did it by the authority of the Delphic Oracle. This is that Amphictyon who by the advice of Acrisius erected the Amphictyonic Council, appointing it to meet every spring & autumn both at Delphos in the Temple of Apollo & at Thermopylæ in the temple of

Ceres or at one of those places in spring & at the other in autumn. They tell us that when the rain fell which overflowed Thessaly where he reigned & caused his flood, he fled from the rain to Athens & in memory of his escape built there a Temple to Iupiter Phixius. This cannot be understood literally without a miracle, for Athens where the Temple of Iupiter Phixius stood was lower then Thessaly & no man without a divine admonition would fly from rain before he was in danger by the rising of the water & then the water would <57v> hinder his flight. Iupiter Phixius signifies the Iupiter of them that fly, [that is of them that fly from danger] And the flood from which Deucalion fled I take to be the invasion of his kingdom by Bacchus . He fled with his son Amphictyon to Athens & there they made their peace with Bacchus. For there Amphictyon entertained Bacchus & his great men at a feast & erected an altar to him & there Deucalion erected an altar to the 12 Gods of Egypt & in memory of his escape instituted an annual festival to [ Iupiter Phixius ] And by these & such like practises the worship of the Dij magni majorum gentium was set on foot in Greece. Deucalion is reputed a scythian & probably with a body of Scythians invaded Thessaly & erected a kingdom there a little before the expedition of Sesostris. Some tell us that Hellen the father of Æolus Zathus & Dorus (from whom the Greeks were called Hellens) was the son of Deucalion others that he was the son of Iupiter. Certainly he was not the son of Deucalion the father of that Amphictyon who entertained Bacchus.

<59r>

Herodotus tells us<sup>[63]</sup> that the Phœnicians who came with Cadmus brought many doctrines into Greece. ffor amongst those Phenicians were a sort of men called Curetes<sup>[64]</sup> who were skilled in arts & sciences above other men & settled some in Phrygia where they were called also Corybantes, some in Crete where from the mountain Ida & the use of their hands in manual arts they were called Idæi Dactyli, some settled in Samothrace where they were called Cabyni, some in Rhodes where they were called Telchines, some in Eubæa where before the invention of iron they wrought first in Copper in a city thence called Chalcis, & some in Lemnos, 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 & then in iron, & when they had made themselves armour they danced in it at the sacrifices with tumult & clamour & bells & pipes & drumms & wepaons with which they struck upon one anothers armour in musical time, appearing seized with a divine fury. And this is reckoned the original of music in Greece. Stadium musicum inde cœptum cum Idæi Dactyli modulos crepitu & tinnitu æris deprehensos in versificum ordinem transtulissent: Solinus Polyhist. c. 11. Stadium musicum ab Idæis Dactylis cœptum. Origen l. 14. c. 6 Clemens<sup>[65]</sup> calls the Idæi Dactyli barbarians & saith that they were reputed the first wise men to whom both the letters which they call Ephesian & the invention of musical rhimes is re

ferred. It seems that when the Phenician letters ascribed to Cadmus were bought 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. <sup>[66]</sup>For the Curetes & particularly the Idæi Dactyli who found out iron, invented & taught many other things usefull to life & for their skill & knowledge & mystical actions were accounted wise men & conjurers. In Phrygia their mysteries were about Rhea called Cybele & Magna mater: in Crete they were about her son Iupiter. They represented that when Iupiter was born in Crete his mother Rhea caused him to be educated in a cave in mount Ida under their care & tuition & that they danced about him in armour with a great noise that his father Saturn might not hear him cry & when he was grown up assisted him in conquering his father Saturn, & in memory of these things instituted their mysteries

And hence I conclude that the Iupiter of the Idæi Dactyli was Minos. For they came into Crete with Europa & her brother Atymaus just before Minos was born, attended on him all his life & went with him into Sicily & were left there at his death. Asterius & Minos were the two first kings of all Crete mentioned in history & on that account the Saturn & Iupiter of the kingdom. Minos was the most potent & famous of all the kings of Crete & so deserves the name of the Cretan Iupiter above them all. He was the greatest warrior & most potent of all the kings of Greece in his time & the first who gained the dominion of the seas & therefore deserves above them all to be painted with a scepter in one hand & a thunderbolt in the other. He was the Law maker of Crete & was so famous for justice as to be accounted the judge of hell & hence justice became the chracter of Iupiter. Europa being a Phenician would be apt to commit the care of her child to her councouniemen the Curetes who came with her into the Island & by their instructions he became so wise & just. Mount Ida was excavated by art with many walks & <59v> intricate passages which they called the Labyrinth & there they might secure & educate the child. There they might dig minerals & make armour first of copper & then of

iron & by the help of this armour after Minos was grown up they might overcome the native Cretans expell Asterius & set Minos on the throne, & then celebrate these actions by dancing in armour at the sacrifices. He was buried in the same cave where he was educated: for <sup>d[67]</sup>Pythagoras went down into the Idæan cave to see his sepulchre. Whence Lucian <sup>e[68]</sup>tells us that the Cretans do not only relate that Iupiter was born & buried among them but also shew his sepulchre. And Cicero <sup>f[69]</sup>in numbring three Iupiters saith that the third was the Cretan Iupiter Saturn's son whose sepulchre was shown in Crete & the Scholiast upon Callimachus <sup>g[70]</sup>lets us know that this was the sepulchre of Minos. By Saturn Cicero who was a Latine understands the Saturn of the Latines: for when Saturn was expelled his kingdom he fled from Crete by sea into Italy. In those days the Greeks called all kings Iupiters & all their bastard sons the sons of Iupiter & in that sense Minos was called the son of Iupiter. Minos was absolutely the greatest king of the Cretans & their lawgiver they worshipped him above all other kings & his worship under the name of  $\Sigma$  remained after their other kings were forgotten. And because his father fled into Italy & there lay hid the Latines called him Saturn & their country Saturnia Latium & themselves Latines. //About the same time, some other Greeks carried colonies into Italy as Oenotrus the younger son of Lycaon & Ianus who received Saturn into part of his kingdom. And this was the first memory of things done in Italy. For the reign of this Saturn was the golden age of the Latines.

The Saturn who according to the Latine Poets reigned in the golden age & was expelled by his father was the Saturn of the Latines, & therefore the Iupiter who reigned in the silver age was Minos. For Deucalion's flood which preceded the four ages, was, according to the Marble, about 10 years before the coming of Cadmus into Europe that is, just before the reign of Asterius or in the beginning thereof. And Apollonius tells us<sup>[71]</sup> that Chiron was begot of Phylira by Saturn in the golden age when Iupiter was educated among the Idæi Dactyli, <sup>[72]</sup>& that Talus who was the son of Minos & guarded the Island Crete in copper armour was the last man of the brazen age & died when the Argonauts in returning home arrived at that Island. These three ages therefore had a particular respect to the kingdom of Crete in the days of Asterius, Minos & the sons of Minos, & by consequence the fourth age was the age in which the grandsons of Minos flourished: for Hesiod tells us expresly<sup>[73]</sup> that the fourth age ended with the wars of Thebes & Troy.

Hesiod describes these four ages to be four generations of men every one of which ended when the men of the generation dropt into the earth & were deified & a new generation arose, & saith that he himself lived in the fift age which should be destroyed by Iupiter when the men of that age should grow hoary headed; & describing every age to be worse then the former he translates the name of the iron age from the fourth to his own as being the worst of the five. And since Chiron was born in the golden age & lived till the Argonautic expedition or a little longer, the silver age & copper age could not exceed the length of ordinary generations. {ffrom} the coming of Europa & Cadmus & the Curetes into Crete & Greece to the destruction of Troy was about 134 years which being divided into four equal ages allows about 33 or 34 years to an age or an hundred years to three ages & of this length were the two first ages together extending to the death of Minos the third age extending from the death of Minos to the end of the Argonautic expedition & the fourth extending from thence to the taking of Troy. I begin these ages with the coming of the Idæi Dactyli into Crete because by what has been said above that seems to be a parable {feigned} by them in Crete in honour of their Iupiter.

In the first of these four ages men lived on roots, hearbs, berries apples, pearces, acorns & & other spontaneous fruits of the earth without the labour of plowing & sowing. In the second the Greeks began to plow & sow & make bread & grow potent at <60r> sea & by the invention of iron to multiply arts. In the third they grew more warlike but used armour & weapons & utensils of copper, the use of iron, as Hesiod lets us know, being not yet spread abroad. In the end of the third & beginning of the fourth they invented the constellations & built a long ship & began to make long voyages at sea. In the fourth they increased their riches in metalls, improved navigation & grew more injurious & violent then before. And these are the characters of the four ages according to the Poets.

Before the first age men worshipped the supreme Iove. In the end of the first age, out of flattery, they began to call all kings by the name of Iupiters, & continued to do so till the beginning of the third: whence Niobe the daughter of Phoroneus is accounted the first woman & Alcmene the last with whom Iupiter lay. In this interval therefore we are to look for the reign of Iupiter & the silver age.



The people of Elis in giving an account of their own originals say <sup>[74]</sup> that Saturn reigned first in the kingdom of heaven & that the men who were called the golden age built a temple to him in Olympia, & that his wife Rhea when Iupiter was born committed the custody of the child to the Idæi Dactyli otherwise called Curetes & that five of these Idæi Dactyli (whose names were Hercules, Pæonius, Epimedes, Iasius & Idas<sup>{}</sup>) coming afterwards from Ida a mountain in Crete into Elis, there instituted the game of racing once in four years, which was the original of the Olympic games. The Iupiter of the Idæi dactyli & the Parable of the reign of Saturn & Iupiter in the golden & silver ages was brought by them into Greece & being formed by them commenced with their first coming into Crete.

And because they brought the celebration of the Olympic games into Greece, it may be concluded that they came from Phœnicia. For those games were celebrated at Tyre in honour of the Tyrian Hercules before the conquest of Phœnicia by the Greeks

And since those games were celebrated at the end of every four years & the space of eight years was the <sup>a[75]</sup> Annus magnus of Cadmus & <sup>b[76]</sup> Minos & was used <sup>c[77]</sup> in many religions of Greece as in celebrating the Ludi Pythici at Delphos we may reckon that the Octaeteris & Tetraeteris were brought from Phœnicia into Crete & Greece by the Curetes. The Dieteris was soon after brought into Greece by the Egyptians in celebrating the Bacchinalia. <60v>

The Greeks kept their monthly festivals according to the course of the Moon & their annual <sup>r[79]</sup> festivals according to the season of the year, the same festival being always kept at the same season. For several of their festivals related to the seasons of plowing & sowing, first fruits & harvest, the gathering of ripe fruits & the vintage, & for knowing upon what days of the year they were to keep their annual festivals, a calendar was necessary. <sup>[80]</sup> Now the ancient Calendar year contained twelve months & every Calendar month 30 days, so that there were 360 days in the Calendar year. For they reckoned 30 days to a Lunary month & 12 Lunary months to a year, & this is to be understood only of their Calendar Months & Calendar years. And from this form of the year it came to pass that the Athenians whose year was Lunisolar erected 30 statues to Demetrius Phalereus according to the number of days in their year, & that the Zodiac was divided into twelve signes answering to the months & every signe into 30 equal parts answering to the days, so that this Calendar year is as old as the division of a circle into 360 degrees In keeping an account of time they they reckoned by the Calendar months when the Moon did not appear as in the time of Noahs flood <sup>a[81]</sup> but in fair weather dropt a day or two in the Calendar month too long for the course of the Moon & added a month to the year as often as they found 12 months too short for the return of the seasons, & this was <sup>b[82]</sup> every other year except once in eight years. For they added <sup>c</sup> but three Lunary months in eight years. From the adding a month every other year came the Dieteris. From the omitting the additional month once in eight years came the Octaeteris & the mean between these was the Tetraeteris. And this I take to be the constitution of the ancient Luni-solar year of the Egyptians Phœnicians Greeks & Latines before the Greek Astronomers began to alter it. For the ancient Lunisolar year of the Latines as well as that of the Greeks <sup>e[83]</sup> consisted of 360 days & <sup>f[84]</sup> had a month added every other year, .

<61r>

### Chap The Monarchy of Egypt at Memphys.

Herodotus & Diodorus tell us — — — — for the use of the temples, & was therefore called the second Mercury

Menes reigning next after the Gods & semi-gods & being the successor of Orus, lived in the times of the Argonautick expedition & Trojan war & so was contemporary to Memnon. For Memnon being feigned by the Greeks to be the son of Tithonus, was born soon after Tithonus was carried captive into Egypt by Sesostris & being said by the Greeks to come from Susa to Troy <sup>{&}</sup> to be <sup>{there}</sup> slain by Achilles in the last year of the Trojan war, he reigned at Susa in the time of that war. And indeed the names Menes, & Memnon are but several names of one & the same king corruptly formed by the Greeks from his Egyptian name Amenoph. From Amenophor (with the Greek termination) Amenophis, were formed Menoph, Moph, Noph, Memphis Memphis, the names of his royal city, & Menes, Memnon his own names. The name Menes is by



Eratosthenes interpreted Διώνιος Iovius & therefore came from the word Ammon or Amenoph the Egyptian name of Jupiter. This king is also called Amenephthes by Eusebius, Imandes, Ismandes Isimander by Strabo, Osimandes by Hecatæus, Osimandues & Mendes by Diodorus.

Iosephus tells us out of Manetho that this Amenophis was a contemplator of the Gods as was Orus a former king — — — — the mistake that Osursiphus was Moses, & it will amount to this, that when the army of Zerah the Ethiopian was beaten at Mareseh by the Jews, the remainder of the shepherds in the lower Egypt (who being originally Phenicians were inclined to the leprousy) revolted from the Ethiopians, were forced by them to retire to Pelusium, called in the victorious Jews to their assistance & under the conduct Of Osarsiphus forced the Ethiopian army then commanded by Amenophis, to retire to Memphis, & that after Amenophis had fortified that pass, & built a Palace there for his Queen & son he left them there & went up into Thebais & Ethiopia {w}here he reigned 13 years. That India or some part thereof being in subjection to Egypt he sent for a body of Ethiopians from thence to strengthen him self & gave them seats above Egypt: for Eusebius tells us, sub Amenophe Æthiopes ab Indo flumine consurgentes juxta Ægyptum consederunt. And that after 13 years he returned with what force he & his young son Ramesses could make & conquered Osarsiphus & drove out the Jews with as many of the shepherds as were in arms against him. And to this action Ramesses seems to relate when he inscribed on his Obelisk (as Hermapion interpreted it) that he had saved Egypt by expelling forreiners.

Manetho saith that the shepherds obtained Egypt 511 years. If 5 or 6 years may be allowed between the victory of Asa & the retiring of Amenophis into Ethiopia for opposing the shepherds & Jews under Osarsiphus & for building & fortifying Memphis & 13 years more till the expulsion of the shepherds & Jews, their expulsion will be about the 33<sup>th</sup> year of Asa. Count backwards 511 years <61v> and — — — — by Ioshuah.

Amenophis having recovered — — — — regulation of the year.

Before men began by astronomical observations to reduce the courses of the sun & Moon to a rule they kept time only by the returns of the Moon & seasons of the year, & this made the years of nations at first to be Lunisolar. But after they began to keep festivals upon certain days of the month & to distinguish days into fasti & nefasti, & by consequence to make Calendars for knowing what those days were, it became necessary to reduce the Calendar year to some certain form & this could not be done without putting a certain number of days for a month & a certain number of months for a year. And hence they framed a Kalendar year of 30 days to a month & 12 months to a year, reserving to the Priests of every nation a liberty of correcting this year by the courses of the sun & Moon so as to omit a day in the month whenever they found 30 days too long for the course of the Moon or to add a month to the year whenever they found 12 months too short for the return of the seasons of the year. And this Kalendar year seems to have occasioned the division of the Zodiac into 12 signes & of every signe into 30 degrees. Then finding by long observation that there were three months to be added in every eight years, they made the years to consist of 12 & 13 Lunary months alternately, omitting the intercalary month once in eight years & thence came the Octaeteris teraeteris & dieteris of the ancients. Afterwards the Greeks found out exacter rules of intercaling . But the Luni-solar years consisting of no certain number of days & so being unfit for Astronomical uses, the Egyptians after they began to apply themselves to Astronomy, tryed to reduce the year to certain length & for that end first took the Calendar year of 360 days, but soon finding that too short, they added five days to the end of it & so composed a year of 12 Kalendar months & five days, & the Romans added a day more once in four years to make this year answer more exactly to the course of the Sun.

For the Israelites brought a Lunisolar year out of Egypt, & Ammon used this year as above, but in the holy Isle of Nile neare Phylas was a sepulchre built to Osiris religiously revered by all the Priests of Egypt wherein they laid up 360 bowles — — — time by such a year. And the golden border or circle in the tumb of Memnon being divided into 365 days with the risings & settings of the stars in every day shews that they added 5 days to the 360 either in his reign or upon his death or consecration. For the Egyptians dedicated those five days to Osiris, Isis, Orus, Typhon & Nephthe the wife of Typhon & therefore these days were added to the year after the reign of those five Kings & Queens.

Tis agreed that this regulation of the year was first made by the Egyptians. So Herodotus: The Egyptians — — — — & 12 months & 5 days to a year.

The Lunisolar year of the Israelites in Egypt & by consequence of the Egyptians began in Autumn If upon forming a new year they began it {in} Spring, as Moses did the new year of the Jews, the Æra thereof will commence about the time that Amenophis died. For this Ægyptian year was the same with the year of Nabonassar <62r> and began always on the same day, & therefore in the year of the Iulian Period 3821, & for three years after, it began on the third of April which was then the first day after the vernal Equinox according to the suns mean motion, & that year of the Iulian Period was 55 years after the victory of Asa over the Ethiopians, & so long Amenophis might reign. For his reign in Ethiopia — — — — — reigned 62 years.

Censorinus tells us: Novissime Arminon ad tridecim menses & dies quinque annum Ægyptium produxisse. Here 13 months should be 12 (as Scaliger & Salmasius note) and Arminon should be Ammonem or Amenoph, that is Memnonem.

Next after Amenophis reigned his son Ramesses Rameses or Rhampses above mentioned. He is called Rhampsinitus by Herodotus & Remphis by Diodorus, & Pliny tells us that in his reign Troy was taken, — — — — — of a thousand thousand

Pliny tells us that the first Obelisk was made by Mires who reigned in Heliopolis, & afterwards other kings — — — — — one of 80.

Between Osimanduas & Miris (i.e. Memnon & Mœris) Diodorus places one Vchoreus — — — — — By these works I take Vchoreus to be either Memnon himself or the successor of his son Ramesses.

Among the stupendious works of the kings of Egypt is to be reckoned that vast lake of Mœris with two Pyramids — — — — — added porticos. He is called — — — — — mistakes.

In the Canons, Suphis the founder — — — — — of state.

The three great Pyramids — — — — — long staff.

After these kings Gaephachthus & his son Boccharis reigned successively at Memphis — — — — — and afterwards by the Assyrians.

Sabacon invaded Egypt about the time that the Æra of Nabonassar began, & its probable that that Æra was set on foot by some Egyptians who fled from Sabacon. For that year is one & the same with the Egyptian & Astrology invented a little before by Nicepsos, was propagated to Babylon with that year & put the Chaldeans upon observing the heavens.

The reign of the Ethiopians over Egypt according to Herodotus — — — — — Nabonassar as above.

The dominion of the Assyrians over Egypt lasted two or three years. Diodorus calls it an anarchy of two years. Isaïas represents it by going naked & barefoot three years. The Lord said, Like as my servant Isaiah hath walked naked & barefoot three years for a sign & wonder upon Egypt & upon Ethiopia: so shall the king of Assyria lead away the Egyptians prisoners & the Ethiopians captives young & old naked & barefoot Isa. 20.3. And now the Monarchy of Assyria was in its height for in the end of these three years upon a great incursion first of the Cyrreneans & & then of the Scythians into Asia several nations fell off from the Assyrians, Manasses returned from captivity & twelve Princes of Egypt by consent shared that kingdom amongst themselves & reigned 15 years. One of these Princes — — — — — became King of Egypt. He besieged Azot — — — — — ever since in servitude.

In the 12 year of Darius Nothus the Egyptians revolted from the Persians & continued <62v> under their own kings Amyrtæus, Nepherites, Achoris, Psammites, Nepherites II, Nectarebis, Tyos, Nectanebos untill Artaxerxes Ochus king of Persia in the 14<sup>th</sup> year of his reign conquered the last of them & reduced Egypt to obedience. At that time Artaxerxes carried away the records

The Egyptians in contending with other nations about their antiquities have made their monarchy many thousands of years older then the truth. And Manetho who wrote after Artaxerxes Ochus had carried away the records of the Egyptians, has given us the corruptest account of it. ffor he has set down many Dynasties of

kings succeeding Menes, all which take up above five thousand years, & yet all his Dynasties began after the days of Moses.

The first & second Dynasties of Manetho – – – – – to make their nation look ancient.

for which end several kings who reigned after Sesostrius are in the Dynasties of Manetho set before him & several names of the same king & even several corruptions of the same name are set down for several kings. Osiris is the same king with Sesostrius & Menes reigned after Sesostrius but in the Dynasties of Manetho Osiris & Menes reigned above 2000 year

<63r>

### **Of the Empire of Egypt.**

When Ioshua drove out the Canaanites, great multitudes of them fled into Egypt & through Egypt in Libya & Afric & two pillars erected by them in Afric remained there till the days of Procopius with this inscription: We are Canaanites & flee from the face of Ioshua the robber. Was not the kingdom of the shepherds in Egypt erected by these Canaanites?

At length the Coptites, so called from the city Coptus, growing potent came down from the upper Ægypt & drove out the shepherds. in the days of Eli & Samuel, by which means the armies of the Philistims became exceeding numerous & Greece received also some colonies from Egypt & David afterwards driving out the Philistims Edomites & Syrians made new colonies of Phœnicians fly into Greece & Afric. Ammon in the reign of Solomon conquered Libya & all Ammonia Sesak prepared a fleet of long ships with sails in the red sea & another in the mediterranean & in his fathers lifetime conquered Ethiopia & Troglodytica & afterwards went as far westward as the straits mouth, & in the 5<sup>t</sup> year of Rehoboam came out of Egypt with a great army & conquered all the East as far as India & past through Asia minor into Thrace

setting up pillars in all his conquests & these conquests God foretold by the prophet Shemajah, 2 Chron. 12.8.

When Sesak had spent 9 years in making these conquests he returned back into Egypt with great multitudes of captives which he employed in cutting channels from the Nile to all the great cities of Egypt, raising the ground of the cities with the earth cut out of the channels & rebuilding the temples & particularly he rebuilt the City Thebes the seate of his father, calling it No-Ammon that is, the city of Ammon. And when he had spent about 11 years in these works Egypt & Libya were invaded & conquered by the Ethiopians. And then Zerah the Ethiopian came out with an army of a thousand thousand Ethiopians & Lybians. Their way was through Egypt & therefor Egypt was now subject to Zerah. Asa king of Iudah during the intestine broiles of Egypt had respite ten years in which time he built the fenced cities of Iudah & got up an army of 580000 men with which in the 15<sup>th</sup> year of his reign he met & routed Zerah so that Zerah could not recover himself. And thus the great Empire erected by Ammon & Sesac fell. But the Ethiopians notwithstanding continued to reign over Ægypt & <63v> in the reign of Amenophes or Memnon (which I take to be the son of Zerah) built Memphis making it the metropolis of their kingdom. From him the city had its name Menoph & corruptly Moph or Noph & in the Greek idiom Memphis. The Greeks feigned that ◇ < insertion from the left margin of f 63v > ◇ he was the son of Tithonus the brother of Laomedon & therefore he was born soon after Tithonus was carried captive into Egypt & Egypt was invaded by the Ethiopians, that is soon after the {5}<sup>t</sup> year of Asa. ffor Memnon was an Ethiopian. < text from f 63v resumes > So when David had conquered Syria Hadad who founded a new kingdom at Damascus was ever after worshipped by the Syrians as their God.

It was the custome of the nations in those days to consecrate & worship their dead kings. The kings of cities were worshipped by the cities & the kings of Nations by the nations. Whence the largeness of their dominion may be conjectured by the extent of their worship. So from the extent of the worship of Ammon it seems probable to me that he subdued not only Libya & all Ammonia but also Ethiopia & the Indians above Egypt & Arabia fælix.

Quamvis Æthiopum populis Arabumque beatis  
Gentibus atque Indis unus sit Iupiter Ammon. Lucian.

From his conquering Libya a country abounding in sheep they painted him with ram's horns. The eldest son of Jupiter was Hercules. And by the pillars which Sesostrius set up in all his conquests he seems to be the great Egyptian Hercules. The several conquered nations worshipped him by several names. The Egyptians called him Osiris, the Arabians Bacchus, the Chaldeans & Assyrians Belus, the Thracians Mars, the Greeks Ægyptus & (if I mistake not) the Phœnicians Hercules

The Greeks wrote only in verse till the days of the seven wise men & when they began to write history in prose they reckoned time only by the generations of men, But at length Chronologers counting the generations one with another to be the third part of an hundred years, & making no difference between the generations of men & the reigns of kings, conjectured at the years in which things were done & the later Chronologers following the conjectures of the earlier they have framed the Chronology now extant: whereas generations by the eldest sons make but about 27 years a piece & the reigns of king one with another make but about 18 or 20 years a piece. Reckoning therefore the 4 generations in the family of Hercules till the return of the Heraclides into Peloponnesus at about 27 years a piece & the reigns of kings in the two races of the kings of the Lacedæmonians & the race of the kings of Corinth at about 19 years a piece till the middle of the reign of Darius Hystaspis when the Chronology of the Greeks began to be certain, the Argonautic expedition < insertion from f 64r > in which Hercules was in his vigour

⌘ And at this rate the four generations in the family of Hercules from the Argonautick expedition to the return of the Heraclides into Peloponnesus will take up about 108 years, & the reigns of kings in each of the two races of the kings of the Lacedæmonians & in the race of the kings of Corinth be shortened in the proportion of  $33\frac{1}{3}$  to 19 between the return of Heraclides & the battle at Marathon when the Chronology of the Greeks began to be ascertained by that of the Persians that interval of time will take up about 348 years more, & so place the Argonautic expedition upon the middle of the reign of Asa & the Trojan war upon the middle of the reign of Iehosaphat. For the Trojan war was one generation later than the Argonautic expedition. And the expedition of Sesostrius celebrated by the Greeks being one generation older than that of the Argonauts will fall in with that of Sesac mentioned in Scripture.

Herodotus the oldest historian of the Greeks affirms that Homer & Hesiod were not above 400 years before himself. Homer was the scholar of Demodocus who sung to the woes of Penelope the wife of Ulysses. Hesiod tells us that he lived in the age next after the taking of Troy, which age would end when the men then alive grew grey headed & dropt into the grave. And by this reckoning the Trojan war could not be above 460 or 470 years before the age of Herodotus & so will fall in with the reign of Iehosaphat as above.

The Greeks wrote only in verse till the days of the 7 wise men & when they began to write history in prose, they reckoned time only by generations of men & after the days of Herodotus they began by degrees to conjecture at numbers of years, & at length framed the Chronology now extant by the years of the Olympiads. This Chronology since the invasion of Greece by the Persians & the battle of Marathon is ascertained by the chronology of the Persians but before the times of the Persian Empire there is nothing certain but the number of genealogies & of the kings which reigned in the several cities of Greece.

In framing the Chronology now extant the Greeks have reckoned the ancient genealogies & the reigns of kings at about 34 years a piece one with another whereas genealogies by the eldest sons take up but about 27 years a piece & the reigns of kings but about 18 or 20 years apiece one with another according to the course of Nature. Hence it comes to pass that the Greeks have made the times of the expedition of Sesostrius, the Argonautic expedition & the Trojan war much too ancient. Let the genealogies by the eldest sons be reckoned at about 27 years apiece & the reigns of kings at about 18 or 20 years a piece & <sup>3</sup> the expedition of Sesostrius with that of Sesac, & the <sup>2</sup> the Argonautic expedition with the fall of the Empire of Egypt & <sup>1</sup> the Trojan war will fall in with the reign of Memnon, <sup>4</sup> the colonies of Phœnicians in the days of Cecrops & Lelex with the flight of the shepherds in Egypt from the Cophites.

As the Greeks called Moph Memphis so they called Sesach Sesonchosis & tells us that Sesonchosis left a colony of Egyptians at Colchos under Ætes with Geographical tables of his conquests. And therefore the Expedition of Sesach was not above one generation before the Argonautic expedition. The ship Argo was built after the pattern of the long ship in which Danaus fled with his daughters from Egypt into Greece &

the son of Amymone one of his daughters was an Argonaute & Danaus fled from his brother Sesostris when Sesostris returned into Egypt & Iosephus tells us that what the Greeks relate of Sesostris agrees with the history of Sesack.

The records of Carthage fell into the hands of the Romans & Solinus tells us that Carthage stood 737 years & Virgil that Teucer the son of Telamon & Hesione after the taking of Troy came to Cyprus when Belus the father of Dido the foundress of Carthage was conquering that Island. Therefore Troy was taken a little before the reign of Pigmaleon the Brother of Dido & by consequence in the reign of Iehosaphat as < text from f 63v resumes > the Sesostris of the Greeks who was one generation oldern then the Argonautic expedition, will fall in with the Sesak mentioned in the Scriptures & the Trojan war which was one generation later then the Argonautic expedition will fall in with the reign of Memnon; which synchronism gave occasion to the story of the Greeks that Memnon came to the Trojan war; & the coming of from the Trojan war to the Island Cyprus will just precede the reign of Pigmaleon the brother of Dido, as it ought to do according to Virgil; & Tithonus the brother of Priam will be carried captive into Thebais at that time when Sesostris returned into Egypt with a great multitude of captives; which might give occasion to the Greeks to fable that he was the father of Memnon And the flight of Danaus with his daughters from his brother Ægyptus will fall in with the return of Sesac into Egypt as it ought to do: ffor the son of Amymone the daughter of Danaus was one of the Argonauts. And the coming of Cecrops, Lelex & some others with colonies from Egypt into Greece will fall in with the expulsion of the shepherds by the Coptites. And the coming of many colonies of Phœnicians into Greece & Libya in the days of Cadmus will fall in with the flight of the nations from David. And the Argonautic expedition will be synchronal to the fall of the empire of Egypt, & might be an embassy sent by the Greeks to all the nations upon the sea coasts to promote their falling off from Egypt. And the Egyptian Thebes will be in its prime in the days of Homer, & the city Memphys not then grown considerable enough to be celebrated by him nor its Pyramids or labyrinth yet built.

If these things be so, they give some light to the sacred history & confirm it but whether they be so or not I leave to be examined.

<65r>

In the religion propagated with mankind from Noah & his sons men worshipped one God with prayers & praises & giving of thanks accompanied with significant ceremonies, such as were sacrifices expressing praise & thanksgiving for benefits received, or prayer for pardon of offenses & other benefits desired. And as Abraham when he went to sacrifice his son Isaac & Moses in the Wilderness & Æneas in his voyage ‡ < insertion from lower down f 65r > ‡ voyage from Troy & the ancient kings of Persia in their Progresses < text from higher up f 65r resumes > carried with them the sacred fire & Nadab & Abihu were slain for offering strange fire which God commanded them not so it is to be conceived that upon the first peopling of the earth every family in travelling from place to place carried with them a sacred fire for sacrifices, the father of the family being as well Priest as king. Whence it became the custome of all nations to keep perpetual fires in their sacred places. The Iews did it in their Temple, the Egyptians & † † Chaldeans in theirs, the Persians in their Pyrethra, & the cities of the Greeks & Latines in their Prytanies & Vestal Temples. The sacrifices of the first nations were vegetables fit for food & clean beasts & birds. ffor the distinction of Beasts into clean & unclean was as old as the days of Noah. Of vegetables the first fruits & tenths were gods lot & of animals the first born. And this seems to have {been} the religion of the world before the rise of Idolatry. But after cities began to unite into kingdoms, the people began to flatter their kings & at length to carry on the flattery to them after death by supposing that their souls survived & resided about their graves & sepulchres & gravestones & could do men good & hurt & on that account they began to invoke them & build Altars to them & worshipp them with oblations & sacrifices & at length to worship the stones themselves as inhabited by these feigned Deities. And at length when men grew skilful in carving & casting figures, they made the images of the kings & building sepulchres in theform of Temples, set up the Images in the Temples & worshipped them as inhabited by the souls of the dead kings.

<66v>

Before the times of these four ages, the nations of Egypt Syria & Mesopotamia worshipped their kings & benefactors. The Egyptians worshipped theirs in the shapes of Birds Beasts & ffishes as appears by the prohibition in the 4<sup>th</sup> Commandment. The Syrians of Mesopotamia had their Images Teraphims or household

Gods before Abraham went from thence Gen 31 & Ios 24.14, 15 The Midianites had their Baal Peor, The Philistims their Dagon, the Zidonians their Asteroth, the Ammonites their Moloch & Milcom, the Moabites their Chemosh, & the several nations of Canaan their several Baals. But these Gods had not yet spread into Europe. As they were kings of small kingdoms so their worship was of small extent. & the *Dij magni majorum gentium* were not yet in being. In the times of the four Ages the Phœnicians brought Idolatry into Europe & the Egyptians by their conquests spread the worship of the Egyptian Gods into all their conquests. And about that time Amon & his children applying themselves to Astronomy & dividing the Zodiak into 12 signes & 360 degrees & froming the Constellations & twelve Asterisms of the Zodiak & naming them & the sun Moon & Planets after the kings & great men of Egypt, they set on foot the worship of their kings & great men in the Planets, signes & Constellations, as if the souls of those men resided in the Stars & animated them. So they feigned that souls of the daughters of Atlas resided in the Pleiades & Hyades, the souls of Orus & Bubaste or Apollo & Diana in the Sun & Moon, the souls of Ammon & his father in the Planets Iupiter & Saturn those of Hercules Venus & Mercury in the Planets of Mars Venus & Mercury & so of the rest: & according to the temper & disposition of the men they ascribed qualities to the stars. Orion is a tempestuous constellation because the man was turbulent, the Hyades signify rain because the weomen died weeping, one of the Pleiades or seven stars is a dull one because the woman married a mortal, the Planet of Saturn is malevolent because the old man was morose, that of Iupiter bengne because Ammon was prosperous & auspicious to the Egyptians that of Mars governs war & valour & that of Venus love because the man was a warrior & the woman amorous & that of Mercury rules Merchandise, Embassies, Thefts the high ways & Arts & Sciences because of the qualifications & actions of the man. At first the Egyptians had but eight celestial Gods, seven of which were the seven Planets, but soon afterwards adding the four Elements they made up the number 12. Without the Elements they reckoned the Planets in this order Saturn, Iupiter, Mars, Sol, Venus Mercury Luna, & with the Elements in this; Saturn, Iupiter, Mars, Venus, Mercury Sol, Luna, Ignis Aer, Aqua, Terra, putting the sun always in the middle & concealing the earth. The twelve signes they dedicated to the twelve Gods making them their houses. Whence Homer<sup>[86]</sup> makes all the celestial Gods go to feast with the Ethiopians & after 12 days to return to heaven & sleep in their several houses built for them by Vulcan. And Herodotus says that the Greeks had the 12 Gods from the Egyptians & others that Æneas brought them from Troy into Italy.

<67r>

driven out by the Cophtites or inhabitants of Thebais under the **{illeg}** {Mephres} or Mephamuthosis & Thmosis Thomotis Amosis or Ammon

Whence Pliny tells us: *Ægyptiorum bellis attrita est Æthiopia vicissi{illeg} peritando serviendoque clara et potens usque ad Trojana bella Memnone regnante*. Plin l. 6. c. 29. Memnon or Amenophis built Memphis calling it by his own name & there founded the magnificent temple of Vulcan, & his successors Rampses, Vchoreus, Mœris, Suphis, Cephren Mycerinus, Asychis, Gnephactus, & Boccharis did other great works in Memphis Rampses added the western portico of the temple of Vulcan, Vchoreus fortified Memphys & adorned it with palaces whereby it became the seat of the future kings. Mœris built the northern portico of the temple of Vulcan & made the great lake of Mœris with two large pyramids in it & a Labyrinth neare it. Suphis Cephrene & Mycerinus followed his example in building pyramids. & Asychis built the very beautiful eastern portico of the temple of Vulcan In his days Egypt became divided into several kingdoms. Gnephactus & Boccharis succeeded him at Memphis. Stephanates Nicepsos & Nechus reigned successively at Sais, & others reigned at Tanes or Zoan. In the days of Boccharis & Nechus Ægypt was again subdued by the Æthiopians under Sabacon. . . . . till the death of Assarhadon. ffor Assarhadon invaded Ægypt about three years before his death.

<68r>

Strabo tells us that Phidon was the tenth from Temenus, not the tenth king, for between Cisis & Phidon they reigned not, but the tenth by generation from father to son including Temenus If 27 years be reckoned to a generation by the eldest sons, the the nine intervals will amount to 243 years which being subducted from the 49<sup>th</sup> Olympiad in which Phidon flourished they will place the return of the Heraclides about fifty years before the beginning of the Olympiads as above. But the artificial Chronologers reckon about 518 years from the return of the Heraclides to the 49<sup>th</sup> Olympiad & account Phidon the seventh from Temenus, which is after the rate of 86 years to a generation & therefore not to be admitted.



Macrisi an Arabian historian cited by Vansleb represents that Ischemun, Atrib, Sa & Coptus, four sons of Mizraim reigned over four equal parts of Egypt: Coptus over the upper part of Egypt from Isvan (or Siene) to the City Coptus, Ischemun over all the country below Coptus to the city Menuf (or Memphis, Atrib over the lower Ægypt now called Delta, & Sa over the continent of Libya between the Delta & Barbary. And that Coptus overcame all his brethren & Chose the city Menuf or Memphis for his royal seat, & that from him the race of the ancient Egyptians have been ever since called Coptites, & their country Ægypt or the land of the Coptites the Greeks giving it that name by changing K into G. And that Coptus continued the royal seat of the kings of Egypt untill Nebuchadnezzar sackt it If by the four sons of Mizraim you understand not four single men but four nations sprung from Mizraim whose kings reigned over the aforesaid four regions, there may be much of truth in this history. The people of Coptus might reign over all the upperr Egypt from Isnan or Siene to Coptus & afterwards conquer the middle part of Egypt down from Coptus to Menuf or Memphis, & afterwards the lower Egypt expelling the Shepherds & lastly the people of Libya as far as Barbary & give the name of Coptites to all their conquests. And in the time of these warrs the Coptites might remove their royall seat to Thebes suppose in the reign of their king Ammon, thence calling that city No-Ammon, the people of Ammon; & in the reign of Menes or Amenophis they might remove their royal seat to Memphis thence calling that city Amenoph or Menuf, as above, & continue to reign in that city till first the Ethiopians under Sabacon, then the Assyrians under Asserhadon & lastly the Babylonians under Nebuchadnezzar invaded them. And the Greeks might give the name of Αἰγύπτος Ægypt to all the Kingdom of the Coptites & that of αἰθίοπι, Æthiopia & Thebais to the kingdom of Thebes before the Coptites conquered it. For Homer gives the name of Ethiopians to the inhabitants of Thebais above Coptus & that of Egyptians to the people below Thebais, as where he introduces Menelaus speaking thus to Telemachus,

– – – Κἄς Αἰγυπτίους ἐπαληθεῖς  
Αἰθίοπας δ' ἔκομην.

Per Ægyptios vagatus  
Æthiopes adj –

i.e. vini in Thebaida. For Homer saith that Menelaus came to Thebas. And the Temple & speaking statue of Memnon which was in Thebais, is placed by Philostratus in Æthiopia

<68v>

– – of the artificial Chronology of the Greeks.

The kingdom of Macedon was founded by Caranus & Perdiccas who being of the race of Temenus king of Argos fled from Argos in the reign of Phidon the brother of Caranus. Temenus entred Peloponnesus with the Heraclides & after him & his son Cysus the kingdom of Argos ceased & became divided amongst the posterity of Temenus untill Phidon reunited it, expelling his kindred. He grew potent, appointed weights & measures in Peloponnesus, & removing the Eleans presided in the Olympic games but was soon after subdued by the Eleans & Spartans Herodotus & Thucydides reckon Perdiccas the first king of Macedon Later writers as Livy Pausanias, Suidas make Caranus the first king Iustin calls Perdiccas the successor of Caranus & Solinus saith that Perdiccas succeeded Caranus & was the first that obtained the name of king. Its probable that Caranus & Perdiccas were contemporaries & fled at the same time from Argos & at first erected small principalities which after the death of Caranus became one under Perdiccas. Herodotus tells us that after Perdiccas reigned Aræus (or Argæus) Philip Aeropus, Alcetas, Amyntas, & Alexander. Alexander was contemporary to Xerxes & after Alexander reigned Perdiccas; & Pausanias tells us that there were eight kings before Archelaus the son of Perdiccas. Now by reckoning above 40 years apiece to these kings Chronologers have made Caranus older then the Olympiads. Whereas if we should reckon their reigns at about 18 or 20 years a piece, the first seven reigns counted backward from the death of Xerxes will place the beginning of the kingdom of Macedon under Perdiccas & Caranus, upon the 45 Olympiad or thereabouts. It could not be older because Leocides the son of Phidon, & Megacle the son of Alcmaeon an Athenian at one & the same time courted Agarista the daughter of Cleisthenes king of Sicyon (as Herodotus tells us) & the Amphictyons by the advice of Solon made Alcmaeon & Cleisthenes & Eurolycus king of Thessaly commanders of their army in their war against Cyrrha & the Cyrrhæans were conquered an. 2 Olymp. 47, according to the

Marbles. ② [87] This Alcmaeon entertained & conducted the messengers which Cræsus sent to consult the Oracle at Delphos & for so doing was sent for by Cræsus & rewarded with much riches. ① Phidon therefore & his brother Caranus were contemporary to Alcmaeon, & all of them to Clisthenes & Solon. Megacles the son of Alcmaeon married Agarista, & Pisistratus when he obtained the tyranny married the daughter of Megacles, & Clisthenes the son of Megacles & Agarista expelled the sons of Pisistratus An. 1 Olymp 67, according to the marble. And by all these circumstances, Phidon & Caranus flourished about the 48<sup>th</sup> or 50<sup>th</sup> Olympiad –

Iphitus presided both in the Temple – – – – – right of presiding in the games.

<69r>

480 years from the coming out of Mesopotamia | Egypt to the building of the Temple

A morte  
Solomonis

0	Solomon, reigns 40 years 1 King 11.42
0	Rehoboam 17. 1 King 14.21. 2 Chron. 13.1
17	Abijah 3. 1 King. 15.2. 2 Chron. 13.2
20	Asa 41 1 King. 15.10 2 Chron. 16.13
61	Iehosaphat 25. 1 King 22.42. 2 Chron 20.31
86	Iehoram 8. 2 King. 8.17. 2 Chron. 21.5, 20.
94	Ahziah 1. 2 King. 8. 26. 2 Chron. 22.2.
95	Athaliah
0	Athalia 6 $\frac{1}{2}$ 2 King. 11.3, 4. 2 Chr. 22.12
6 $\frac{1}{2}$	Iehoash 40 2 King. 12.1. 2 Chr. 24.1
46 $\frac{1}{2}$	Amaziah 29. 2 King. 14.2. 2 Chron. 25.2
75 $\frac{1}{2}$	Azariah 52. 2 King 15.2. 2 Chr. 26.3
127 $\frac{1}{2}$	Iotham 16. 2 King 15.33 2 Chr. 27.1
143 $\frac{1}{2}$	Ahaz 16. 2 King. 16.2 2 Chr. 28.1
159 $\frac{1}{2}$	Hezekiah 29. 2 King. 18.2. 2 Chr. 29.1
188 $\frac{1}{2}$	Manasseh 55. 2 King 21.1. 2 Chr. 33.1
243 $\frac{1}{2}$	Amon. 2. 2 King. 22.19. 2 Chr. 33.21
245 $\frac{1}{2}$	Iosiah 31. 2 King. 22.1 2 Chr. 34.1.
276	
0	Ieroboam 22 years 1 King. 14.20
22	Nadab. 2 years 1 King. 15.25

24 Baasha 24. 1 King 15.33  
 48 Elah 2. 1 King. 16.8.  
 50 Zimri 7 days. 1 King. 16.15. Tibni 5 Omri 6  
 50 Omri 12. 1 King. 16.23  
 62 Ahab 22. 1 King. 16.29  
 84 Ahaziah 2. 1 King. 22.51.  
 86 Jehoram 12. 2 King. 3.1.  
 98 Jehu  
 0 Jehu 28 2 King. 10.26.  
 28 Jehoahaz 17. 2 King. 13.1  
 45 Jehoash 16. 2 King 13.10  
 61 Jeroboam 41 2 King 14.23  
 102 Zechariah 6 months. 2 King. 15.8  
 102 $\frac{1}{2}$  Shallum 1 month 2 King. 15.13  
 102 $\frac{1}{2}$  Menahem 10 2 King. 15.17  
 112 $\frac{1}{2}$  Pekahiah 2 2 King. 15.23  
 114 $\frac{1}{2}$  Pekah 20. 2 King. 15.27  
 134 $\frac{1}{2}$  Hoshea 9  
 143 $\frac{1}{2}$

Ieroboam began in the 15<sup>th</sup> year of Amaziah 2 King. 14.23

Azariah began in the 27<sup>th</sup> of Ieroboam. 2 King. 15.1.

Zechariah began in the 38<sup>th</sup> of Azariah. 2 King. 15.8

Shallum began in the 39<sup>th</sup> of Vzziah or Azariah 2 King 15.13

Menahem began in the 39<sup>th</sup> of Azariah 2 King 15.17

Pekaiah began in the 50 of Azariah 2 King 15.23

Pekah began in the 52<sup>th</sup> of Azariah. 2 King 15.27

Iotham began in the 2<sup>d</sup> year of Pekah 2 King. 15.32

Ahaz began in the 17<sup>th</sup> year of Pekah. 2 King. 16.1

Hoshea began in the 12<sup>th</sup> of Azaz. 2 King 17.1

Hezekiah began in the 3<sup>d</sup> of Hoshea 2 King. 18.1

Abijam began in the 18<sup>th</sup> of Ieroboam 1 King 15.1

Asa began in the 20<sup>th</sup> of Ieroboam. 1 King. 15.9

Nadab began in the 2<sup>d</sup> year of Asa 1 King. 15.25

Baasha began in the 3 year of Asa 1 Kin 15.33

Elah began in the 26<sup>t</sup> of Asa 1 King. 16.8

Zimri began in the 27 of Asa 1 King. 16.10, 15

Omri reigned after Tibni in 31<sup>th</sup> of Asa 1 King. 16.23

Ahab reigned in the 38<sup>th</sup> of Asa 1 King. 16.29

Iehosaphat reigned in the 4<sup>th</sup> year of Ahab 1 King 22.41.

Ahaziah began in the 17<sup>th</sup> of Iehosaphat 1 King. 22.51.

Iehoram began in the 2<sup>d</sup> year of Iehoram son of Iehos. 2 King 1.17

Iehoram son of Ahab in 18<sup>th</sup> of Iehosaphat. 2 King. 3.1.

Iehoram son of Iosaphat began in 5<sup>t</sup> of Ioram son of Ahab. 2 King 8.16.

Rehoboam  $17\frac{3}{4}$

Abija  $2\frac{1}{2}$

Nadab  $1\frac{2}{3}$

Baasha  $23\frac{3}{4}$

Elah  $1\frac{2}{3}$

Omri  $5\frac{1}{3} + 6\frac{1}{3}$

<69v>

[Editorial Note 28]

# And he tells us that from their first king (Menes) to Se{th}on, the Priests recconed 341 kings, So that according to their recconing, there were eleven kings from Sesostris to Sethon. To which if Psammiticus & his five su{ccessors} be added there will be 17 successive kings of Egypt from Sesostris to the invasion of Egypt by Cambyeses, according to the recconing of the Priests of Egypt, 19 from Amosis who expelled the shepherds & thereby reduced all Egypt into one Monarchy. The same Priests of Egypt recconed to Herodotus from the reign of Pul to that of Amasis 15000 years & from that of Hercules to that of Amasis 17000 years & in recconing 341 generations from Menes to Sethon Herodotus put three generations equal to an hundred years, at which rate Menes will have reigned above 11300 years before Sethon repulsed Sennacherib & above 11500 years before Cambyeses conquered Egypt. But we meddle not with the state of Egypt before it was reduced into a monarchy. Its probable that when the memory of the many little kingdoms into which Egypt (like all other nations) was at first divided began to be lost they collated into one list the names of as many of

the old kings as they could meet with in the Archives of the head cities of those little kingdoms & perhaps inserted into the list the names of some famous men who reigned not, & repeated the names of some of the kings with a little variation till they had a list of 330 kings who reigned before Sesostrius but did nothing memorable except Nitocris & Mæris & then in honour of their Gods prefixed their names to this list. But the kings who reigned before the Monarchy of Egypt was erected by Misphragmuthosis Amosis Ammon & Sesac we do not meddle with. Sesostrius reigned in the age of the Gods being deified by the names of Osiris Bacchus & Hercules as above: & therefore Menes, Nitocris & Mæris are to be placed after him. They reigned over All Egypt & therefore are to be placed amongst the kings of that Monarchy. And being added to the rest will make up the number of 22 kings counted from Amosis inclusively. Mæris is set down – – – Amasis Psammiticus.

While the Shepherds reigned at Abaris over the lower Ægypt, that part of Ægypt anciently called Misraim was called also Aeria I think from the capital city Abaris or (Αούαρικς) by a small corruption of the name, And Herodotus tells us that Thebais was anciently called Ægypt. But after the expulsion of the shepherds the name of Ægypt (Aiam Copti) was extended to the whole. Whence its probable that the kings of Coptos conquered all Thebais

before the reign of Misphamuthosis, who made war upon the shepherds & shut them up in Abaris. Then his successor Amosis made them retire out of Abaris & extended the name of Egypt to his whole kingdom, & then Ammon & Sesostrius carried on the conquests westward to the mouth of the straits, eastward to India, & northward to Colchos Caucasus & Thrace.

Pheron is by Herodotus called the son & successor of Sesostrius &c.

Archilachus (reputed the oldest of them ) flourished (according to Herodotus) in the reign of Gyges the fourth of the four kings of Lydia, who reigned {next} before Cræsus: & whose reign therefore began after the institution of the Carneia.

<70r>

These are the oldest historical books now extant & the only {illeg} which with the Chronical Canon of Ptolomy, & the books of {illeg} Tobit, Iudith, Herodotus Thucydides, the Annals of Tyre & Carthage, & what has been taken from ancient {command}ments & records by Diodorus, Strabo, Pausanias, Iosephus, & a few others, can give us light into the history & Chronology of the first ages down to the reign of Darius Nothus king of Persia.

History without Chronology is confused, & the Chronology of the first ages

The year of the Greeks consisted therefore of Lunar months & the civil months of thirty days & the last day of the month th

The last day of the civil month was called Τριακᾶς by all Greece till the days of Thales. He called it by this name but Solon called it ἔννη καὶ νέαν the old & the new. ffor he introduced months of 30 & 29 days alternately, making the last day of every other month to be the first day of the next month. And this new way of reckoning prevailed by degrees in a great part of Greece. To the Calendar-year of 360 days Cleobulus one of the seven wise men alluded in his Parable of one father who had 12 sons each of which had 30 daughters half white & half black. But as the Greeks corrected these months by the course of the Moon as often as they found them too long so they correc{ted} the year by adding a month to the end of it as often as they found it too short for the return of the four seasons. This they did every other year which made their Dieteris (as Herodotus Censorinus<sup>[88]</sup> mention And because this reckoning made the year too long by a month in eight years they omitted an intercalary month once in eight years, which made their Octaeteris, one half of which was their Tetraeteris consisting alternately of 25 & 26 months. And these Periods seem – – –

<71r>

{illeg}s, Gregorius, Barrones, Slusius rem Tangentium tractament per differentias Ordinatas {illeg}m fecit jam a multo tempore. & Cum vero a Newtono didicisset Clar{illeg} {illeg}lodum Tangentium nondum esse absolutam sed corollarium esse methodi generalis quæ {illeg} citra {illeg} ullum calculum ad abstrusiora

problematum genera etiam jam Problemata methodi tangentium inversæ alio & ad quantitates surdas, & Curvas Mechanicas minime hæret: cœpit jam {illeg} methodum tangentium per differentias Ordinatarum jam longe generalius tr{illeg} superiore Problemata difficiliora ab æquationibus non pendere scripsit.

in his age & actions he agrees with Neptune {illeg} relation unto where {illeg} The invasion of Egypt by Antæus & his war with Hercules & t{illeg}

Hercules say,

sævoque alimenta parentis  
Antæo eripui

But as its difficult to state these things exactly so its of small consequence.

{In} his age dominion & actions he agrees with Neptune himself. The invasion of Egypt by Antæus & {illeg} Ovid has relation unto where he makes Hercules say, – sævoque alimenta pare{ntis } Antæo eripui.

to state these things exactly is difficult & of small consequence.

<71v>

{illeg} Gods or ancient Kings {illeg} Egypt & Syria of Damascus have been made much ancier then the truth, so ha{illeg} Assyria. For Ctesias & the ancient Greek & Latine writers who copy from him &c. – – – {illeg} & founder of his {illeg}

I have hitherto written of the Ages which the Greeks accounted fabulous, An exact {illeg} {is} not to be expected. If I have mended some of the principal errors {illeg} Chronology, {illeg} shewed that so far as appears in history there {illeg} great Empires in the world before the days of {illeg} it is all I designed. I proceed now to the times which began with the Olympi{illeg} of the Assyrian Empire.

{illeg}

<73r>

that is 100 years before the reign of Darius Hystaspis.

Plutarch tells us that the Philosophers anciently delivered their opinions in verse as Orpheus, Hesiod, Parmenides, Xenophanes, Empedocles, Thales, but afterwards left of the use of verses. And that Aristarchus did not make Astronomy the more contemptible by describing it in prose then Eudoxtes, Hesiod, Thales who wrote of it in verse. Among those that wrote in verse are to be reckoned Pythagoras <sup>b[89]</sup> & Solon <sup>c[90]</sup> ffor Solon wrote in verse the Atlantic discourse as he had learnt it of the Priests of Egypt but did not finish it. {illeg} the Greeks wrote only in verse & while the {illeg} no chronology nor any other history then such as was mixed with Poetical fancies. Pliny <sup>e[92]</sup> in reckoning up the inventors of things tells us that Pheresydes taught to {illeg} {discoveries} in prose in the reign of Cyrus & Cadmus Milesius to write History & in <sup>f[93]</sup> in another place he saith that Cadmus Milesius was the first who writte in prose. < insertion from the right margin of f 73r > And Anaximenes the successor of Thales affirmed that all the seven wise men were addicted to Poetry. < text from f 73r resumes > And Iosephus saith<sup>[94]</sup> that there were no inscriptions in the temples & publick monuments of the Greeks so old as the Trojan war. And that the oldest publick wrting was the laws of Draco a little before the days of Pisistratus. Suidas that Draco made his laws in the 18<sup>th</sup> Olympiad & that among the Greeks there was no public Table older then these laws. Iosephus saith further that the Greeks who first attempted – – – And that the Greeks who first attempted to write History that is Cadmus Milesius & Acusilaus Argivas & those that followed them were but a little before the expedition of the Persians against the Greeks. And that these first writers varied much from one another about the same things. Hellanicus frequently differed from Acusilaus about the Genealogies, & Acusilaus corrected Hesiod & Ephorus corrected Acusilaus & Timæus Ephorus very often. It seems that these first Historians endeavoured out of the old Poets to {state} the Genealogies of the ancient Greeks formi that by them & the {comi}ssions of



kings or Priests conserved in some cities they might recover an account of times past. One of these Historians was Pherecides Atheniensis who in the reign of Darius Hystaspis or soon after wrote of the Antiquities & ancient Genealogies of the Athenians in ten books & was one of the first European writers of this kind, whence he had the name of Genealogus. Another was Epimenides who also wrote of the ancient Genealogies. Acusilaus Hellanicus digested his History by the ages (or successions) of the Priests of Iuno Argiva; others by those of the Archons of Athens or kings of the Lacedemonians & some other cities. And hence it came into fashion in those days to reckon times past either by the number of generations or successions of kings by round numbers of years gathered from thence as you may see in Herodotus. So Diodorus in his {Preface} tell us that from the name of Troy [: as when they tell us that Lycurgus was the 11<sup>th</sup> from Hercules Pheidon the 11<sup>th</sup> from Hercules, Archias was the tenth from Temenus, & Battus the 17<sup>th</sup> from Euphemus, or that Naxos & {Megara} (the first great cities in Sicily) were built in the 10<sup>th</sup> generation after the {illeg} of Troy, or that the laws of Lycurgus continued in use 500 years during the reign of the 14 kings succeeding him till the reign of Apis. <73v>

But about the end of that Monarchy [when the argument about genealogies & successions of kings was pretty well exhausted] the Greeks began to affect a more artificial sort of Chronology. ffor hitherto they computed by no Æra but now began to use the Olympiads & set down the length of every kings reign. And first Hippias, as Plutarch tells us, published a breviary of the Olympiads supported by {illeg} certain arguments. This having no foundation in antiquity was derided by Pla{to} & gained credit but slowly. ffor the Arundelian Marbles were composed 60 years after the death of Alexander the great & yet mention not the Olympiads: so that this Æra was not then received tho it became reputed the principal Æra of the Greeks. It seems the Greeks had no ancient Æra, for this author uses none but reckons upwards from his own He sets down but a few of the more principal periods of time. And in the next Olympiad Timæus a very learned author wrote a History in several books down to his own time 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 all things suit with {illeg} according to the best of his judgment & where he left off Polybius began & carried on the History. And this seems to be the original of counting by the Olympiads, of the k{illeg}l chronology of the Greeks ffor chronologers were thereby set on work to examin & correct chronology & add to it till it came into the form we now have it: which how uncertain it is & how little credit it gained among the Greeks of those times may be understood by this passage of Plutarch. The congress, saith he, of Solon with Cræsus some think they can confute by Chronology: But a history so illustrious & ratified by so many witnesses &, which is more, so agreeable to the manners of Solon & worthy of the greatness of his mind & of his wisdom, I cannot perswade my self to reject because of some chronical Canons, as they call them, which six hundred correcting, have not yet been able to constitute any thing certain in which they could agree amongst themselves about repugnances

Nor was the chronology of the Latines more certain. Numa was the scholar of Pythagoras & yet in the Canons is made much older. Plutarch represents great uncertainty in the originals of Rome, & so doth Servius. The old records of the Latins were burnt by the Gauls 64 years before the death of Alexander the great & Q. Fabius Pictor the oldest historian of the Latines lived 100 years later then that king.

Now it is to be considered that — — all nations before they began to keep exact accounts of time — — — — — was about 88 years after the death of that king.

Pindar introduces Medea prophesying to the Argonauts that Battus the 17 from Euphemus the son of Neptune should lead a colony from the Island Thera into Liby & there build Cyrene. Euphemus was one of the Argonauts & his 17 successors seem to be reckoned by the reign of so many kings. ffor some cities of Greece preserved the names of their kings for many successions, as in the instances abovementioned And the Greeks in the days of Pindar, in reckoning times <74r> past took such successions for so many generations the fathers being usually succeeded by their sons. Now Battus was succeeded by Arcesilaus & he by Battus the second in whose days many Greeks sailed to Cyrene invaded the Carthaginians & beat the Egyptians in the last year of Vaphres king of Egypt, that is 49 years before the reign of Darius Hystaspis. ffrom that time count backwards nineteen reigns inclusively or 18 intervals reckoning 20 years to an interval & the reign of Euphemus & time of the Argonautic expedition will happen 34 years after the death of Solomon & by consequence the destruction of Troy about 65 or 70 years after his death.

Again from Æsculapius to Hippocrates – – – after the death of Salomon. Whereas according to the vulgar account Æsculapius & Hercules flourished about 750 years before the middle of the reign of Darius Hystaspis which make about 43 years apiece to the generations one with another by the fathers side, & 40 a piece by the mothers side, which is surely much too long.

Polydectes & his brother Lycurgus the Lawgiver in the race of the kings of Sparta were the tenth from Hercules inclusively, & according to Pausanias or the ninth if with Herodotus we omit {Sapus} one of the Kings. Polydectes died in the reign of Lebotas the eighth from Hercules in another race of the kings of Sparta, & Lycurgus flourished in the reign of Dorissus the successor of Labotas & ninth from Hercules inclusively & the eight intervals at 21 years a piece make 168 years the intervall from the time that Hercules was in his {illeg} to the time that Lycurgus was in his {illeg} that is from the Argonautic Expedition to the beginning of the Olympiads. ffor Phlegon tells us that the Olympiads were restored by Lycurgus Iphitus & Cleosthenes & together {illeg} that Lycurgus was the companion of Iphitus in restoring the Olympiads Aristotle gathered from the Olympic Dicus in which the name of Lycurgus was written. Now from the first Olympiad count backwards 168 years & the reckoning will place the Argonautic expedition 38 years after the death of Solomon & by consequence the destruction of Troy (which was one generation later) about 74 years after the death of that King.

Plutarch tells us<sup>[95]</sup> that they who collected the times from the successions of the kings of Sparta as Eratosthenes & Apollodorus shewed that Lycurgus was many years older then the first Olympiad. And hence {Eratosthenes} reckons 108 years from the {tuition} of Lycurgus to the first Olympiad & Phlegon reckons the space of 28 Olympiads from Iphitus {illeg} of the Olympiads to Coræbus the victor in the first Olympiad. But this disagreement proceeds from their putting the reigns of the kings of Sparta equipollent to generations & accordingly reckoning three reigns to an hundred years, or about 33 years to a reign: whereas if they be reckoned at 21 years apiece the history of Lycurgus & reign of Iphitus will fall in with the victory of Coræbus & first Olympiad as it ought to do.

Suidas reckons Homer two ages younger then Orpheus that is one age younger then the Trojan war. Crates saith that he flourished before the return of the Heraclidæ or within less then 80 years after the Trojan war. And Herodotus in the life of Homer tells us that Homers master was Phemio, that Phemio whom Homer in the first of his Odysseys mentions to have sung at a feast of Penelopes Lovers within ten years after the Trojan war. He tells us also that Homer's mother <74v> married the same Phemio & that Homer when his sight began to fail lodged for some time with Mentor of Ithaca, that Mentor to whose trust Vlisses when he went to the war of Troy committed the care of his house & family, & that Homer there learnt of Mentor many things concerning Vlisses & in gratitude made an honourable mention of Mentor in his Odysseys. ffrom all which it follows that Homer lived in the age next after the Trojan war. Now Herodotus tells us that Homer & Hesiod lived not above 400 years before him. Herodotus flourished in the 84<sup>th</sup> Olympiad. Count 400 years backwards & Homer will flourish not above 67 years before the Olympiads, that is about 140 years after the death of Solomon or about 60 or 70 years after the Trojan war.

Lycurgus the Legislator soono after the death of Homer going into Io{nia there met} with Homers verses copied them & published them in Greece. Some say that Lycurgus met with Homer himself, but this is certain that he was the first who collected his scattered verses & published them & therefore he lived in the times next after Homer. with {illeg} reckoning interval of above 400 years between the Trojan war & the first Olympiad when Lycurgus flourished & of above 300 between that war & the Poets next after Homer namely Tyrtæus, Telesilla, Alcmaëon, Sesicorus, Mianorinus, Arion, Alcæus &c, which is surely too great For if Homer lived in the age next after the Trojan war his verses would have been lost before the age of Lycurgus & his language grown obsolete before the age of the next Poets.

Altho the Greeks & Latines had no Chronology so old as the reign of Alexander the great, yet the Phœnicians had Annalls as ancient as the days of David. And therefore if we can find any synchronisms of the ancient actions of the Greeks with those of the Phœnicians w{hose} times are stated we shal by that means determine the ancient times of the Greeks with much more certainty then the Greeks could do by arguing only from their Genealogies & reigns of kings. Now some old writers (as {Plinius} – – – coasts of Afric presently after the wars of Troy. At the same time some of the Greeks {sailed} to Cyprus & there built cities. For Teucer after the destruction of Troy being {illeg} – – – call him Matgenus. And upon these & such like grownds Virgil makes Æneas contemporary to Dido & her father Belus. Now in what age Æneas Belus & Dido &

{Camisses} lived the Greeks & Latins in the days of Virgil did not know but Iosephus has discovered it out of Tyrian annals. For according to those Annals as they are recited by Iosephus, Matgenus the father of Dido & Pigmaleon reigned nine years & died 83 years after Solomon. Whence it follows that Troy was taken about 70 or 75 years after the death of Solomon.

Again, Tatian in his book against the Greeks – – – before he fled as we shal shew hereafter.

And we

<75r>

### Addenda et emendanda

Sect. III. pag. 2. lin. 2 – which rose up afterwards: [add] being only within the fertile planes of Chaldæa & Chalonitis & Assyria watered by the Tigris & Euphrates.

S. I. p. 18. l. 9 – who all of them delivered in their histories (translated into Greek by Lætus or Chetus,) under which king Europa was carried away, & [under which] Menelaus came into Phœnicia. Mention is there made also of king Hiram who gave his daughter in marriage to Solomon, & furnished him with timber for building the temple: & that the same is affirmed by Menander of Pergamus. Now Iosephus <sup>a</sup> lets us know that the Annals of – in the eleventh year of Hiram. And by the testimony of Menander & the said three ancient Phœnician historians the rapture of Europa, & by consequence the coming of her brother Cadmus into Greece, happened within the time of the reign of the kings of Tyre delivered in these histories & by consequence not before the reign of Abibalus the first of them, nor before the reign of king David his contemporary. The voiage of Menelaus might be after the destruction of Troy. Solomon therefore reigned – –

Sect. 1. p. 20 l. 26. Then reigned 12 Archons for life successively, which being in a new unsettled government, if we reckon their reigns one with another at about 15 years a piece they will take up 180 years & so end Ann. 1 Olymp. 37. Then reigned seven decennial Archons some of which dying in their regency; they might altogether take up about 40 or 50 years & so end Ann. 2 Olymp. 48 or thereabout.

Sect. 1. p. 20. l. 21. Ariadne was left in the island Dia by Theseus when Bacchus returned from India & then became his mistress, that is about ten years after the death of Solomon. And from that time reigned eight kings at Athens viz<sup>t</sup> Theseus, Menestheus, Demophaon, Oxietes, Aphidas, Thymætus, Melanthus, & Codrus, the fift & sixt of which according to chronologers reigned together but nine years . If we should reckon all their reigns one with another at 18 years a piece they would place the death of Codrus about 154 years after the death of Solomon or 51 years before the Olympiads. Then reigned twelve Archons for life successively, which being a new unsettled government if we reckon their reigns at 17 years a piece one with another they wil take up about 204 years & end An. 2. Olymp. 39. Then reigned seven decennial Archons, some of which dying in their regency, they might all together take up about 40 or 50 years & so end about An 3. Olymp. 50. And then followed the annual Archons, amongst whom were the legislators Draco & Solon. Soon after the death of Codrus, his second son Neleus not bearing the reign of his lame brother Medon at Athens

Sect 1. P. 21. l. 28 And to this reckoning the Roman history may easily be adapted by shortning the reigns of all their kings in the proportion of about 11 to 6.

Sect. II. p. 3. l. 29. After founder & people add: unless you had rather say that the word signifies the people of the upper & lower Egypt.

I. p. 17. l. 2 relates. ffor Herodotus in the beginning of his first book relates that the Phenicians coming from the red sea to the mediterranean, & beginning to make long voyages with Egyptian & Assyrian wares, among other places came to Argos, & having sold their wares carried away into Egypt some of the Grecian weomen who came to buy them, & amongst those weomen was Io the daughter of Inachus, & . The Phenicians therefore came from the red sea in the days of Io & her brother Phoroneus king of Argos & by consequence at that time when David conquered the Edomites & made them fly into Egypt & Phœnicia & other places; [They would be apt to fly chiefly to the Philistims their next neighbours & the enemies of David] And this flight gave occasion to the Phœnicians to call &c.

All nations before they began to keep exact accounts – – to Amosis 47000 years And Callisthenes the disciple of Aristotel sent Astronomical Observations from Babylon into Greece said to be of 1903 years standing before the times of Alexander the great. And the Chaldeans boasted that they had observed the stars 473000 years. And others made the kingdoms of Assyria Media & Damascus much older then the truth.

Some of the Greeks called – for the first 60 or 70 Olympiads.

The Europeans had no Chronology – let us reexamine that computation.

The Egyptians reckoned the reigns of kings equipollent to generations as above & so did the Greeks & Latins & accordingly they have made them reign one with another an age a piece reckoning three ages to an hundred years – by equalling their reigns one with another to generations.

Whilst Bacchus made his expedition into India Theseus left Ariadne in the island Dia & succeeded his father Ægeus at Athens, & upon the return of Bacchus from India Ariadne became his mistress & accompanied him in his triumphs. And this was about the tenth year after the death of Solomon. And from that time reigned eight kings in Athens till the death of Codrus: which at 19 years a piece one with another might take up about 152 years & end about 44 years before the Olympiads. Then reigned 12 Archons for life which at  $16\frac{1}{2} |^{17}$  years a piece (the state being changeable) might take up  $198 |^{204}$  years & end An.  $2 |^4$  Olymp.  $39 |^{40}$ . Then reigned seven decennial Archons which are usually reckoned at seventy years but some of them dying in their regency they might not take up above 40 or 50 years & so end about Ann  $2 |^4$  Olymp.  $50 |^{51}$ . Then succeeded the annual Archons amongst whom were the legislators Draco & Solon

In this tradition the Egyptians honour their father Osiris with the whole administration. If you correct them in this point & make Ham the Lord of all & conceive that Osiris took this journey southward to search his inheritance you will here have the division of the Countries of Ham amongst his children. For Hercules is Chus, Osiris is Misraim, Antæus is Phut & Busiris is Canaan as I find by other records compared with this. So then with this division begins the brazen age.

Now this was an age of discord & war, as Hesiod & Ovid write, tho not with so much injury & cruelty as the next. For in this age arose the war between the Gods & Giants. The manner was as follows. Misraim had vitiated Maia the daughter of Phut & on her begotten Thoth. To revenge this injury Phut treacherously drowns Misraim in the river Nile & invades the possessions of his posterity, & thereupon they flee & call Chus to their assistance & the two parties fight with clubs with various success. For this is that war of which a[96] Hyginus thus speaks: Afri et Ægyptij primum fustibus dimicaverunt, postea Belus Neptuni filius gladio belligeratus est: unde bellum dictum. And from this flight of the Egyptians arose the fable of the flight of the Gods. For Phut & his sons Otus Ophialtes & the rest, are sometimes represented severally by Giants, sometimes collectively by one Giant with 50 heads & an hundred hands. At length Thoth on whose account this war arose acting the part of a mediator or ambassador between them composed the difference by an agreement that Phut should live at a distance. And hence Thoth, whom we call Mercury is said to reconcile two fighting serpents by casting his rod between them. Chus therefore carried Phut as far as the western Ocean & there in memory of this journey erected the pillars called Hercules's pillars. //And now the war being ended, Isis the wife of Misraim by the advice of Mercury governed the whole family as Queen & instituted an annual commemoration of the death of her husband by certain rites of seeking his scattered limbs with lamentations & drowning an ox, which rites at length became a part of the religion of the Egyptians. And this kind of worship being at length propagated into some other countries was applied by the Assyrians to their Gods Venus & Adonis with some alteration of the fable to suit it to those Gods.

These things I mention because they have not been {illeg} understo{illeg} & {Protogenes}

And by these circumstances Aethlius, Sisyphus, {Atlantas} Æolus, Zuthus & Danaus were about the same age with Erechtheus Iasion & Cadmus; & Hellen was about one generation & Deucalion about two generations older then Erechtheus.

And after Bacchus was routed by Perseus & the war was composed, the Greeks did him great honour, & built a Temple to him at Argus & called it the temple of the Cretian Bacchus because Ariadne was buried in it, as Pausanias relates

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. ffor they agree also in their actions. Bacchus invaded Greece & after he was routed by the army of Perseus, & the war

ffor they came with a great multitude of Phenicians not to seek Europa but to seek new seats & being armed routed the natives.

<81r>

4 Polydorus the son of Cadmus married Nictis the daughter of Nictus & dying left his kingdom & young son Labdacus under the administration of Nictus. Then Epopeus king of Ægyalus (afterwards called Sicily) stole Antiopa the daughter of Nictus & thereupon Nictus made war upon him & in a battel wherein Epopeus overcame, both were wounded & died soon after. Nictus left the tuition of Labdacus & administration of the kingdom to his brother Lycus & Epopeus or (as Hyginus calls him) Epaphus, left his kingdom to Lamedon who presently ended the war by sending home Antipa, & she in returning home brought forth Amphion & Zethus. Labdacus being grown up received the kingdom of Lycus & afterwards dying left it again to his administration. When Amphion <82r> & Zethus were but 20 years old, at the instigation of their mother Antiopa they killed Lycus & made Laius the young son of Labdacus 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 who was one of the Argonauts. Amphion & Zethus, Niobe & Pelops, Lamedon & Laius were therefore two little generations older then the Argonauts, & Epopeus & Nictus Polydorus was three generations older. Agamemnon & Menelaus the sons of Plisthenes the son of Atreus the son of Pelops were at the Trojan war, & so were Idomeneus & Menones the grandsons of Minos. And Deucalion the Argonaut was the son of Minos & grandson of Iupiter & Europa according to Homer. And by all these circumstances, the coming of Cadmus & Europa into Europe is determined to be about three ordinary generations or an hundred years before the Argonautic expedition & four ordinary generations before the destruction of Troy.

5 In the days of Erechtheus king of Athens & Celeus king of Eleusis, Ceres a woman of Sicily came into Attica in quest of her daughter & taught Triptolemus the son of Celeus to sow corn. She lay with Iasion the brother of Harmonia the wife of Cadmus & soon after her death Erechtheus was slain in a war between the Athenians & Eleusinians, & for the benefaction of bringing tillage into Greece, the Eleusinia sacra were instituted to her by Celeus & Eumolpus & a sepulchre or Temple was built to her in Eleusine & the family of Eumolpus & daughters of Celeus 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 were all contemporary to one another, & therefore flourished about an hundred years before the Argonautick expedition, & scarce above. For Zetes & Calais the sons of Orithyia the daughter of Erechtheus were Argonauts.

6 Celeus the contemporary of Erechtheus was the son of Rharus the son of Cranaus the successor of Cecrops, & Car the son of Phoroneus the son of Inachus built a Temple to Ceres in Megara & therefore outlived Ceres & Erechtheus: & Arcas the son of Callisto the daughter of Lycaon the son of Pelagus (or according to Dionysius Halycarnassæus the son of Æleus) received corn from Triptolemus & taught his people to make bread of it. <82Br> {illeg} ☉ < insertion from f 81v > ☉ to the next page but one And so might Lelex Æolus Phorbas & Pirasus. for Lelex was the father of Eurotas Myles & Polycaon, & Eurotas was the father of Sparte the mother of Amyclas the father of Leucippus the father of Coronis the mother of Æsculapius the Argonaut. Myles was the first who set up a hand mill or Quern in Greece to grind corn. And Polycaon married Messene

the daughter of Triopas the son of Phorbas the brother of Pirasus. ‡ < insertion from lower down f 81v > ‡ And Æolus was the father of Aëthlius the father of Endymion the father of Pæon Epeus & Ætolus. And Aethlius was the first king of the Epeans, & Pelops came into Peloponnesus in the reign of Epeus & Ætolus slew Apis the son or grandson of Phoroneus. < text from higher up f 81v resumes > And by these circumstances I gather that Cecrops Inachus Pelasgus Æzeus, Lelex, Phorbas Pirasus & Æolus came with colonies into Greece about 70 or 80 years before the coming of Cadmus & Europa. Certainly their coming from Egypt could not be much earlier, because Cadmus brought in letters, & it is not likely that any thing done in Europe could be remembered above an hundred years before the use of Letters. < text from f 82Br resumes > {illeg}

< insertion from f 81v >

&that Epopeus, Pelops, Polydorus,

< text from f 82Br resumes >

< insertion from f 81v >

Celeus was the Son of Rharus the son of Cranaus the successor of Cecrops & therefore Cecrops was not above two or three generations older then Erechtheus. – He built Cecropia afterwards called Athens. Inachus had several sons who reigned in several parts of Peloponnesus & there built towns & erected little kingdoms, as – – – – – built towns where there were none before. And Car built a temple to Ceres in Megara & therefore outlived Erechtheus & Ceres, & his grandfather Inachus was of about the same age with Cecrops. Lycaon the son of Æzeus, built Lycosura reputed the oldest town in Peloponnesus, & left his kingdom divided between his four & twenty sons each of which built a town except Oenotrus the youngest who went into Italy & there built towns, & Arcas the son of Callisto the daughter of Lycaon received corn from Triptolemus & taught the people to make bread of it, & therefore the children of Lycaon were contemporary to Ceres Celeus & Erechtheus, & Æzeus was contemporary to Cecrops. Æolus was the father of Aëthlius the father of Endymion the father of Pæon Epeus & Ætolus, who were contemporary to Pelops & Epopeus: for Pelops came into Peloponnesus in the reign of Epeus & Ætolus slew Epopeus. Lelex was the father of Eurotas the father of Sparte the mother of Amyclas, the father of Leucippus the father of Coronis the mother of Æsculapius the Argonaut & therefore was also contemporary to Cecrops: And so were the brothers Phorbas & Pirasus. ffor Polycaon the brother of Eurotas married Messene the daughter of Triopas the son of Pirasus.

< text from f 82Br resumes >

7. The Egyptians soon after their coming into Greece, built towns there, & reigned in them as Kings, distributing their territories amongst their children. Inachus had several sons who reigned in several parts of Peloponnesus & there built towns, as Phoroneus who built Phoronicum afterwards called Argos from Argus his grandson, Ægyalus who built Ægyalea afterwards called Sicyon from Sicyon the grandson of Erechtheus Phegeus who built Phegea afterwards called Psophis from Psophis the daughter of Lycaon. Phoroneus had also several sons as Apis, Car Spartus who reigned in several places & built towns where there were none before. And so Lycaon the son of Æzeus or Æolus, built Lycosura reckoned the oldest town in Greece & left his kingdom divided between his four & twenty sons each of which built a town except Oenotrus the youngest who sailed into Italy & built towns there. And the like is to be understood of the rest of the Ægyptian colonies. And this seems to be the original of towns in Europe. ffor before the seas began to be navigated, Europe could be peopled only by Scythians from the north side of the Euxine sea & lake Mœotis.

< insertion from the left margin of f 82r >

< text from f 82Br resumes >

8 The Greeks out of vanity have made some of their kingdoms much older then the truth. Acusilaus an Argive made Phoroneus the oldest of mortals even older then Pelasgus, & in favour of this opinion the names of men who reigned in several parts of Peloponnesus have been collected in one series as if they had all reigned successively at Argos, & of one Inachus & one Io they have made two, calling the last Inachus corruptly by the name of Iasus. And in the kingdom of Sicyon founded by Ægialus the brother of Phoroneus, they have divided one Apis into two calling the last Epaphus or Epopeus: & between them have inserted the names of 10 or 12 feigned kings, making them reign one with another above 50 years a piece. And in the



kingdom of Athens they have divided one Erechtheus & one Pandion into two, giving the name of Erechthonius to the first Erechtheus. And the people of Naxos have divided one Minos & one Ariadne into two Minoses & two Ariadnes pretending that the first Ariadne married Bacchus & that the last was carried away by Theseus, & by this means they have made the great Bacchus two generations older than the truth. And accordingly Dicæarchus represents that Osiris & Isis were two generations older than Sesostrius saying that after Orus the son of Osiris & Isis reigned Sesonchosis. For by the consent of all antiquity & by the testimony of the Egyptians themselves, Osiris & Bacchus were one & the same king of Egypt. So also the ancient Greeks who made

<83r>

⚔ And tho their kings rebelled against him yet it prospered not. Iehojakim served the king of Babylon 3 years & then turned & rebelled (2 King. 24.1) & reigned eleven years incomplete & was succeeded by his son Iehojakin He served him in the 4<sup>th</sup> 5<sup>t</sup> & 6<sup>t</sup> year of his reign & when Nebuchadnezzar was gone back to Babylon rebelled [& reigned in rebellion to {the} 11<sup>th</sup> year & then was succeeded by his son Iehojakin who reigned only 3 months & 10 days.] so that the death of Nabopolassar happened between the fourth & seventh year of Iehojakims reign, & by consequence in the 2<sup>d</sup> or 3<sup>d</sup> of Nebuchadnezzars. When Iehojakim had reigned eleven years incomplete & was succeeded by his son Iehojakin Nebuchadnezzar in the 8<sup>th</sup> year of his reign in the return or end of the Iewish year sent & besieged Ierusalem & after Iehojakin had reigned 3<sup>m</sup> & 10 days captivated him — — — Vpon Nebuchadnezzars returning back into Chaldea Iehojakim rebelled that is in the year of Nabonassar 144. for Nabopolassar according to the Canon began his reign with the year of Nabonassar 123 & reigned 21 years. Hereupon Nebuchadnezzar in the 8<sup>th</sup> year of his reign over Iudea, at the return or beginning of the Iewish year, that is in spring, sent against Iehojakim & his son, besieged Ierusalem, spoiled the Temple captivated Iehojakin & the Princes of the Iews & craftsmen & smiths & all that were fit for war & spoiled the Temple & leaving none but the poorest sort of the people made Zedekiah their king. After this captivity Nebuchadnezzar reigned 37 years (2 King 25.37) which with his first 8 years makes up his whole reign of 45 years . But after the death of his father he reigned only 43 years according to the Canon & Berosus, & therefore he reigned over Iudea about two years before his fathers death as above.

In the 9<sup>th</sup> year of Zedekiah in the 10 Iewish month about 390 years after the schism & apostasy of the ten tribes according to the prophesy of Ezekiel, Nebuchadnezzar besieged Ierusalem again & in the end of the eleventh year of Zedekiah in the 19<sup>th</sup> year of Nebuchadnezzar in the 4<sup>th</sup> & 5<sup>t</sup> months, after a siege of two years & an half took & burnt the city & the temple. This conflagration was one or two years after the sabbatic yeare & therefore in the year of Nabonassar 159 or 160. ffor in the 10 year of Zedekiah Ezekiel was put in prison & continued in prison to the end of the siege & before he was put in prison the Chaldeans went up from Ierusalem to meet Pharaoh who came out of Egypt with an army to raise the siege, & then the Iews being freed from their fear took back into bondage their servants whom they had newly set at liberty . ffor in their affliction they had humbled themselves & made a solemn covenant in the temple that they would observe this law of the sabbatical year .

If from the conflagration of the Temple you count backwards the number of the years of the reigns of all the Kings of Iudah amounting to 430 years & 3 months to the founding of the Temple & also 479 years & one month more unto the Exit or coming of the Hebrews out of Egypt you will have the Æras of the Temple & of the exit placing the exit in the year of the Iulian Period 3217 so that the first sabbatical year may begin in the autumn of the 53<sup>d</sup> yeare of the Exit as it ought to do. For the Hebrews began to make war upon the Canaanites in the autumn of the 40<sup>th</sup> year of the exit, warred six years, in the seventh year rested from war & divided the land by lot, in the six following years cultivated every man his own lot & in the seventh (which began in the autumn of the 53<sup>d</sup> year of the exit rested from agriculture.

Nebuchadnezzar reigned after the death of his father 43 years incomplete & after the captivity of Iehojakin 37 & his son & successor Evilmerodach reigned two years & then for his lust & evil manners was slain by his sisters husband Nergalassir who in the name of his young son Laboasserdach the grandchild of Nebuchadnezzar reigned 4 years (according to Berosus & the Canon) & then Labasserdach (according to Berosus & Iosephus) reigned nine months more, & was slain in a feast by the conspiracy of his friends with Nabonnidus a Babylonian to <83v> whom by consent they gave the kingdom & who reigned 17 years &

ended his reign (according to the Canon) in the year of Nabonasser 210 at the taking of Babylon by Cyrus which year was the 70<sup>th</sup> year of the reign of Nebuchadnezzar & his successors over Iudea.

[Editorial Note 29]

<84v>

Iudea was now in servitude under the king of Babylon being subdued in the third year of Iehojakim so that the first year of his reign over Iudea was the 4<sup>th</sup> of Iehojakims (Ier. 25.1) And tho their kings rebelled against him yet it prospered not. ffor after Iehojakim had reigned eleven years wanting a few months & was succeeded by his son Iehojakin who reigned only 3 months & ten days, Nebuchadnezzar in the eighth year of his reign in the return or beginning of the Iewish year sent & beseiged Ierusalem & spoiled the Temple & captivated Iehojakin & the Princes of the Iews & craftsmen & smiths & all that were fit for war & leaving none but the poorest sort of the people made Zedekiah their king, and reigned 37 years longer in all 45 years & then died in the year of Nabonasser 186 according to the Canon & therefore began his reign over Iudea in the year of Nabonasser 141 about two years before his fathers death. ffor after his fathers death he reigned only 43 years, & his father reigned 21 years & died in the year of Nabonassar 143 according to the Canon. Nebuchadnezzar therefore invaded Iudea & Syria in the 19<sup>th</sup> year of his father in the year of Nabonassar 141 & after three years hearing of his fathers death returned to Babylon & his armies followed him & then Iehojakim rebelled. [98] ffor Iehojakim served him three years & then turned & rebelled against him.

In the 9<sup>th</sup> year of Zedekiah in the 10<sup>th</sup> month Nebuchadnezzar

In the 9<sup>th</sup> year of Zedekiah the Iews in their distress humbled themselves & made a solemn covenant in the Temple that they would observe the law of the seventh year in letting go their servants & accordingly they did let them go, but soon after the Egyptians raised the siege for a time & then the Iews being freed from their fear took back their servants into bondage & were reproved for it by the prophet Jeremy. All this was done in the ninth year of Zedekiah & beginning of the tenth before Jeremy was put in prison. ffor in the 10<sup>th</sup> year of Zed. & 18<sup>th</sup> of Nebuchad. Jeremy was put in prison & continued in prison to the end of the siege, & therefore this sabbatic year was the 9<sup>th</sup> year of Zedekiah & began in autumn in the year of Nabonassar 157 & the city was taken & burnt in summer in the year of Nabonassar 160, in the beginning of Ann. 1. Olymp. 48.

– and was succeeded by his son Evilmerodach.

Ierome tells us that Evilmerodach reigned in his fathers life time seven years while his father eat grass with oxen, & was after his fathers recovery put in prison with Ieconiah king of Iudah till the death of his father & then succeeded in the throne. Vpon his coming to the throne he brought Ieconiah out of prison in the 27<sup>th</sup> day of the 12<sup>t</sup> month so that Nebuchadnezzar died in the end of Winter. In the 5<sup>t</sup> year of Ieconiahs captivity, Belshassar <84r> was next in dignity to his father Nebuchadnezzar & designed his successor (Baruch 1.2, 10, 11, 12, 14) & therefore Evilmerodach was even then in disgrace. After the death of Nebuchadnezzar Evilmerodach reigned two years – – Persians.

<85r>

Aborigenes who came from the mountains: so they seem to have called those men Pelasgi who came from beyond the seas, the names Pelagus & Pelagus being derived from one & the same original: unless you had rather say that the Pelasgi had their name from one or two of their kings called Pelagus.

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 without walls. But after this Colony grew numerous & began to want room, they expelled the Siculi & compassed many cities with walls, & became possessors of all the territory between the two rivers Liris & Tibur. And it is to be understood that these cities had their Councils & Prytanæa. For Dionysius tells us that the new kingdom of Rome as Romulus left it, consisted of thirty Courts or Councils in so many towns, each with the sacred fire kept in the Prytaneum of the Court for the Senators who met there to perform sacred rites after the 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.

When navigation was so far improved – propagated beyond the straits

The Sicanians were reputed the first inhabitants of Sicily. They 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 Philistus saith that they were transplanted into Sicily from the river Sicanus in Spain – – & left the Sicani. For it was his custome to recruit his army – – – contemporary to Evander.

The first inhabitants of Crete – – before & scarce above

And the island Cyprus – – – Asterius & Minos.

All these footsteps there are – – & its islands. The antiquities of Libya were not much older – on this side India. Abraham was the fift from Peleg, & all mankind lived together in Chaldea under the government of Noah & his sons &c.

<86r>

But Diodorus tells us that the Phrygian Rhe{a} was the daughter of {illeg} king of Phrygia & wife of Iasion [& that Dardanus Iasion & Harmonia w{illeg} in Samothrace of the same parents, & that after the death of Iasion] The {illeg} of Ceres were instituted in Eleusis – – – of the same parents & after the death of Iasion, Dardanus & Cybele went into Phrygia & carried thither the mysteries of the mother of the Gods & Corybas the son of Iasion & Cybele

The first inhabitants of Sicily were the Sicanians. They were there before the death of Minos & 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[99]</sup> saith that they were transplanted from the river Sicanus in Spain, & Dionysius <sup>b[100]</sup> that they were a Spanish people who fled from the Ligures in Italy. He means the Ligures <sup>c[101]</sup> who opposed Hercules when he returned from his expedition against Gerion in Spain & endeavoured to pass the Alps out of Piemont into Italy. Hercules that year got into Italy & made some conquests there & after winter upon the arrival of his fleet from Erythra in Spain sailed to Sicily, & left there the first inhabitants of that Island. ffor it was his custome <sup>c[102]</sup> 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 sailed to the straits set up the pillars. ffor Erythra & the country of Gerion were without the straits. Dionysius represents him contemporary to Evander.

<86v>

[Editorial Note 30]

And from the mountains where they first lived, were called Aborigenes.

<87r>

places lying on the western borders of Medee

places in the northern bordes

& placed them in the borders of his Empire in Halal & Habor (or Colchos & Iberia) & in Hara [or Aria] & at the river Gozan places lying in the western borders of Media between

ffor Isaiah in the 14 year of Hezekiah was commanded to walk bare foot 3 years, & in the end of that time he predicted the captivity of Egypt & Ethiopia by the king of Assyria & therefore it came to pass in the reign of Asserhadon./ This

The Philistims were now grown very strong by the access of the Edomites & by their assistance took Zidon that being a town convenient for those who fled from the red sea by reason of its trade upon the Mediterranean. And then did the Zidonians fly by sea to the Islands Tyre & Aradus. And when they

[Editorial Note 31]

& from him descended Sthenelus & his son Gelanor [who are reckoned amongst the kings of Argos] who were succeeded by Danaus in the kingdom of Argus

occasion to the tradition which Herodotus in the beginning of his first book ascribes to the Persians & in the middle of his seventh book to the Phenicians themselves, viz<sup>t</sup> that the Phenicians came from the red sea to the sea coasts of the Mediterranean & presently undertook long voyages.

– occasion to the tradition both of the ancient Persians & of the Phœnicians themselves, that the Phœnicians came

[Editorial Note 32]

in Sir I. Newton's book where the paper is – 518

Et propterea si acta recta & secul rectam HK in N rectæ tres NK, AC, BD datas habemus rationes ad invicem.

Corol. Et recta illa HK ipsa Ea æquales (ob datas specie triangula EFC, EFL) datas habebit rationes ad EC et EE vel CD.

Corol: Et ob datam **{illeg}** figuram EFLC, recta tres EF EL, & EC. id est GD, HK, et EC, datas habeant rationes ad invicem.

untill we see the end of the long captivity of the Jews predicted by Moses & the Prophets. Deut ch XXIX, XXX. Hosea III.5, Ioel ch II.31, & III.1, 2, 17, Amos ch IX.14, 15, Isaiah ch LIX, LX, LXI & ch LXVI.20, Ier. ch XXIII.3, 6, 8 Ezek. ch XXXVI.24, 28, XXXVII.12, 24, 25. & XXXIX.27, 28. Luke XXI.24. Rom. XI.25, 26. Acts I.6, 7 Isaiah II.2, 3, 4 Mica IV.1, 2, 3, 4, 7 Zeph. III.19, 20.

[Editorial Note 33]

untill the Jews shall return from their long captivity as Moses & the Prophets have predicted

untill the coming of the kingdom for which we daily pray.

untill the return of the Jews from their long captivity predicted by Moses & the Prophets & untill the coming of the kingdom for which we daily pray.

In the end of the time times & half a time (when the earth shall reel to & fro **{illeg}** then {shall we} better understand, & still better at the return of the Jews from their long captivity predicted by Moses & the Prophets Deut XXIX, & XXX. Hosea III.5 Ioel ch II.31 & III 1, 11, 17. Amos IX.14, 15. Isaiah II.2, 3, 4, & LIX, LX & LXI, & LXVI.20, 22. Mica IV.1, 2, 3, 7. Zeph. III.19, 20. Ier. XXIII.3, 6, 8. Ezek. XXXVI.24, 28. & XXXVII.12, 24, 25, & XXXIX.27, 28. Luke XXI.24. Acts I.6, 7. Rom. XI.25, 26. Acts I.6, 7. Rom. XI.25, 26. And if there shall then go forth a commandment to restore Ierusalem to its old inhabitants,

[Editorial Note 34]

These things will be better understood

Herodotus makes Astyages the father of {Mansone} & grandfather of to have been the son & successor of Cyaxeres, & Cyaxeres to have been the son & successor of Phraortes & by this reckoning inverts the order of the kings Astyages & Cyaxeres, [& makes Cyrus the immediate successor of his great grandfather Astyages] & attributes to Astyages what he should have attributed to Darius the son of Cyaxeres. Let the true order be restored & the kings of Media will have reigned in this order. Phraortes, Astyages, Cyaxeres, Darius, Cyrus: whereof Cyaxeres ordered the military affairs of the kingdom & distinguished the Monarchy into Provinces.

<90r>

– Abia & Asa. And Idomeneus the grandson of Minos was at the war of Troy. And Hiram succeeded – – – fled to Europe. And thus by the Annales of Tyre & the ancient Phenician historians who followed them Abibalus Atymnus Cadmus & Europa fled from Sidon about the sixteenth year of Davids reign & the Argonautic expedition being about three generations later will be about 300 three hundred years later then where the Greeks have placed it.

And the e Emperor Iulian in his fourth Oration: Nam cum cæteri omnes, ut uno verbo dicam populi menses ad Lunæ cursus accomodentur nos soli cum Ægyptijs ad solaris circuitus annorum dies metimur.

Bacchus the conqueror loved two weomen <sup>a[103]</sup> Venus & <sup>b[104]</sup> Ariadne He was <sup>a[105]</sup> caught in Bed with Venus in Phrygia according to <sup>a[106]</sup> Homer just before he came over the Hellespont & invaded Thrace, & he married Ariadne the daughter of Minos according to <sup>b[108]</sup> Hesiod. By the authority therefore of Homer & Hesiod, who wrote before the Egyptians & Greeks had corrupted their antiquities, the great Bacchus was contemporary to Venus the mother of Æneas & to Ariadne the daughter of Minos & mistress of Theseus & mother of Phlyas & Eumedon two Argonauts, & therefore his Expedition into Asia India & Thrace was but one generation before the Argonautic expedition. And by the consent of all antiquity this Bacchus was the same deified king of Egypt with Osiris. Herodotus <sup>c[109]</sup> tells us that this was the opinion of the Ægyptians themselves & Diodorus <sup>d[110]</sup> that when Semele brought forth the Grecian Bacchus her father Cadmus referred his birth to Iupiter as if Osiris was born anew & that a report was thereupon spread that Semele the daughter of Cadmus had conceived Osiris of Iupiter.

By the authority of both Homer & Hesiod who wrote before the Egyptians & Greeks had corrupted their antiquities, the great Bacchus made his expedition into Syria, India & Thrace about one generation before the Argonautick expedition, & therefore this Bacchus was one {&} the same king with Sesostris. ffor he was caught in bed with Venus in Phrygia according to Homer just before he came over the Hellespont & invaded Thrace: & he married Ariadne the daughter of Minos according to Hesiod, & by

– who were Argonauts. This Bacchus was caught in bed with Venus the mother of Æneas in Phrygia according to <sup>b[111]</sup> Homer just before he came over the Hellespont & invaded Thrace; & he married Ariadne the daughter of Minos according to <sup>c[112]</sup> Hesiod: & therefore by the authority of both Homer & Hesiod who wrote before the Egyptians & Greeks had corrupted their antiquities, this Bacchus was one generation older then the Argonauts. And being king of Egypt at the same time with Sesostris they must be one & the same king. p. 15. l. 28. – – – – – before the birth of Minos 12, 16. 48. 192

And the builders of the Pyramids reigned at Memphis & by consequence after Mæris.

p. 18. We have shewed that 4 Troy was taken about 79 years after the death of Solomon, 3 that the Argonautic expedition was about 45 years after it & 2 that Sesostris & the great Bacchus & by consequence also Osiris were one & the same king of Egypt with Sesac & came out of Egypt in the fift year of Rehoboam to invade the nations & 6 that the return of the Heraclides into Peloponesus was 80 or almost 80 years after the taking of Troy or about 159 years after the death of Solomon ‡ < insertion from lower down f 90r > ‡ & that Cadmus & Europa came into Greece about the sixteenth year of Davids reign & Minos was born in the 20<sup>th</sup> or 22<sup>th</sup> year thereof; 7 that Lycurgus reigned at Sparta & gave the Disc ann 1 Olymp 18 or 273 years after the death of Solomon the Quinquertium being at that time added to the Ol. games: 5 that the Phenicians of Tyre were driven from the red sea by the Edomites about 87 years after the death of Solomon, & within a

year or two began to make long viages upon the mediterranean sailing to Spain & beyond under Melcartus. And these periods being settled it remains that we shew how the rest of the antiquities of Greece Egypt Assyria Chaldea & Media may suit with these < text from higher up f 90r resumes > : it remains that we shew how the rest of the antiquities of Greece Egypt & Assyria may suit with these reckonings.

<90v>

& that the first Messenian warr ended about 350 years after the death of Solomon

We hav now shewed that the Phenicians of Sidon under the conduct of Cadmus & his brothers came into Greece with letters & other arts about the sixteenth year of king Davids reign & that Minos was then born of Europa; that Sesostris & the great Bacchus & by consequence also Osiris were one & the same king of Egypt with Sesac & came out of Egypt in the fift year of Rehoboam to invade the nations; that the Argonautic expedition was about 44 years after the death of Solomon; that Troy was taken about 76 or 78 years after his death; that the Phœnicians of Tyre were driven from the red sea by the Edomites about 87 years after his death & within a year or two began to make long voiajes upon the mediterranean sailing to Spain & beyond under a commander whom for his discoveries they honoured with the names of Melcartus & Hercules; <sup>6</sup> that the return of the Heraclides into Peloponesus was about 158 years after the death of that king; that Lycurgus reigned at Sparta & gave the three Discs to the Olympic treasury An. 1 Olymp 18 <sup>7</sup> or 273 years after the death of that king, the Quinquertium being at that time added to the Olympic games & that the Greeks began about the same time to build triremes; <sup>8</sup> that the first Messenian warr ended about 350 years after the death of that king; & that Phidon was contemporary to Solon & presided in the Olympic games in the 49<sup>th</sup> Olympiad that is 397 years after the death of that king & that Solon visited Cræsus Ann. 4 Olymp 57 or 431 years after the death of that king. And these periods being settled they become a foundation for building the Chronology of the ancient times upon them: & nothing more remains for setling such a chronology then to shew how the rest of the antiquities of Greece, Egypt, Assyria, Chaldea & Media may consist with these periods.

pag. 21 When the Greeks & Latins — — — — originals any further

Whilst Bacchus made his expedition — — — — was the Ionic Migration.

When Sesostris returned from Thrace — — — — Rehoboam's or thereabouts.

688 Cyrus obit an. 4, Olymp. 62. Marmor structa ann 1, Olymp 129. Cyrus imperat Medis an. 1. Olymp 61. Diff. an 4, 68 = 272 631. 157. 3. 2. 28. 94. 3. / 13 <sup>3</sup>/<sub>7</sub> 53 <sup>5</sup>/<sub>7</sub>

that the Greeks began to send Colonies into Sicily in the 10<sup>th</sup> or 11<sup>th</sup> Olympiad & to build &

that the Greek began to build triremes

— added to the Olympic games & that the Greeks began about this time to build Triremes.

But the times set down in the Marbles before the Persian Empire began being collected by reckoning the reigns of kings equipollent to generations & three generations to an hundred years, & the reigns of kings one with another being shorter in the proportion of about 3 to 5 or 4 to 7: the Chronology set down in the Marbles before the conquest of Media by Cyrus will approach the truth much nearer by shortening the times before that conquest in the proportion of 3 to 5 or rather in the proportion of 4 to seven. Cyrus conquered the Medes An. 4 Olymp. 60, & the Cyrreans were conquered An. 2 Olymp. 47 according to the Marbles. And the difference is 54 years. Which being shortned in the proportion of 7 to 4 becomes 31 years. And these years subducted from An 4 Olymp 60 produce an 1 Olymp. 53. And by the like correction of the Marbles Alcmaëon entertained & conducted the messengers whom Cræsus sent to consult the Oracle at Delpos An 1 Olymp. 58. And the tyranny of Pisistratus began at Athens An. 3 Olymp. 57.

297. 29. 16 <sup>1</sup>/<sub>2</sub>

Iphitus <sup>a</sup> presided both in the temple — — — — & therefore not to be admitted.



Cyprus took Babylon.

And by the like correction of the Marbles Alcmaeon entertained & conducted the messengers whom Cræsus sent to consult the Oracle at Delphos Ann. 1 Olymp. 58 that is four years before the conquest of Sardes by Cyrus: And the tyranny of Pisistratus which by the marbles began at Athens Ann 4 Olymp 54 began Ann 3 Olym 57, & Solon died before the end of the next year. Ann. 3 Olymp. 57. And by applying the like correction to the Chronology of Eusebius & other ancient Greeks the Legislature of Draco which they place upon the 4<sup>th</sup> year of the 39<sup>th</sup> Olympiad will fall upon the 4<sup>th</sup> year of the 48<sup>th</sup> Olympiad the 1<sup>st</sup> year of the 49<sup>th</sup> And the Legislature of Solon which Plutarch places upon the 3<sup>d</sup> year of Olymp. 46 will fall upon the 4<sup>th</sup> year of Olymp. 52, that is, upon the year before the taking of Cyrrha: which makes it probable that Solon was Archon of Athens when the Amphictyons by his advice began that warr.

– latter part of his reign, & we have placed it upon the ninth year thereof, Ann. 3 Olymp. 57, & the legislature of Solon eighteen years earlier & that of Draco fifteen years earlier then that of Solon. When Solon left Sardes – – end of the year, suppose Ann 4 Olymp. 57. And by this reckoning the objection of Plutarch –

– be inserted between Ramesses & Mœris

<91r>

The Cyrreans conquered An. 2 Olymp 47 – An. 1. 61 <sup>1</sup> = An. 3. O. 13 = 55 An. |  $31\frac{1}{2} = 3\frac{1}{2}. 7$  | An 1. O 53

Legislature of Solon An 3 Ol. 46. Diff A. 1. 61 = An 2 O 14 = 58. |  $33 = 1. 8$  | An 4. O. 52

Cræsus consulted the Oracle at Delph. An 1. Ol. 56. Diff A 1 O 61 = O 5 = 20 |  $11\frac{3}{8} = 3\frac{3}{8}. 2$  | An 1 Ol. 58.

Legislature of Draco An. 4. Ol. 39. Diff An 1 Ol. 61 = A 1 O 21 = 85. |  $48\frac{1}{2} = 10\frac{1}{2}. 12$  | An. 1 Ol. 49

Tyranny of Pisistratus An 4 Ol. 54. Diff A 1 O 61 = A1 O 6 = 25. |  $14\frac{2}{7}. = 2\frac{2}{7}. 3$  | An 3 Ol. 57

Death of Solon

(which is according to the course of nature) the fourteen reigns of the kings of Alba which preceded the building of Troy may amount to about 280 years & these years counted from the taking of Troy end in the 37<sup>th</sup> Olymp. And the seven kings of Rome, , at about 17 years a piece (for five of these seven kings were slain & one deposed) may amount to 119 years which counted backwards from the Regifuge & the beginning of the Consuls will end in the same 37<sup>th</sup> Olympiad & there place the building of Rome

– by ages they meant Reigns of the kings of the Latines at Alba, & reckoned the first fourteen reigns at about 432 years & the following reigns of – – – – too long for the course of nature. And by this reckoning they placed the building of Rome upon the sixt or seventh Olympiad. Varro placed it in the first year of the seventh Olympiad & was therein generally followed by the Romans. But this can scarce be true. ffor I do not meet with any instance in all history since Chronology was certain, wherein seven kings (most of which were slain) reigned 244 years in continual succession. The fourteen reigns of the kings of the Latines at 20 years a piece one with another amount unto 280 years, & these years counted from the taking of Troy end in the 38<sup>th</sup> Olympiad. And the seven Reigns of the kings of Rome, five of them being slain & a sixt deposed, may at a moderate reckoning amount to 14 or 16 years a piece one with another. Let them be reckoned at 17 years a piece & they will amount to 119 years which counted backward from the Regifuge will end in the 38 Olympiad. And by these two reckonings Rome was built in the 38 Olympiad or thereabout. The whole time of one & twenty reigns at 19 years a piece amounts to 399 years. And these years counted backward from the Regifuge places the taking of Troy 74 years after the death of Solomon. / The 280 & the 119 years together make up 399 years the whole time between the taking of Troy & the regifuge. And the same number of years arises by computing the 21 reigns at 19 years a piece. Let these years be counted backwards from the regifuge & they will place the taking of Troy about 74 years after the death of Solomon. And

The five reigns following viz<sup>t</sup> those of Samedon, Sicyon, Polybus, Ianiscus, Phæstus Adrastus, after the rate of 18 years a piece take up 90 years & end 65 years after the death of Solomon, & then reigned / And the next king Lamedon was contemporary to Pelops. / Ac/ Sicyon was the son of Pelops as Pausanias reports from Ibicus, Adrastus reigned at Sicyon in the time of the first warr against Thebes

pag 31. lin.

Ægialeus was the first king of Sicyon & yet is made above five hundred years older then Phoroneus by some Chronologers. But Acusilaus & Anticlides an ancient author cited by Pliny & Plato in his Timeus accounted Phoroneus the oldest king in Greece & Apollodorus <sup>d[113]</sup> tells us that Ægialeus was the brother of Phoroneus. Ægialeus died without issue & after him reigned Europs Telchin Apis Lamedon Sicyon Polybus Adrastus Agamemnon. And Sicyon gave his name to the kingdom – as he ought to be. For Apis or Epopeus & Nigteus the guardian of Labdacus were slain in battel about the tenth year of Solomon as above; & the first four kings of Sicyon Ægialeus Europs Telchin Apis after the rate of about twenty years to a reign take up about 80 years: & these years counted upwards from the tenth year of Solomon, place the beginning of the reign of Ægialeus upon the twelfth year of Samuel or thereabout. And about that time began the reign of Phoroneus at Argos Apollodorus <sup>e[115]</sup> calls Adrastus king of Argos: but <sup>f[116]</sup> Homer tells us that he reigned first at Sicyon. He <sup>e[117]</sup> was at the first war against Thebes. Some place Ianiscus & Phæstus between Polybus & Adrastus, but without any certainty

<91v>

37 345)  $20\frac{5}{17}$  825 – 480 = 345. 912 – 655 = 257.

– Abia & Asa. And Idomæneus the grandson of Minos was at the war of Troy. And Hiram – – – fled to Europe. So then the Argonautic expedition was about thre generations & the taking of Troy about four generations later then the coming of Cadmus & Europa into Greece

The Canaanites who fled from Ioshua retired in great numbers into Egypt, & there conquered Timaus, Thams or Thammuz king of the lower Egypt, & reigned there under their kings Salatis, Beon, Apachnas, Aphopis, Ianias, Assis &c untill the days of Samuel. They fed on flesh & sacrificed men after the manner of the Phenicians & were called shepherds by the Egyptians who lived only on the fruits of the earth & abominated flesheaters. The upper parts of Egypt were in those days under many kings reigning at Coptos, Thebes, This, Elephantis &c which by conquering one an other grew by degrees into one kingdom. And over this kingdom reigned Misphramuthosis in the days of Eli.

Anno ante Christum 1120. About this time Mephres reigned over the upper Egypt from Syene to Heliopolis & his successor Misphramuthosis made a lasting warr upon the shepherds soon after, & caused many of them to fly into Palestine, Idumea, Syria & Libya & under Lelex, Æzeus, Inachus, Pelasgus, Æolus the first, Abas, Cecrops & other captains into Greece. And these strangers built the first houses in Greece.

1070 Abbas the father of Acrisius & Prætus comes into Greece.

625 Nabopolassar commander of the Assyrian forces in Chaldea revolts from the / & the Sidonians under

637 Phraortes slain by the Assyrians. Astyages succeeds him

635 The Scythians invade Media & from thence forward reign over Media 28 years

625 Nabopolassar

608 Nineveh taken

667 Asserhadon dyes & is succeeded by Saosducinus. Manasses is set at liberty

647 Saosduchinus king of Assyria {dies} & is succeeded by Chyniladon.

637 Phraortes slain by the Assyrians & succeeded by Astyages

635 The Scythians invade Media & from thenceforward reign over the Medes 28 years.

625. Nabopolassar commander of the Assyrian forces in Chaldea revolts from Chyniladon king of Assyria & becomes king of Babylon & Chyniladon is succeeded either now or soon after at Nineveh by Sarac

608 Nineveh

\* So Diodorus: They say that the Chaldæans in Babylon being colonies of Egyptians, became famous for Astrology having learnt it from the priests of Egypt. Diodor. l. 1, p. 51, d.

{building}. The reign of Psammiticus began about 655 years before Christ, & I place the founding of this Temple by Menes about 257 years earlier. But the Priests of Egypt.

– from Menes to Mœris (who reigned 200 years before Psammiticus) there were 330 –

The people all the sea coasts of the Philistims as far as Sidon & give the name of Phœnicia thereunto. About this time Abas the father of Acrisius & Prætus came from Egypt.

And Estiæus, who wrote an history of Egypt, said that the priests who survived this disaster, taking the sacra of Iupiter Enyalius came to Sennaar in Babylon p. 26.

Berosus wrote a history of 480 years. Plin. l. 6. c. 55. Biblioth p. 20.

Tyre built 80 or 90 years before the taking of Troy Biblioth. p. 24. 75 years. Boch. p. 860.

Strabo de Phœnicibus: Extra columnas Herculis progressi sunt et urbes condidere & in media Libyæ ora maritima poculo post Trojana tempore. Strabo l. 1. p. 48. Boch. p. 708

Plin. l. 7. cap. 56. Plumbum ex Cassitende insula primus apportavit Midacritus. Legendum Melcartus id est Phœnicus Hercules. Nam Midacritus Græcum nomen est. Boch. p. 723

<92r>

Hercules having killed Augeas held his Olympic at Elis.

Teucer the son of Telamon built Salamis in Cyprus.

Crete so called from Cres one of the Curetes who nursed up Iupiter. Hi Cnosson & Cy{illeg} templum condiderunt Euseb. Chron.

Busiris Neptuni & Libyæ Epaphi filiæ filius in Ægypto regnat. Euseb Chron.

In Creta regnavit I Apteras 0. II Lapis. 40. III Asterius 55. fferum reptum 85. Minos regnat in Creta 97, & Celeus in Eleusine.

Anno Abrahami nati 56 regnavit Cres in Creta vel 128. Anno 451 Cydon. An. 513 Apteras. 544 Lapis. 569 Asterius. 572 vel 587 Europa raptor vel 694 vel 732. 599 ferrum in Ida repertum. 611 Minos regnat. 765 Minos leges dat. 947 Codrus interficitur.

Bochart shews [that the Curetes were a colony of the Philistim &] that the Philistims were called Crethim by the Hebrews & their country Creth, & that the Curetes were a colony of the Philistims & had their name from thence. And Eusebius tells us that Crete had its name from Cres one of the Curetes who nursed up Iupiter. Whence its probable that when the Edomites fled from David & mixed with the Philistims, & the Philistims by their assistance & skill in sea affairs took Sidon, & some of them went thence to Crete with Europa & her brother Atymnus to seek new seats its probable I say that many of the Philistims were mixed with this

colony; & that thence came the name of the Curetes & of the Island Crete. Some Egyptians might come to Crete in the days of Eli or Samuel; but I meet with no account of them.

This fable of the four ages seems to have been formed by the Curetes in the time of the fourth age. These Curetes according to Bochart were Philistims. He shews that the Philistims were by the Heberws Called Crethim or Cerethim & 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 into Asia minor & Europe with the Phenicians of Sidon & particularly into Crete with Europa & her brother Atymnus & they measured the first four ages of their new world by the reigns of the first four kings of Crete, Asterius, Minos, Deucalion & Idomeneus, giving the name of the iron age to the age in which they lived, as Hesiod called the fift age the iron age because he lived {in} it. And because they came into Europe about the time of Deucalions flood, they seem to have feigned that the world perished by that flood, & was restored by Deucalion & Pyrrha throwing stones over their heads to produce new men & weomen in the beginning of their golden age. This age therefore began about the 16<sup>th</sup> or 18<sup>th</sup> year of David. And about thirty years after when Minos was grown up began the silver age [& upon his death began the brazen age which lasted till the Argonautic expedition: for Deucalion the son of Minos was in that expedition.] His son Deucalion was in the Argonautic expedition & his grandson Idomeneus warred at Troy.] Whatever was their original they came with the Phenicians from Sidon into Asia minor & Europe & particularly into Crete under Europa & her brother Atymnus about the time of Deucalions flood, & measured the first four ages of their new world by the reigns of their first four kings of Crete, Asterius the husband of Europa the Saturn of the Latines; Minos her son the Iupiter nursed up by the Curetes, who was celebrated for justice & in whose days the Greeks began to plow & sow & whose sepulchre they shewed as the sepulchre of Iupiter, Deucalion his son who reigned till the Argonautic expedition & Idomeneus his grandson who warred at Troy. So then Deucalions flood was about the 16<sup>th</sup> year of David. [At that time Lycaon died & [his youngest son Oenotrus went soon after into Italy.] & Hellen the son of Deucalion began his reign in Thessaly] At that time the reign of Hellen the son of Deucalion began in Thessaly, & that of Lycaon ended in Arcadia, Canaus then reigned in Attica & soon after was succeeded by Amphictyon the predecessor of Erechtheus.

– till the birth of his grandson Arcas & some years after.

Herodotus tells us that the Phœnicians who came with Cadmus – & Idomeneus his grandson warred at Troy. So then the <92v> {flood} of Deucalion was about the 16<sup>th</sup> year of the reign of King David. At that time the reign of Hellen the son of Deucalion began in Thessaly, & that of Lycaon ended in Arcadia. Cranaus then reigned in Attica, & soon after was succeeded by Amphictyon the predecessor of Erechtheus.

I have now carried up the antiquities of Greece as high as to the first walling of cities about –

– the Sun would move from the winter solstice 2<sup>deg</sup>. 08<sup>r</sup>. 9' & so be in ♄ 08<sup>r</sup>. 9' counting the signs from the Equinox.

Hesiod tells us – – – sunset. Its probable that he had this by tradition from Chiron Musæus & their assistants who had a few years before formed the Asterisms & settled the Equinoxes & Solstices, & for that end observed the heliacal risings & settings of the stars as the Egyptians had done before. The suns Aphelium was then in ♄ 24<sup>8r</sup> And in the sixty days above mentioned & almost six hours more from noon to sun-set, the sun would move from the winter solstice 2 sig. 08<sup>r</sup> 9' Which added to 2sig. 08<sup>r</sup> 9' gives the Longitude of Arcturus from the summer solstic 2<sup>sig</sup> 12<sup>8r</sup>. 1] And the center of the Sun was elevated by refraction 32'. The elevation of the Pole at Mount Helicon where Hesiod lived was 37<sup>8r</sup> 45' according to Ptolomy, & in that Latitude an arch of the Ecliptic below the horizon which answers to the altitude of 32' is 40'.

When the center of the sun sets visibly it is 33' below the Horizon being so much elevated by the refraction of the Atmosphere & the part of the Ecliptic between the horizon & the center of the sun is an arch of 41'  $\frac{1}{2}$ . And when the star rises visibly it is 33' below the horizon being so much elevated by the refraction of the Atmosphere & the arch between the horizon & the star in the parallel of the stars latitude is about 100' And these 141  $\frac{1}{2}$ ' being added to the longitude of the star found above gives its correct longitude ♄ 13. 44| Which

wants but  $17\frac{1}{2}$  minutes of the longitude of this star at the time of the Argonautic Expedition set down above viz<sup>t</sup>  $\text{m} 13.24.52''$  [ $\text{m} 13.17.37.$ ] And so small a difference was scarce sensible in the coarse observations of the ancients & might arise either from some unevenness in the visible horizon, or from the dazzling of the eye by the setting sun so as to disable it from seeing the rising star till a minute or two after sunset.

The Council at Thermopylæ included 12 nations of the Greeks without Athens & therefore Amphictyon did not reign at Athens. He might endeavour to succeed Oranous his wife's father & be prevented by Erechtheus.

[Editorial Note 35]

<93v>

Eusebius <sup>†</sup>[118] tells us that Meon the father of Cybele reigned in Lydia then called Meonia from him. And Diodorus[119] tells us that Meon was the first king of Lydia & Phrygia. And Herodotus p. 45 mentions him twice by the name of Manis the eldest king of Lydia ancestor to Atys. And Plutarch de Iside mentions him by the name of Manis the Phrygian Hero, from whom they called all Heroic actions Manica. And Dionys. Hal. makes Cotys the son of Manes. And Apollodorus places Electra the daughter of Atlas in Phrygia, & makes Teucer of the same age. Cotys married the daughter of Tullus an Autochthane. And the Autochthons got Phrygia not long after into their own hands & made it a distinct kingdom under Dardanus who married Teucers daughter Batteia & founded the Trojan kingdom. Tyrrhenus the son of Atys the son of Cotys the son of Manis led a colony out of Lydia into that part of Italy now called Tuscany And therefore this colony was not above 4 generations after the coming of Meon or Manes into Mœonia. From Lydus the brother of Tyrrhenus & son & successor of Atys the people were called Lydians & the country Lydia.

The war between the Thessali called Centaurs & the Lapithæ about 20 or 25 years before the Argonautic Expedition. The hunting of the Calydonian Boar about a year or two after that Expedition. The war of the 7 Captains at Thebes about 8 or 10 years after that expedition. The coming of Oenotrus or Ianus into Italy about the 25<sup>t</sup> year of David The coming of Asterius or Saturn into Italy about the 4<sup>th</sup> year of Solomon. The coming of Evander & his mother into Italy about the 30 or 35 year of Solomon. The burning of Mount Ida in which the Idæi found iron about the 25 year of David. The rapture of Ganymede by Tantalus about the 25 year of Solomons reign. The coming of Pelops into Greece about the middle of Solomons reign. Lavinium built in Italy about 5 or 10 years after the taking of Troy & Alba about 30 years after Lavinium. The Bœotians being driven from Æna by the Thessali seize Cadmeis & call it Bœotia about 60 years after the taking of Troy Codrus slain about 90 years after the taking of Troy & the Ionic migration under the sons of Codrus about 5 or 10 years after. The kingdom of Tyre erected by Abibalus the father of Hirom about the 16<sup>th</sup> year of David. The reign of Hiram began in the 33<sup>th</sup> year of David. Zanche built in Sicily 4 years after the flood of Ogyges & years before the flood of Deucalion afterwards called Messena by the Messenians & then Mamertina by the Mamertines. Isthmian games instituted by Sisyphus King of Corinth in memory of Phryxus & Helle after their deaths about 25 years after the death of Solomon. The second Æolic migration (that under Archelaus son of Penthilus) 90 years after the Trojan war. The first Æolic migration (that under Penthilus base son of Orestes) from Aulis 50 or 60 years after the taking of Troy The 3<sup>d</sup> remove of the Æoles under Grays the youngest son of Echelatus 5 years after the death of Codrus.

The kingdom of Tyre erected by Abibalus the father of Hiram about the 16<sup>th</sup> year of David. The death of Abibalus & beginning of the reign of Hiram in the 33<sup>th</sup> year of David ( ) The conflagration of mount Ida & invention of Iron about the 22<sup>th</sup> year of David The coming of Oenotrus or Ianus into Italy about the 25 year of David. The coming of Asterius or Saturn into Italy about the 4<sup>th</sup> year of Solomon. The coming of Evander & his mother Carmenta into Italy about the 35<sup>th</sup> year of Solomon. The rapture of Ganymede by Tantalus about the 5<sup>t</sup> year of Solomon. The coming of Pelops into Greece about the 24<sup>th</sup> year of Solomon The birth of Perseus & Minos about the middle of Davids reign. The birth of Theseus about the 32<sup>th</sup> year of Solomon. The end of the golden age & beginning of the reign of Minos & birth of Apis the father of Argus & the son of Iupiter & Niobe the daughter of Inachus she being the first woman with whom Iupiter lay during his reign on earth, was about the 3<sup>d</sup> or 4<sup>th</sup> year of Solomon & the coming of Asterius into Italy was about the same time. The death of Minos & end of the silver age & birth of Hercules the son of Iupiter & Alcmena she

being the last woman with whom Iupiter lay during his reign on earth, was about the 10<sup>th</sup> year after the death of Solomon. The birth of Æneas the son of Anchises & Venus & the marriage of Vulcan & the same Venus (or Thoas & Callycopis) & adultery of Mars & the same Venus (or Hercules Ægyptius & Callycopis) & voyage of Thoas & the same Venus into Cyprus, about 10 or 11 years after the death of Solomon. The war between the Thessali called Centaurs & the Lapithæ about 20 or 25 years before the Argonautic expedition. The Isthmian games instituted by Sisyphus king of Corinth in memory of Phryxus & Helle about 15 or 20 years before that expedition. The hunting of the Calydonian Boar about a year or two after that expedition. The war of the seven captains at Thebes about 9 or 10 years after that Expedition. Phemonoe made the first <93r> Priestess of Iuno Argiva about the 12<sup>th</sup> year of Solomon. The erecting of the Amphictyonic Council at by Amphictyon about the year of David & at by Acrisius at about the year of Solomon III 198 (126.

1386

Vpon his coming into Italy he built Lavinium & Alba was built 30 years after Lavinium & became the seat of his successors. When Rome was built a<sup>[120]</sup> is uncertain. The Romans usually reckoned that it was built 244 years before the Consuls. which is after the rate of 35 years a piece to the seven kings of Rome one with another. If the 396 years between the taking of Troy & the Consuls be divided in proportion to the number of the 22 kings reigning in that interval the seven last will take up 126 years which is after the rate of 18 years a piece one with another & by this reckoning the building of Rome will be about 126 years before the Consuls that is An. 3. Olymp. 36. It can not be much earlier because five of the seven kings were slain & a sixth was expelled before his death. About the same time that Rome was built, Battus went into Libya & built Cyrene.

<sup>1</sup>The return of Solon to Athens after a travel of ten years an 4 Olymp 57. <sup>3</sup>The commencing of the Tyranny of Pisistratus an 1 Olymp 58. <sup>2</sup>The death of Solon an. 3 Olymp. 58. <sup>4</sup>The death of Pisistratus an 2 Olymp 65.

<94r>

Sennacherib, called Sargon by Isaias (Cap. XX.1) in the 14<sup>th</sup> year of Hezekiah, invaded Phœnicia & took several cities of Iudah & attempted Egypt; & Sethon or Sevechus & Tirhakah kings of Egypt & Ethiopia coming against him, he lost in one night 185000 men, as some say by a plague or perhaps by lightning or a fiery wind which blows sometimes in the neighbouring deserts, or as others by being disarmed by mise, or perhaps surprized by Sethon & Tirhakah; & returning in hast to Nineveh was there slain soon after by two of his sons who fled into Armenia, & his son Asserhadon succeeded him. At that time did Merodach Baladan or Mardocempad King of Babylon, send an Embassy to Hezekiah king of Iudah.

Asserhadon corruptly called Sarchedon by Tobit (ch. I.21) & Assardin by the Seventy reigned at Nineveh in the year of Nabonassar 34 & at Babylon in the year of Nabonassar 68, & then peopled Samaria with captives brought from several parts of Assyria, the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, the Elamites (Ezra IV.2, 9) & therefore reigned over all these nations. Pekah & Rezin kings of Samaria & Damascus invaded Iudea in the first or second year of Ahaz, & within 65 years after, that is in the 21<sup>th</sup> or 22<sup>th</sup> of Manasseh, Samaria ceased to be a people, (Isa. VII.8) viz<sup>t</sup> by carrying the remainder of Samaria into captivity & placing these nations in their room. Then he invaded Iudea, took Azot, carried Manasses captive to Babylon, & captivated also Egypt Thebais & Ethiopia above Thebais, & by this war he seems to have put an end to the reign of the Ethiopians over Egypt, anno Nabonass. 77 or 78.

In the reigns of Sennacherib & Asserhadon the Assyrian Empire seems arrived at its greatness, being united under one Monarch & conteining Assyria, Media, Apolloniatis, Susiana, Chaldæa, Mesopotamia, Cilicia, Syria, Phœnicia, Egypt, Ethiopia & part of Arabia, & reaching eastward into Elymais & Parætacene. For Strabo reckons these two among the Provinces to which the Monarchy had given the name of Assyria, & Herodotus makes Parætacene a Province of the Medes. And if Chalach & Habor where Salmanasser placed part of the ten Tribes be Colchos & Iberia (as some think & as is probable from the circumcision used in these nations in the days of Herodotus) we are also to add these two Provinces with the two Armenias Pontus & Cappadocia, as far as the river Halys. For Herodotus tells us that the people of Cappadocia as far as to that river were called Syrians by the Greeks both before & after the days of Cyrus.



Yet the Medes revolted from the Assyrians in the latter end of the reign of the reign of Sennacherib, I think upon the slaughter of his army neare Egypt & his flight to Nineveh. ffor at that time the estate of Sennacherib was troubled so that Tobit could not go into Media as he had done before (Tobit I 15) And sometime after Tobit advised his Son to go into Media where he might expect peace while Nineveh, according to the prophesy of Ionah, should be destroyed. Ctesias wrote that Arbaces a Mede being admitted to see Sardanapalus in his palace, & observing his voluptuous life amongst weomen, revolted with the Medes & in conjunction with Belesis a Babylonian overcame him & caused him to set fire to his Palace & burn himself: But he is contradicted by other Authors of better credit. For Duris <sup>a[121]</sup> & many others wrote that Arbaces <95r> upon being admitted into the Palace of Sardanapalus & seing his effeminate life slew himself, or perhaps was slain. And Cleitarchus<sup>[122]</sup> that Sardanapalus died of old age after he had lost his dominion over Syria, suppose by the revolt of the western nations. And Herodotus that the Medes revolted first & defended their liberty by force of arms against the Assyrians without conquering them, & at their first revolting had no king but after some time set up Dejoces over them & built Ecbatane for his residence & that Dejoces reigned only over Media & had a peaceable reign, but his son & successor Phraortes made war upon his neighbours & invaded the Assyrians but was slain by them in that war, & that the Syrians also & other western nations at length revolted from the Assyrians being encouraged thereunto by the example of the Medes, who according to Herodotus were the first of the conquered nations that revolted.

Now Asserhadon seems to be the Sardanapalus who died of old age after the revolt of Syria, the name Sardanapalus being derived from Asser-hadon-pul, & his fathers Anacyndaraxis, Cyndaraxis or Anabaxaris being corruptly written for Sennacherib. Sardanap. built Tarsus & Anchiale in one day & therefore reigned over Cilicia before the revolt of the western nations. And if he be Asserhadon he was succeeded by Saosduchinus in the year of Nabonassar 81. And by this revolution Manasses was set at liberty to return home & fortify Ierusalem. And the Egyptians also after the Assyrians had reigned three years over them (Isa. XX.3, 4) were set at liberty & created twelve contemporary kings over themselves as above. The Scythians of Touron or Turquestan beyond the river Oxus began in those days to infest Persia, & by one of their inrodes might give occasion to the revolt of the western nations.

In the year of Nabonassar 101 Saosduchinus was succeeded at Babylon by Chyniladan & I think at Nineveh by that Nebuchadonosor who is mentioned in the book of Iudith. For the history of that king suits best with these times. For there it is said that Nebuchadonosor king of the Assyrians who reigned at Nineveh that great city, in the twelft year of his reign, made war upon Arphaxad king of the Medes & was then left alone by a defection of the auxiliary nations of Cilicia, Damascus, Syria, Phœnicia, Moab Ammon & Egypt, & without their help routed the army of the Medes & slew Arphaxad. And Arphaxad is there said to have built Ecbatane & therefore was either Dejoces or his son Phraortes who might finish the city founded by his father. And Herodotus tells the same story of a king of Assyria who routed the Medes & slew their king Phraortes, & saith that in the time of this war the Assyrians were left alone by the defection of the auxiliary nations being otherwise in good condition. Arphaxad was therefore the Phraortes of Herodotus, & by consequence was slain neare the beginning of the reign of Iosiah – For this war was made after Phœnicia, Moab, Ammon & Egypt had been conquered & revolted (Iudeth I.7, 8, 9.) & by consequence after the reign of Asserhadon who conquered them. It was made when the Jews were newly returned from captivity, & the vessels & altar & temple were sanctified after the profanation (Iudeth IV.3,) that is, soon after Manasseh their king, had been carried captive to Babylon by Asserhadon, & upon –

<96r>

When Sabacon had reigned some time in Egypt (Herodotus says 50 years, Eusebius only 12) he quitted the government of Egypt, being terrified, saith Herodotus, by an Oracle & Sethon Priest of Vulcan, saith Herodotus, succeeded him there & in his reign Sennacherib besieged Pelusium called Libnah in scripture & there lost his army. in the time of this siege a great multitude of feild mise eat the Quivers & Bow-strings & straps of the shields of his soldiers & the next day the Egyptians routed them with great slaughter in memory of which the Egyptians made the statue of Sethon with a mouse in his hand & this inscription Let him be pious who looks upon me. This was in the 14<sup>th</sup> year of Hezekiah & therefore the king of Egypt on whom Hezekiah trusted ( ) was Sethon, & Senacherib made war upon them both as confederates against him & besieged Libnah that is Pelusium at the same time that he sent Rashakeh against Hezekiah, & Tirhakah the successor of Sabacon in the kingdom of Ethiopia came down with an army of Ethiopians to assist Sethon & in conjunction with the Egyptians slew 185000 Assyrians & put the king of Assyria to flight. This victory

being in the 33<sup>th</sup> year of Nabonassar makes it probable that Sabacon invaded Egypt about the beginning of the reign of Nabonassar & that some Egyptians flying then from Sabacon carried the Egyptian year to Babylon & founded that Æra. ffor the years of Nabonassar are Ægyptian.

In the 4<sup>th</sup> year of Hezekiah, Salmanassar beseiged Samaria becau{se} Hoshea had conspired with Sua king of Egypt & paid no tribute the year before as he used to do year by year, & therefore Sua was king of Egypt in the 3<sup>d</sup> year of Hezekiah. Sabacon, Sabachus, Sabah, Sua are the same. Africanus places Sevechus after Sabacus but these are also the same.

Tirhakah after this victory over the Assyrians became a considerable conqueror. Strabo calling him Tearco, saith that he went into Europe & as far as the straits mouth.

After these kings reigned Stephinates Niecepsos & Nechus the father of Psammiticus. Herodotus saith that Sabacon slew Nechus & put his son Psammiticus to flight. But this was done rather by the Assyrians the invasion of Egypt by Sabacon being long before the days of Psammiticus. Nicepsos with one Petosiris is reputed the inventor of Iudicial Astrology & the first that wrote the art of predicting by the starrs. And from Ægypt the study of Astrology went into Chaldæa. Iulius Firmicus calls him Ægypti potentissimum Imperatorem.

At this time Ægypt was divided into two or more kingdomes. One kingdom was at Memphys another at Tanis or Zoan & perhaps a third at Sais. the two first are mentioned by Isaias I will set, saith he, the Egyptians — — — — shall serve the Assyrians.

In the days of these kingdoms Asserhadon king of Assyria invaded Iudea & carried Manasses captive to Babylon 2 Chron. 33.11 & Isa 19.24, 25. This conquest was therefore after Asserhadon became king of Babylon, that is, after the year of Nabonassar 67. The Jews say that Manasseh was captivated in the 22<sup>th</sup> year of his reign, that is <96v> in the year of Nabonassar 71. Then Asserhadon sent Tartan against Ashdod or Azot a town of Palestine neare Egypt & he took it & afterwards the Assyrians invaded conquered & captivated Egypt & Ethiopia, Isa 20. But the dominion of the Assyrians over Egypt lasted only two or three years. Diodorus calls it an anarchy of two years. Isaias represents it by his going naked & barefoot three years. The Lord said — — — — — almost ever since in servitude

In the 12<sup>t</sup> year of Darius Nothus — — — — — At that time Artaxerxes Ochus carried away all the records — — — — — years in that interval.

<97r>

The first great kingdom in the world seems to have been that of Egypt. For Pliny — — — — Nineveh & Ecbatane.

Ægypt is a long & narrow tract of land — — — Lord of both Thebais & Egypt. This was the original of that monarchy out of four smaller kingdoms, but how those arose out of smaller is harde to relate by reason of the great antiquity of the kingdoms. Yet some footsteps there are of their first original.

For in the seven years of plenty — — — Δήμοι of Greece.

Now these cities were at first free absolute & independent

The manner how the first cities of Egypt grew into kingdoms will be best understood by the constitution of the kingdom of Athens. ffor the Athenians were a colony of Egypt — — — — — & by consequence that the Egyptian Cities in time of war convened in common councils to consult of their common safety & solemnized those councils with great sacrifices & festivals for assembling the people & by means of those Councils grew into kingdoms the captains of their armies becoming their kings much after the manner of the Cities of Attica in the reigns of Cecrops Amphictyon & Theseus.

The occasion of the Egyptians growing from free cities into kingdoms so early seems to be the incursions of the Shepherds or Arabians — — — — — before the days of Iacob. For to these enemies the new king of Egypt

who rose after the death of Ioseph & his brethren seems to have had respect when he said Behold &c – – – – for a long time together.

Artaphanus tells us that Palmonothos king of Egypt was the first that built a Temple in the lower Egypt & that he built one at Heliopolis the Metropolis of that kingdom. Also that his daughter Merrhis was married to one Chenephres king of a region above Memphis. For then, saith he, Egypt had many kings. He adds that this daughter was shee that educated Moses & that Moses found out the arts & philosophy of the Egyptians & divided the kingdom into 36 Nomi or governments & assigned to each their rites of worshipping the deity & the sacred letters. Which he did to that end that he might render the Monarchy firm to Chenephres: because before that time the multitude not being reduced into distinct order did sometimes eject & sometimes create kings & often the same but sometimes others By all which he got the love of the people & was honoured by the Priests with the name of Hermes or Mercury. Here Artaphanus being a Christian ascribes some things to Moses which do not well agree to him, but yet he lets us understand that the kingdoms of Egypt were at first like those of Greece, many in number & free from Tyranny, the people placing & displacing their kings that is the captains of their armies till the government was new modelled & reduced into the 36 Nomi & that this regulation was as old as the first Temple in the lower Egypt Whence I gather that it was older then the Pyramids whose very accurate & magnificent structures shew that architecture was then grown to a good degree of perfection, & that the first Egyptians worshipped only on Altars without Temples like the Patriarchs & the Persians in their Prytanea, untill their cities began to assemble in common councils & at their common charges for the use of those councils <97v> erected Temples. where the Councils met as the Greeks did afterwards in imitation of the Egyptians, & the Latines in imitation of the Greeks. He lets us understand also that the Egyptians attributed this regulation of their government to him whom they accounted the author of their arts & sacred rites & letters & whom their Priests honoured by the name of Mercury or Hermes, that is to Thoth whom some would have to be Moses or Ioseph, but who was really an Egyptian & reigned in Egypt soon after the days of Osiris & Isis. And indeed it is not at all improbable that Thoth who had seen Egypt afflicted & almost oppressed by two great & very dangerous wars & by whose council they were saved from ruin in them both, should consult how to strengthen his Egyptians against their enemies for the future. He who by his policy had armed their last enemies with iron weapons & sent them against the eastern people to divert them from Egypt, would scarce fail afterwards to arm his own Egyptians & take care that they should be trained up in the use of their arms, for which end it would be requisite that they should meet together at times appointed. While he saw Egypt divided amongst the families of the Sons of Misraim & every family daily dividing & subdividing into several cities it was obvious for so great a politician to consider how to unite & strengthen them by common councils. He that was by all antiquity reputed the author of merchandise was most probably the author of conventions for merchandising ffor what else means his being reputed the God of publick ways but that he was the first who contrived the free communication between the cities of Egypt for uniting them in a good corespondence with one another, & assembling them upon set occasions. And to whom can we better ascribe the sacred rites & solemnities of the several Nomi of Egypt in their solemn feasts then to him who contrived the figures & solemnities of their Gods & in particular instituted the sacred rites & ffestivals of Osiris & Isis which were observed all the Egyptians? ffor he was their great legislator both in things civil & sacred, & no man ever had a greater authority among them. Isis is indeed reckoned their first Law-maker, but shee governed them by his counsil, & the Egyptians were so retentive of his institutions that it was difficult for following kings to alter them. [Every Nomus had its proper God [& every God his proper worship & therefore the division of Egypt into Nomi was as ancient as the worship of those Gods] & worshipped]

<98v>

[[Editorial Note 36](#)]

And whilst in the first ages they placed & displaced their kings at pleasure which could not well be done without assembling together, it is to be conceived that they were originally free & absolute cities & upon the rise of wars whether among one another or against the shepherds their common enemy convened in common Councils to raise armies & place or displace captains over them as they saw occasion, untill their Captains grew potent over the people after the manner of the ancient kings of Greece & this was before the days of Ioseph. ffor the King of Egypt was then grown so potent as to say to Ioseph. According to thy word shall all my people be ruled – I am Pharaoh & without thee shall no man lift up his hand or foot in all the land of Egypt. Gen 41. And after this Ioseph reduced them to a further degree of subjection for he bought all their lands & persons for Pharaoh & removed the people to cities from one end of the borders of Egypt to the other

end thereof. Gen. 47.21. That is he new modelled the government for establishing the dominion of Pharaoh & for that end either formed or new regulated the division of the Land into the Provinces called the Nomi & removed the people from one city to another for breaking their interests peopling the head cities of the Nomi & bring the whole land into a more regular subjection then before.

– & reduced into Nomi, that the Egyptians attributed this regulation of their government to him whom they accounted the author of their arts & sacred rites & letters & whom the Priests honoured by the name of Mercury, & that this regulation began with the building of the first Temples in the head cities of the Nomi. From whence I seem to gather these two things. ffirst, that this regulation {was} ancients then the Pyramids; whose very accurate & magnificent structures argue that architecture was grown in Egypt to a great degree of perfection before they were built. And secondly that the Egyptians originally worshipped on altars only without Temples such as were the Prytanea of the Persians & built their first Temples at the common charge & for the common worship of several cities when & where they first began to convene in common Councils, as the Greeks & Latines also did.

Plutarch tells us that One of the Kings of Egypt for establishing his dominion divided the land into various religions according to the number of the Nomi, so that by their differences of religion they might be hindred from conspiring against their kings. But whilst I meet not with any instances of a king setting up more religions than one in his kingdom, it seems more probable that the diversity of religions in Egypt arose from the diversity of kingdoms there in the first ages, as it did in all other places. ffor in Syria & the neighbouring regions several kingdoms had their several Gods & every kingdom trusted in his own God in opposition to the Gods of the neighbouring kingdoms as we shewed above.

<99r>

nothing of the trade of Carpenters before Solomon sent to Hiram to supply him with such artificers, saying that there were none in Israel who could skill to hew timber like the Zidonians: nothing of Astronomy before the Egyptians under Ammon & Sesac applyed themselves to observe the heliacal risings & settings of the stars & reduce the year to a certain length for the sake of Navigation unless the Constellations mentioned by Iob were a little older. For he lived among the Edomites in the land of Vz the son of Dishon the son of Seir from whom mount Seir had its name. [For Esau married Aholibamah the daughter of Anah the daughter of Zibeon the son of Dishon the son of Seir, And the red sea had its name not from its colour but from Edom & Erythra the names of Esau. And some tell us that king Erythra was buried in an Island of that sea neare the Persian gulph. Whence it follows that the Edomites navigated that sea from the days of Esau & from them Iob might have his Asterisms & the Egyptians some of theirs. Agriculture seems to have begun in Egypt: & scarce got into Phœnicia before the days of Isaac who sowed corn in Gerar in the borders of Egypt nor into Libya or Europe before the days of Ammon For he taught the Libyans to lay up the fruits of the earth & in his days Ceres brought Agriculture into Greece.] And when all these things spread themselves beyond the bounds of Arabia petrea & came into Egypt Libya Asia minor & Europe, then were they carried also into Chaldea Persia. Agriculture is first heard of in Egypt.

Diodorus tells us – & here by Busiris they mean Osiris. So then Osiris that is Sesac) carried Astronomy into Chaldea. And in those days architecture was also carried thither & beyond For Amenophis in the next age built the Memnonia at Susa. The first instances of good Architecture were the Temples & Palaces of Solomon & Hiram & the next were the Temples built in all Egypt by Sesostris & the Temple of Ceres at Eleusis. And the next were the Memnonia at Susa & the Temples of the Gods & Goddesses in Cyprus & at Damascus. In Persia they erected no temple to the dead till above four hundred years after those days.

Agriculture is not mentioned in Phœnicia till Isaac sowed corn in Gerar in the borders of Egypt, nor in Libya till Ammon taught the Libyans to lay up the fruits of the earth: at which time Ceres brought it also into Greece, & Sesostris at the same time might carry it into Chaldea, & Susiana. For he | Bacchus is painted with bulls horns because he taught to plow with oxen.

Letters are by some ascribed to Thoth the secretary of Osiris & Isis & therefore began to be used in Egypt in their days.

So then as Sesostris left colonies of Egyptians at Colchos & mount Caucasus & the river Themodon so he carried Colonies

Sesostris therefore carried colonies into Chaldaea & there set on foot the Astronomy & sciences of Egypt. He might begin to do this in the days of Solomon in coasting Arabia felix & Persia with his fathers fleet & so be the principal Oannes. [And his successor Memnon carried architecture into Persia, building the Memnonia at Susa] Solomon built the Temple in Ierusalem, the first instance of good Architecture. Sesostris built the Temples of Egypt, Hir&am Cynyras & Benhadad those of Phenicia the oldest Temples which Lucian had seen. At the same time Temples began to be built in Europe. Then Memnon built the Memnonia at Susa. And at length the Temple of Iupiter Belus was built at Babylon assisted by a new Colony of Egyptians who fled into Chaldea from Sal together with the old Palace, I think by Nabonassar or his predecessor Semiramis upon the flight of the Egyptians into Chaldea from Sabacon the Ethiopian & set on foot Astrology & the Æra of Nabonassar. Agriculture flourished in Egypt before the days of Abraham. Then Isaac sowed corn in Gerar in the borders of Egypt. Afterwards Ammon taught the Libyans to live in towns & lay up the fruits of the earth & at the same time Ceres brought agriculture into Greece. And then Osiris taught the nations to plow with Oxen. And these are the originals of good Architecture & Agriculture.

— before Sesostris the founder of their Empire. Ægypt was at first divided into many small kingdoms like all other nations. And these kingdoms by degrees gres into one Monarchy before the days of Ammon. The head cities of some of these kingdoms were Pathors & Coptos & Siena, & Thebes & This & Mesir or Misraim And after the particular histories of these kingdoms were lost, its probable that the Priests of Egypt <99v> {collected} the names of as many of their kings as they could meet with & inserted them into the list of their monarchs who reigned before Sesostris And where one & the same man had several names whether genuine or corrupted, they have made them the names of several kings, & sometimes reckoned famous men among their kings who reigned not, & thereby made a list of 330 kings of Egypt who reigned eleven thousand years before Sesostris And whereas Osiris was the name by which they worshipped Sesostris as a God, they have split the two names Osiris & Sesostris into two kings, & between them inserted the 330 kings who reigned 11000 years. What kings reigned before Mispagmuthosis, Amosis & Ammon, the immediate Predecessors of Sesostris , reduced all Egypt into one monarchy we do not undertake to describe. We meet with nothing memorable which any of them did & therefore we may with Herodotus omit them & consider only those whose actions are recorded & who reigned after the Gods. Ammon Osiris Isis & Orus Hercules Anubis & Vulcan, & their oldest successor Menes. For those reduced into due order will give us all or almost all the kings of Egypt from the days of the first expulsion of the shepherds & erecting of the monarchy of Egypt & reign of the Gods downwards to the conquest of Egypt by Lambyses. Sesostris reigned in the age of the Gods, being deified by the name of Osiris Hercules & Bacchus as above. And therefore Menes Nitocris & Mœris are to be placed after him — — — Amasis Psammiticus.

<100r>

For Asserhadon king of Assyria in the 67<sup>th</sup> or 68<sup>th</sup> year of Nabonasser (after he had reigned about 30 years over Assyria) invaded the kingdom of Babylon & carried many of the people from the invaded countries of Babylon & Cutha & Ava & Hamath & Sepharvaim into Captivity placing them in the regions of Samaria & Damascus, & carrying from thence into Babylonia & Assyria the remainder of the people of Israel & Syria which had been left there by Tiglathpileser. This captivity was 65 years after the first year of Ahaz (Isaiah 7.1, 8 & 2 King. 15.37 & 16.5) & by consequence in the 20<sup>th</sup> year of Manasses Anno Nabonass 69. ‡ < insertion from lower down f 100r > ‡ And then Tartan was sent by Asserhadon with an army against Ashdod or Azoth (a town at that time subject to Iudea 2 Chron. 26.6) & took it (Isa. 20.1) & this Post being secured the Assyrians beat the Jews & captivated Manesses & subdued Iudea & in these wars Isaiah was sawn assunder by the command of Manasses for prophesying against him. Then the Assyrians invaded & subdued Egypt & Ethiopia & carried the Egyptians & Ethiopians into captivity & thereby put an end to the reign of the Ethiopians over Egypt (Isa. 7.18 & 8.7 & 10.11, 12 & 19.23 & 20.4.) In this war the city No-Ammon or Thebes which had hitherto continued in a flourishing condition was miserably wasted & led into captivity as is described by Nahum (chap. 3.8, 9, 10.) For Nahum wrote after the last invasion of Iudea by the Assyrians (chap. 1.15) & therefore describes this captivity as fresh in memory. And this {&} other following captivities under Nebuchadnezzar & Cambyses put an end to the glory of that city. Asserhadon reigned over the Egyptians & Ethiopians three years < text from higher up f 100r resumes > (chap. 1.15 & therefore describes this captivity as fresh in memory. Asserhadon reigned over the Egyptians & Ethiopians three years (Isa. 20.3,

4) that is, untill his death, which was in the year of Nabonassar 81 [& therefore conquered Egypt in the year of Nabonassar 77 or 78. But upon the death of Asserhadon] & then Ægypt became subject to twelve contemporary Kings who shared the kingdom among themselves & reigned together fifteen years including the reign of Asserhadon whom the Egyptians reckon not among their kings & then were conquered by Psammiticus. He built the last Portico of the Temple of Vulcan founded by Menes about 260 years before, & reigned 54 years including the 15 years of the twelve kings: for he was one of them. Then reigned his son Nechaoh or Nechus 17 years; Psammis 6 years; Vaphres or Hophra 25 years, Amasis 44 years, & Psammiticus six months. — — — — — as was predicted by the Prophets.

<100v>

For Asserhadon king of Assyria in the 27<sup>th</sup> year of his reign (an. Nabonass 67) became king of Babylon & soon after being encouraged with this success, captivated the remainder of the people of Israel & Damascus (Isa. 8.47) & brought thither people from Babylon & Cuth & Ava & Hamath & Sephavaim. This was about 75 years after the first year of Ahaz (2 King. XV.37 & XVI.5 & Isaiah 7.1, 8) & by consequence in the 20<sup>th</sup> year of Manasses (An. Nabonass. 69) And soon after he invaded first Iudea & took Manasses prisoner & then Egypt & Ethiopia & captivated Thebes, & thereby put an end to the glory of that city & to the reign of the Ethiopians over Egypt Isa 7.18 & 19.23. The miserable captivity of this city is described by the Prophet Nahum chap. 3.8, 9, 10. For Nahum wrote after the last invasion of Iudea by the Assyrians chap. 1.15. This captivity of Egypt & Ethiopia was in the year of Nabonassar 77 or 78. For Asserhadon reigned over the Egyptians & Ethiopians three years (Isa. 20.3, 4.) that is untill his death, which was in the year of Nabonassar 81.

<101r>

1722

Iune	6, 8	add 6 8 or 10' to Apog. ☾
Iune	19	add 5' to Apog ☾
Iul	19, 21	add 6 or 8'.
Aug.	14.	aufer 5'.
Aug	26	aufer 6'.
Sep.	11...	aufer 8'
Octob	8	add 5'
Octob	20	add 12'
Novem	5	add 8'
	18	add 10'
Dec.	2	add
Dec.	16	add
	31	add

I have now carried up the Chronology of the Greeks as high as to the first manufactur{e} of copper & iron in Europe & the beginning of the trades of Smiths, Carpenters, Turners, Brick-makers, Potters & carvers in Greece, the first walling of cities about & the first building of Temples therein, the original of Oracles, the erecting of the Amphictyonic Councils, the first plowing & sowing, the beginning of navigation by the starrs in long ships with sails, the first use of letters, the first ages of the Gods of Greece called the golden, silver, copper & iron {a}ges & the flood of Deucalion which immediately preceded them. The flood of Ogyges might be two or three ages earlier then that of Deucalion & not much above. ffor among such wandering



people as were then in Europe there could be no memory of things done among them above three or four ages before the first use of letters. {T}he times of Io, {Inach} Phoroneus Cadmus, Europa, Asterius, Minos, Dedalus, Ægeus &c are settled

these these

[Editorial Note 37]

p. 34.

I have now carried up the chronology of the Greeks as high as to the flood of Deucalion & the four first ages of the Gods of Greece which immediately followed it; the first use of letters & the first plowing & sowing in Europe, the first manufacturing of copper & iron in Europe & the beginning of the trades of Smiths Carpenters, Ioyners, Turners Brick makers Potters carvers; [the first or almost the first uniting of scattered villages into governments under market towns &] the first uniting of market towns into governments under cities walled about, the first building of Temples in those cities; & the first setting up of Oracles in Greece, & the erecting of the Amphictyonic Councils at Thermopylæ & Delphos. The flood of Ogyges was two or three ages earlier then that of Deucalion & there could scarce be any memory of things done in Europe above three generations befo{re} the first use of Letters In those day{s} they began first to build villages of clay & bows of trees & brick & the{n} to unite the villages into governments under corporation towns, some of the shepherds who fled out of Egypt in the days of Eli or Samuel escaping into Greece & teaching them to do it.

Cranaus who flourished &c

<102r>

Semiramis perhaps the widdow of Pul

[Editorial Note 38]

pag. 26

By all these things it may be understood that when David conquered the Edomites & made them & their neighbours upon the red sea fly to other places, some fled into Ægypt & there set on foot Navigation Astronomy & Letters. Others fled to the Philistims, the enemies of David & by their skill in Sea affairs enabled the Philistims to take Sidon a place convenient for Sea-affairs, & the Zidonians to extend their trade upon the Mediterranean as far westward as to Ægypt & Libya & Asia minor & Greece, & from their name of Erythreans translated into hebrew gave the name of Phœnicia to all the sea-coast of Palestine from Gaza to Zidon. And when Zidon was taken & the Zidonians fled from the Philistims, some of them fled to Tyre, Aradus, & the sea coasts of Cilicia Asia minor Crete & Greece under Abibalus Cadmus, Cilix, Theseus {&} other Captains & carried thither Letters, navigation & the working in minerals & gave the name of Phanice to Cana. But the Tyrians were not yet heard of in Europe. They being chiefly such as had fled from Sidon were enemies to the Philistims & friends to David For Hiram a<sup>[123]</sup> was always a lover of David. And by their skill in navigation & their mixture with Edomites & Midianites who had knowledge of the red sea they assisted Solomon & his successors & perhaps David also in setting on foot & carrying on their trade on that sea untill the revolt of the Edomites from Ioram king of Iudah. And the Tyrians being by that revolt driven from the red sea, they began a trade upon the Mediterranean sailing under the conduct of their Hercules to remote places not yet frequented by the Zidonians & searching the sea coasts of Spain as far as {the banks} of the river Bætis. And at the same time Dido fled from her brother Pigmaleon to the coast of Afric & built Carthage. And this was presently after the taking of Troy while Æneas & Teucere were yet alive, Carthage (according to the records of that city) being built 737 before the Romans destroyed it. And by these things you may understand the meaning of the tradition which Herodotus ascribes in the beginning of his first book to the Persians & in the middle of his 7<sup>th</sup> book to the Phenicians themselves: viz<sup>t</sup> that the Phenicians came from the red sea to the sea coasts of Phœnicia & presently undertook long voiajes upon the mediterranean viz<sup>t</sup> first under the Zidonians who went as far as Greece & Libya & then under the Tyrians who went to the mouth of the straits & beyond. And these things being settled, it remains now that I touch upon the antiquities of Greece contemporary to these things, that the chronology of the whole may appear.

When Sesostris returned into Egypt — — — one generation earlier.

I have now carried up the Chronology of Greece as high as to the four first ages of the Gods of Greece & the flood of Deucalion which immediatly preceded them. The flood of Ogyges might be two or three generations earlier, but the things done in that interval are very obscure

<103r>

And such an occasion there was in Davids reign in an extraordinary manner. ffor David beat the Philistims in many battels & conquered his neighbours round about & brought the monarchy of Israel to its height before the birth of Solomon & made his enemies fly from their seats as appears by the flight of the Edomites into Egypt. Rehoboam the eldest son of Solomon was 41 years old when he began to reign & therefore he was born a year before the death of David. If at that time Solomon may be supposed above 20 & under 26 years old he will have been born after the 13<sup>th</sup> & before the 19<sup>th</sup> year of Davids reign & at a middle reckonin

Altho the Greeks & Latines had no certain Chronology ancienter then the Persian Monarchy, yet the Phenicians had Annals as ancient as the days of David. And Tatian an Assyrian, in his book against the Greeks relates that amongst the Phœnicians flourished three ancient historians Theodotus Hypsicrates & Mochus &c — — — — should record it but Agenors losing his daughter & sending his sons with a great body of people to find her or return no more affected them. For Lucian tells us that the Sidonians built a {illeg} & thence we may be certain that the rapture of Europa & expedition of Cadmus could not happen 260 years before the building of Solomons Temple as Chronologers recon, but suits perfectly with the reign of David where we have placed it. Thus by the authority of the Phenician Annals & Histories which were much older then any annals & histories of the Greeks, the age of Cadmus & Europa is fixed, & thereby the times of the Argonautic expedition, Trojan war & Return of the Heraclides are also fixed, the intervals being limited by the genealogies of Cadmus Europa & Hercules. And having thus by the genealogies & reigns of Kings, by the Precession of the Equinox by the synchronisms of the actions of the Greeks & Oriental nations & by the authority of the oldest & surest records fixed these times: we cannot err much in determining the rest. ffor Cadmus was the first who brought letters into Europe & things done in Europe could not be remembered above three or four generations before the use of Letters, & therefore we have already brought chronology almost as high as the first memory of things.

Polydorus the son of Cadmus — — — — — under age to succeed him.

Erechtheus an eminent king of Athens had several sons Cecrops, Pandion — — — — & in the beginning of Solomons. Homer †<sup>[124]</sup> calls him the son of the earth nurst up by Pallas & Diodorus saith he was an Egyptian, & that in a time of famin he procured a great quantity of corn from Egypt, & for this benefaction the people of Athens made him their king & therefore he did not inherit his fathers kingdom but succeeded by right of Election.

<103v>

Cecrops who led a colony of Egyptians into Attica, was expelled the kingdom by Cranaus his son in law & Cranaus was the father of Rharus the father of Celeus king of Eleusis in the reign of Erechtheus & therefore Cecrops was almost three generations or about 75 years older then Erechtheus, or 55 years older then David. He is reckoned one of the first Egyptians who led colonies into Greece. He was the first that civilized the people of Attica & gathered them into towns & cities. He joyned one man & one woman & first called Iupiter God & set up an altar at Athens & after him came in the whole genealogy of the Gods of Greece.

When the Phenicians began to trade with Greece & bring corn thither out of Egypt, they would be apt to bring weomen out of Egypt to teach the Greeks how to grind it & make it into bread. And this I find done in the days of Erechtheus. ffor at time Ceres is said to Athens. She pretended to come in quest of her daughter — — — — & therefor Car was contemporary to Solomon & Phoroneus to David.

Perseus was the father of Alcæus — — — — to grind corn.

After Lamedon above mentioned had reigned some years at Ægyale — — — — Danaus & his son Longinus & daughters were younger then Perseus the grandson of Acrisius. being scarce one generation older then the

Argonauts as was shewed above. And there

Egyptians any more. Zerah is called an Ethiopian but that's no objection against his being king of Egypt for his successor Memnon was also an Ethiopian. Libya was in those days a province of Egypt

They seem to have received it from the Phenicians & in the beginning to have used the same Octaeteris in all Greece & Italy & their Islands, allowing only a liberty to the Priests of omitting a day in the month or a month in the Octaeteris as often as it should be found requisite to make the months agree with the Moon & the years with the sun,

And if the Athenæa & games of Minos were celebrated upon the first year of the Octaeteris as is most probable, the expedition of Theseus will be 24 years after the death of Androgeus. ffor the Athenians paid a tribute of Children three times, & in the third payment Theseus put an end to this tribute. Now supposing that Androgeus & the children paid for him by way of recompence were of about the same age or that Androgeus & Theseus were bearded young men of about 20 years of Age, & since Theseus was born about 9 years before the death of Solomon the expedition of Theseus will happen about 11 years after the death of Solomon & the birth of Androgeus about the 7<sup>th</sup> year of Solomons reign & by consequence the birth of Minos about the middle of Davids reign, or within two or three years after. Now Ariadne the daughter of Minos falling in love with Theseus Dædalus an Athenian nearly related to Theseus assisted her in helping Theseus to escape & escaping with him. ffor which or some other crime Minos imprisoned Dædalus & Dædalus escaped by the help of sails & came to Theseus at Athens & Minos demanding him of Theseus he fled thence to & there contrived the death of Minos who pursued him thither. So that the reign of Minos ended soon after the expedition of Theseus, suppose two or three years after, he being then about 72 years of age.

Now Theseus & Ariadne in their way to Athens sailed to the Island Dia & there met with the forces of Bacchus who being much stronger at Sea then Theseus took Ariadne from him & had children by her two of which called Philias & Eumedon were Argonauts If in the Argonautic expedition the elder of them may be supposed about 25 years old (for the Argonauts were young men) his birth will fall upon the 12 year of Rehoboam, & thus Ariadne might be carried away by Bacchus about the 11<sup>th</sup> of Rehoboam as above. This Bacchus was not the son of Semele but another Bacchus who was potent at sea & led an army as far as India — — — because Ariadne was buried in it (Pausan l. 2. c. 22. This Bacchus & Sesostris were both of them kings of all Egypt reigned at the same time, were very potent by sea & land led **{illeg}** eastward as far **{as}** India & eastward over the Hellespont into Thrace & Greece & these **{illeg}** their expedition & in all their conquests set up Pillars with inscriptions, & agreeing in all these things they must be one & the same king & by consequence the rapture of Ari{adne} <104r> happened at the time when Sesostris invaded the Ilands of Cyclades that is between the 5<sup>t</sup> & 14<sup>th</sup> year of Rehoboam so that the error cannot be g in placing it on **{his returning}** canot as above. This Bacchus gave the kingdom of Lycurgus to **{illeg}** Bacchus who married Ariadne was contemporary to Theseus as we have shewed & therefore there was but one Minos. Homer Hesiod, **{Thucydides}** Strabo & divers other Authors knew of but one Minos. And Homer describes him to be the son of Iupiter & Europa & brother of Radamanthus & Sarpedon & the father of Deucalion the Argonaut & grandfather of Idomeneus who warred at Troy & that he was the Legislator of Crete & Iudge of Hell (Il. α & ξ Odys λ et τ) & Apollodorus (l. 3, c. 1) & Hyginus (fab 40, 41, 42, 178) say that Minos the father of Androgeus Ariadne & Phædra was the son of Iupiter & Europa & brother of Rhadamanthus & Sarpedon. The rapture of Europa & voiage of Cadmus in quest of her, happened therefore just before the birth of this Minos, suppose about he 16<sup>th</sup> or 20<sup>th</sup> year of David.

The games in Crete were said to be performed in a Labyrinth built by Dædalus, & as Androgeus perished after his victory so Theseus after his victory was to perish in the Labyrinth unless he could find the way out But Ariadne the daughter of Minos seing the performance of Theseus in those games fell in love with him & by the contrivance of Dædalus helped him out of the Labyrinth & escaped with him out of Crete, & in their way to Athens they landed in the Island Dia or Naxus & there met with the forces of Bacchus

It seems chronologers made the great Bacchus who married Ariadne to be two generations ancierter than Theseus & in defending this opinion they split Minos & Ariadne into two: But we have shewed that this Bacchus invaded Greece in the days of Ægeus & Theseus & therefore there was but one Ariadne & one Minos. Homer,

Herodotus l. 1 makes Minos & Rhadamanthus the sons of Europa contemporary to Ægeus

Saul was made king to deliver Israel out of the hand of the Philistims His reign was troublesome & inglorious & they prevailed over him at his death. But Davids reign was very victorious. He beat the Philis

– the year before David destroyed the Ammonites & besieged Rabbah their Metropo{lis} & saw Bathsheba naked that is three years before the birth of Solomon, he beat the Ammonites & Syrians & thereby enlarged the kingdom of Israel as far as the river Euphrates, putting garrisons in Syria, & by this victory David gat him a name & brought the monarchy of Israel to its height having smote the Philistims in many battels & subdued them & Moab & Edom & Amalek befoe & taken Gath with her towns out of the hands of the Philistims. And after this David beat the Philistims in three battels more & subdued them – – And by these victories David made his enemies fly from him an instance of which you have in the Edomites who fled from him into Egypt. When therefore David conquered his enemies round about & brought the kingdom of Israel to its height (which I take to be between the 12<sup>th</sup> & 20<sup>th</sup> year of his reign) then did a mixt multitude of Zidonians, Philistims Edomites & Arabians fly from him under the conduct of Cadmus to seek new seats in Asia minor & Greece

Rehoboam was born a year before the death of David & if Solomon may be supposed at that time between 20 & 25 years of age his birth will have been between the 14<sup>th</sup> & 19<sup>th</sup> year of David. After David removed to Ierusalem he beat the Philistims in several battells & took Gath with its cities from them & subdued them & Moab<sup>3</sup> & Edom<sup>1</sup> & Amalek<sup>2</sup> & Ammon<sup>4</sup> & Syria<sup>5</sup> {& the kings} of Zoba & conquering all the countries fom the red sea to Euphrates & made his enemies fly from their seats as appears by the flight of the Edomites. The victory which completed his greatness was that over Edom & Syria three years before the birth of Solomon, that is about the 14<sup>th</sup> year of his reign. ffor Rehoboam was born a year before Davids death, Solomon being then a young man, suppose of about 22 years of age.

<104v>

Now Phœnicia lay on the north of Iudea partly on the sea coasts & partly {illeg} between the mountains of Libanus & Antilibanus {illeg}{illeg} The conquest of this country made the inhabitants fly to Zidon & there take {illeg} under the conduct of Cadmus to seek new seats. And if this expedition may be placed the year after the conquest it will fall upon the 15<sup>th</sup> year of David. The {Hermitts} in mount {Hermœa} Hevœi are called Cadmonian Gen. 15.19 that is Orientals Gen. 15.19 & Tabor & {Hermœa} are put for west & east Psal & from the names of Cadmonites Hermonites & {Hivites} came the names of Cadmus & Harmonia, & the fable of their being transformed into serpents as Bochart (Phaleg l. 4. c. 38 & Chemaon l 4 c. 19.) well observs. For חווי Hevæus in the Syriac signifies a serpent When some of the Cadmonites fled to seek new seats in Asia minor & Greece others fled to the coasts of Afric. neare the {borders} & there also left the names of Cadmus & Harmonia the {illeg} another. Nonnus saith that {they built} an hundred walled cities on that coast. And that {to the} east of those cities many Libyans followed {illeg} the only {illeg} Bacchus in his wars. And therefore the great Bacchus was later then Cadmus as we affirmed above

[Editorial Note 39]

Numa the second king of Rome is reckoned a Pythagorean & the disciple of Pythagoras & yet Chronologers make Numa above an hundred years older then Pythagoras. This happens by their making the reigns of the kings of Rome & the ages of the ancestors of Pythagoras too long. The kings of Rome were elective & all the five kings who succeeded Numa were either slain or deposed & such reigns at a moderate reckoning are but half the length of others & scarce exceed 10 or 12 years a piece one with another. And allowing 20 years more for the reign of Numa his reign will begin about 70 or 80 years before the Consuls. Rhegnidas the son of Phalces the second son of Temenus invaded Phlyas<sup>[125]</sup> expelling the king thereof who fled to Samus, & whom Laertius calls Cleonius the father of Euthyphron the father of Hippasus the father of Marmacus (or Mnesarchus) the father of Pythagoras. Whence Pythagoras was about six generations or 200 years younger then Temenus . If we may allow about 35 years a piece to these generations & suppose Cleonius to be 10 or 20 years younger then Rhegnidas Pythagoras will be about 230 years younger then Temenus & so might flourish about 90 or 100 years before the Consuls & be Tutor to Numa. Psammiticus<sup>[126]</sup> by the help of the Ionians & Carisus became king of Egypt about 142 years before the death of Cyrus & in gratitude gave them

seats upon the Pelusiatic ostium of the Nile, & sent to them Egyptian children to be taught the Greek tongue. And from this time the Greeks had free access to Egypt, which occasioned a revival of learning in Greece: Pherecydes Thales & Pythagoras & their scholars reviving Astronomy Geometry & Philosophy; Archilocus Tyrtaeus Alcmon, Stesicorus, Mimnermus, Alcaeus, revived poetry; Arion & Terpander musick If we may suppose that Thales & Pythagoras went into Egypt within 50 or 60 after the opening of this commerce between Egypt & Greece, Pythagoras will be as old as we have represented above. And this supposition agrees with what Pliny<sup>[127]</sup> affirms namely that in Olymp 42 & V.C. 142 Pythagoras found that Venus was sometimes the morning, & sometimes the evening star

<105r>

Lydiats Canones Chronologici

Bernard Cæsius de Mineralibus

Eman. Cönig Regnum minerale

Gabr. Clauderus de Tinctura universali.

Mich. Maieri scrutinium Chymicum

De Alchymia opuscula complura veterum Philosoph.

Io. Braceschi de Alchemia Dialogi duo

Bayeri Vranometria

Chr. Hugenij Systema Saturnium

Magni Philosophorum Arcani Revelator Geneva 1688

954 Arabia seu Arabum vicinarumque gentium Orientalium origines

Natural experiments made in the Acadmy del Cimento 1684

L. Addisons present state of the Iews.

Vansleb's present state of Egypt

<106r>

But the king of Assyrians being in the mean time subdued by Assuerus & Nebuchadnezzar, & the conquerors being by that means {restored} Mesopotamia & Syria & the conquerors being by that means entituled to the countries of Assyria Mesopotamia & Syria, they led their forces against the king of Egypt. For Nebuchadnezzar assisted by Astibares (that is Assuerus) king of the Medes, in the third year of Iehojakim came with an army of — — — to the river of Euphrates. This king of Egypt Berosus calls the Satrapa of Syria & this victory over him put an end to his reign over Syria & gave a beginning to the reign of Neb. And by these conquests over Assyria Mesop & Syria the Babylonian Empire was erected.

Whilst Nebuchadnezzar was acting in Syria — — — Teredon

And from hence forward he applied himself sometimes to war conquering Sitagene, Susiana, Arabia Ægypt Edom & some other countries, & sometimes to peace, adorning

After the taking of Babylon Cyrus went to Ecbatane & succeeded Darius in the kingdom & reigned over all Media & Persia seven years according to Xenophon, but over Babylon he reigned nine years, two years under the king of the Medes & seven years alone & in the first year of his reign over the whole Empire he set the Iews at liberty to return from Babylon to Ierusalem & rebuild their Temple. For the Iews remained in



captivity at Babylon untill the reign of the kingdom of Persia 2 Chron. XXXVI.20, & were set at liberty in the first year of the reign of Cyrus king of Persia over all the kingdoms of the Earth Ezra I.1, 2, 3.

Doctor 8 ( 2. Apoth. 5. Niece &c P. 5. S. 7. Globes 8. Treat 13. Butcher 55. Pocket 28. Excheq. 3 Math. 3. Coach 40. Fanc 8.

And such a body Nineveh with its villages seems to have been in the days of Ionah that is when the kingdom of Israel was in bitter affliction under the Syrians (2 king. 14.25, 26) which was in the reigns of Iehohahas & Ioas about 120 years before the captivity of the 10 Tribes. It was then a city of large extent but full of pastures for cattel so that it contained but about 120000 persons. It was not yet so great & potent as not to be terrified at the preaching of Ionah & to fear being invaded by its neighbours & ruined within 40 days. Its king was not yet called king of Assyria but only king of Nineveh, & his proclamation for a fast was not published in several nations nor in all Assyria, but only in Nineveh & perhaps the villages thereof. But soon after when the Dominion of Nineveh was established at home & exalted over all Assyria, & this kingdom began [the Assyrians are spoken of as an united kingdom whose king Iareb made a covenant with Ephraim Hos. V.13 & X.6 & XII.1 And after this kingdom was established at home &] began to make war upon the neighbouring nations, its kings were no longer called kings of Nineveh but were constantly called kings of Assyria. When Ieroboam the son of Ioash king of Israel had newly subdued the kingdoms of Damascus & Hamath, the Prophet Amos thus reproves Israel for being lifted up. Ye which rejoyce — — — Zech. 11.16. Amos indeed mentions the Assyrians once, but it is only to tell us that they had been in captivity. Have {not I} brought up Israel out of the land of Egypt & the Philistims from Captor & the {Syrians} from Kir. Amos. 9.7. They were therefore lately returned from captivity, & w{ere to} be raised up against Israel after the taking of Damascus & Hamath by Ieroboam & after the writing of this Prophecy, & by consequence{n} {illeg} up in the days of Pul & his successors — — — — accounted the founder of this Mon{archy}.

The prophet Amos about 65 or 70 years before the captivity of the {Iews} thus threatens them with what had — — — — & thereby set up this Monarchy.

He prophesied when Israel was in affliction under the Syrians & this was in the {reigns of} Iehoahaz & Ioas kings of Israel, 2 King 14.25, 26, & by consequence about 120 years before the captivity of the {10 Tribes}

<106v>

[Editorial Note 40]

Assarhadon died in the year of Nabonassar 81 & was succeeded at Baby{lon by Saos}duchinus. But whether Saosduchinus was king of all Assyria or of Babylon alone o{r was Satra}pa of Babylon under the king of Assyria may be doubted. The last king of Assy{ria by the} consent of all historians was Sardanapalus. He was the son of Anacyndaraxis & {illeg} tells us that Anacyndaraxis was also king of Assyria. And in {the} book of Iudeth there is mentioned another king of Assyria called Neb{ucado}nosor. His history suits best with the times n{ext} after Saosduchinus, & therefore he seems to be either the same king with C{hiniladon} the successor of Saosduchinus at Babylon or contemporary to him. For in the 12 year of {illeg} he ma{de war} upon the king of the Medes & in that war was le{ft alone} by a defection of the auxiliary nations of Cilicia Damascus Syria Phœ{nicia} Moab Ammon & Egypt & without their help routed the a{rmy of} the Medes & slew their king Arphaxad: as is mentioned in the book of Iudeth & Herodotus tells the same story {of} a king of Assyria who routed the Medes & slew their king whom he ca{lls} Phraortes & the death of Phraortes he places 104 or 105 years before the death {of} Cyrus that is in the 14<sup>th</sup> year of Chiniladon & seventh of Iosiah & tells us that in the time of th{is war} the Assyrians were left alone by the defection of the auxiliary n{ations} being otherwise in good condition. Arphaxad was therefore the Phraortes of Herodotus. For this war was made when the Iews were ne{wly} returned from captivity — — — — & the ancients of Ierusalem. And Nebuchadonosor in the 13<sup>th</sup> year of his reign (according to Ieroms ver{sion}) sent Holofernes with an army against the revolting nations of Syria & while — — — — of all the kings of Iudah.

Nabopolasser the successor of Chiniladon at Babylon contracted affinity with the Medes — — — — — & Ctesias to both.

For this war was made after Phœnicia Moab Ammon & Egypt had been conquered & by consequence after the reign of Asserhadon who conquered them. It was made when the Iews



Affliction makes men pious & the best kings of Iudah & Israel have been made so by affliction in their youth: David was afflicted in his youth under Saul. & Asa & Iehosaphat under the kings of Egypt untill the invasion of Zerah & Ezekiah & Iosiah under the Assyrians & Manasses a very wicked king by captivity became pious. Iosiah in the 8<sup>th</sup> year of his reign while he was yet young began to seek after the God of David his father (2 Chron 34.3) & in the 12<sup>th</sup> year of his reign began to purge Iudah & Ierusalem from Idolatry & to destroy the high places & groves & altars & Images of Baalim. When the king of Assyria had vanquished the Medes & threatened the western nations with war & sent Holofernes against them, then were the Iew{s} terrified & fortified Iudea & cried unto God with great fervency & humbled themselves in sackcloth & put ashes on their heads & cried to the God of Israel that he would not give their wives & children & their cities for a prey & the Temple for a profanation & the High priest & all the priests put on sackcloth & ashes & offered dayly burnt offerings with vows & free gifts of the people (Iudeth IV.) & then began Iosiah to seek the Lord. And after Iudeth had slain Holofernes & the Assyrians were fled & the Iews who purused them were returned to Ierusalem they worshipped the Lord & offered burnt offerings & free offerings & gifts & continued feasting before the sanctuary for the space of three months. (Iudeth XVI.18) & then did Iosiah purge Iudah & Ierusalem from Idolatry

Affliction & danger make men pious. Asa & his son Iehosaphat upo

In times of prosperity the children of Israel were apt to go after fals gods & in times of affliction to repent & return to the Lord as is manifest by many instances] in the days of the Iudges &] So Manasses a very wicked king being captivated by the Assyrians repented & being released from captivity restored the worship of the true God. And so when we are told that Iosiah – – – – & Images of Baalim we may understand that these acts of religion were occasioned by impending dangers & escapes from danger. When the king of Assyria had vanquished the Medes – – – – & Ierusalem from Idolatry.

The last king of Assyria by the consent of all historians was Sardanapalus. And his father Anacyndaraxis, according to Suidas was king before him. In the reign of Sardanapalus, Nabopolassar the king of Babylon & the successor of Chiniladon – – – & Ctesias to both.

<107r>

[Editorial Note 41]

{illeg} of Darius the word of the Lord came to Zechariah, & the Angel of the {Lord} said, O Lord of hosts, how long wilt thou not have mercy on Ierusalem {& on} the cities of Iudah against which thou hast had indignation these threescore & {ten} years. Zech. I.7, 12. And by all these Characters the years of Iehoja{kim}, Zedekiah & Nebuchadnezzar seem to be sufficiently determined.

& thereby the Chronology of the Iews in the old Test. is connected with that of later times ffor between the death of Solomon & the 9<sup>th</sup> year of Zedekiah wherein Nebuchadnezzar invaded Iudea & besieged Ierusalem there were 390 years, as is manifest both by the prophesy of Ezek. chap. IV. & by summing up the years of the kings of Iudah. & from the 9<sup>th</sup> year {of} Zedekiah inclusively to the vulgar æra of Christ were 590 years, both which numbers with half the reign of Solomon make up a thousand years, & from the middle of Solomons reign to the birth of Abraham were another 1000 years, viz<sup>t</sup> to the death of Eli & beginning of the reign of Samuel 100 years & thence to the birth of Abraham 900 years. Whence arise several Epochas, as that of birth of Abraham beginning 2000 years before the vulgar æra of Christ that of Moses & the law beginning 1496 before this æra of Christ, that of the Iudges beginning 1449 years before this vulgar æra , that of Samuel beginning 1100 years before this æra that of Solomons Temple beginning 1017 years before this æra & that of Solomons death & the division of the kingdom of Israel beginning 980 years before this vulgar æra.

or that there was an Assyrian Empire now standing. ffor he supposes that the Medes reigned all this time & that the Assyrian Empire was at an end above 250 years before it began.

The kingdoms of Israel, Moab Ammon Edom Philistia Sidon Damascus, & Hamath Sidon were of ancient standing & so was the house of Eden Amos 1.5) & therefore Syria was not conquered by the Assyrians before the reign of Pull & his successors. The house of Eden held the scepter till the days of Amos the Prophet (Amos 1.5)

The kingdoms of Israel, Moab Ammon Edom Philistia Sidon Damascus Hamoth continued subject to other Lords till the reign of Pul & his successors, & so did the house of Eden (Amos 1.5) Gen 12 2 King 19.12)

Amos prophesied in the reign of Ieroboam the son of Ioas king of Israel about the time that Ieroboam subdued the kingdoms of Damascus & Hamath or soon after, that is about 70 or 80 years before the captivity of the ten tribes, & he thus reproves Israel for being lifted up by those conquests. Ye rejoyce

– & that after they revolted they lived first without a king for a while & then under kings 150 years till the reign of Cyrus, which years being counted backwards, the revolt & anarchy of the Medes will begin presently after the slaughter of Sennacheribs army in Palestine

For there I place it because Tobit – – – former king.

Sardanapalus was contemporary to Nabopolasser k. of Babylon the successor of Chiniladon. Polyhistor takes them for the same king but Herodotus & others make Sardanapalus king of Nineveh. Nabopolasser

<107v>

[Editorial Note 42]

### **Chap. Of the Babylonian Empire.**

By the fall of the Assyrian Empire, the Kingdoms of the Chaldeans & Medes which had hitherto been small & inconsiderable, grew great & potent. The reigns of the kings of the Chaldeans are stated in Ptolomy's Canon: for understanding which you are to note that every kings reign in that Canon, began with the last Thoth of his predecessor, & ended with the last Thoth of his own reign; the odd months & days of the last year of every king being neglected in summing up the years of the kings, & the rest of the year in which the next kings reign began, being reckoned to him for his first year, as I gather by comparing the reigns of the Roman Emperors in that Canon, with their reigns recorded in years months & days by other authors. Whence it appears from that Canon that Chiniladon king of Babylon died in the year of Nabonassar 123, Nabopolasser in the year 144 & Nebuchadnezzar in the year 187. This last king died in the 37<sup>th</sup> year of Iehojakins captivity (2 King. XXV.27) & therefore Iehojakin was captivated in the 150<sup>th</sup> year of Nabonassar, Anno Abr. 1403. This captivity was in the eighth year of Nebuchadnezzar's reign over Iudea (2 King. XXIV.12) & eleventh of Iehojakim's. ffor the first year of Nebuchadnezzars reign was the fourth of Iehojakims (Ier. XXV.1) & Iehojakim reigned 11 years before this captivity (2 King. XXIII.36 2 Chron. XXVI.5) & the 10<sup>th</sup> year of Zedekiah, that is, the 10<sup>th</sup> year of Iehojakins captivity was the 18<sup>th</sup> year of Nebuchadnezzar (Ier. XXXII.1) & the 11<sup>th</sup> year of Zedekiah in which Ierusalem was taken was the 19 of Nebuchadnezzar (Ier. LII.5. 12.) & therefore Nebuchadnezzar began his reign in Iudea in the year of Nabonassar 142 An. Abr. 1395 that is two years before the death of his father Nabopolasser & Iehojakim succeeded his father Iosiah in the year of Nabonassar 139, Anno Abr. 1392, & Ierusalem was taken & the Temple burnt in the year of Nabonassar 160, Anno Abr. 1403.

† < insertion from the right margin of f 107v >

† The reign of Darius Hystaspis by the Canon & the consent of all Chronologers & by several eclipses of the Moon began in spring in the year of Nabonassar 227, that is An Abr. 1480. And in the 4<sup>th</sup> year of Darius

In the ninth year of Zedekiah Nebuchadnezzar invaded Iudea & the cities thereof & in the tenth month of that year & tenth day of the month he & his host beseiged Ierusalem (2 King. 25.1 Ier. 34.1 & 39.1 & 52.4) ffrom this time to the tenth month in the second year of Darius are just 70 years. And on the 24<sup>th</sup> day of the 11<sup>th</sup> month of this second

< text from f 107v resumes >

As the Chaldeans counted the reign of their kings by the years of Nabonassar beginning with the month Thoth, so the Jews (as their authors tell us,) counted the reign of theirs by the years of Moses, beginning every year with the Month Nisan. ffor if any king commenced his reign a few days before this month began it was reckoned to him for a whole year, & the beginning of this month was accounted the beginning of the second year of his reign. According to which reckoning the first year of Iehojakim began with the month Nisan Anno Abr. 1392, tho his reign might not really begin till 5 or 6 months after.

In this year therefore Pharaoh Nechoh the successor of Psammiticus came with a great army out of Egypt against the king of Assyria, & being denyed passage through Iudea, beat the Jews at Megiddo or Magdolus before {Egypt}, slew Iosiah their king marched to Carchemish or Cerce

<108r>

<108v>

In the kingdom of Athens, after the Trojan war reigned Demophon Oxyetes Thymætēs, Melanthus, Codrus which at 18 years apiece take up 90 years. Then followed twelve Archons during life. Elective

306. 376/ In the kingdom of Athens the 17 kings which reigned next after the Trojan war might reign about 16 years apiece one with another in all about 272 years {and} the 8 decennial Archons might reign about 60 years some of them dying before the expiration of their ten years. And the Annual Archons might succeed them in the time of the second Messenian war An. Olymp. 50.

[Editorial Note 43]

to Cræsus. And he began his reign about 28 years before the death of Cyrus. Count backwards 80 years for the reigns of the four preceding kings of Sparta, to the end of the first Messenian war & 190 years more to the return of the Heraclides: & this return will bee about 298 years before the death of Cyrus. Subduct the years of the Olympiads & there will remain about 51 years between the return of Heraclides & the first Olympiad. Whereas the followers of Ephorus place the return of Heraclides before the first & 573 years before the death of Cyrus & 326 years before the first Olympiad, which is 275 years too early And this is the fundamental error of the artificial Chronology of the Greeks.

After the Trojan war & coming of Æneas into Italy there were 14 Kings of Alba to the founding of Rome & seven of Rome to the beginning of the Consuls. The 14 at 20 years a piece might take up 280 years & the seven at about 12 or 13 years a piece for six of them which were either slain or deposed & 20 or 25 years for the seventh might take up about an hundred years more & so place the death of Æneas about 380 years before the first consuls of Rome & the Trojan war 387 years before them

<109r>

Eandem Newtonus sic assignat {illeg}

peopled Samaria with captives brought from several parts of Assyria, the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites the Archevites the Babylonians the Susanchites, the Dehavites & the Elamites (Ezra IV.2, 9) & therefore reigned over all these nations. In the year of Nabonassar 68 he began to reign immediately over Babylon. He invaded Iudea

Asser-haddon seems to be the {wealthy} Sardanapalus of Herodotus the name being derived from Asser-haddon-pul. He seems to be the Sardanapalus who reigned over Media & Babylonia till those nations under Arbaces & {illeg} revolted. Clearchus saith that he died of old age after he had lost his dominion over Syria. Others [say that he was the son of Anacyndaraxis or Anabaxaris ( perhaps they mean Sennacherib) & that he built Tarsus & Anchiale in one day. Others tell us of two Sardanapaluses, the first stout & valiant the last effeminate

Asserhaddon seems to be the Sardanapalus who reigned over Media & Babylonia till those nations revolted, the name being derived from Asser-haddon-pul. Clearchus saith that he died of old age after he had lost his dominion over Syria. Herodotus represents that the Medes revolted first & by force of arms defended their liberty & gave occasion to other nations to revolt. And that Dejoces not long after was elected king & built

Ecbatane. The reign of Asserhadon over Babylon ceased in the year of Nabonassar 81 & by the revolt of the Babylonians & western nations Manasses was set at liberty to return home & fortified Ierusalem. And the Egyptians also (after the Assyrians had reigned three years over them, Isa 20.3, 4) were set at liberty & created twelve – – – Nechao.

After the revolt of the Medes & Babylonians from Asserhaddon, the kings who reigned at Babylon were – – & those at Ecbatane Dejoces – – – But the series of the kings who reigned at Nineveh I do not find recorded. One of them seems to be that Nebuchadnezzar who is mentioned in the book of Iudeth, for the history of that king suits with those times.

Ctesias represents that the luxurious & effeminate life of Sardanapalus gave occasion to the Medes to revolt under the conduct of Arbaces. His old age might also promote the revolting of the nations. He is said to be the son of Anacyndaraxis or Anabaxaris, ( perhaps they mean Sennacherib) & to have built Tarsus & Anchiale in one day. After him reigned at Babylon – –

The last king of Assyria is called Saracus by

<109v>

Hoc fecit D. Barrow per differentias Ordinatarum in ejus Lect 10, Anno 1669 impressa idque methodo consimili ut et D. Gregorius in ejus Gemoetria universali anno 1668 impressa, Prop. 7 Idem D. Leibnitius facere potuisset jam a multo tempore. Sed inversa tangentium Problemata & alia similia per differentias Ordinatarum tractare aut ad æquationes differentiales & Quadraturas reducere jam anno superiore minime novere (vide pag. 65). Cum verò a Newtono didicisset Clarissimi Slusij Methodum Tangentium nondum esse absolutam, sed Corollarium esse methodi generalis quæ extenderet se citra molestum ullum calculum ad abstrusiora problematum genera, etiam ad inversa tangentium problemata aliaque difficiliora, & quæ ad quantitates surdas et Curvas Mechanicas minime hæreret: cœpit is methodum Tangentium per differentias Ordinatarum ab alijs traditam jam longe generalius tractare quam antea & ad abstrusiora problematum genera applicare [ & quasi nihil omnino a Newtono didicisset, prætendit<sup>it</sup> |<sup>ere</sup> se methodum Newtonianæ similem jam a multo tempore habuisse. Nam Et alibi dicit se hoc inventum aliquam nonum is annum prescisse, id est, se ante annum 1675 Problemata methodi tangentium inversæ & alia id genus multa ad æquationes differentiales et quadraturas reducere didicisse, ablatus eorum quæ anno superiore contra Newtonum scripserat p. 65 l. 14.]

Hoc fecerunt Gregorius in ejus Geometria universali anno 1668 impressa, et Barrovius in ejus Lect 10 anno 1669 impressa, idque methodo consimili. Idem D. Leibnitius facere potuisset jam a multo tempore. Sed inversa tangentium Problemata – – – – problematum genera applicare

[[Editorial Note 44](#)]

Minerals Gold & Mercury from the mines & circulated together in a due manner may reject some of their mineral feces, & some Alchemists pretend that by this operation they become the Principles of the great Elixir: for preventing the mischiefs that may be done by handing about this plausible pretence as a secret it has been thought fit to make the same publick.

<110r>

And Stephanus tells us that this sea was called Erythra from Erythra the Hero, & Strabo that on the coast of Carmania southward in the open sea was the island Tyrrhina 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 Erythrean 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 from Edom or Esau, & being driven from that sea by David, & his successors mixed with the Phenicians & traded upon the Mediterranean, & there built several cities called Erythrean by the Greeks For Herodotus tells us – – – Gades. Silius l. 19.

Carmania, & therefore the lot of Nimrod fell somewhere among them. But he inheritance For Nimrod being two generations older then Peleg, flourished at the division of the Earth into languages being a mighty hunter & by making war upon wild Beasts being enabled & inclined to make war upon men, & by the goodness of the soil invited to invade the lands of Shinar & Assyria, he erected a kingdom there. And this was at or presently after the division of the earth & confusion of languages: ffor he was two generations older then Peleg in whose days the earth was divided, & this division & confusion was made by the hand of God in opposition to the designs of men. Till then they lived together & by conversing with one another the whole earth was of one language & one speech & as they journied together (suppose in tents) they found a plane in the land of Shinar & they dwelt there & built the city Babylon & a Tower whose top might reach unto heaven, to make themselves a name & prevent their being scattered abroad upon the face of the earth; that is, they built a tower so high that in seeking for food for themselves & their cattel they might see the same from all parts of the great plane of the land of Shinar & know whether to resort least they should be scattered from their main body. But the Lord came down to see the city & tower & said, The people is one & they have all one language; & this they have begun to do: & now nothing will be restrained from them which they have imagined to do. Go to, let us go down & there confound their language that they may not understand one anothers speech. So the Lord scattered them abroad from thence upon the face of all the earth: & they left off to build the city. That is, by the counsel of God they were forced to leave the City Babel & the fruitful land of Shinar to Nimrod & were scattered from thence abroad to seek new seats going in several bodies to several parts of the earth according to their tribes & families, & there building new cities & becoming various nations tongues & langauges, ffor the beginning of Nimrod's kingdom was Babel. There he reigned first & in other new cities Erech or Arecca & Accad or Archad & Calneh in the land of Shinar. And while he seated himself in this land his brethren the other sons of Chus seated themselves in all the coasts of the Persian Gulf & in Arabia The other sons of Ham went towards Egypt & Canaan & Afric. The sons of Iaphet toward Asia minor & the sons of Sem (viz<sup>t</sup> Elam & Asshur & Arphaxad & Lud & Aram & his sons) seated themselves in Elymais & Assyria & Araphachitis above Assyria & Mesopotamia Syria & Armenia. But Nimrod invaded Assyria & there built Nineve & Rehoboth & Calah the metropolis of Calachene & Resen (le Resen, Larissam) between Nineveh & Calah. And hence Assyria is called the land of Nimrod the same being peopled as well by Nimrod as by Asshur.

<111r>

For before the days of Peleg the grandfather of Serug the whole earth was of one language & of one speech, & as they journeyed from the east (suppose in Tents) they found a plane in the land of Shinar & they dwelt there & made bricks & built the city Babel with its tower to make to themselves a name least they should be scattered abroad upon the face of the whole earth (Gen 10.25 & 11.1, 2, 3, 4.) that is the sons of Noah hitherto lived together as one society & one body politick & by conversing together had but one language & built the city Babel as the seat & habitation of their society from which they would not wander, & there also they built a high Tower whose top might reach unto heaven that while they wandred in the fields seeking for food for them selves & their cattel they might see the tower from all parts & thereby know whether to resort.

And while they thus lived together or were but newly divided Nimrod the grandson of Noah being two generations older then Peleg, began to be a mighty one in the earth, Gen 10.8 that is he began to reign over them. ffor he was a mighty hunter before the Lord & by conquering wild beasts became able to conquer men And the beginning of his kingdom was Babel (the city which they first built for the seat of their society) & Erech or Arecca & Accad or Archad & Calneh, cities built afterwards in the land of Shinar when men began to spread abroad upon the face of the earth. And when he had built these cities he went out of the land of Shinar into Assyria & built the cities Nineveh & Rehoboth & Calah (the metropolis of Calacene) & Resen ( le Resen, Larissam) a great city between Nineveh & Calah. Thus makind began to spread upon the face of the earth building cities in such places as were well watered & fertil. And after the death of Nimrod his sons & grandsons & other great men reigning under him in the several cities which he had built inherited the cities in which they reigned. it being the custom in the first ages for all the children to share the fathers territories as we explained above. And this division of his kingdom might give a beginning to the variety of languages mankind from thence forward spreading more & more upon the face of the earth & remote kingdoms for want of conversation varying from one another in their modes of speaking.

<112r>



As the first kings of the Greeks who founded or greatly enlarged their cities & kingdoms were honoured after death by their successors & friends as benefactors & had sepulchres erected to them in the form of magnificent houses or Temples with statues over their graves or tums to represent them & Altars & Priests to perform pious ceremonies anually & sometimes monthly weekly or daily upon the Altars for perpetuating their memory; all which gave a beginning to the Idolatrous religion of the Nations of Greece: so it is to be conceived that the Idolatry of the Egyptians, Phœnicians Assyrians & Chaldeans had its rise from the like honour paid after death to the founders of the cities & kingdoms of those countries; & by consequence that the building of towns began in those countries a little before the rise of idolatry And therefore since the Chaldeans were idolaters before the days of Abraham & drove out Abraham because he would not worship their Gods (Iosh. 24.2. Iudith. 5.6, 7) & since Laban the grandson of Nahor the brother of Abraham worshipped images (Gen 31.30) & Nahor & his father Terah were Idolaters (Ios. 24.2) & Terah, made Images or statues of Earth & proposed them to be worshipped as Gods ( ) that is, to be set up in the Temples over the Tums of the dead where the people worshipped them. Some say that Idolatry began in the days of Serug the grandfather of Terah. Whence the building of cities & erecting of Kingdoms might begin two or three generations before For In the days of Peleg the grandfather of Serug the earth was divided, & scattered abroad that is separated into several nations languages & kingdoms, & began to build several cities, the people having built Babel & its tower for their common seat before they became divided into more languages & kingdoms then one & by that means having learnt the manner of building cities.

By this recconing mankind began to be scattered over the face of the earth & build cities in several places of N almost two hundred years before the birth of Abraham. At that time the thirteen sons of Ioctan the brother of Peleg began to dwell from Mesha as thou goest unto Sephar a mountain of the east ( Gen. 10.26) which is to be understood of their dwelling in cities. And at that time also Nimrod seems to have erected a kingdom at Babel supose by conquering the kingdom which built Babel for a Metropolis & reigned there till the division of languages. For he reigned first over Babel & Erech & Accad & Calneh principal cities in the land of Shinar, & went into Assyria & there built Nineveh & Rehoboth & Calah & Resen principal cities of Assyria, & therefore he reigned presently after the division of the kingdom of Babel into various cities nations & languages.

<112Ar>

#### **Chap. 4. Of the Empire of the Medes & Persians.**

Æschylus who flourished in the reigns of Darius Hystaspis & Xerxis reckons the kings of this Medo-Persian Monarchy down in order to Xerxes in this manner

Μηδος γὰρ ἦν ὁ πρῶτος ἡγῆμῶν στρατοῦ.  
Τὸ δε ἄστῃ Σούσων ἐξηκείνῳσε πεσόν.  
Ἄλλος δε ἐκείνου παῖς τὸ δ' ἔργον ἦνυσε.  
Τρίτος δ' ἀπ' αὐτοῦ Κυρος, ἐρδαίμων ἀνὴρ. &c

He that first led the army was a Mede  
He emptied the falling city of Susa  
The next who was his son finished the work  
The third from him was Cyrus a happy man.

The Poet here omits Dejoces who was king only of the Medes & begins with Phraortes the first King of the Medes & Persians & founder of that Empire. After Phraortes by conquest became King of the Persians he made war upon the Assyrian empire & took Susa from them & his son Cy-axeres finished the work by destroying Nineveh Astyages a slothfull Prince the second from Phraortes or his son is omitted by the Poet & Cyrus is named the third, a happy man for his great successes.

After the fall of Nineveh, Cyaxares who reigned 40 years made war upon Alyattes king of Lydia five years together in the end of his reign with various fortune & in the sixt year of the war upon a total Eclips of the Sun which was predicted by Thales & happened in the middle of a battel (Iul. 9. anno Iul. Per. 4117) almost 38 years {after the} reign of Cyrus they parted & made peace. <sup>[128]</sup>Tully, Pliny, Eusebius & Solinus place this



battel & eclips in the reign of Astyages & its probable that Cyaxares began the war & Astyages being a pecefull Prince ended it by a treaty in the beginning of his reign. According to this recconing Astyages reigned 38 years or above & was from **{illeg}**. Eusebius & Syncellus make his reign 38 years & a Canon among the Isaglogical Canons published by Scaliger makes it 46.

Astyages married his daughter Mandane to Cambyses a Persian & of them was born Cyrus who solliciting the Persians to a defection overcame Astyages succeeded him in the Medo Persian Kingdom & set the Persians above the Medes. He founded no new kingdom but only by a civil war set the Province of the Persians above that of the Medes. And therefore well does Æschylus recon Phraortes the founder of this Monarchy.

Not long after Cyrus overcame also Crœsus king of the Lydians & thereby became Lord of all Asia Minor. <sup>[129]</sup>For Crœsus reigned at Sardes over all Asia Minor on this side the river Halys except the Cilicians & Lycians, & his kingdom was rich & flourishing as well as large.

Cyrus afterwards in the 21<sup>th</sup> year of his reign invaded Babylonia & the next year took Babylon & put an end to the Assyrian Monarchy & thenceforward reigned almost nine years over all Asia: Xenophon says but seven years.

Cambyses succeeding his father Cyrus conquered Egypt & reduced it into a Province. And now this kingdom was arrived to its greatness.

Daniel represents this kingdom by the silver breast & arms of the Image the two arms denoting Media . He represents it also by a Bear which raised it self up on one side: the kingdom of Persia rising up after that of Media. The three ribs which this Bear held in his mouth <112Av> are Sardes Babylon & Memphys the three strong imperial cities of the Kingdoms of the Lydians Assyrians & Egyptians. He holds them in his mouth between his teeth as if he were eating them to signify that they are conquered nations distinct from his own original body. & he is bid to arise & eat much flesh to signify the largeness of his conquests & of the riches he should draw from them.

Daniel signifies this kingdom also by a Ram with two horns one of which was higher then the other (the Persian then the Medic) & came up last. & saith that this Ram with two horns are the Kings (that is kingdoms) of Media & Persia, & that the Ram pusht westward & northward & southward so that no Beast could stand before him. For the Medes & Persians carried on their wars & conquests into those quarters by invading Assyria Asia Minor Egypt & Greece.

The Jews know nothing more of the Babylonian & Medo-Persian Monarchies then what they have out of the sacred books of the old Testament & therefor own no more Kings nor years of Kings then they can find in those books. The Kings they recon are only Nebuchadnezzar Evil Merodach, Belshazar, Darius the Med{e} Cyrus Ahasuerus & Darius the Persian This Darius they recon to be the Artaxerxes in whose reign Ezra & Nehemiah came to Ierusalem accounting Artaxerxes a common name of the Persian Kings. Nebuchadnezzar they say reigned 45 years (2 King 25, 27 Ier 25.1) Belshazar three (Dan 8.1) & therefore Evilmerodach 23 to make up the 70 years captivity excluding the first year of Nebuchadnezzar in which the Prophecy of the 70 years was given. To this Darius they assigne one year or at most but two (Dan 9.1) to Cyrus 3 years incomplete (Dan. 10.1) to Ahasuerus 12 years till the casting of Pur (Est. 3.7) one year more till the Jews smote their enemies (ch. 9.1) & one year more till Esther & Mordecai wrote the 2<sup>d</sup> letter for the keeping of Purim (ch 9.29) in all 14 years & to Darius they allot 32 or rather 36 years (Nehem 13 6) so that the Persian Empire from the building of the Temple in the 2<sup>d</sup> year of Darius flourished according to their recconing only 34 years untill Alexander the great overthrew it. Thus the Jews recon in their greater Chronicle called Seder Olam Rabbah. Iosephus out of the sacred & other books recons only these kings of Persia Cyrus Cambyses Darius Hystaspis, Xerxes Ataxerxes & Darius; making but one king of Artaxerxes Longimanus Artaxerxes Mnemon & Artaxerxes Ochus & another of Darius Nothus & Darius Codomannus. For supplying the defects of these accounts we must have recourse to the records of the Greeks. ffor by them it appears that the Persian Kings reigned as in the following account.

Cyrus by the common consent of all Chronologers ancient & modern began his reign in Persia an 1 Olymp. 55 an. Iul. Per. 4155 in spring & reigned full 30 years & died in Spring an I.P. 4185.

Cambyses reigned 8 years including the seven months reign of Smerdes the Magician who succeeded him.

<113r>

Darius Hystaspis began his reign in the end of winter or spring A.I.P. 4139 reigned 36 years fought the Greeks at Marathon & died in spring An. I.P. 4229. In the first year of his reign the Temple was finished

Xerxes reigned almost 21 years made war upon the Greeks with a vast army but without success & was slain by Artabanus.

Artabanus reigned seven months & upon suspicion of treason against Xerxes was slain in autumn by Artaxerxes Longimanus the son of Xerxes an. I.P. 4250

Artaxerxes reigned forty years including the two months reign of Xerxes & seven months reign of Sogdian his successors or forty & one years including also the reign of Artabanus, & died in winter in the end of an. I.P. 4289 or beginning of the year following. In the 7<sup>th</sup> year of his reign he sent Ezra to restore the worship & polity of the Jews & in the 20<sup>th</sup> year he sent Nehemiah to build the walls of Ierusalem.

Darius Nothus began his reign in autumn an I.P. 4290 reigned 19 years & died in summer an I.P. 4309 An. 4 Olymp 4

Then reigned Artaxerxes Mnemon about 43 years, Artaxerxes Ochus about 23 years, Arses between 3 & 4 years & Darius almost 5 years unto the battel of Arbela whereby the Persian Monarchy was translated to the Greeks Oct 2 An. I.P. 4383. But Darius was not slain till a year & some months after. Whence Africanus reckons that this Monarchy stood 230 years & Agathias 228 that is from the beginning of the reign of Cyrus.

The years of Cambyses & Darius Hystaspis are fully determined by three eclipses observed at Babylon & recorded by Ptolomy. Those of Xerxes by the battel at Marathon four years & some months before the death of Darius & by the passage of Xerxes over the Hellespont to invade Greece in the beginning of his sixth year in the time of the Olympic games an 1 Olymp. 75: those of Artaxerxes Longimanus by the coincidence of his twentieth year with the 4<sup>th</sup> year of the 83<sup>d</sup> Olympiad as Africanus informs us & by the news of his death coming to Athens in winter in the seventh year of the Peloponnesian war as Thucydides a writer of those times has recorded: those of Darius Nothus by the coincidence of his 13<sup>th</sup> year or some part thereof in winter with the 20<sup>th</sup> year of the Peloponnesian war as Thucydides has also set down & by his death a little after the end of that war in the same Olympic year as Diodorus informs us. For the war began in April an. 1 Olymp 87 lasted 27 years & ended Apr 14 an 4 Olymp. 93, as all chronologers agree. These things are so well determined by Eclipses & Olympic games & other records of good credit & so far agreed <113v> upon by chronologers that I do not think it material to enter into any dispute about them. But the history of the Jews in the time of this Monarchy set down in the Books of Ezra & Nehemiah wants some illustration. And first I shall state the history of the Jews under Zerubbabel in the reign of Cyrus Cambyses & Darius Hystaspis.

This History as contained partly in the three first chapters of the book of Ezra & first five verses of the fourth &c – –

Darius began his reign in spring An I.P. 4193 & reigned 36 years by the unanimous consent of all Chronologers. In the 2<sup>d</sup> year of his reign the Jews began to build the temple by the prophesying of Haggai & Zech. & finished it in the sixth year. Darius fought the Greeks at Marathon in Octob an. I.P. 4224 ten years before the battel of Salamis & died in the 5<sup>t</sup> year following. The years of Cambyses & Darius are determined by three eclipses of the Moon so that they cannot be disputed, & by those eclipses & the Prohesies of Hag. & Zech compared together its manifest that his years began after the 24<sup>th</sup> day of the 11<sup>th</sup> Jewish month & before the 25<sup>t</sup> day of April & by consequence in March or April.

Xerxes spent the first five years of his reign & something more in preparations for his expedition against the Greeks & this expedition was in the time of the Olympic games an 1 Olymp 75 Calliade Athenis Archonte [28 years after the Regifuge & Consulship of the first Consul Iunius Brut ann] as all Chronologers agree. The passage of his army over the Hellespont began in the end of the 4<sup>th</sup> year of the 74<sup>th</sup> Olympiad (that is in Iune an I.P. 4234 & took up a month & in autumn after 3 months more die Munichionis 16 Plenilunio was the battel at Salamis & a little after that an Eclips of the Moon which by the calculation fell on Octob. 2. His first year therefore began in spring an I.P. 4229. He reigned almost 21 years by the consent of all writers [& to his reign agrees the story of Hester & Mordecay.] & was succeeded by Ar

Artabanus reigned seven months & upon suspicion of treason against Xerxes was slain by Artaxerxes Longimanus the son of Xerxes an. I.P. 4250. He & Xerxes together reigned some months above 21 years & by consequence he was slain an I.P. 4250 in the autumnal half year

Artaxerxes reigned — — — year following, & therefore began his reign in Autumn an I.P. 4250

I have now stated the history of the Iews in the reign of Cyrus Cambyes & Darius Hystaspis. It remains that I state their history in the reigns of Xerxes & Artaxerxes Longimanus. For I place the histories of Ezra & Nehemiah

<114r>

### Chap. 1.

**The uncertainty of the Chronology of the ancient Greeks. It was collected in the times of Persian empire from the duration of the ancient kingdoms of Greece & that duration was collected from the number of kings reigning therein by putting their reigns equipollent to generations, & allowing about an hundred or 120 years to three generations one with another.**

<115v>

$\frac{1}{4}^d - 11' p^r$  an.  $100^d - 4400^s$  in 400 years.  $90^d - 3960'$  in 360 years.  $3960' = 66 \text{ hours} = 3^d - 6' 4^d - 64'$  in 16 years. 376 years

[[Editorial Note 45](#)]

538

1. 131.
2. 262
3. 393
4. 524
5. 655
6. 786
7. 917
8. 1048
9. 1179
10. 1310
11. 1441.
12. 1572.

13. 1703.
14. 1834
15. 1965
16. 2096
17. 2227
18. 2358
19. 2489
20. 2620
21. 2751
22. 2882
23. 3013
24. 3144
25. 3275
26. 3406
27. 3587
28. 3668
29. 379
30. 3930

Troy was taken about 80 years before the return of the Heraclides into Peloponnesus, & by consequence about 131 years before the first Olympiad, or 75 years after the death of Solomon; And the Argonautic expedition being one generation earlier was about 43 years after the death of that king: as was collected above by arguments taken from Astronomy. And this reckoning will be further confirmed when it shall appear that Sesostris was Sesac & invaded Greece one generation before the Argonautic expedition & returned out of Greece into Egypt in the 14<sup>th</sup> year of Rehoboam; & that upon his coming into Egypt Danaus immediately fled from him into Greece with his 50 daughters & became king of Argos about one generation before the Argonautic expedition; & that Memnon who reigned in the time of the Trojan war & built the Memnonia at Susa was Amenophis who reigned in Egypt next after Orus the son of Sesostris; & that Cadmus fled from Sidon in the reign of David. But before we proceed to these arguments, it will be convenient to take notice of the affaires of Greece which followed the taking of Troy & were contemporary to the things already described.

And the truth of these things will be further confirmed when it shall appear that the Greeks collected the time of the return of the Heraclides into Peloponnesus, from the number of kings reigning in Sparta after that return by reckoning the reigns of kings at about 35 or 45 years a piece one with another, which is double to their length by the course of nature [; And they will be still further confirmed when it shall appear that Sesostris was Sesac & invaded Greece one generation before the Argonautic expedition, & returned out of Greece into Egypt in the 14<sup>th</sup> year of Rehoboam; & that upon his return his brother Danaus immediately fled from him into Greece with his 50 daughters in a long ship after the pattern of which the ship Argo was built by his grandson; And that the distraction of Egypt by the invasion of the Ethiopians & victory of Asa & insurrection of Osarsiphus gave occasion to the Argonautic expedition: And that Cadmus fled from Sidon to Greece upon the taking of Sidon by the Philistims & Edomites in the reign of David.

<116r>

Αὐτὰρ ἅπ' ἐυβοίης Κάνθος κίε. Τόν ρα Κάνηθος  
Πέμπεν ἄβαντιάδης λεληγμένον

[130]Ex Eubœa porro venit Canthus, quem Canethus  
Abantis f. amandavat nec invitum.

<117r>

#### **Chap. IV Of the Babylonian Empire.**

After the regions upon Tigris & Euphrates became free from the dominion of Egypt, Babylon a city built soon after the flood) continued for some time under its own kings

And at length reigned Nabonassar in whose days a body of Egyptians flying from Sabacon carried to Babylon the Egyptian year & founded the Æra of this king as above, beginning the years thereof on the smae day with the years of Egypt.

And in the year of Nabonassar 68 Asserhadon king of Assyria conquered Chaldea & Susiana & captivated the people placing many of them in Samaria & carryed the people of Samaria captive into Assyria. And henceforward Chaldea & Susiana became Provinces of Assyria for some time: but at length revolted & in conjunction with the Medes destroyed Nineveh.

By the fall of the Assyrian Empire &c –

<118v>

But Astrology was invented in Egypt by Nechepsos one of the kings of the lower Egypt & Petosiris his Priest, a little before the days of Sabacon. And this makes it probable that the Priests of Egypt who fled from Sabacon carried their Astrology with them into Chaldea, & there introduced the Egyptian year & for the sake of Astrology began to observe the starrs at Babylon as diligently as they had done before in Egypt. And at that time or not long before, the king of Babylon might erect the Temple of Iupiter Belus in the form of the Egyptian Pyramids. For this Temple was a solid tower or Pyramid a furlong square & a furlong high with seven retractions

& Atreus the son of Pelops, & Hercules the son of Alcmena successively & at length Iphitus made them quadrennial.

<119r>

892. The Edomites revolt from Iudea & interrupt the navigation of the Iews & Tyrians on the red sea. The Tyrians build ships on the Mediterranean & there begin long voyages to places not yet frequented by the Zidonians And hence came the opinion that the Phenicians came originally from the red sea.

890 Dido flys to Afric.

883 Dido built Carthage Æneas still alive according to Virgil

1048 The Edomites are conquered by David. Their mariners fly from the red sea to the Mediterranean & there begin to build ships

1049 The Phenicians begin to sail as far as Greece, carry away Io the daughter of Inachus. The Greek seas begin to be infested with Pyrates. Acrisius marries Eurydice the daughter of Lacedemon & {Eparta}

1044 The Syrians of Zoba & Damascus are conquered by David. The Phenicians begin to sail as far as Greece

1042 Nyctimus the son of Lycaon reigns. Deucalion still alive. The king of Ascalon assisted by the Edomites, takes Sidon & makes the Sidonians under the conduct of Cadmus, Cilix, Phoenix, <119v> Membliarius, Tharus, Atymnus & other captains fly to Tyre, Aradus, Cilicia, Phrygia Crete Greece & Lybia with letters music Poetry – & Idæi Dactyli. Abibalus now made king of Tyre.

714. Sennacherib besieges Pelusium & is put to flight by Sethon (perhaps Sabaton king of Egypt & Tirhakah (his son) who came down with an army from Ethiopia

700 Tirhakah king of Egypt & Ethiopia

Romulus 14. Numa 354

628 Romulus. 614 Numa.

578 Tullus Hostilius.

<120r>

by the name of Vulcan. ffor Vulcan was most celebrated in Egypt & is by Homer called a king, the first King of Lemnus & Cyprus And these are further instances of deifying men & weomen in Syria & the parts adjacent.

So also in Greece between the days of Cadmus & the Argonautick expedition when cities were first built there & began to grow into kingdoms, the Greeks deified their kings & Heroes & erected sepulchres or Temples to them with colleges of Priests for their worship. Such was the deifying of Ceres a woman of Sicily who taught the Greeks to sow corn in the reign of Erechtheus king of Athens & soon after his death had a {Temple} erected to her in Eleusine where the family of Eumolpus became her Priests

ffor Vulcan was the husband of Venus & by consequence king of Cyprus. Homer calls him a king, meaning king of Lemnus. He was celebrated chiefly by the Egyptians for assisting their kings with armour. They built a very magnificent Temple to him at Memphys & by it another to his Venus. And this was done in the reign of Amenophis about the times of the Trojan war or soon after.

<121r>

1497 The Midianites & Edomites on the borders of the red sea had letters & Astronomy Iob.

1450. The Canaanites who fled from Ioshua go in great numbers into Ægypt & some stay there others go thence into Libya & Afric.

1445 The Canaanites who stay in Egypt conquer Thammuz king thereof, & reducing all the lower Egypt into subjection as far as Heliopolis & Mesir erect a kingdom at Avaris, Abaris or Pelusium. Their first six kings were Salatis Bæon Apachnas, Apophis, Ianias, Assis.

1120 Mephres a king reigning in the upper parts of Egypt takes Heliopolis from the Shepherds

1105 Misphragmuthosis makes a lasting warr uppon the shepherds & drives them out of the greatest part of Egypt. They fly into Palestine, Idumæa, Syria & Libya, & under Lelex Æzeus, Inachus, Pelasgus, & Æolus & other captains into Greece The rest shut themselves up in a part of the lower Egypt called Abaris

1100 The Philistims stregthned by the access of the shepherds conquer Israel & take the Ark. Samuel judges Israel.

<122r>

Anni  
ante  
Christum



- 1497 Moses populum ducit ex Ægypto
- 1458 Timaus vel Tammuz regnat in Ægypto inferiore
- 1451 Ioshua victis Canaanæis Terram dvidit inter Tribus undecim Canaanæi fugientes invadunt Ægyptum inferiorem & regnum Pastorum ibi condunt.
- 1141 Eli judicat Israelem
- 1115 Ægyptij pastores a Thebanis fugat sub Lelege, Æzeo, Inacho, Pelasgo, Æolo primo & Cecrope &c in Græciam veniunt domos omnium primas ibi construunt Antea Cimmerij Nomades a tergo maris Euxini in Europam venen{tes} Scytharum more sine domibus viventes.
- 1101 Samuel judicat Israelem
- 1091 Lycaon Lycosuram, Phoroneus Phoronicum, Ægialeus Ægialeam, Phegeus Phegeam oppida omnium in Peloponneso antiquissima condunt. Antea domus per agros spargebantur. Sub idem tempus Cecrops Cecropiam ædificavit. Et hæc oppida initium dederunt regnis Atheniensium, Areorum, Sicyonorum
- 1071 Saul regnat in Israele Amosis Pastores ex Abari in Palæstinam fugat..
- 1061 David regnat.
- 1051 Idumæi a Davide victi. Phœnices a mari rubro fugientes littora maris Mediterranei incolunt & ad Græciam usque mox navigant. Io rapitur. Tyrus conditur a Sidonijs. Abibalus ibi regnat.
- Europa rapitur &
- 1042 {Europa rapitur &} Phœnices sub Cadmo Cilice Phœnice Thaso Membliano Atymno & alijs ducibus a Davide fugientes in Asiam minorem Cretam & Græciam veniunt, & literas aliasque Phœnicum artes & scientias introducunt.
- 1040 Orcus Molossorum rex Proserpinam Cereris, fæminæ siculæ filiam rapit. Ceres venit in Atticam et fruges serere mox docet. Erechtheus regnat in {Attica}
- 1032 Ammon regnat in Ægypto.. Hic naves longas et proceras cum velis primus construxit. Antea ratibus navigabatur in mari rubro inventis. Ægyptij astra observare incipiunt navigandi gratia. Vnde nata est Astronomia.
- 1026 Nictæus et Epaphus vel Apis Phoronei filius cæsi. Amphion & Zetus nati.
- 1021 Solomon regnat...
- 1020 Arcas filius Callistûs & Eumeles rex primus Achaïæ frumentum accipiunt a Triptolemo.
- 1017 Templum fundatur a Solomone. Ferrum in Creta ab Idæis Dactylis repertum.
- 1015 Musæus canit raptum Proserpinæ
- 1014 Eumolpus, mortua Cerere, Mystera exhibet in Eleusine & patris Musæi poemata edit. Tempa primum condita in Græcia.
- 1012 Cecrops II regnat in Attica. Caucon Mystera Cereris docet in Messene.
- 1011 Pandion Cecropis frater regnat in Attica. Pelops venit in Peloponnesum.
- 1010 Car Phoronei filius templum erigit Cereri.

- 1009 Minos regnat in Creta pulso patre Latinorum Saturno. Ferrum in
- 1002 Minos classem parat & Colonias ad minores Græcorum insulas mittit, antea non inhabitatas.
- 998 Sesac regnat in Ægypto & patri Ammoni Tempia et Oracula in Thebaide Ammonia et Æthiopia condit.
- 996 Thebaide Ammonia et Æthiopia condit. Cœpheus Ioppam tenet. Perseus ejus filiam Andromedam rapit.
- 994 Ægeus regnat in Attica
- 1002 Concilium Amphictioneum fundatur ab Acrisio. –
- 990 Dædalus et Talus Serram, tornum, dolabram et alia fabrorum lignamorum instrumenta inveniunt. Dædalus statuas pedibus disjunctis efformat.
- 985 Oraculos conduntur in Græcia, & cultus mortuorum mox passim introducit.
- 981 Rehoboam regnat.
- 976 Sesac a Græcis Sesostris dictus Syriam Persiam Indiam invadit
- 972 Theseus regnat victo Minotauro.
- 970 Sesac transito Hellesponto Thraciam occupat. Hercules natus
- 968 Sesac a Græcis et Scythis victus regreditur per Syriam in Ægyptum, & Amazones sub Marthesia et Lampente ad fluvium Thermodo seu Caduca

<123r>

sub Æete ad Colchos, & alios Ægyptios sub Prometheo ad Caucasum montem reliquit. Tabulas etiam Geographicas reliquit in Colcho: et inde nata est Geographia. Phryxus & Helle fugiunt per mare

- 96{7} Sesac distribuit Ægyptum in nomos, conditis Nomorum templis & constitutis Dijs Oraculis et religionibus. Distribuit etiam agros Ægypti inter milites, et inde nata est Geometria.
- 967 Danaus cum filijs Ægyptum fratrem, id est Sesacum, fugiens, in Græciam venit
- 958 Sesac occiditur. Orus regnat.
- 948 Zerah Æthiops, id est זרה Orus, vincitur ab Asa.
- 945 Orus ab Æthiopibus mergitur in Nilo. Menes seu Amenophis regnat & Memphim ac Templum Vulcani condit.
- 941 Theseus quinquagennius Hellenam decennem rapit. 940 Chiron format Signa cœlestia.
- 939 Expeditio Argonautica. Prometheus a monte Caucaso recedit, ab Hercule liberatus. 936 Hercules Laomedonitem occidit
- 933 Amenophis Iudæos pellit Ægypto. Priamus regnat in Trojam. 930 Venatio apri Chaledonij. 928 Theseus moritur.
- 925 Atreus moritur. Paris Hellenam rapit. 890 Hellus occiditur. 930 Hercules & Æsculapius in Dios relati
- 932 Bellum Thebanum. 920 Bellum Epigonorum.

905 Troja capta.  
 895 Teucer Salaminem in Cypro condit  
 890 Ramesses vel Rhampsinitus Amenophis filius regnat in Ægypto  
 883 Dido Carthaginem condit  
 870 Moeris regnat in Ægypto. Hic lacum, Moeridis dictum, effodit, & in ejus fundo Pyramides duas  
 lateritias contruxit.  
 865 Hesiodus floret.  
 856 Homerus floret  
 852 Cheops regnat in Ægypto. Hic Pyramidem maximam construxit  
 845 Migratio Æolica. Bœotia prius Cadmeis ducta a Bœotis occupata  
 825 Reditus Heraclidarum in Peloponnesum  
 780 Pul fundat Imperium Assyriorum Nichepsos & Petosiris Astrologiam excogitant in Ægypto  
 776 Æra Olympiadum.  
 770 Migratio Ionica. 760 Semiramis floret. Sanchoniatho scribit.  
 750 Sabacon Æthiops Ægyptum occupat in varia regna divisum. Ægypti Sacerdotes in Chaldæam  
 fugentes Astronomiam Astrologiam & annum Ægyptiorum introducent  
 747 Æra Nabonassaris.  
 742 Tiglathpilaser rex Assyriorum capit Damascum & Syros abducit captivos.  
 727 So vel Sua regnat in Ægypto  
 723 Salmanaser rex Assyriorum Tribus decem in captivitatem abducit.  
 717 Tirhakah regnat in Ægypto  
 714 Asserhadon regnat in Assyria  
 708 Lycurgus floret  
 681 Asserhadon occupat Babylonem  
 674 Manasses captivus Babylonem abducitur Iudæis ab Asserhadone victis  
 672 Asserhadon invadit Ægyptum.  
 671 Reges duodecim sub Asserhadone regnant in Ægypto  
 668 Medi, Babylonij, Syri, Phœnices, Ægyptij ab Assyrijs deficiunt, Asserhadon veterum  
 Sardanapalo cæso.  
 656 Psammiticus rex Ægypti totius superatis reliquis undecim regibus. Is jam a morte patris  
 regnaverat annos quindecim.

< insertion from f 122v >

655 Bellum primum Messeniacum incipit

650 Primus Atheniensium Archon decennalis Charops.  
< text from f 123r resumes >

642 Scythæ Medos et Assyrios invadunt

628 Phidon Argivorum rex floret.  
< insertion from f 122v >

616 Bellum secundum Messeniacum incipit. 604 Roma Conditæ.  
< text from f 123r resumes >

614 Psammiticus moritur. Nechaoh regnat in Ægypto. Cyaxeres fugat Scythas.

610 Cyaxeres rex Medorum et Nebuchadonosor filius regis Babyloniorum Ninevem evertunt.

608 Primus annus Nebuchadonosoris in Phœnicia

591 607 Cyaxeres Aliatti Lydorum regi bellum infert.  
< insertion from f 122v >

600 Primus Atheniensium Archon annuus Creon  
< text from f 123r resumes >

597 Persæ a Cyaxere debellati.

588 Templum Solomonis inconditur

585 Maij 28. 11<sup>h</sup> A.M. Eclipsis Solis a Phalete prædita bellum inter Medos & Lydos dirimit.  
< insertion from f 122v >

585 An. Nabonass 163 Maij 28. 6<sup>h</sup> P.M. Eclipsis Solis a Thalate prædicta, bellum inter Medos & Lydos dirimit.

578 Draco Atheniensium Archon leges tulit<sup>[132]</sup>

562 Solon Atheniensium Archon leges tulit.

554 Cræsi et Solonis colloquium. Æsopus floret

552 Pisistratus Athenis tyrannidem occupat Archonte Comia.  
< text from f 123r resumes >

544 Sardes capitur a Cyro.

539 Babylon capitur a Cyro

537 Cyrus victo Medorum rege Dario imperium transfert ad Persas. Iudæi redeunt a captivitate Babylonica

530 Cyprus perit in bello. Cambyses regnat.  
<123v>

522 Darius Hystaspis filius regnat, Magi occiduntur. Hystaspes et Zoroaster abolitis Provinciis

religionibus diversis, novam Magorum religionem per totum Persarum imperium instituunt.

520 Templum secundum ædificatur, jubente Dario.

513 Harmodius et Aristogiton Hipparchum Pisistrati filium Atheniensium Tyrannum interficiunt.

[Editorial Note 46]

Lacedæmon fil. Eurotæ fil.

<124r>

The Saracen Historians tell us that Kischasp the fift king of Persia in the Dynasty of the Kaianides was contemporary to Zaradust or Zoroaster the legislator of the Gebers or fireworshippers, & embraced his doctrines & established them throughout all Persia. & that Bahaman the <sub>next</sub> | <sup>sixt</sup> king of Persia was the son of Asfendiar the son of Kischasp, & that Asfendiar reigned not, but was slain before his fathers death by Rostam {the} governour of Sablestan & Segestan in the east{ern} border of Persia. Whence I {gathe}r that Kischasp was Hystaspes the master of the {Medes} who by the assistance of Zoroaster set up the religion of the Magi throughout Persia: & that Bahaman the grandson of Kischap was that King whom the Greeks call Darius Hystaspis. For the next kings (Xerxes Artaxerxes Longimanus Darius Nothus &c) were the sons of kings.

They say also that Bahaman went westward into Mesopotamia & Syria & conquered Balthasar the son of Nebuchadnezzar & gave the kingdom of Babylon to Cyrus his Lieutenant general over Media Assyria & Chaldea, & caused the Jews to be released from captivity & here they confound Darius Medus with Darius Hystaspis,

They say also that Bahaman was surnamed Ardschir Diraz & hereby they confound the two Darius's with Artaxerxes Longimanus, taking Diraz perhaps for Darab or Darius.

They say also that Lohorasp the fourth king of Persia in the second Dynasty {w}as the first of their kings who reduced their armies into discipline & that he went eastward & conquered many Provinces of Persia & had wars with the kings of Touran or Scythia beyond the river Oxus, & made the city Balk the seat of his empire; & that one of his Generals whom the Hebrews call Nebuchadnezzar & others call Rahan & Gudarz, went westwards & conquered all Syria & Iudea & took the city Ierusalem & destroyed it. And by these circumstances I gather that by Lohorasp they mean Cyaxeres, pretending that whilst he went eastward against {the Persians} he sent Nebuchadnezzar against Syria & Phœnicia.

They say also that Cyrus was the son of {Granah} the son of {illeg} & having married the sister of Zerubbabel released the Jews from {captivity} & that Kischasp the grandfather of Bahaman was also the son of Lohorasp. And thus they make Darius Hystaspis about one generation younger then Cyrus & three generations younger then Cyaxeres.

They say also that Afrasiab king of Touran or Turquestan beyond the river Oxus invaded Persia with a great army, sleu Naudar the last king but one in the first Dynasty & beseiged {illeg} {illeg} Zer the father of Rostan got up an army & drove the {illeg} the river Oxus & set Zab upon the throne of Persia & that Afrasiab <124v> returned with an army & in {illeg} the son of Zab, & put an end to the Monarchy of the first race of Persian Kings called Pichdadians. But Zal Zer & his son {illeg} set up {Kaianid} the first King of the second Dynasty & drove out the Touranians a second time, & then in the reign of Caicorrou {illeg}

<125r>

The third from him was Cyrus a happy man.

The Poet here attributes the founding of the Medo-Persian Empire to the two Predecessors of Cyrus, the first of which was a Mede & the second was his son. The second was Darius the Mede the immediate predecessor of Cyrus according to Daniel & therefore the first was Assuerus, Oxyares, Axeres or Cy-Axeres. ffor Daniel tells us that Darius was the son of Achsuerus (or Ahasuerus as the Masorets called him) of the seed (or royal

family) of the Medes. This is that Assuerus who together with Nebuchadnezzar took & destroyed Nineveh according to Tobit, which action is by the Greeks ascribed to Cyaxeres. By this victory over the Assyrians at Nineveh & subversion of their kingdom he began to erect the Medo-Persian Empire & his son Darius the Mede finished the work by conquering the kingdoms of Lydia & Babylon, & the third king was Cyrus a happy man for his great successes under Darius & large dominion in his own reign. This Cyaxeres according to Xenophon was the son of Astyages king of the Medes & Astyages according to both Xenophon & Herodotus gave his daughter Mandane to Cambyses a Prince of Persia & Cyaxeres the son of Astyages & brother of Mandane according to Xenophon gave his daughter to Cyrus the son of Cambyses & Mandane. Xenophon tells us that she was reported to be very handsome & that Cyrus used to play with her in his childhood & that she then used to say that she would marry Cyrus: whence I gather that Cyrus was of the same age with the Children of Cyaxeres & married his daughter not after the taking of Babylon when she would have been an old woman but long before while she was young & beautiful & Cyrus a young man, & that she was of a just age to be the sister of Darius the Mede. For Cyrus lived 70 years (according to Tully) & took Babylon nine years before his death (according to Ptolomys Canon) that is, at the age of 61 years: at which time Darius was 62 years old according to Daniel. From all which compared together we may certainly conclude that these four kings Astyages, Cyaxeres, Darius & Cyrus reigned successively over the Medes. Herodotus seems to invert the order of the kings Astyages & Cyaxeres, for he tells us that Cyaxeres the father of Astyages was more warlike than his predecessors & brought the army of the Medes into better order & discipline & subdued the Scythians & Assyrians: all which answers the character which Æschylus gives to that king of the Medes who reigned next but one before Cyrus, & so confirms my opinion that the kings of the Medes reigned in this order Dejoces, Phraortes, Astyages, Cyaxeres, Darius, Cyrus &c,

How Dejoces the first king built Ecbatane & extended the kingdom westward through Armenia into Cappadocia as far as the river Halys & how Phraortes conquered the Persians (not all the nations now called Persia but a Province thereof) & invaded the Assyrians & was slain by them we have told you above. Astyages did nothing memorable. In his reign a great body of Scythians commanded by Madyes invaded Media, beat the Medes in battle & brought them into subjection & going thence towards Egypt were met in Phœnicia & bought off by Psammiticus,

When therefore the Angel told Daniel that he would return to fight with the king of Persia for when he was gone out the Prince of Greece should come & that in the first year of Darius he stood to confirm & to strengthen him: the meaning is that he was to assist the king of Greece in warring against the Persians as he had assisted Darius in warring against the Chaldeans, .

The Persians being conquered by the Medes about the middle of the reign of Zedekiah being conquered by the Medes, continued still in subjection under them, & Cyrus who was of the royal family of the Persians was not yet an absolute & independant king. But after the taking of Babylon when he had a victorious army at his devotion, it was easy for him to revolt.

This victory was about 2 years after the taking of Babylon. For the reign of Nabonidus the last king of the Chaldees whom Daniel calls Belshazzar ended in the year of Nabonassar 210, nine years before the death of Cyrus; according to the Canon, but after the translation of the kingdom of the Medes to the Persians, Cyrus reigned only seven years according to Xenophon, & spending — — 212, An. Abr. 1465. And if the seven years reign of Cyrus, be

<125v>

but instead of Darius who reigned between them he has placed Astyages

[Editorial Note 47]

Phraortes was succeeded by his son Cyaxeres & Cyaxeres by his son Astyages according to Herodotus but Xenophon tells us that Cyaxeres was the son of Astyages which is more probable For Æschylus who flourished in the reigns of Darius Hystaspis & Xerxes & died in the 76<sup>th</sup> Olympiad, reckons the kings of the Medo-Persian Monarchy down in order to Xerxes in this manner.

Μηδός γάρ &c



He that first led the army was a Mede  
The next who was his son finished the work  
The third was Cyrus a happy man &c

The predecessor of Cyrus (according to Daniel) was Darius the son of Achsuerus (or Ahasuerus as the Masorets call him) of the seed of the Medes that is of the seed royal: & therefore his father Achsuerus that is Oxyares Astibares, Axeres, or Cy-Axeres) was that Mede who first had the army of the Medes & by conquering founded the Empire. Cyrus lived 70 years according to Cicero & reigned nine years over Babylon according to Ptolomy's Canon & therefore was 61 years old at the taking of Babylon, at which time Darius the Mede was 62 years old according to Daniel & therefore Darius was two generations younger then Astyages. ffor Astyages by the common consent of Herodotus & Xenophon gave his daughter Mandane to Cambyses a Prince of Persia & by them became the grandfather of Cyrus. And Cyaxeres the son of Astyages (according to Xenophon) gave his daughter to Cyrus. This daughter saith Xenophon was reported to be very handsome & used to play with Cyrus when they were both Children & to say that she would marry him: & therefore Cyrus & Darius were one generation younger then Cyaxeres. So then these kings reigned in order Astyages Cyaxeres Darius & Cyrus. Astyages did nothing glorius. Cyaxeres (as Herodotus tells us) was more warlike then any of his Predecessors & was the first who brought the confused army of the Medes into order & discipline. He slew the Scythians who had invaded Media. He conquered westward as far as the river Halys & after a war of five years with Alyattes king of Lydia he fought the Lydians in the time of a total Eclips of the Sun predicted by Thales, & afterwards he & Nebuchadnezzar overthrew the Assyrian monarchy seated at Nineveh. He was therefore the first who led the army in setting up the Monarchy of the Medes as Æschylus describes. The next, his son Darius, by conquering the kingdoms of Lydia & Babylon, finished the work. The third from him was Cyrus a happy man for his victories both under Darius & in his own reign.

How Phraortes conquered the Persians.

<126r>

– And translating the word Erithræa into Phœnicia give the name of Phœnicians to themselves & that of Phœnicia to all the sea coast from Azoth to Sidon. And hence came the tradition of the Persians & of the Phenicians themseves, mentioned by Herodotus, that the Phenicians came originally from the red sea. The Zidonians who fled from them build Tyre, & Aradus, & make Abibalus the first king of Tyre

1048. The Edomites are conquered by David. And some of them fly into Egypt with their young king Hadad & carry thither their arts & sciences amongst which were navigation Astronomy & letters. For in Idumea they had letters<sup>2</sup> and constellations<sup>1</sup> before the days of Iob & there Moses learnt to write the law in a book. Their mariners now fly from David some to the Persian gulf & others from the red sea to the mediterranean & fortify Azoth against David & take Zidon & carry letters & Astronomy to all places. And translating the word Erithræa into that of Phœnicia they give the name of Phœnicians to themselves & that of Phœnicia to all the sea coast of Palestine from Azoth to Zidon. And hence came the tradition of the Persians & of the Phenicians themselves, mentioned by Herodotus, that the Phenicians came originally from the red sea, & presently undertook long voiages upon the Mediterranean. The Zidonians who fled from them, build Tyre & Aradus, & make Abibalus king of Tire

1048. The Edomites are conquered by David & some of them fly into Egypt with their young king Hadad, others fly to the Persian gulf with their commander Oannes, & others fly from the red sea to the coasts of the Mediterranean & fortify Azoth against David, & take Zidon. And the Zidonians who fled from them build Tyre & Aradus & make Abibalus king of Tyre. These Edomites carry to all places their arts & sciences amongst which were their Navigation Astronomy & Letters. For in Idumæa they had Constellations & Letters before the days of Iob who mentions them & there Moses learnt to write the law in a book. The Edomites who fled to the Mediterranean, translating the word Erythræa into that of Phœnicia, give the name of Phœnicians to themselves & that of Phœnicia to all the sea coast of Palestine from Azoth to Zidon. And hence came the tradition of the Persians & of the Phœnicians themselves, mentioned by Herodotus, that the Phœnicians came originally from the red sea & presently undertook long voiages on the Mediterranean.

1002 Thoth prescribes the forms of letters to the Egyptians

1045 Oannes appears in the Persian gulph.

– 1017 – – fleet upon that sea. The Tyrians & Aradians who assisted him in that navigation build new cities in the Persian gulf called Tyre & Aradus.

<126v>

To Sir Isaac Newton  
in S<sup>t</sup> Martin's street  
near Leicester Fields

<127r>

And now the Philistims whom Sesostris had carried into captivity & placed in Caphtor were at liberty to return home, & did so according to the Prophet. Amos 9.7. The Greeks tell us that Prometheus a very wise man & an inventor of arts by fire first reigned in the lower Egypt & then for his skill in those Arts & teaching them to men was chained to mount Caucasus for 30 years together & afterwards set at liberty by Hercules. The meaning seems to be that for his skill in minerals & excocting metals out of them he was sent by Sesostris to preside over the Ægyptians & Philistims who were placed in Captor at the foot of Mount Caucasus, & there to imploy the Philistims as slaves in digging those mountains for gold & silver. For that country was in those days celebrated for its riches in gold & silver dug out of those mountains. And since he staid there 30 or as others say 34 years & then was set at liberty, the return of the captivity of the Philistims will happen a little after the victory of Asa. The story of Hercules setting him at liberty by killing the vultur which gnawed his heart looks like a figment of the Grecians in honour of their Hercules & if it signify any thing it seems to imply that the Egyptian Hercules revolted from the Egyptians & together with the Ethiopians made war upon them & thereby set Prometheus & the Caphtoreans at liberty to return home.

In these broiles in which Egypt was now engaged, Orus was slain by the Titans & found dead in the Nile & after him reignd Amenophis called Amenephthes by Eusebius Imandes Ismandes & Isimandes by Strabo, Osimandes by Hecataeus Osimanduas & Mendes by Diodorus & most commonly Memnon by the Greeks. He placed on his mothers statue three Crowns to signify that she was the daughter wife & mother of a king. Manetho saith that he was the son & successor of Rhampses who was the eldest son & successor of Sethos or Sesostris. And perhaps Rhampses (if that was the name of the father of Amenophis) was the son of Sesostris by an Ethiopian woman. ffor the Greeks always recconed Memnon an Ethiopian. Iosephus tells us out of Manetho that this Amenophis was a contemplator of the Gods as was Orus a former king & was perswaded by one of the Priests to purge Egypt from leprous & impure men & for that end gathered them out of all Egypt & granted them Abaris the city of Typhon to inhabit. Whereupon they conceiving this a fit place to make a rebellion made Osarsiphus Priest of Heliopolis their captain & fortified their cities & prepared for war against Amenophis, & called in the Jews from Ierusalem who came to Pelusium with an army of 200000 to their assistance. That this was the second invasion of Egypt by the Shepherds & that Amenophis- came against them with an army of 300000 but before he fought them returned back to Memphis & went thence into Ethiopia with all his ships & multitude where he reigned 13 years while Osarsiphus & the Jews reigned at Pelusium. That when he led his army against Osarsiphus he commended his young <127v> son Ramesses a child of five years old to the care of a friend That Osarsiphus was Moses & made laws for the people at Abaris & wasted the cities of Egypt. But after 13 years Amenophis came out of Ethiopia with a great army & his son Ramesses joyned him with another great army & they fought the shepherds & polluted people & drove them out of Egypt pursuing them as far as the borders of Syria. And the same story is told by Cheræmon with some variation of circumstances. Let the story be purged from the mistake that Osarsiphus was Moses & from the calumny that the Egyptians who called in the Jews were leproous & it will run thus: that Memnon being an Ethiopian was either the same man with Zerah or his king or warred under him in the army of Ethiopians & Libyans who invaded Iudea; that this army being beaten by the Jews at Maresah, a body of Egyptians soon after revolted from the Ethiopians at Pelusium & made Osarsiphus their captain & called in the victorious Jews to their assistance; that Memnon led the Ethiopians against Osarsiphus He {retired} into Thebais & Ethiopia & & in the mean time built & fortified Memphys to stop the progress of the Enemy & then returned back to that city without venturing a second battel against the Jews & from thence retired sent for a body of Ethiopians from Indiæ by sea to strengthen himself & gave them seats above Egypt. For this Eusebius insinuates in telling us: Sub Amenophe Æiopes ab Indo flumine consurgentes juxta

Ægyptum consederunt. That after thirteen years he returned with what force he & his young son Ramesses could make & conquering Osarsiphus drove out the Jews. And to this action Ramesses seems to relate when he inscribed on his Obelisk (as Hermapion interpreted it) that he had saved Egypt by expelling foreigners.

Manetho says that the shepherds obtained Egypt 511 years. If the Jews (whom Manetho takes to be the Shepherds) entered Egypt a year or two after the battle at Maresah & Amenophis after another year or two retired into Thebais & Ethiopia & reigned there 13 years before he returned back against Osarsiphus the last expulsion of the shepherds will be about the 30<sup>th</sup> or 33<sup>th</sup> year of Asa. Count backwards 511 years & the first reign of the shepherds in Egypt will begin about eight or ten years after the conquest & division of the land of Canaan by Ioshuah. Which agrees well with what we said above.

Amenophis having recovered Egypt & being now inured to war led his army out of Egypt &c – – – nor the Precession of the Equinox.

Herodotus & Diodorus tell us from the Egyptian Priests that Orus the son of Osiris & Isis was the last of the Gods who reigned in Egypt & that after him & Typhon Egypt was governed by men the first of which was Menes. So also Eratosthenes – – – – not much out in ascribing them to him.

[Editorial Note 48]

<128v>

Rhampsinitus, Amenophis & Ramesses.

Rhampsinitus called by Manetho Rhampses – – – army of a thousand thousand men. But all this is to be understood of his power & riches in the beginning of his reign. For he being a quiet Prince the conquered nations had rest from war during his reign & though they might pay tribute for a time yet they fortified their cities & strengthened themselves in order to an open revolt. And first the Ethiopians & Libyans revolted & maintained their liberty against Egypt with success & victory. For in the 15<sup>th</sup> year of Asa king of Judah Zerah the Ethiopian with an army of a thousand thousand Ethiopians & Libyans invaded Judea. Their way was through Egypt & their war with Egypt was of some continuance – – – But when Israel in their trouble did turn unto the Lord & sought him he was found of them. By this victory – – – Empire.

Next reigned Amenophis called Amenephthes by Eusebius, Imandes Ismandes & Isimandes by Strabo, Osimandes by Hecataeus, Osimanduas & Mendes by Diodorus & Memnon most commonly by the Greeks. His <sup>a</sup> mother was a Queen & he was the <sup>b</sup> son of Rhampses. Iosephus tells us out of Manetho & Chæremon that in the reign of Amenophis (that Amenophis – – – – nor the Precession of the æquinox.

It was the general opinion of antiquity that Sesostris lived before Memnon & before the times of the Trojan war & that Memnon lived in the times of that war † < insertion from lower down f 128v > † Homer speaks of Thebes as in its glory & greatness with 100 Gates & 20000 Chariots & immense riches in the time of the Trojan war & this description could not agree to Thebes before the days of Sesostris. Hesiod makes Memnon to be the son of Tithonus & Aurora; which Tithonus, saith Diodorus, was the son of Laomedon & brother of Priamus, & warring in the eastern parts went as far as Ethiopia (that is was carried captive by Sesostris into Thebais) whence came the fable of Memnon's being born of Aurora. Memnon was therefore one generation younger than Tithonus & Priamus, & by consequence contemporary to the children of Priam & to the Trojan war. And this synchronism is confirmed by its giving occasion to a story related by Pindar Pausanias Diodorus & other ancients of Memnons being at the war of Troy & there slain by Achilles the Greeks taking occasion from the Synchronism to frame this story in honour of their nation. And thus far the story seems to be true that about the time of that war or a very little before he came into Phrygia, not to assist the Trojans, but in carrying on his conquests, Pausanias relates that in a public building at Delphos – – – then made their weapons From all these things compared it seems that Sesostris invaded Asia & Grece in the days of Laomedon king of Troy & amongst a great multitude of captives carried away his son Tithonus a beautiful youth, Priamus being not yet grown up. That Memnon was born soon after (that is soon after the 14<sup>th</sup> year of Rehoboam) & therefore feigned by the Greeks to be the son of Tithonus. That he might therefore be about 20 years old when <128r> he was carried captive into Aethiopia & about 35 or 40 years old when he returned

back & about 74 years old in the year of the Julian Period 3821 when the new Egyptian year of 365 days was instituted.

And by this reckoning the destruction of Troy was about 60 or 65 years after the death of Solomon, counting about 15 years to the birth of Memnon & 45 or 50 more to the taking of that city.

If in the 14<sup>th</sup> year of Rehoboam when Tithonus was captivated he & Priam may be supposed about 20 years old, & when Troy was taken Priam being an old man, may be supposed about 70 years old the difference of about 50 years added to 14 will make 64 years.

Vpon the return of Sesostris into Egypt his brother Danaus fled from thence with his 50 daughters in a long ship & 50 oars called πεντηκόντορος & came first to Rhodes where he built a Temple to Minerva & then sailed to Argos. This was the first long ship which came into Greece & after the pattern of this ship the Greeks built the ship Argo of 50 oars which was the first long ship built by the Greeks. Reckon from the death of Solomon 14 years to the flight of Danaus, 2 or 3 years more his stay in Rhodes, 10 or 15 years more to the Argonautick expedition & a generation or 33 years more till the destruction of Troy & the whole sum will be about 60 or 64 years.

Theseus was 50 years old when he stole Helena & she was then about 10 years old, reckon her 20 years old when she was stole by Paris & according to Homer add 20 years more till the destruction of Troy & if Bacchus took Ariadne from Theseus about the 8<sup>th</sup> or 10<sup>th</sup> year of Rehoboam & Theseus was then about 25 or 30 years old being in his strength when he slew the Minotaur, this reckoning will make about 60 or 65 years from the death of Solomon to the destruction of Troy.

Hesiod describes five ages of the Gods, the first was the golden age in which Saturn reigned & men lived happily without care & trouble. When each was dead they were made Gods & there arose a second generation a silver age inferior to the former & when they died there arose a third of brass violent & strong in

When Theseus overcame the Minotaur we may reckon Minos about 60 or 65 years old. For he had many children who were then grown up, & his eldest son Androgeus was slain above 16 years before & was then a man, being victor in the Panathenaea a little before his death. Counting therefore 65 years backwards the birth of Minos & the bringing of letters into Europe by Cadmus will be about the middle of Davids reign as we reckoned above, that is about 120 or 125 years before the taking of Troy. About the same time that Troy was taken Eteocles & Polynices two young men the sons of Oedipus the son of Laius the son of Labdacus the son of Polydorus the son of Cadmus & Harmonia were slain in the war of the seven captains against Thebes. These being a succession of eldest sons, let us reckon about 25 years to a generation & the whole time from the marriage of Cadmus & Harmonia to the war of the seven captains will be about 125 years < text from higher up f 128v resumes > Pausanias relates<sup>[133]</sup> that in a public building at Delphos he saw several pictures made by Polygnotus (a famous ancient painter contemporary to Artexerxes Longimanus) & that in one of them were painted Hector Memnon & Sarpedon all of them with beards & Paris a beardless youth, & by Memnon a naked Ethiopian boy. And saith Pausanias Memnon came to the war of Troy not from Ethiopia but from Susa a city of Persia conquering all the intermediate nations as far as the river Choaspis. And the Phrygians still shew by what way he lead his army the way being distinguished by mansions.<sup>[134]</sup> In memory of this expedition the Nicomedians kept in the temple of AEsculapius a copper sword which they said was Memnon's. It was certainly an old monument because made of copper the metal of which the Greeks & Trojans then made their weapons.

<129r>

rapture of Europa will be about the 23<sup>th</sup> year of David where we placed it above.

Considering that Bacchus came over the Hellespont before Oeagrus begat Orpheus of Calliope, if we may suppose that Orpheus at the time of the Argonautic expedition was about 20 or 24 years old, & that it was not above so many years before the Greeks built the ship Argo after the pattern of the long ship in which Danaus came into Greece, the Argonautic expedition will be about 35 or 40 years after the death of Solomon. And from thence to the taking of Troy will be about 30 or 35 years more, whereof 20 or 21 passed between the stealing of Helena & the taking of that city & before the stealing of Helena Hercules sacked Troy & took away

Hesione & Priam sent a {fruitless} Embassy into Greece to demand satisfaction & built the walls of Troy & Hesione bare Teucer who went to the war at Troy.

Since Bacchus came into Europe in the days of Amphictyon the son of Deucalion & in the beginning of the reign of Theseus: it discovers to us the occasion of uniting first the twelve cities of Attica into one polity under Athens by Theseus, & then Athens & many other head cities of Greece under the Amphictyonic Council. I know that in the series of the kings of Athens Amphictyon is made some generations older than Theseus: but that series is with me of no great credit. Athens was not the metropolis of Attica before the reign of Theseus & in what cities those kings reigned is uncertain. Some of them might be contemporary & some of them only several names of the same king. And whether Amphictyon was king of Athens may be doubted. The name might be given him only from his being sent to the Council: for all the Senators were called Amphictyons. This Council met every half year in spring & autumn at Delpos & Thermopylæ alternately & was instituted by Acrisius the grandfather of Perseus & king of Argos. When Acrisius went from Argos into the regions of Thessaly & Macedonia where they say he was accidentally killed by his grandson Perseus, it is to be understood that he went from Argos not to avoid Perseus as they suppose, but to convene the nations of Greece for their common safety against Sesostrius, & that he then ordered & formed this Council & by their advice & assistance raised the army with which his grandson Perseus opposed the Egyptians & slew many of the Mœnades.

Bacchus for his warlike achievements was so much celebrated by the ancients as to be accounted the God of war. So Macrobius: Plerique

<129v>

You have heard how Ammon was much addicted to Astronomy & from him the study descended to his children & grandchildren Hyperion Sisyphus or Sisyphus Atlas, Typhon Mercury, Memnon, Prometheus. How the court of Egypt came to be so much addicted to this study I do not find in history, but if room may be allowed for conjecture I suspect that the Merchants trading upon the red sea were the first that found out letters numbers & Arithmetic & observed the stars, these things being useful in their traffick, & that when the Court of Edom fled from David into Egypt they carried these things with them to the Court of Pharaoh, & on that account were there entertained with extraordinary favour. Ammon divided the day into hours but the year which he used was lunisolar as you heard above, & this year being of an uncertain length & therefore unfit for Astronomical uses a new year was to be invented for keeping an exact account of time before Astronomy could be brought to any competent degree of perfection. And the first attempt that I meet with of that kind was in the reign of Osiris.

for in the

At first the nations destitute of Astronomy & Arithmetic determined the lengths of months & years not by any certain number of days or other astronomical rules but by the visible returns of the sun Moon & stars & seasons of the year, afterwards — — — — & therefore it may be accounted as old as those religions & festivals & by consequence brought into Greece by the first Phenicians & Egyptians who sailed thither, such as were Cadmus & Cecrops. For Herodotus tells us — — — — by that one true natural year.

When the ancients — — — — invention of the Octaeteris. And after the invention of the Octaeteris they corrected their year by the heavens at the end of every eight years, & at length the Greeks found out new modes of an Octaeteris more exact than the former & still proceeding to more exactness they found out the Enneadecateraeteris & then made Almanacks for 19 years together. But in doing these things the Greeks received light from the Egyptians for Strabo tells us that Eudoxus — — — Chaldeans.

The Egyptians were therefore the first who found out the true length of the year. And their first attempt of this kind that I meet with was by instituting the solemnity of the milk bowls for counting all the 360 days in the reputed year for by repeating this reckoning they soon found that this year of 360 days was too short by 5 days — — — — Osiris as you heard above. At this time therefore Astronomy was in its infancy: for while men knew not the just number of days in the solar year but supposed them to be 360 — — — observations.

The filling 360 milk-bowls in the sepulchre of Osiris are a plain indication that the solar year at the time of that institution was reputed to consist of no more than 360 days. The five additional days were reputed the

birth days of Osiris Isis & while they tell us that when Rhea was with child by Saturn or according to Diodorus, when Iupiter was with child by Iuno these 5 days were added that their children might be born in no part of the old year & then Iuno brought forth Osiris Isis Typhon &c on these five days: this emendation of the year is ascribed to Ammon the father of Osiris & Isis. But I had rather trust the monuments of the milk bowls & the golden border circle & ascribe it to the younger Ammon or Amenophis whom the Greeks call Memnon, & the year it self of 365 days points at him for the author.

<130r>

And if the months were alternately of 29 & 30 days & the intercalary months of 30 days & a day was omitted at the end of every two years, or if the intercalary months were of 29 days & a day was omitted at the end of every 4 years the Octaeris would agree well enough with the course of the Moon so that there would be no need of examining these artificial years & months by the sun & moon oftener then once in eight years/ But after they found out the rules of reconing by months of 29 & 30 days alternately for two years together & of intercaling three months in eight years they became able to keep a reconing of time without correcting the reconing by the heaven above once in two, four or eight years & by further experience the Greeks mended their rules till they found out the Enneadecataeris whereby they became able to publish Almanacs for 19 years together. But in doing these things. And therefore its vey probable that the Astronomers of Egypt by the solemnity of the milk bowles, intended to found a new Æra for keeping an exact reconing of time by years of 360 days & in honour to Osiris dated this Æra from his Apotheosis, & appointed Priests to keep the reconing in his Temple

But this year <sub>was</sub> | <sup>being</sup> soon found too short by five days & therefore Men

The Egyptians

By The fable of the Egyptians that when Rhea was

[Editorial Note 49]

<130v>

ffor Hom<sub>er</sub> | <sup>or</sup> in a poetical manner discovers to us that the Cyprian Venus was the daughter of Otreus king of Phrygia that her nurse was a Trojan & thereby she understood both languages the Phrygian & the Trojan, that her proper name was Calycopis, & that she first lay with Anchises a Herdsman of Troy & by him had Æneas upon mount Ida Then Vulcan bought her & paid a dowry for her to her father & suspecting her fidelity feigned a voyage to Lemnos & returning home unexpectedly caught Mars in bed with her, Vulcan thought of returning her to her father & demanding {back his dowry}. But this matter being otherwise composed Mars presently went with {force} over the Hellespont into Thrace & Venus sailed in rich apparel to Cyprus & landed at Paphus [Homer. Odys. 7. & Hymn 1 & 2 in Venerem where she was washed & annoited by the Graces & lived splendidly in costly apparel adorned with gold. And in her way to Cyprus she sailed first to Cythara an island of Greece between Peloponnesus & Crete. Hesiod. Theog.

This Venus lived in Cyprus with Cinyras the son of Thyas king of Cyprus, which Cinyras was an inventor of arts & found — — — sec. 3.//

By means of Venus Cinyras seems to have received great favoursof Bacchus for Ilus (as Sanchoniatho calls him) gave the city — —

And Cinyras being an inventor of Arts & an eminent artificer in the fire. amp; making armour & other works for those Princes who were his friends answers in all things to the Vulcan of the ancients. Vulcan was contemporary to Pallis, Bacchus & the other Gods & therefor also to Cinyras. He first exercised arts by fire in Lemnos & made armour (Hellenicus in comment. de ædificatione Chij Cicero de natura Deorum l. 3. apud Natal. Com. Mish. l. 2.p. 150.) whence its probable that he fled thither when Sesostris took his kingdom. ffor this the ancients seem to intimate by his fall from heaven into that Island. ② In Lemnos there were only two cities Hephæstia & Myrina so called from Hephæstus the greek name of Vulcan & Myrra the daughter of Cinyras & thence the Island was called Δίπολις. ① He trusted none of the Gods except Bacchus whom he trusted very much & who when he had made him drunk with wine reduced him back into heaven (Pausan.

Attic. c. 20) that is reduced him back into his kingdom. ② In Lemnos – – Δίπολις. Aglaia the youngest of the 3 weomen who attended on Venus in Cyprus & were called the Graces became Vulcans wife & therefore he lived with Venus in Cyprus, which is the character of Cinyras. Pindar tells us that the applause of the inhabitants of Cyprus resounded about Cinyras whom Apollo loved extremely he being the Chief Priest of Venus as a Ram is the captain of the flock, & that they were impelled thus to celebrate him out of gratitude for the favours he had done them. He being therefore king of Cyprus & part of Phenicia & in so great esteem & honour among them as their benefactor tis not to be doubted but that after his death they deified him there according to the custome of that age. In several respects he had several names. ffrom his skill on the Harp he was called Cinyras, from his skill in works by fire תסא בא Ἡφαίστος Ignis-pater, & Δια-μίχιος , Baal machinator & from the place where he was worshipped Baal-Cana, Volcanus, the God of Canaan.

When Osiris undertook his expedition through the world he left the government – – – to Antæus (Diodor. l. 1. c. 1, 2)

They deified all their dead in various manners according to their various circumstances & abilities Some only in private families, others by erecting altars to them in public for annual sacrifices, others by building also sepulchres to them in form of Temples, &

Hesiod describes four ages of the Gods, first a golden age under the reign of Saturn which began with the birth of the Gods, & was void of labour & trouble & in which men lived of the spontaneous fruits of the earth, After these men died they were made Gods & there arose a second age of silver much worse then the first in which a boy was nursed an hundred years by his mother untill he was grown up. And after they were grown they lived a while in trouble but being injurious to one another & not worshipping the Gods nor sacrificing as they ought to do they were laid in the grownd with due honour & Iupiter raised a third age of brass vehement & strong warlike & fierce who had weapons & houses of brass, by reason that iron was not yet found out And these overcoming one another died & were buried & Iupiter raised a fourth age of Heros who were called Semigods & these also were destroyed by evil war & battels some at <130r> Thebes fighting for the wealth of Oedipus & others at Troy contending about Helena. And now saith Hesiod I wish that I did not live in the fift age for now is the iron age laborious & miserable & full of cares, but Iupiter shall destroy this age of men of various languages after that their heads shall grow hoary. Thus far Hesiod. By the ages its plain that he means ages of mans life & therefore he himself lived within 30 or 40 or at most 50 or 60 years after the war of Troy. He makes the 2<sup>d</sup> age of above 100 years duration but it is because he makes men live much longer in that age then in his own. There were four ages of the Gods of Egypt ~ ~ reigning at Thebes, the first was of Saturn who expelled the shepherds & whom Mercury painted with two faces & four wings doing this with respect to the times before & after the expulsion of the shepherds, the second of Iupiter Ammon the third of Osiris & the fourth of Orus & the surviving Gods. The first was peaceable, the second unquiet, the third very warlike the fourth warlike troublesome & miserable. Hesiod applying this Parable to the Gods of the Greeks, & living in the age next after the four he counts his own age for a fift & calls that the Iron age as being the last & worst. The fourth age he ends with the wars of Thebes & Troy. & since Niobe the daughter of Phoroneus was the first woman which Iupiter lay with & Alcmena the last we may recon the interval to be the reign of Iupiter according to the ancient Theology of the Greeks.// Greece knew nothing older then the four ages of the Gods & therefore reckoned them the four first ages of the world.

<131r>

Marcellin in his Chronicle tells us, Alterio et Ardabure Coss Iudic X Pannonicæ quæ per quinquaginta annos retirebantur, a Romanis receptæ sunt

<132r>

For Athanaric according to Isidorus began his reign in the fift year of Valens, & by consequence before the death of Hermaneric.

And Ammian tells us that their king Mellobaudes was made Domesticorum comes by the Emperor Gratian A.C. 374. And Rechomer another noble Franck was made Comes domesticorum & magister utriusque militias & A.C. 384 Consul with Clearchus. He was a great favorite of the Emperor Theodosius, &



accompanied him in his war against Eugenius, but died in the expedition. And the Salian Francks afterwards made his son Theudemir their king.

<132v>

Yet the father of Pharamund being king of a body of Franks in Germany in the reign of the Emperor Theodosius as above, Pharamund might reign of the same Franks in Germany before he succeeded Theudemir in the kingdom of the Salians within the Empire & even before Theudemir began his reign. But we are not here to regard his reign in Germany. We are to date this kingdom from its first reign within the Empire, & to look upon it as only strengthened by the access of other Franks coming from beyond the Rhene in the reign of this king & in that of his successor Clodio. For in the last year of Pharamunds reign Ætius took from him.

Goar & Gundicar in conjunction with a party of the Romans at Ments set up Ioannus Emperor against Honorius)

In the time of this war some Franks from beyond the Rhene invaded Gallia under the conduct of Genobald Marcomir & Suno but were repulsed by Stilico, & Marcomir being slain was succeeded in Germany by his son Pharamond.

<135r>

Ioppa an ancient sea port town of Phœnicia seems also in these days to have been invaded people coming out of Egypt For Stephanus in Ἰὸπη tells us that this town was built by Cepheus the father of Andromeda & Conon Narrat 40 that the kingdom of Cepheus extended from the Mediterranean sea to Arabia upon the Red sea & Apollodorus (out of Euripedes) makes this Cepheus & his brother Phineas to be the sons of Belus a king of Egypt that Belus who was reputed the brother of Agenor the father of Cadmus, & the time agrees well with the age of Perseus the grandfather of Euristheus who was contemporary to Hercules & the Argonauts.

When David made war – sackt it. Kings upon founding or much enlarging their kingdoms usually build their cities more large & sumptuous as David & Solomon did Ierusalem & the Temple, Sesostris the cities & temples of Egypt, Nebuchadnezzar the City Babylon, Dejoces Ecbatane & Augustus Rome. And so we may reckon that the new building of Tyre was occasioned by a new dominion of the Tyrians. For Trogus lib 18 tells us A rege Ascaloniorum expugnati Sidonij Tyrum urbem ante annum Trojanæ cladis condiderunt. {A}nd hence Isaiah calls Tyre the daughter of Zidon the inhabitants of the Isle whom the merchants of Zidon have replenished. This {original} 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 Sidon & building it accordingly. For the Sidonians built it for that purpose. And this seems to have been in the days of Hiram & his father Abibalus the first kings of Tyre named in history. Not later because Tyre grew great & was built in their days as above nor much sooner because Solomon in the beginning of his reign calls the servants of Hiram Zidonians: My servants shall be with thy servants & unto thee I will 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 took Sidon in the reign of David or not long before. ffor then were the Philistims most potent & active in invading their neighbours & from the hostility between the Philistims & Sidonians it seems to have happened that David had friendship with the king of Tyre while he made warr upon the Philistims.

<135v>

ffor in those days the Zidonians grew famous among the Greeks while Tyre was scarce known to them. Homer often names Sidon & Sidonians but makes no mention of Tyre. And this new trafique soon gave occasion to new discords by the rapture of weomen. For Herodotus tells us that the Phenicians were the authors of dissentions who coming from the coasts of the Red sea to the coasts of the Mediterranean streightway sailed on this Sea to remote regions with Merchandice of Egypt & Syria & coming to Argos when they had there in five or six days sold almost all their Merchandize & Io the kings daughter came with

other weomen – improvement of navigation.

When David vanquished the Edomites & Ioab smote every male in Edom, the Edomites fled from their country. Hadad their young King fled with his servants into Egypt & others fled to

fled to the Philistims. ffor Stephanus in Azot saith ταύτην ἔκτισαν εἰς τῶν ἐπανελθόντων ἀπ' Ερυθρας θαλάσσης φυγά δων an exul or fugative from the Red sea built Azot or Ashdod, that is, as I interpret a Prince of Edom flying thither fortified it strongly against the Israelites. By the same victories the Ports of the Red sea at Eloth & Ezion Gebar with the trade thereof coming into the possession of David & Solomon the Merchants who had traded in those Ports before were also obliged to fly for their lives. These Merchants retiring therefore principally to Zidon a great Merchant City then in the hands of the Philistims who were the enemies of Israel & the principal Port upon the Mediterranean, & being used to long voyages on the Red Sea which by reason of its shallowness might be safely navigated in such small vessels as were then in use, & avoyding to molest the native Zidonians in their ancient trade they began to sail upon the Mediterranean to remoter places then the Zidonians had done before & particularly to Grece. ffor in those days – – improvement of Navigation.

The Story of Sesach in Scripture agrees perfectly to Sesostris so far as relates to Iudea & I meet with nothing else in scripture which can agree to it [& if it {be} objected that the wars of Sesostris in other countries & his great Acts in Egypt are not told of Sesach it must be considered that the sacred history constantly passes over all the transactions of forreign nations wherein Israel is not concerned]

We are told in Scripture that Sesach came out of Egypt with 1200 chariots & 60000 horsmen & foot without number of Lybians Troglodytes & Ethiopians (which shews that he was then beco{me} king over all those nations) & he took the fenced cities of Iudah & God said the Princes of Israel shall be his servants that they may know my service or servitude (that is the servitude of Israel) & the servitude of מהלכות מאהצִיט the kingdoms of the earth 2 Chron 12. The last The Lybians Troglodites & Ethiopians were therefore subdued & become the servants of Sesak before he came out of Egypt & <136r> afterwards he came out with a very great army & subdued Iudea the kingdoms of the Earth. This answers fully to the story of Sesostris & there is nothing else in scripture which answers to it nor is there any other king of Egypt mentioned in profane Authors besides Sesostris whose story answers to that of Sesak in scripture.

This is the great Bacchus of the east who with his armies went through Thrace & the Indies, taught the nations the planting of Vines & use of wine, slew Lycurgus in Thrace & having pillars in the Indies with inscriptions returned back to Thebes. Diodor l. 3. c. 4 Apollodorus l 3 c. 5. ffor Bacchus was the Egyptian Osyris. Diodor. ib. Herod. in Euterpe. And the same Bacchus (not the son of Semele) was entertained Attica by Semachus in the reign of Amphictyon the son of Deucalion. (Euseb Chron Gr) & to him was built a Temple his temple in Attica with a vault in which were earthen statues of Amphictyon entreteining Bacchus & the other Gods & of Pegasus – Pausan in Attias

In the holy Isle of Nile neare Phylas was a sepulchre built to Osyris religiously revered by all the Priests of Egypt wherein were laid up 360 bowles which certain Priests appointed for that purpose filled every day with milk & called upon the Gods by name with mourning & lamentation. Diodor. l. 1. c. 3. These bowles answer to the 360 days in the old calendar year & the designe of filling them seems to be for counting the days & by them the years of 360 days [to observe the difference between these & the true solar years. You heard above that Sasyches or Sesostris here called Osyris taught Astronomy & his sacred scribe Mercury observed the stars & this monument confirms it & that the year in his reign was but of 360 days. [But after they began to recon by this year it was soon found to be short by 5 days, & therefore was soon after augmented by 5 days]

When he undertook his journey through the world he left the government of Egypt to Isis & joyned with her mercury his sacred scribe as her chief counsellour of state [& left Hercules general of all his forces in Egypt Busiris governour of the lower Egypt near Phœnicia & Anteus governour of Libya] And after his death Isis & Mercury celebrated his funerals with sacrifices & divine honours [as to one of the Gods] & instituted many sacred rites & mystical ceremonies in memory of his great works. This Mercury was the first that observed

the motion of the stars invented Arithmetick & the art of curious graving & cutting of statues. Diodor l. 1. c

This is that Bacchus of whom Chronologers speak when they tell us Vitis inventa a Dionysio verum non a Semeles filio & again [sub Amphictyone] Deucalionis filius Dionysius verum non ille Semeles filius quum in Atticam pervenisset hospitio receptus a Semacho, filiæ ejus capreæ pellem largitus est. Apud Euseb. in Chron. And Pausanias [<sub>writing of the same Bacchus tells us</sub> | <sup>where he saith</sup>] that from the Temple of Bacchus in Attica went a vault in which were earthen statues of Amphictyon king of Athens entreteining Bacchus & other Gods [Pausan. in Attica] & of Pegasus who taught the worship of Bacchus in Attica by authority of the Delphic Oracle which predicted his coming in the days of Icarius

<136v>

ffor Lycurgus & Triptolemus lived but one or two generations before the expedition of the Argonauts, <sup>a[135]</sup> Lycurgus being contemporary to Tharops the grandfather of Orpheus & <sup>b[136]</sup> Triptolemus to Persephone the daughter of Ceres & wife of Aidoneus king of the Molossi in Epire whose daughter Proserpina Theseus & Perithous attempted to steale away.

This is that Bacchus who with his armies overran the whole world taught the planting of vines & slew Lycurgus king of Thrace (Diodor. l 3 c 4) For Osiris is the Eyptian Bacchus. Diodor l. 3. c 4 Some accounted him the son of Io the daughter of Inachus, Diodor. l 3. c 4) that Io whom the Phœnicians carried into Egypt, & therefore by their recconing he lived about the times of Cadmus.

Cadmus coming into Phocis followed an Ox which he had bought of the herdsmen of Pelagos & which was marked on both sides with a white spot resembling the full Moon. Pausan l 9. c 12. This was in imitation of the Ox Apis & shews that he was of the religion of the Egyptians who worshiped that Ox & thence its probable that as the Israelites in the time of Moses, & Ieroboam in the time of Solomon, by staying in Egypt learnt the worship of the Calf so did the ancestors of Cadmus in the reign of the shepherds. Some represent that the Letters also which Cadmus brought into Europe came originally out of Egypt, being formed upon the Papyrus a flagg which grew on the banks of Nile in the lower Egypt.

Diodorus tells us that when Osyris abovementioned undertook his expedition over the world he left Busiris in the lower part of Egypt next Phœnicia. And Conon in his 32<sup>th</sup> & 37<sup>th</sup> Narrations saith that Proteus fearing the tyranny of Busiris came out of Egypt & accompanied Cadmus into Europe, & that the Phœnicians [he means the Phenicians & Egyptians intermixt] having about that time subdued a great part of Asia placed their royal seat at Thebes in Egypt.

<136Ar>

After the destruction of Troy & death of Æneas there reigned 14 Kings at {Alba} untill the building of Rome which at 20 years to a reign one with another take up 280 years. And the seven kings of Rome before the Consuls six of them being either slain or expelled, might take up about 90 or 100 years more: [ Thus there are about 380 years from the death of Æneas to the consulship of the first Consuls Iunius Brutus & Valerius Poplicola.] And this recconing places the death of Æneas in the reign of Pigmaleon, & the destruction of Troy in that of his Predecessor.

Diodorus saith in his 40<sup>th</sup> book — — — — in the days of Eli Samuel & David

After Amosis had conquered all the lower Ægypt, his son & successor Ammenemes or Ammon by his conquests laid the foundation of the Egyptian Empire. In his days &c — — — — — unus sit Iupiter Ammon

The ancient Egyptians — — — — — before the reign of Amenophis

Sesach the son & successor of Ammon first warred under his father being the Hero or Hercules of the Egyptians during his father's reign — — — — — Hiram & Adad.

In the days of Amosis Ammon & Sesak the writing of the Thebans & Ethiopians was — — — — in the shapes of these creatures.

And while this new kingdom thus deified her Princes — — — — then the Gods of any other kingdom had been before, so as to be called the *Dij magni majorum gentium*. For by the hieroglyphical figures of many of these Gods & the towns in Egypt dedicated to them you may know that they were of an Egyptian original.

& Zerah was succeeded by Memnon who lost the lower Egypt & recovered it again about 20. or 24 years before the Trojan war.

When Asa

When Zerah — Ioshua

Tithonus the elder brother of Priam went into Ethiopia, being carried thither I think, among many captives by Sesostris, & the Greeks before the days of Hesiod feigned that Memnon was his son after the return of Sesostris into Egypt, Memnon therefore in the opinion of those ancient Greeks was born after the return of Sesak into Egypt He is said to have lived very long, & so might die about 90 or about years about 90 or 100 years after the death of Solomon as we reckoned above. His mother in a statue erected to her in Egypt was represented the daughter the wife & the mother of a king: & therefore he was the son of a king which makes it probable that Zerah whom he succeeded in the kingdom, was his father.

Historians agree — — — — — gave occasion to the building of it. He outlived Cynyras the Vulcan of Egypt who furnished the kings of Egypt with armour & upon his death might found that famous temple to Vulcan in Memphys.

Herodotus the oldest historian next after Solon who wrote of the Egyptian antiquities & had what he wrote from the Priests of Egypt, tells us that those Priests recited out of their books the names of 330 kings who reigned after Menes but did nothing memorable except Nitocris Mœris, Sesostris, Pheron, Proteus, Rhampsinitus, Cheops, Chepren, Mycerinus Asychis, Anysis, & Sabacus an Æthiopian. The Egyptians before the days of Solon had made their antiquities 9000 years older than the truth, & here to make it out they reckon to Herodotus a succession of above 300 kings. But before the use of letters they could not write down the names of their kings They could only represent them by Cyphers & write down their histories of the men represented by those cyphers & if with Herodotus we omit the names of those kings who did nothing memorable the kings of Egypt who reigned after Menes will be as follows.

He was succeeded by his son Ramses called by Herodotus Rhampsinitus. He built the western Portico of the Temple of Vulcan, & Mœris built the northern Portico & therefore reigned after them both. He built also the Lake of Moeris

<136Av>

[Editorial Note 50]

The kings of Egypt reigned first at Thebes & then at Memphis & Thebes was famous in Homers days being the royal city of Ammon, Osiris & Orus but Memphys grew famous afterwards & therefore became not the seat of the kings of Egypt before the days of that Poet, nor were the Pyramids & other famous works at Memphys then erected. Menes who built that city made it the seat of & he & his successors adorned it after the times of the Trojan war. Cynyras the Vulcan who married Venus & under the Kings of Egypt reigned over Cyprus & part of Phœnicia & being subject to those kings made armour for them lived till after the taking of Troy. And upon his death Menes or Memnon might deify him & found the famous Temple of Vulcan in that city for his worship but not live to finish it. In a plain not far from Memphys are — — — — — & princes of that city.

<137r>

Saosduceus succeeded Assarhadon in the year of Nabonasser 80, reigned 20 years & in the year of Nabonassar 100 was succeeded by Chiniladon who reigned 22 years & left the Monarchy divided between Nabopolassar king of Babylon & Sardanapalus king of Nineveh whence arose a new Æra of the kingdom of

Babylon used by Ezekiel ch. 1.1 It came to pass, saith he, in the 30<sup>th</sup> year in the 4<sup>th</sup> month in the 5<sup>t</sup> day of the month, which was in the 5<sup>t</sup> year of Iehojakins captivity, that the word of the Lord came expresly unto Ezekiel the Priest in the Land of the Chaldeans by the river Chebar. Ezek. 1.1.

<137v>

For  
The Much Honoured  
Isaac Newton Esquire,  
Master of the Mint,  
at his house in Germin Street,  
near S<sup>t</sup> James's Church.  
Westminster. London

<139r>

are to be placed after him And I take the due order to be this. Ammon, Sesostris , Pheron, Proteus Menes, Rhampsinitus , Mœris, Cheops, Cephren, Mycerinus, Nitocris, Asychius Gnephactus, Boccharis Anysis, Sabacus & c. Anysis reigned in the lower Egypt & therefore I put Gnephactus & Boccharis in his room as kings of Memphys

Pheron is by Herodotus called the son & successor of Sesostris & so seems to be the same king with Orus, called Pharaoh or Pheron after his fathers death. Pliny calls him Nuncorcus.

Zerah reigned before the death of the Gods Isis Bubaste & Thoth

Proteus reigned in the lower Egypt when Paris sailed thither with Helena that is 20 years before the taking of Troy & so might be either Osarsiphus or a Viceroy. The name Proteus signifies a Prince or President & Herodotus tells us that it was the kings name translated into Greek, & that he rose up from among the common people Conon calls him an Egyptian Prophet, that is, a Priest, & Iosephus tells us that Osarsiphus was Priest of Heliopolis. He revolted from Amenophis & was conquered by him.

Amenophis reigned next after the Gods & by conquering Osarsiphus became king of all Egypt & built a palace at Abidus & the Memnonia & Susa By corruption of his name he is called Masni Menes, Exephnes, Nenephes, Osimandes, Memnon, Arminon. After he had built Memphys & the Temple of Vulcan he was succeeded by his son called by Herodotus Rhampsinitus & by others Ramses, Rameses Ramesses, Remphis, Rhampses. This king built the western portico of the Temple of Vulcan, & Mœris built the northern Portico thereof more sumptuously & therefore reigned after them both. He also made – – – – Thuoris &c.

Diodorus places Vchoreus between Osimanduas & Myris or Memnon & Mœris, & says that – – – corruption of the name. We may recon therefore that Vchoreus translated the seat of the kingdom from Thebes to Memphys, & that he was either Mœris or his immediate predecessor.

After the example of the two brick Pyramids made by Mœris the next Kings Cheops, Chephren & Mycerinus built three great Pyramids of Marble. Cheops is also called Chembis, Chemnis, Phiops, Phius, Suphis Sanphis, Sipphoas, Siphaosis, Soiphis, Siphuris, Anoiphes, Anoysis, Apappus maximus. And Mycerinus is called also Bicheres, Cervinus, Chœres, Moscheres, Mencheres. This king died before the third Pyramid was finished & his sister & successor Nitocris finished it. Then reigned Asychis who built the eastern Portico of the Temple of Vulcan very splendidly, & a large Pyramid of brick made of the mud dug out of the Lake of Mœris. And these are the kings who reigned at Memphys & spent their time in adorning that city untill Egypt became again divided into many small kingdoms. ffor Nitocris & Asychis were succeeded at Thebes & Memphys by Gnephactus (otherwise called Neochabis, Nectabis & Technates) & his son Boccharis, at Sais by Stephanates Nicepsus & Nechus, at Tanis by Petubastes Osorchon Psammis & Zet or Sethon & at Anysis or Hanes (Isa. 30.4) by Anysis or Amosis a blind man of that city. Herod. l. 2. And Egypt being weakened by this division was again invaded & conquered by the Ethiopians under Sabacon or Sabacus who slew Boccharis & Nechus & made Anysis fly.

Isaias speaking of – – – – serve the Assyrians.

Among the great works of the kings of Egypt were their Obelisks And Pliny tells us that the first Obelisk was made by Mitres (that is Mephres) who reigned in Heliopolis, & afterwards other kings in the same city made others, Sachis (that is, Sesochis or Sesak) four, each of 48 cubits in length Ramises two, Smarres (that is Manus or Mœris one of 48, Eraphius (or Hophara) one of 48 & Nectabis one of 80.

<139v>

And perhaps the conjecture is not improbable that the names of Æthiopia & Ægypt Αἴα Θηβων & Αἴα Κοππου might come from the cities Thebes & Coptus being once the royal seats of two kingdoms, ffor Αἴα-Θήβων & Αἴα Κόππου signify the land of Thebes & the land of Coptus.

And perhaps the conjecture is not improbable that the names of Æthiopia & Ægyptus came originally from the cities Thebes & Coptus being once the royal seats of two kingdoms, the Hebrew word AI or Greek word Αἴα being prefixed to signify the land of those cities, & the name Æthiopia being afterward extended to all the country upon the Nile above Coptus & that of Egypt to all the country upon the Nile below Syene. For Herodotus tells us that Egypt was anciently the name of Thebais. And so [the land of Pathros might at first signify only the land under the dominion of the city Pathros, &] Mizraim might at first signify only the land on both sides the Nile under the dominion of the city Mesir & afterwards be extended to all the lower Egypt peopled from thence upon the invention of corn. And the land of Pathros might originally signify the land under the dominion of the city Pathros As Homer places Thebes in Ethiopia so Herodotus tells us that Ægypt was anciently the name of Thebais that is of the upper Egypt including Coptus & to this day the Egyptians call themselves Coptites whence its probable – that Æthiopia & Egypt were originally the names of two kingdoms under the dominion of Coptus & Thebes, the hebrew word Ai or Greek word Αἴα which signifies a land, being prefixed to denote the Land of Thebes & the land of Coptus & that the names were afterwards extended by conquest, Æthiopia to all the people upon the Nile above Thebes & Egypt to all the people upon the Nile below Syene. And so Mizraim might at first signify only the people on both sides the Nile subject to the city Mesir next above the Delta, & afterwards be extended to all the lower Egypt peopled from thence by the invention of corn.

From the 15<sup>th</sup> year of Asa in which Amenophis began his reign, to the beginninng of the Æra of Nabonassar were 200 years & this intervall of time allows room for 10 or 11 reigns at about 18 or 20 years a piece. And so many reigns there were according to the accounts of Herodotus & Diodorus compared together as above.

[Editorial Note 51]

Osarsiphus, Osorcho, Osocher, Tosorthrus Tosertasis.

Mœris, Maris, Myris Miris, Masrus, Ayres, Biyres, Soris, Vchoreus, Lachasis, Labacis Tuoris. Tyris.

Sesochris, Mesochris, Sesostris, Sethos, Sethosis. Sesonchosis

Amenophis, Amenoph, Menoph, Moph, Noph, Venephes, Osimanduas, Menes Amenophitis

Soiphis, Siphuris, Suphis, Phius, Phiops, Saophis, Apappus, Siphos, Siphaois, Anoyes, Cheops, Chambis, Chemmis, Anoiphes

Cephren Suphis, Saophis, Sensaophis, Mente-Suphis, Metha-suphis, Echeseos, Aches

Mycerinus, Bicheres, Cerimus, Chæres Moscheres, Mencheres, Cerpheres,

Gnephactus, Neochabis, Nectabis, Technates

<142r>

[137]& the death of Codrus & beginning of the Archons for life about 200 years before the decennial archons

The flood of Deucalion & beginning of the golden age about the 16<sup>th</sup> year of David. The birth of Chiron about the beginning of Solomons reign. The end of the golden age & beginning of the reign of Minos about the 4<sup>th</sup> year of Solomon. The birth of Apis or Epopeus king of Argus the son of Iupiter by Niobe the daughter of Phoroneus the first woman with whome Iupiter lay during his reign among men called the silver age, about the 5<sup>l</sup> year of Solomon The birth of Hercules the son of Iupiter by Alcmena the last woman with whom Iupiter lay during his reign on earth called the silver age about the 8<sup>th</sup> year of Rehoboam. The death of Minos & end of the silver age about the 9<sup>th</sup> or 10<sup>th</sup> year of Rehoboam. The Kingdom of Tyre erected by Abibalus the father of Hiram about the 16<sup>th</sup> year of David. The death of Abibalus & beginning of the reign of Hiram in 33<sup>th</sup> year of David. The birth of Minos & Perseus about the 20<sup>th</sup> or 22<sup>th</sup> year of David. The conflagration of Mount Ida in Crete & the invention of iron about the 23<sup>th</sup> year of David. The coming of Oenotrus or Ianus into Italy about the 25<sup>th</sup> year of David. The coming of Asterius or Saturn into Italy about the 5<sup>th</sup> year of Solomon. The coming of Evander & his mother Carmenta into Italy about the 25<sup>th</sup> year of Solomon. The expedition of Hercules to the mouth of the straits & his setting up the two pillars there & conquering Gerion in Spain & carrying his cattel with the Sicani through Gall. & Italy into Sicily, thence called Sicany, about the 24<sup>th</sup> year of Solomon. The invasion of Sicily by the Siculi under the conduct of Siculus the son of Italus about the 29<sup>th</sup> year of Solomon. The rapture of Ganimede by Tantalus about the 5<sup>l</sup> year of Solomon. The coming of Pelops into Greece about the 14<sup>th</sup> year of Solomon. The coming of Ceres into Greece about the 24<sup>th</sup> year of David. The death of Ceres & the institution of the Eleusinia Sacra & death of Erechtheus about the 14<sup>th</sup> year of Solomon. Phæmonoë made the first Priestess of Iuno Argiva about the 12<sup>th</sup> year of Solomon. The Amphictyonic Council instituted by Amphictyon at Thermopylæ about the 26<sup>th</sup> year of David & by Acrisius at Delphos about the 8<sup>th</sup> year of Solomon. The birth of Theseus about the 31<sup>th</sup> year of Solomon. The death of Androgeus the eldest son of Minos about the 30<sup>th</sup> year of Solomon. The expedition of Theseus to Crete against the Minotaur & death of his father Ægeus about the 18<sup>th</sup> year of Rehoboam The rapture of Hellenia by Theseus the year before the Argonautic expedition, he being then 50 years old & she but seven or at the most but ten. The rapture of Hellenia by Paris about ten years after that expedition The war between the Thessali called Centaurs & the Lapithæ about 20 or 25 years before the Argonautic Expedition. The hunting of the Calydonian Boar about a year or two after that Expedition. The war of the seven Capitains at Thebes about 10 years after that Expedition. The Isthmian games instituted by Sisyphus king of Corinth in honour of Phryxus & Helle the children of his brother Athamas, about the beginning of Rehoboams reign. The birth of Æneas the son of Anchises & Callicopis the Venus of the ancients, about nine years after Solomons death, the marriage of this Venus with Vulcan or Cinyras then king of Lemnos & her adultery with Mars, the next year. Lavinium built in Italy by Æneas about 5 or 10 years after the taking of Troy. Alba built there about 30 years after Lavinium. The Bœotians being driven from Æna by the Thessali seiz Cadmeis & call it Bœotia about 60 years after the taking of Troy. The death of Codrus the last king of Athens & the Ionic migration under his sons about 7 years after the taking of Troy or 7 years after the return of the Heraclides. Then Athens was governed by 13 Archons for life. the last of which reigned only two years . The other 12 Archons at about 15 years a piece one with another might take up about 180 years. Then succeeded seven decennial archons which if one or two of them died in his regency might take up about 50 years. Then reigned annual Archons the first of which called Creon might be elected about the 47<sup>th</sup> or 48<sup>th</sup> Olympiad.



Among these were the two law-makers Draco about the 49<sup>th</sup> Olympiad & Solon about 54<sup>th</sup>. Within 5 or 10 years after the death of Codrus was the Ionic migration under the sons of Codrus. The first Æolic migration (that from Aulis under Penthilus base son of Orestes from Aulis) about 50 years after the taking of Troy. The second Æolic migration (that under Archeleus Ech{elatus} the son of Penthilus) about 85 or 90 years after the taking of Troy. The third remove of the Æoles under Grays the youngest son of Archelaus or Echelatus about 120 years after the taking of Troy. The Romans reckoned it about 244 years before the Consuls that is an. 1 Olymp. 7. Varro made it two years earlier following the opinion of Tarutius an Astrologer who pretended to discover it by his art.

<142v>

Acrisius marries Eurydice the daughter of Lacedemon & Sparta & of her begets Danar, about the 14<sup>th</sup> year of David. Asuerus comes to Crete & the Phœnician merchants begin to sail from Sidon as far as Greece & carry away Io the daughter of Inachus about the 18<sup>th</sup> year of David. The mysteries of Ceres at Eleusine & those of Rhea in Phrygia instituted about the 18<sup>th</sup> year of Solomon. The death of Erectheus about the 12<sup>th</sup> year of Solomon.

Amphion & Zetus slay Lycus put Laius the son of Labdacus to flight & reign in Thebes about the 30<sup>th</sup> year of Solomon. Oedipus kills his father Laius about 22 years after the death of Solomon. Euristheus & Galanor the sons of Sthenelus reign in Mycenæ & Gelanor expelled by Danaus about 36 years after the death of Solomon. Theseus being 50 years old steals Helena then seven or at the most 10 years old. about 43 years after the death of Solomon & the same year Perithous the son of Ixion endeavouring to steal Persephone the daughter of Orpheus king of the Molossians is slain by the dog of Orcus & his companion Theseus is taken & imprisoned, & Hellena is set at liberty by her brothers Castor & Pollux. And the next year was the Argonautic expedition, & nine or ten years after was the war at Thebes. And the next year, after the death of Hercules Euristheus drove the Heraclides out of Italy & was slain by Hyllus the son of Hercules & Hyllus was slain three years after by Echemus

[Editorial Note 52]

And his contemporary Ennius made Rome above an hundred years older then the Olympiads. Theseus might be slain within 3 or 4 years after the Argonautic Expedition years before the birth of Minos. & After Theseus, Attica had six kings till the death of Codrus & the Ionic migration under his Sons, & then was governed by twelve successive Archons for life, & then by seven decennial Archons: And if there were so many, The kings at 16 or 17 years a piece might take up 100 year the Archons for life 200 years & the decennial archons 40 or 50 years 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> Olympiad. Fo

Aminocles governed the first ship of the order of The Triremes

There have been various opinions about the original of Rome Ennius who was contemporary to Quintus Fabius Pictor the oldest historian of the Romans made that city above 100 years older then the Olympiads. Varro dated it from an. 3 Olymp. 6. following therein the opinion of Tarutius an Astrologer who pretended to find it out by his art. The common opinion dated it from an 1 Olymp. 7. By the preceding account, if 22 reigns at 18 / & Rome will be built about the 36<sup>th</sup> Olympiad. [According to the common opinion it was built in the seventh Olympiad. Varro dated it an. 3 Olymp. 6 following the opinion of Tarutius an Astrologer who pretended to find out by his art. M. Portius Cato who was Consul an. 2. Olymp. 146 made the city 432 years later then the taking of Troy. And upon this foundation was grounded the vulgar opinion of the Romans that the city was built An 1. Olymp. 7. But this opinion was not received in the days of Ennius the Poet. ffor he made it above an hundred years older then the Olympiad. Varro dated it – – – out by his art.

& Rome will be built about the 36 Olympiad. M. Portius Cato who was Consul an 2 Olymp. 146 made the city 492 years later then the taking of Troy, which is after the rate of almost  $33\frac{3}{5}$  years a piece to the reigns of the 15 kings between the death of Aeneas & the building of Rome We allow but 18 years a piece to those 15 Kings. He placed the destruction of Troy about 408 433 years before the first Olympiad: we place it but about 132 years before. Before the reckoning of Cato became the vulgar opinion Ennius who flourished in the

144 Olympiad, reckoned the building of Rome above an hundred years older then the Olympiad. And Varro followed the opinion of Tarutius who being an Astrologer pretended to determin the time of building this city by his Art./ This deduction is grounded upon allowing only 18 years apiece to the 15 Kings between the taking of Troy & the building of Rome one with another; that which was generally received by the Romans was set on foot by M. Portius Cato who was Consul an. 2 Olmp. 146, & was grounded upon allowing about 32 years a piece to these kings one with another [22, 33. 676] which is much too long for the course of nature. Before this opinion was set on foot by Cato, Ennius the Poet reconed the building of Rome above an hundred years older then the Olympiads. And the oldest Roman his/ M. Portius Cato putting the reigns of their kings equal to generations made the city//. The Curetes sacrificed children – – – – nursed up Iupiter, But whatever was the original of the name of the Island, it doth not appear to have been peopled above two or three generations before the reign of Asterius.

<143r>

About 60 years after the destruction of Troy, the Bœotians being driven from Arna by the people of Thessaly invaded Cadmeis ( the country subject to The{bes}) & called it Bœotia. And about 100 or 110 years after the destruction of Troy was the war between the Athenians & Ionians in which Codrus king of Athens devoted himself for his country, & his sons soon after led the Ionians into Asia minor. And about 200 years after the taking of Troy the Corinthians began to build large ships with three orders of oars called triremes & soon after Amenocles their builder built four such ships for those of the island Samus. This almost 300 years before the end of the Peloponnesian war. Theod. l. 1 Chap. Hitherto the Greeks had used long {vessels of} 50 oars, like that of the Argonauts, but henceforward they began to apply themselves to sea affairs. And about 20 or 30 years after This there was a sea fight between the Corinthians & Corcyreans which was the oldest sea fight of the Greeks. This fight is by Thucydides placed about 260 years before the end of the Peloponnesian war. & not above, that is about 660 years before Christ. And Archias a Corinthian led a colony into Sicily soon after & built Syracuse

### The Scythians

till the times of the Trojan war. Cicero mentions six Hercules: One of which [was the son of Iupiter & Luciter contended with Apollo, another the son of Alcmena, another one of the Idæi Dactyli, another the Tyrian the son of Iupiter & Asteria, another the Egyptian the son of Nilus, another the Indian called Belus. But the three last seem to be one & the same.] was the Ægyptian the son of the Nile, another the Indian called Belus, & a third the Tyrian the son of Iupiter & Asteria. But these three seem to be one & the same. The Indian Hercules called Belus by the Assyrians & Chaldeans can be no other then him that conquered India & there set up the Pillars. And the Tyrian Hercules according to Suidas was contemporary to Minos & the Tyrian soon after the Trojan war built a Temple to him in the Island Gades. And think was the Egyptian. ffor he was the first who discovered that Island It was by the favour of this Hercules that Solomon & the Tyrians had a fleet upon the red sea. Vpon that account the Tyrians might compliment him with the title of Melec-cartus & build a Temple to him in Tyre & another in Gades

– About 20 years before the return of the Heraclides & sixty years after the taking of Troy (according to Thucydides) the Bœotians invaded Cadmeis & called it Bœotia & about 100 or 110 years after that war was the death of Codrus & the Ionic Migration under the conduct of his sons. And

Thucydides (in his sixt book) tells us that the Greeks almost 300 years after the Siculi out of Italy had invaded Sicily with a great army & put the Sicanes to flight the Greeks began to come into Sicily. And first Thucles led a colony from Coalvis in Eubea & built Nanus in Sicily & the next year Archias came from Corinth to Sicily & built Syracuse. And about the same time Lamis came into Sicily with a colony from Megara in Achaia & lived first in Trotilum, then in Leontini & then at Thapsus neare Syracuse where he died. And after his death they were invited by Hylba to Megara & from him called Hybleans. And after they had lived there 245 years, they were driven out from thence by Gelo king of Sicily. Now Gelo flourished about the year before Christ 478. Count backwards then 245 years & about 10 years more for the reign of Lamis, & the building of Syracuse by Archias will be about 27 years before Christ. Count backwards almost 300 years more or about 27 years & the invasion of Sicily by the Siculi will be almost 1033 or almost 1000 years before

Christ, [or about the 12<sup>th</sup> year of Solomons reign The migration of the Sicani into Italy M<sup>r</sup> Dowel from Dionys. Halicarn. places five years earlier. And according to this reckoning the Expedition of Hercules in which he set up the pillars conquered Gerion & left the Sicani in Sicily, was not ancients then the reign of Solomon & this Hercules was contemporary to Sesac. So then the Greeks in the days of Thucydides had not raised their antiquities so high by far as they did afterwards by admitting the fables of Ctesias.

<143v>

Aminocles naupegus Corinthius ad Samos se contulit annis ferre 300 ante finem belli Peloponnesiaci [A. ante Chr. 104] & ibi naves quatuor compegit Thucyd. l. 1. p. 10 Et Corinthij primi ex omni Græcia Triremes condiderunt [A. an. Ch. 726.

Vetustissimum navale prælium fuit inter Corinthos et Corcyrenses annis ad summum 260 ante finem illius belli [A. an. Ch. 664 or 670]

Corcyra built by the Corinthians

When the Corinthians began to send out Colonies by sea they sent out a colony which built Corcyra, [An. 1 Olymp. 18 Euseb. Chr.] An. ante Chr. 708 And some years after this, the Corcyreans sent out a Colony under the conduct of Phalius a Corinthian which built Epidamnus a city of Macedonia upon the Adriatic sea. This city being afterwards in distress & being denied assistance by the Corcyreans submitted it self to the Corinthians upon obtaining their assistance. And this occasioned a fight at sea between the Corinthians & Corcyreans, which was the oldest sea fight in memory of history. This fight according to Thucydides was about 260 years before the end of the Peloponnesian war, that is 40 years after the coming of Aminocles to Samos And the Greeks began to build Triremes & send out Colonies by sea not long before. From the colonies which they sent into Sicily & the southern parts of Italy those regions had the name of Magna Græcia. They built Leontini in Sicily eleven years after Syracuse & Gela 45 years after Syracuse & Selinus 100 years after Megara & Acracante 108 years after Gela

ocles a ship-builder of C

Thucydides tells us that the Corinthians were the first of the Greeks who built ships with three orders of Oars called Triremes & that Aminocles a ship-carpenter of Corinth went to Samos about three hundred years before the end of the Peloponnesian war & built four such ships for the Samians: & that two hundred & sixty years before the end of that war there was a fight at sea between the Corinthians & Corcyreans which was oldest sea fight mentioned in history. This fight was therefore 664 years before Christ & Aminocles went from Corinth to Samos to build Triremes 704 years before Christ, & the Corinthians began to build Triremes a few years before

Thucydides tells us that when the Greeks began first to send out Colonies by sea [the Greeks began to come into Sicily almost 300 years — — — — & about 12 years more for the reign of Lanus & the first coming of the Greeks into Sicily & their] building of Naxos & Syracuse will be about 735 years before Christ. And there Eusebius & other Chronologers now place them. Hitherto the seas were infested with Pirates, but now the Greeks beginning to build Triremes, they were enabled thereby to send out Colonies without danger of the pirates, & by the Colonies which they sent out henceforward into Italy & Sicily those countries obtained the name of Magna Græcia.

Hellanicus (an author one generation older than Thucydide) tells us that the Siculi came out of Italy into Sicily in the third generation before the Trojan war in the 26 year of the priesthood of Alcione Priestess of Iuno Argiva; He tells us also that there were two migrations out of Italy into Sicily, the first of the Elymi who fled from the Oenotri, the other five years after of the Ausones under the conduct of Siculus from whom the people & Island had its name. And Philistus of Syracuse tells us that this last colony was a colony of the Ligures under Siculus the son of Italus 80 years before the Trojan war And Dionysius Halycarn. tells us that this Colony passed into Sicily almost 300 years before the the Greeks came into that Island & built Naxos & Syracuse, that is almost 1035 years before Christ <144r> He tells us further that the first Colony which the Greeks sent into Sicily came from Chalcus in Eubæa under the conduct of Thucles & built Naxos, & that Archias came into Sicily the next year with a colony from Corinth & built Syracuse, & that Lamis about the

same time came into Sicily with a Colony from Megara in Achaia & lived first at Trotilum then at Leontini & then at Thapsus neare Syracuse where he dyed; & that after his death the Colony was invited by Hyblo to Megara in Sicily & lived there 245 years till Gelo king of Sicily expelled them. Now Gelo flourished about the year before Christ 478. Count backwards the 245 years & about 12 years more for the reign of Gelo: & the reckoning will place the building of Syracuse about 735 years before Christ. And there Eusebius & the late Chronologers place it. And the building of Triremes wherein those Colonies might be sent without danger of the Pirates which till those days infested the Greek seas, might begin about 10 or 20 years before

Hellanicus tells us that there were two migrations out of Italy into Sicily the first of the Elymi (so named in Sicily) who fled from the Oenoti & the other of the Ausones (or Ligures) five years afterward & that these last fled from the Iapyges under the conduct of Siculus which Iapyges were a mixture of the Aborigenes & Pelasgi. The Elymi were the Sicani whom Hercules left in Italy & who soon after fled from the Oenotri into Sicily & were there called Elymi

Dionysius Halyc. 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 he begins & ends his reckoning with naming two kings Latinus & Romulus, & after Latinus there reigned sixteen kings over the Latines, (viz. Æneas, Ascanius, Posthumus, Æneas II, Latinus II, Alba, Capetus, Capys, Capetus, Tyberinus, Agrippa, Alladius, Aventinus, Proca, Amulius, & Nuntior in whose reign Romulus built Rome. After Romulus there reigned six kings over Rome to the beginning of the Consuls. And these 22 reigns at about 18 years a piece (for many of these kings were slain) amount to 396 years which counted back from the Consulship of the first Consuls Iunius Brutus & Valerius Posticola place the taking of Troy & the coming of Æneas into Italy about 78 years after the death of Solomon as above, & the death of Æneas in the reign of Pigmaelon where Virgil places it. And the seven last reigns counted backward place the building of Rome about 126 years before the said consulship. But the history of Rome untill the taking of the Capital by the Gauls is very uncertain. / But Chronologers by taking reigns of Kings for ages & ages for generations have made the Trojan war about 276 years earlier & the building of Rome about 120 years earlier then they were.

Two Pelasguses one the son of Æzeus the other the son of

Pherecides Atheniensis (apud Dionys. l. 1. p. 10{ }) tells us that Lycaon the father of Oenotrus was the son of Pelasgus & Deianira; & Dionysius tells us further (I think from Pherecides) that this Pelasgus was the son of Niobe the daughter of Phoroneus & that Deianira was the daughter of an elder Pelasgus the son of Æzeus.

Lycaon the father of Oenotrus & Callisto was the son of Pelasgus & Deianira & Pelasgus was the son of Niobe the daughter of Phoroneus: & Deianira was the daughter of an elder Pelasgus the son of Æzeus. Arcas the son of Callisto received corn from Triptolemus & taught the people in Achaia to make bread of it. And so did Eumelus the first king of a region afterwards called Achaia from Achæus the brother of Ion & grandson of Hellen & Erechtheus.

Dionysius tells us that in Peloponnesus there were anciently two kings called Pelasgus & that the elder was the son of Ezeus & father of Deianira, & that the younger was the husband of Deianira & son of 4 & Niobe the daughter of Phoroneus, & that Lycaon was the son of Pelasgus & Deianira & father of Oenotrus, Peucetius & twenty other sons. And these things he seems to have had from Pherecydes Atheniensis the oldest & best genealoger of the Greeks. ffor he tells us that Pherecyd wrote concerning the kings of Arcadia that Lycaon was <144v> {the} son of Pelasgus & Deianira & married Cyllene by whom he had Oenotrus & Pentalius & many other children. Pausanias tells us further that Arcas the son of Callista the daughter of Lycaon the son of Ezeus, received bread corn from Triptolemus, & taught his people in Arcadia how to make bread of it. And so did Eumellus the first king of a region afterwards called Achaia. And therefore Arcas & Eumelus were contemporary to Triptolemus Oenotrus & Callisto to Celeus, Lycaon to Rherus & Cranaus, Pelasgus II & Deianira to Cecrops; Pelasgus I to Niobe, & Phoroneus & Æzeus to Ogyges. But Lycaon died befoe Cranaus so as to leave room for Deucalions flood between their deaths.

< insertion from higher up f 144v >

Syria became subject to Egypt in the days of Tabimon & recovered her liberty under Benhadad I, & in the days of Benhadad II they became subject to Israel till the reign of the last Rezen

[Editorial Note 53]

About 110 | an 100 years after Troy taken Codrus King of Athens in a war between the Athenians & Spartans, devoted himself for his country. [Then was Athens governed by twelve Archons for life which at about 18 years each might take up about 216 years. Then reigned seven decennial Archons, which they did not all live the tenn years might take up about 50 years more. All which years being subducted from the year in which Troy was taken, place the beginning of the annual Archons in the year before Christ 531 or thereabouts] And about ten years after his death his sons led the Ionic migration from Athens into Ionia in Asia minor where they built Miletus & many other cities.

Thucydides p. 8, 9. Bæoti qui nunc sunt 60<sup>mo</sup> ab eversione Ilij anno ex Arne ejecti a Thessalis incoluerunt terram quæ nunc Bæotiam prius Cadmeis vocabatur. – Dores octagissimo post bellum Trojanum anno cum Heraclidis Peloponnesum tenuere Ægre autem longo tempore plane pacata Græcia nec ultra sedibus suis ejecta colonias emisit; et Ionas quidem ac plerosque ex Insularis, Athenienses collocarent [i.e. 110 vel 140 annis post captam Trojam;] Italiam vero Siciliamque maxima ea ex parte Peloponenses & quædam reliquæ Græciæ oppida [colonijs missis ornarunt] Omniæ hac post bellum Trojanum sunt condita. – Deinde nauticæ rei incumbibat Græcia Corinthij primum triremes ædificarunt. Aminocles Corinthius naupegus Samijs quatuor naves compegit annis ferme trecentis ante perfectum bellum Peloponesiacum. Deinde vetustissimum omnium quæ novimus navale prælium inter Corinthios & Corcyræos 260 annis ad summum ante hoc tempus [belli sc. perfecti] &c

Thucydides intio lib VI pag 337, 338, 339, 340. Cyclopes atque Læstrygones Siciliam primo habitarunt tunc Trinacriam dictam deinde Sicani a flumine Sicano quod est in Iberia a Ligybue ejecti, a quibus Insula Sicania dicta est. Hi loca Insulæ ad occasum vergentia incoluerunt. Cæterum capto Ilio quidem Trojanorum in Sicyliam applicuerunt et collocatis sedibus in finibus Sicanorum sunt Elymi vocati: urbes eorum Iopa & Ecceta. His accolæ accesserunt nonnulli Phocenses, e Troja in Libyam tempestate delati, et inde in Siciliam transmigrantes. Sicali autem ex Italia fugientes Opiros, in Italiam trajecerunt ratibus, annis prope trecentis ante Græcorum in Siciliam adventum.

Dionysius [de situ Orbis] tells us that the Nile was called Siris by the Ethiopians & Nilus by the people of Syene

& particularly either in this or a former expedition he set up two pillars in India in the mountains neare the mouth of Ganges. So Dionysius in {Perestegusus} de situ Orbis

Ενθα̃ τε καὶ στηλαι &c

Vbi etiamnum columnæ Thebis geniti Bacchi  
Stant extremi juxta fluxum Oceani  
Indorum ultimis in montibus: ubi et Ganges  
Claram aquam Nysseam ad planiciem maritimam devolvit

The posterity of Median (the son of Abraham & Ketarah) were Merchants (Gen 37.28, 36) & Moses learnt letters among them.

[Editorial Note 54]

1 Phoron & Ezeus. 2 Pelasgus I & Niobe. 3 Pelasgus II & Deinira. 4 Lycaon 5 Oenotrus Peucetius, Callisto. 6 Arcas.

[Editorial Note 55]

Anno 60 post captam Trojam Bæoti qui nunc sunt ex Aa Thessalis ejecti Bæotiam incoluerunt prius Cadmeis vocatam

Anno 80 post captam Trojam Dores cum Heraclidis Peloponnesum occuparunt

Anno 104 post Trojam captam Codrus Athenarum rex se pro patria devovit & post annos alios septem, ducibus ejus filijs; Iones in Asiam minorem migrant ubi Miletum et urbes alias plures condunt

Anno 290 post Tr. capt. Anno A.C. 614 Corinthij naves triremes condunt.

Anno 301 post Tr capt. A.C. Aminocles Corinthius naupactus naves quatuor pro Samijs compegit

Anno 254 post Tr. ca Ante Ch. 658 Corinthij Corcyreos vincunt per mare

Ante Chr. 680 Corinthij triremes fabricant.

<145r>

tion upon the river Nile & when they were expelled Egypt went back into their own country Phœnicia where for want of room they applied themselves to navigation more then they had done in Egypt & sent colonies into remote regions.

Polemo – 1 Sam. 13. Their great numbers at this time & their many battels with Saul & David before they could be subdued argue a great mixture of forreigners. ffor there was sore war against the Philistims all the days of Saul & when Saul saw any strong or valiant man he took him unto him 1 Sam 14.52. & David beat them in many battels before they could be fully subdued. And from this Dominion of the Philistims the whole land of Israel hath been ever since called Palestine, that is the land of the Philistims. – – – – till Nebuchadnezzar besieged & took them.

Pliny <sup>a[138]</sup> tells us Nave primus in Græciam ex Ægypto Danaus advenit: inter ratibus navigabatur inventis in mare rubro inter insulas a rege Erythra. Navigation therefore began first in the Red Sea & was thence propagated into the mediterranean. ffor the Red sea being very shallow & for that reason calmer then the Mediterranean, it was easier to sail there from Island to Island in such small vessels as were at first found out. The invention of such vessels on that sea is attributed to king Erythra, that is to the king of Edom ffor Esau Edom & Erythra are words of the same signification & signify red whence that sea was called mare Erythræum, the red sea or Sea of Edom. From these Edomites the Phœnicians seem to have had their rise for the Phœnicians traded first upon the red sea & went from thence to the mediterranean as they themselves & the Persians related to Herodotus & so Pliny (l. 4 ) Tyrj orti ab Erythræo mari ferebantur & Solinus Tyrj a mari rubro profeti. Hence Dionysius Afer calls the inhabitants of Phœnicia Erythræans & his old Interpreter thinks the name taken from the red sea. And Strabo tells us that some report that the Phœnicians & Sidonians were colonies of the inhabitants of the Ocean & that they were called Phœnicians [Punici] because the sea is red. According to which opinion Phœnician (Punicus, red) is a word of the same signification with Erythræan or Edomite How & when the Phœnicians came from the red sea may be gathered from the History of David. ffor when David smote Edom, Ioab stayed 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 of the Edomites as could escape fled to the Philistims & to Sidon & other places where they could be protected. So Stephanus in Azot tells us τατην – – – – – Israelites – – – – – By this victory over the Edomites Ezion Geber & Eloth sea-ports of the Edomites on the Red Sea) came into the hands of David, & his son Solomon built a Navy – – – – a Navy on the Red Sea. Thus the trade of the Edomites on the Red Sea came into the hands of Solomon & Hiram. And David having put garrisons in all Edom whereby the Edomites were kept from returning home & therefore they begun a new trade upon the Mediterranean in such vessels as they had used before on the Red sea. In these vessels they sailed by the shoar till they came as far as Grece, & this sort of navigation continued in use till the Egyptians invented long ships in one of which with 50 oars Danaus came into Greece. In imitation of this ship the Greeks built the ship Argo Then Dædalus invented Sails & Masts & navigation still improving the Phenicians soon after the Trojan war (as Strabo relates{ }) sailed to the middle of the coast of Afric where they built cities & went out beyond the Pillars of Hercules into the Atlantic Sea. These Phenicians <145r> seem to be chiefly Zidonians the Edomites flying to the ene Israel ffor in those days the Zidonians grew famous among the Greeks while Tyre was scarce known to them. Homer often names Zidon & Zidonians but makes no mention of Tyre



Now this new traffick upon the mediterranean soon gave occasion to new discords by the rapture of weomen. For Herodotus tells us – – – driven from the Red sea by the wars of David.

The expulsion of the shepherds out of Egypt Polemo places in the time of Apis the son of Phoroneus as above, but this Apis was a little later being supposed by the Greeks to be the Egyptian Osiris who was Sesostris as we shall shew hereafter. Justin Martyr (in Cohortatione ad Græcos) tells us that Apion the son of Possidonius in his Commentary against the Iews & in his 4<sup>th</sup> book of Histories saith that when Inachus reigned at Argos the Iews under the conduct of Moses 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. The shepherds were therefore expelled Egypt & the Monarchy of Egypt was erected in the days of Inachus the father of Phoroneus & Io & this is confirmed by the rapture of Io which Herodotus places – – – David over Edom. Its confirmed also by the Acts of Phoroneus who is reported the first who made laws & erected Courts of Iustice at Argos & reduced the people from a rude & salvage way of life to a civil one & erected an Altar to Iuno. ffor these things the Greeks learnt of the Egyptians & Phenicians & therefore Phoroneus reigned after the Phenicians began to saile into Greece & by consequence after the expulsion of the shepherds & Edomites.

Cecrops is reckoned the first Egyptian who led a colony into Greece He <sup>a[139]</sup> first called Iupiter God & set up an Altar at Athens & erected a Statue to Minerva & after him came in the whole genealogy of the Gods of Greece. Whence it may be collected that he was contemporary to Phoroneus & came into Greece in the reign of David or Saul when the shepherds were newly expelled Egypt. The marble places him 72 years before the coming of Danaus into Greece that is about the middle of Davids reign. ffor Danaus sailed into Greece about the 15<sup>th</sup> year of Rehoboam as shall be shewed hereafter. [He seems to have been one of the shepherds because he went first into Phœnicia & a Colony which he left in Cyprus sacrificed yearly a man to his daughter Agraulis, an impiety the genuine Egyptians were free from.] Athens is reputed a Colony of Egyptians coming from Sais where Minerva was worshipped but Sir Iohn Marsham notes well that Cecrops their Leader took shipping from Phœnicia & in his way to Greece arrived first at Cyprus. He seems to be one of the Shepherds because a colony which he left in Cyprus sacrificed yearly a man to – – – free from. By the like colonies the sacrificing of men came also into Greece. For <sup>a[140]</sup> Erechtheus sacrificed his daughter & therefore was one of the shepherds. But circumcision (a part of the religion of the Genuine Egyptians) was not any where introduced by them.

What we have hitherto said concerning the expulsion of the shepherds & their coming into Phœnicia & Greece is confirmed by Diodorus <sup>b[141]</sup> who in his 40<sup>th</sup> Book saith 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 – – – before the days of Seostris

<146v>

– Hercules from thence.

Polemo in the first book of his Greek Histories saith expresly – – built Ierusalem round about.

Diodorus in his 40<sup>th</sup> book saith that in Egypt there were formerly – – – days of Sesostris.

It seems to me therefore that as when David invaded Edom & – – – navigation upon the river Nile & when they were expelled Egypt they retired into Phœnicia

<147r>

Solon having travelled into Egypt & conversed with the Priests of Sais about their antiquities, wrote a Poem of what he had learnt but did not finish it, & this Poem fell into the hands of Plato, who relates out of it that at the straits mouth near hercules pillars, there was an Island called Atlantis the people of which 9000 years before the days of Solon reigned over Libya as far as Egypt & over Europe as far as the Tyrrhene sea & all this force collected into one body invaded Egypt<sup>2</sup> & Greece<sup>1</sup> & what ever was contained within the pillars of

Hercules but was resisted & checked by the Athenians & other Greeks, & thereby the rest of the nations not yet conquered were preserved. He saith also that in those days the Gods by consent divided the whole earth amongst themselves partly into larger partly into smaller portions, & instituted Temples & sacred rites to themselves & that the Island Atlantis fell to the lot of Neptune who made his Eldest Son Atlas king of the whole island a part of which was called Gadir, & that in the history of the said wars mention was made of Cecrops Erechtheus Erechthonius, Erisichthon & others before Theseus, & also of the weomen who warred with the men, & of the habit & statue of Minerva, the study of war in those days being common to men & weomen. By all which circumstances it is manifest that the wars which Sesostrius made upon the nations by land & sea & the invasion of Egypt by Antæus are here described & how after the death of Sesostrius his captains shared his conquests among them (as Alexanders captains did his conquests long after) & instituting Temples & Priests & sacred rites to themselves caused themselves to be worshipped as Gods, & that the Island Gadir or Gades fell to the lot of Neptune. For there Vlysses being shipwrackt was received by Calypso the daughter of Atlas as Homer relates. He calls it the Ogygian island, & places it 20 days sail westward from the Island Pheacia, or Corcyra, And so far it is now from Corcyra to Gades, reckoning with the ancients about 1000 stadia to a days saile.

<148r>

And it is further observable that this island is by Homer described a small one destitute of shipping & cities & inhabited only by Calypso & her weomen who dwelt in a cave in the middle of a wood, there being no men in the island to assist Vlysses in building a ship or to accompany him from thence to Corcyra which description agrees well to the Island Gades. And the time when the Gods made war & shared the earth & caused themselves to be worshipped as Gods is by Solon limited to the age of Neptune the grandfather of Calypso & so was but two generations before the destruction of Troy or about 400 years before Solon went into Egypt. But the Priests of Egypt in those 400 years had magnified the stories & antiquity of their Gods so exceedingly, as to make them nine thousand years older then Solon, & to represent the Island Atlantis bigger then all Afric & Asia together & full of people. And because in the days of Solon this great island did not appear they pretended that it was sunk into the Sea with all its people. Thus great was the vanity of the Priests of Egypt in magnifying their antiquities.

[142]Pausanias tells us that the golden age lasted till Rhea commended the newborn Iupiter to the custody of the Idæi Dactyli otherwise called Curetes, inhabiting the foot of Mount Ida in Crete. I had rather say that it lasted till Iupiter was grown up & succeeded Saturn in the kingdom.

<149r>

Geminus who writ about 30 years before I. Cæsar corrected the Kalendar tells us that the Ancients were commanded by the laws & by the Oracles that they should sacrifice according to three things as institutions of their countrey, months, days, & years; & that all the Greeks accordingly reckoned their years by the Sun & their days & months by the Moon. Now to reckon their years by the Sun saith he is to offer the same sacrifice to the Gods about the same seasons of the year, the spring sacrifice in the spring the summer sacrifice in the summer & in other seasons other sacrifices so that the same sacrifice fall always on the same season For this they accounted acceptable & gratefull to the Gods, & in doing this they reckoned that they sacrificed κατὰ τὰ πάτρια according to the institutions of their country. And to reckon the days by the Moon was to name them according to the illuminations of the moon, calling that day Νεομηνία Novilunium in which the new Moon first appears & the next day the second & so on. Thus far Geminus.

natural year. Aratus & his commentator Theon describe the months of the Greeks to be Lunar & Herodotus that the Greeks used intercalary months to make their year agree with the seasons (Lib 1 & 2) And Solon commanded the Athenians to count the days by the Moon<sup>[143]</sup> & called the day of the conjunction ἐνὴν καὶ νέαν the old & the new referring to the old month that part of the day which preceded the conjunction & the rest of the day to the new month. And Hesiod makes Lenæon a winter month & begins the Theban year with the rising of the Pleiades.<sup>[144]</sup> The Olympic games ~ ~ which fell on the full moon in the middle of the first month of the year, were always celebrated at midsummer. And the Greeks generally used the Dieteris the Dieteris was used in reckoning the Orgia of Bacchus which were as old as Orpheus & Melampus. The Tetraeteris was used in celebrating the Olympic games which were first instituted by Hercules one of the Idæi Dactyli Tetraeteris & Octaeteris which were cycles of Lunisolar years & this they did from the oldest memory

of things. ffor the Octaeteris was the Annus magnus of <sup>a[145]</sup> Cadmus & <sup>b[146]</sup> Minos & was <sup>c[147]</sup> used in many religions of Greece, & in celebrating the Ludi Pythici at Delphos & the Olympic games as instituted by Hercules And therefore it may be accounted as old as those religions & festivals & by consequence brought into Greece by the first Phenicians & Egyptians who sailed thither, such as were Cadmus & Cecrops For Herodotus tells us that the Greeks had their ffestivals & Oracles from Egypt, & ffestus Avienus seems to attribute a regulation of the year to Cecrops where speaking of the Enneaeteris of Harpalus turned into the Enneadecaeteris by Meton he saith

Illius ad numeros prolixa decennia rursum  
Adiscisse Meton Cecropia dicitur arte.

So then the nations at first used Lunar months & <sup>solar</sup> | <sup>Lunisolar</sup> years, but these months & years being of no certain length, were unfit for computation, & therefore when the nations were to reckon times past or to come without seeing the Sun Moon, they took the next round numbers of 30 days to <149v> a month & 12 months to a year, & so formed a year of 360 days & used this year as convenient for computations & equipollent to the Lunisolar year & exact enough for such purposes as they applied it unto. This was their Kalendar And according to this way of reckoning they divided the Zodiac into 12 signes & every Signe into 30 parts or degrees, so that a degree might answer to the Sun's motion in a day. And this seems to have been the original of dividing a circle into 360 degrees, the first Astronomers reckoning that in 360 days the Sun ran round the whole Zodiac. ffor before the use of letters & invention of Astronomy, it is not to be supposed that men knew the just length of the solar year. This year of 360 days they used without correction in reckoning time past or to come where they could have no assistance from the courses of the Sun & Moon to correct it but in reckoning time present they always corected it by the courses of the sun & moon omitting a day or two in the month as often as they found 30 days too long for the course of the Moon & adding a month to the year as often as they found twelve months too short for the course of the Sun & return of the seasons. ffor Cicero tells us<sup>[149]</sup> that the Sicilians & other Greeks to make their days & months agree with the courses of the sun & moon sometimes took away a day or two from the month & sometimes made the month longer by one or two days. And Herodotus in speaking of the year of 12 months or 360 days tells us that the Greeks added a thirteenth month every other year to make the seasons agree.

And this sort of yeare seems to have been generally received by the ancient nations who used the Lunisolar year. ffor the Egyptians added five days to the end of it & Moses in describing the flood puts five months equal to 150 days, & Daniel puts a time or artificiall year for 360 days, every day being taken for a natural or Lunisolar year;

As the nations used this year of 360 days in reckoning time past or to come as a convenient approach of the Lunisolar year & in applying it to the time current corrected it perpetually by the courses of the Sun & Moon , so they found out afterwards other rules for determining the Lunisolar year more exactly. And the 1<sup>st</sup> rule seems to have been of intercaling three months in eight years. ffor the old Greeks (Solinus c 3. Macrob l 1 c 13.{} ) added a 13<sup>th</sup> month every other year excepting once in eight years, forming their years of 12 & 13 months alternately to make it agree with the seasons as Censorinus & Herodotus inform us (Censorinus c. 18. Herod l. 1. 2) . And hence arose the Octaeteris of the Ancients consisting of 99 Lunar months & the Tetraeteris consisting alternately of 49 & 50 Lunar months & the Dieteris consisting three times of 25 Lunar months & once of 24.

The next rule seems to have been of reckoning the Lunar months to consist of 29 & 30 days alternately. For the Greeks at first reckoned 30 days to a Calender month as above & afterwards 30 & 29 alternately, as Geminus c. 6 informs <150r> us, & the custome of reckoning 30 & 29 alternately seemes to have been introduced among the Athenians by Solon who for that end called the 30<sup>th</sup> day *ἐννὴ καὶ νεῶν* the old & the new.

Afterwards the Greeks to bring the years more nearely to an equality added the intercalary month not every other year but in the 3<sup>d</sup> 5<sup>th</sup> & 8<sup>th</sup> year of the Octaeteris as Geminus tells us. And because the Lunar months exceeded  $29\frac{1}{2}$  days by some minutes of time, Astronomers allowed for the excess by adding three days at the end of every 16 years. ffrom which emendations came the Octaerides of Cleostratus Harpalus & Eudoxus.

And at length Meton finding that the intercalation of three months in eight years was not sufficiently exact, intercalated seven months in 19 years & Calippus took away a day from four Periods of Meton or 76 years

Thus the nations in reducing the Lunisolar year to rules formed various Calendars, first that of 12 months to a year & 30 days to a month, then the Dieteris, Tetraeteris, Octaeteris, Hexcædaeteris, Enneadecaeteris &c For as often as they found their Calendars disagree from the courses of the Sun & Moon they corrected them by adding or omitting a day or two in the month or a month in the year & sought out new rules till they had made their Calendars as exact as they could. But the Egyptians neglecting the course of the Moon added five days to the end of the 360 to make their year agree only with the course of the sun: which correction was afterwards found too short by about six hours, & therefore Iulius Cæsar added a day in every four years. which makes the year too long by a week in 900 years.

<150v>

[[Editorial Note 56](#)]

– of Egypt used the Lunisolar year. And so the ancient Chaldean year which the Jews brought back with them from the Babylonian captivity was Lunisolar & kept to the seasons. And upon the sixteenth day of the month Lous the Babylonians annually celebrated the feast Sacæa as Athenæus (Lib. 12) relates out of Berosus, that is upon the sixteenth day of the Babylonian month which fell in with the month Lous of the Macedonians & which was therefore Lunar & kept to the course of the Moon & to the season of the year, the month Lous being a summer month answering to the month Ab of the year which the Jews brought from Babylon. This month Ab had its name from אב which signifies corn & other vegetables of the earthe in that state when they are most green & flourishing. And the next month לוּל Elul signifies the time when the earth is new reaped & emptied of corn. Which being the names of the Chaldean months shews that their months were fixed to the seasons. Chaldea was peopled by Arabians & the Arabian months are lunar to this day. And anciently their year was lunisolar as were also the years of the Syrians & people of Asia minor & Athenians & Romans. ffor Simplicius in his commentary on the 5<sup>t</sup> of Aristotels Physical Acroasis (apud Theodor. Gazam de mensibus) tells us ὅς δὲ ἡμεῖς ποιοῦμεθα ἀρχῆς. Quæ facimus initia, anni quidem vel ad æstivum solstitium ut Attici, vel ad Autumnale æquinocmium ut terræ quæ nunc Asia dicitur incolæ, vel ad brumam ut Romani, vel circa æquinocmium versum ut Arabes & Damasceni: mensis verò [initium] ut quidam volunt, [est] plenilunium aut novilunium. And Galen: Quod tempus Romæ est September, Pergami apud nos mensis Hyperberetæus, Athenis vero Mysteria: ea namque erant Boedimione.

<151r>

Diodorus (l 9) saith that the natives were dispersed by Deucalions flood & upon the building of Thebes by Cadmus returned thither from all par{ts} [which makes me suspect] that this flood was nothing else then an inundation of Greece by the Phenician Colonies.] & were thence called Spartus.

The forces of the Amphictyons were commanded by Clysthenes Alcmaëon & Eurylochus. And these were contemporary to Phidon. ffor Leocides the son of Phidon & Megaelis the son of Alcmaëon at one & the same time courted Agarista the daughter of Clysthenes

575 The Amphictyons make war upon the Cirrheans by the advice of Solon & take Cyrrha. Clysthenes Alcmaëon & Eurytosthenes commanded the forces of the Amphictyons & were were contemporary to Phidon. ffor Leocides the son of Phidon & Megales the son of Alcmaëon at one & the same time courted Agarista the daughter of Clysthenes.

Vpon his Sepulchre (visited by Pythagoras) was this inscription ΤΟΝ ΔΙΟΣ, the sepulchre of Iupiter. – & according to Diodorus was an Egyptian invaded many Provinces of the world & set up the pillar in Afric.

942. The son of Semele deified by the name of Bacchus with ceremonies appointed by Orpheus. ffor it came now into fashion for the Greeks to deify their own men by the names & with the ceremonies of the Egyptian Gods. So Alcæus the son of Alcmena was deified by the name of Hercules & the son of Penelope by the name of Pan & the daughters of <151v> Pierus by the names of the Muses. He seems to be also the Belus who led a colony of Egyptians to Babylon & there instituted Priests who were free from taxes & observed the

stars as in Egypt [& after the example of the Egyptians observed the stars. & by the Babylonians were called Chaldeans]

<152r>

{illeg}

the opinion of the Greek Chronologers who make the rapture of Europa 260 years ancients than the building of the Temple, but it suits perfectly well with our opinion that it was but about 25 years ancients. The Phenician historians were very ancient & consulted the ancients records of their country as is manifest by what is here cited out of them & by what Iosephus cites out of Dios & Menander, & therefore they deserve much more to be credited than the Chronologers of Greece who were neither ancient nor had ancient annals to consult, nor agree with one another.

The red sea being very shallow -- into the hands of Solomon & Hiram.

When the Edomites were driven from their seats it may be presumed that they sent out some colonies upon the Mediterranean either under Cadmus or before, & of this there are footsteps --- came from the Erythrean sea.

Herodotus tells us that the Phenicians were the authors of dissensions who coming from the red" sea --- From these passages of Herodotus it appears that the trade of the Phenicians to Greece began upon their coming from the red sea that the rapture of Io happened in the very beginning of this trade & that the rapture of Europa was committed soon after in revenge of the rapture of Io. And therefore since the rapture of Europa happened about the 18<sup>th</sup> year of Davids reign & the Edomites were driven by David from the red sea a little before whereby the trade of that sea came into the hand of the Israelites: its reasonable to beleive that these Edomites were the Erythrean Phœnicians who came from the read Sea to the Mediterranean being deprived of their estates & country of {illeg} by David were necessitated to seek out a new trade upon the Mediterranean for getting a livelihood & by consequence that the rapture of Io happened between the 8<sup>th</sup> year of Davids reign when he was made king of all Israel & removed to Ierusalem & {illeg} his 18 year when Cadmus came to Greece in quest of Europa < insertion from the right margin of f 152r > And therefor Io & her brother Phoroneus flourished in Davids reign & their father Inachus flourished in the reign of {Solomon} And since the Greeks feigned that Io after she was carried into Egypt became the Goddess Isis, the reign of Osiris & Isis in Egypt according to the Canon of the ancient Greeks who made the fable, was later then the eighth year of Davids reign.

< text from f 152r resumes >

<152v>

her invented in the red Sea by king Erythra, & began a trade between Syria Greece & Egypt. ffor they carried Io into Egypt & therefore traded also with Egypt as Herodotus affirms. From the days of Moses to the days of Saul I meet no mention of Egypt. In all this time there seems to have be] When David destroyed Edom, {Hadad} the young king of Edom fled with certain Edomites into Egypt & found great favour in the sight of Pharaoh so that Pharaoh gave him a house & land & victuals & the sister of Taphenes the Queen to be his wife, & his young son Genubah was brought up in Pharaohs house among {illeg} And this great favour of Pharaoh to the Edomites {illeg} & those Merchants of Edom who fled from the red Sea to the Sea coast of Phenicia. In Iacobs days the Midianites traded between Gilead & Egypt upon Camels (Gen 37 25) & in a time of famin when all countrys sent into Egypt to buy corn & the sons of Iacob went upon {asses} to buy corn among those that came from Canaan Gen 41.57 & 42.5, 26) & the Sidonians had {illeg} coasts of Phenicia but of the trading of the Phenicians upon the mediterranean I meet with no instance before that of those Merchants who carried away Io from Greece into Egypt.

The principal traffic with Egypt has in all ages been for corn This was a commodity which Ægypt abounded with & Greece then wanted ffor plowing & sowing was not yet in use among the Greeks. Now corn was first brought into Greece a little before the reign of Erechtheus king of Athens --- from all which compared together I conclude that Erechtheus was about 85 older than Theseus, & by consequence about 32 years old at



the coming of Cadmus into Europe. In time of famine he procured a great quantity of corn from Egypt & for this benefaction the people of Athens made him their king

When the Phœnicians began the trade of bringing corn from Egypt to Greece they would be apt to bring weomen out of Egypt to instruct — — — — about the 10<sup>th</sup> or 15<sup>th</sup> year of Solomons reign for Erechtheus reigned long. Then reigned his sons Cecrops & Pandion & grandson Ægeus successively in the days of Solomon & Rehoboam. Pandion had war with Labdacus the grandson of Cadmus.

Arcas — — — earth.

In the reign of Car — — — Phoroneus to David.

Lelex was an Egyptian his son & Myles first of any man set up a hand mill in Greece in a place thence called Alesia that is, the Mill or Quern, & taught his people how to grind corn. he Myles was either the father or brother of Eurotas the father of Sparte the wife of Lacedæmon & mother of Amyclas & Eurydice. And Eurydice was the wife of Acrisius & mother of Danae the mother of Perseus the father of Gorgophone And Amyclas was the father of Cynortes the father of Perieres the husband of Gorgophone. And Gorgophone was the Grandmother of the Argonauts Lynceus, Idas, Castor & Pollux & of Phœbe & Ilaira the wives of Castor & Pollux & of Clytemnestra & Hellena their sisters & of Penelope the wife of Vlysses. Perseus was the father of Sthenelus the <153r> father of Erystheus who was born at the same time with Hercules & slain By these genealogies I reckon Perseus was between 60 & 70 years old in the war between him & Bacchus, & Acrisius about 45 or 50 years older then Perseus & Lelex about 80 or 100 years older then Acrisius So that Acrisius flourished in the reign of David & Lelex in the days of Eli. Whence it seems that Lelex & his Colony fled from Egypt in the days of Eli & brought corn with them to live upon while it lasted. [venturing out to sea in such vessels as were then in use upon the Nile & sea coasts of Egypt, or such as they built for the purpose] venturing out to sea in vessels made of the Egyptian papyr.

The erecting of the Amphictyonic Councils is by some ascribed to Acrisius by others to Amphictyon king of Athens. They both flourished at once in the reign of David & therefore that Council was erected in his reign by the joynt endeavours of these kings. And the time of erecting this Council discovers the occasion of erecting it. ffor in those days Greece abounded with many foreign nations. Strabo tells us<sup>[150]</sup> that almost all Greece was anciently inhabited by barbarous nations as the Phrygians brought thither by Pelops, the Egyptians by Danaus, the Dryopes, Caucones, Pelasgians, Leleges, & others within the Isthmus, & without it by the Thracians who came with Eumolpus, the people of Tereus in Daulis of Phocis, the Phœnicians in Cadmeia, the Aones, Tembices & Hyantes in Bœotia. And Thucydides saith that a region called Acta neare mount Athos contained several cities, as the Andrean colony, & Thyssus & Cleonæ & Acrothous & Olophyxus & Dion which were inhabited by promiscuous barbarous nations speaking two languages & by some of Calcidon but chiefly by the Tyrrhenian Pelasgians who once inhabited Lemnos & Athens & by the Bisaltes & Crestones & Edones living disperst in villages. And among these nations were the Odomantes a people who used circumcision & loved onyons & therefore came either from Egypt Idumæa or Palestine & perhaps had the name of Odomantes from Edom.<sup>[151]</sup> The Iones who past into Asia minor were originally Petosirians & so were the Æoles Now while Grece was in this confusion a common council was very necessary for preventing or composing wars & commotions, doing justice between the several nations, granting or refusing seats to newcomers & consulting the common safety of Greece. And therefore its reasonable to believe that the Amphictionic Council was occasioned by the coming of Cadmus with many new colonies & seating them in several parts of Greece & by consequence that it was erected about the middle of Davids reign. It was composed of twelve senators the representatives of twelve states & met every half yeare, once in spring at Delphos & once in Autumn at Thermopylæ.

<153v>

[Editorial Note 57]

Celeus was the son of Rhearus the son of Cranaus the successor of Cecrops was contemporary to Erechtheus & therefore Cecrops was almost three generations older then Erechtheus for Celeus & Erechtheus were contemporary & flourished in the days of Eli. Between Cranaus & Erectheus Chronologers place Amphictyon Erechthonius & Pandion supposing this Pandion representing this Pandion to be the son of Erechthonius & father of Erechtheus. whereas Erechthonius & his son Pandion are the same men with



Erechtheus & his son Pandion. ffor Erechtheus is called the son of the earth by Homer & therefore his father was unknown to the Greeks. He did not inherit his fathers kingdom but was elected by the people for his benefaction of corn. He was the first that called Athens by that name & therefore instituted the games which were first called Athenæa & then Panathenæ & are ascribed Erechthonius. And if there was an Erechthonius two generations older then Erechtheus he would have been contemporary to Cranaus whereas he is represented to succeed Amphictyon the successor of Cranaus. Amphictyon therefore was the predecessor of Erechtheus & reigned at that time when Erechtheus procured a great quantity of corn from Egypt, & Erechtheus was a forreigner who came into Greece about the same time with Cadmus. By his sacrificing his daughter he seems to be a Phœnician but Diodorus saith he was an Egyptian, & he might be one of the Phenician Shepherds who a little before were driven out of Egypt, & now came with Proteus & Cadmus into Greece. For the colonies which came from Phenicia & Egypt & other places into Greece were more numerous then is described in history. ffor instance Thucydides tells us that a region called Acta neare mount Athos contained several cities, as The colony of the Andrians, & Thyssus & Cleonæ & Acrothous & Olophyxus & Dion which were inhabited by promiscuous barbarous nations speaking two languages & by some of Chalcedon but chiefly by the Tyrrenian Pelasgians who once inhabited Lemnos & Athens & by the Bisaltes & Crestones & Edones living disperst in villages. (Thucyd. l. 4 p. 325. And among these nations were the Odomantes a people who used circumcision. We told you above that Cadmus placed a colony in Calcis & another in Bisaltia but when & how the rest of these barbarous nations came hither I do not find mentioned in history. Its probable that some of them came with Cadmus, & that the Odomantes were Edomites as some think.] And Strabo tells us that almost all Greece was anciently inhabited by barbarus nations as the Phrygians brought thither by Pelops, the Egyptians by Danaus, the Dyopes, Caucones, Pelasgians Leleges & others within the Isthmus, & without it the Thracians who came with Eumolpus, the people of Terens in Daulis of Phocis, the Phenicians in Cadmæia, the Aones & Tembices & Hyantes in Bœotia [whereof the Aones & Tembices or Tempices came from Sumium.] Strabo l 7. p 321 [& l. 9, p. 401.]

called it Thebes. Pelops was born about the 10<sup>th</sup> year of Davids reign: not much sooner because his sons Atreus & Thyestes lived till about 56 years after the death of Solomon, nor much later because Pelops was the father of Pitheus the father of Æthra the mother of Theseus. Amphion & Zethus were about 25 years younger then Pelops, not much younger because Amphion married Niobe the sister of Pelops & by her had Chloris the mother of Arichimneus who was one of the Argonauts, nor much older because Laius the grandson of Polydorus was born some time before Lycus was slain by Amphion & Zetus & Lamedon the father of Lynceus made war upon Archander & Architeles who married the daughters of Danaus & were the sons of Achæus the grandson of Erectheus Amphion & Zethus were therefore born & Epopeus & Nicteus slain about the 35<sup>th</sup> year of David After Amphion had reigned sometime at Thebes he & almost all his family perished by the plague & Zethus soon after dying – – – to succeed him.

In the war against Archander & Architeles Lamedon was assisted by Sicyon the son of Metion – – – whom Manetho calls {Sethosis}.

<154r>

After the death of Osiris, his wife <sup>a[152]</sup> Isis & Mercury celebrated his funerals with sacrifices & divine honours as to one of the Gods & instituted many sacred rites & mystical ceremonies in memory of the mighty works wrought by this Hero now deified<sup>a[153]</sup>. You have heard how he set on foot the study of Astronomy. He & Atlas & Mercury are all of them celebrated as Astronomers. And hence one of the mystical ceremonies instituted in memory of his works was Astronomical. For <sup>b[154]</sup> in the holy Isle of Nile neare Phylas was a sepulcher built to Osiris – – – For <sup>c[155]</sup> Herodotus tells us that Sesostris was the only king that enjoyed the Empire . <sup>d[156]</sup> He was murdered in autumn by his wicked brother Typhon who mangled his body into 26-<sup>many</sup> pieces & gave to each of his confederates in the treason a piece by that meanes to bring them all within the same guilt & thereby the more to engage them to advance him to the throne & to defend & preserve him in the possession. <sup>d[157]</sup> Hereupon the Princes of Egypt fled & hid themselves & by the advice of Minerva sent for Hercules who commanded the forces of Egypt & he coming to their assistance a civil war insued. This is that famous war between the Gods of Egypt & the Gyants, so much celebrated by the Poets, in which the Gods were feigned to fly from Typhon & hide themselves in various shapes till Hercules came to their assistance & the Giants were feigned to have many heads & hands to signify that they were not single

persons but bodies politick or squadrons of Typhons army. In this war Hercules & Orus the son & successor of Osiris fought & overcame Typhon at a Village called Antæa from Antæus <sup>e[158]</sup> the proper name of Typhon & took him prisoner. And to this war Ovid relates when he makes Hercules say

– sævoque alimenta parentis  
Antæo eripui.

Plutarch tells us<sup>[159]</sup> that Typhon that Typhon was assisted by Aso Queen of the Ethiopians, & Pliny saith <sup>[160]</sup> Ægyptiorum bellis attrita est Æthiopia vicissim imperitando serviendoque clara et potens etiam usque ad Trojana bella Memnone regnante. In the days of Sesostris Egypt reigned over Ethiopia, after his death Ethiopia reigned over Egypt. ffor in the 15<sup>th</sup> year of Asa king of Iuda, Zera the Ethiopian with an army of a thousand thousand Ethiopians & Libyans invaded Iudea. The mixture of Ethiopians & Libyans shews that they came through Egypt Asa had long expected their coming & while the land was yet before him sought the Lord & destroyed Idolatry & fortified the cities of Iudah with walls & towers & gates & barrs & prepared an army of five hundred & eighty thousand men & with these he met the army of Zera & routed them totally at Mareshah a town of Iudea towards Egypt & pursued them to Gerar & smote the cities about Gerar & as he returned with much spoile – – – was found of them.

By this victory – – – flourished in power & wealth for many years.

<154v>

Then did Isis & Orus take upon them government of Egypt, but Isis afterwards let go Typhon whereupon followed another battel or two in which Hercules was taken prisoner & after 13 months set at liberty by Mercury, the wife of Typhon shewing him where Hercules was imprisoned. And then Mercury interceding composed the war & in memory thereof is painted with an Embassadors rod writhen about with two serpents which signify the two contending nations reconciled by his embassy.

② Diodorus tells us that Isis & Mercury celebrated the funerals of Osiris &c – – – – for want of knowing the just number of days between the Observations.

① Orus the son & successor of Sesostris is by <sup>3</sup> Herodotus called <sup>3</sup> Phero that is Pharaoh the common name of the kings of Egypt, by Diodorus <sup>2</sup> Sesostris the second & by <sup>2</sup> Pliny Nuncoreus. He placed in Heliopolis two Obelisks an hundred cubits long & eight broad one of which was carried to Rome by Caius. He is said to have fallen blind & recovered his sight by such miracles as make that part of his story look fabulous. He made no wars abroad & seems to have reigned but a short time, being drowned in the Nile by his enemies. In his reign Isis & Mercury made laws for Egypt.

② Diodorus tells us that Isis & Mercury – Observations

The three great Pyramids neare Memphis are all of them by Herodotus & Diodorus ascribed to Kings who reigned after Sesostris, the biggest to this king Suphis the next to his brother Cephren (called also Suphis, Saophis, Sensaophis – Mencheres. And besides these Pyramids there were 18 others neare the Mummies one of which is reckoned by Greaves to be equal to the greatest of the three above mentioned but the most of them were much smaller. We may reckon the small ones were built first, & when such buildings grew in fashion the Kings built them bigger & bigger to outvie one another. so that from their bigness may be gathered in what order the kings who built them reigned. The Canons tell us that Enephes built Pyramids in Cochoe probably those were the small ones above mentioned but who Venephes was I know not unless the word be imperfectly written for Amenophes. The Pyramids of Mœris were of a middle size & those of Suphis & his brother & sons the biggest.

[Editorial Note 58]

– – – For Herodotus tells us that Sesostris was the only king that {enjoyed} the Empire. Vpon his death Egypt fell into civil wars as shall be presently explained & those warrs set Asa at liberty to revolt & fortify the cities of Iudah. Sesostris therefore began his reign – describes.

## While Osiris

Hercules is painted with a club because the nations above Egypt used clubs with bows & arrows & of such people his army for the most part consisted. He entered the Mediterranean & went westward to the mouth of the straits invading Italy Spain & Mauritania & setting up pillars in memory of his conquests, as Sesostris did in the east.

The Pyramids were a very particular sort of buildings & therefore must be built within a short compass of time out of an humour then in fashion, the small ones first & the bigger afterward to outvie the former. There were many small ones. Greaves saw 18 together in a plane towards Libya. The Canon says Venephes Rex Pyramides struxit in Cochomes Perhaps Venephes is corruptly written for Menephes or Amenephes. Those built by Mœris were of a middle size & those built by Suphis & his brother & their children the biggest, which shews in what order these kings reigned.

<155r>

He was also called Menes, for Herodotus & Diodorus tell us from the Egyptian Priests that Orus the son of Osiris & Isis was the last of the Gods who reigned in Egypt. & that after the Gods & Typhon men reigned long in Egypt the first of which was Menes. So also Eratosthenes, Manetho, Africanus, Eusebius & Syncellus with one consent make Menes the first king of Egypt <sup>a[161]</sup>. He taught the people the adoration of the Gods & the manner of divine worship & how to adorn their beds & tables with rich cloaths & coverings, & was the first that brought in a delicate & sumptuous way of living <sup>a[162]</sup>, <sup>b[163]</sup> He was the first that instituted written laws feigning that he received them from Mercury <sup>b[164]</sup>, <sup>c[165]</sup> He made a bridge over the Nile at Memphys & twelve miles above Memphys by making a great banck of earth turned the River into a new Channel through the middle of the mountains. And the old channel being dried up he there built Memphys on the western side of the river & therein built the most magnificent & memorable Temple of Vulcan <sup>c[166]</sup>. By all which he lived after Sesostris & Mercury & so was the same king with Amenoph whom the Greeks call Amenophis & Memnon. for his works were too great for any former age, & Memphys was by the Egyptians called Moph & Noph, which names as also the names Memnon, Men or Menes, & Mneuis seem derived from his name Amenoph by omitting the first vowel. † < insertion from f 155v > † For the name Menes is by Eratosthenes interpreted Διόνιος Iovius & therefore came from the word Ammon the Egyptian name of Jupiter & should be written Amenes,

Menon or Menas is Menes & this record gives us his age by a double character, the first that he lived in or about the age of Phoroneus which brings us neare the truth, & the next that he lived when letters began first to be used in Thebais. < text from f 155r resumes > Pliny tells us: <sup>[167]</sup>Anticlides literas in Ægypto invenisse quendam nomine ‡ < insertion from f 155v > ‡ nomine Menona tradidit quindecim annis ante Phoroneum antiquissimum Græciæ regem, idque monumentis approbare conatur. By this record we have the age of Menon or Menas with respect to the times of Greece very nearly. The Theban Letters are attributed to Mercury, but if Mercury framed them in the beginning of the reign of Menes or neare the end of the reign of Orus, so that the Thebans began to use them in the reign of Menes (for he was the first that set down laws in writing) Anticlides was not much out in ascribing them to him. < text from f 155r resumes >

Amenophis is called Amenephtis by Eusebius, Imandas Ismandes & Isimandes by Strabo, Osimandes by Hecataeus, Osimanduas & Mendes by Diodorus. On his <sup>a[169]</sup> mothers statue he placed three crowns to signify that she was the daughter wife & mother of a king. Hesiod & the Greeks say that this Memnon was the son of Tithonus & Aurora which Tithonus, saith Diodorus was the son of Laomedon & brother of Priam, & warring in the eastern parts went as far as Ethiopia (that is was carried captive by Sesostris into Thebais,) whence came the fable of Memnons being the son of Aurora. Pindar calls Memnon the <sup>b[170]</sup> son of Aurora & Cousin german of Troilus, which Troilus was one of the sons of Priam. Memnon was therefore one generation younger then Tithonus & Priam & by consequence contemporary to the children of Priam & the Trojan war. And this synchronism is confirmed by its giving occasion to a story related by Pindar Pausanias Diodorus & other ancients that Memnon was at the war of Troy & was there slain by Achilles, the Greeks taking occasion from this synchronism to feign the story of his death in honour of their nation. <156r> And thus far the story might be true that about the time of that war or immediately after he came into Phrygia not to assist the Trojans but in carrying on his conquests. Pausanias<sup>[171]</sup> relates that in a publick building at

Delphos he saw several pictures made by Polygnotus (a famous ancient Painter contemporary to Artaxerxes Longimanus) & that in one of them were painted Hector Memnon & Sarpedon all of them with beards & Paris a beardles youth & by Memnon was painted a naked Ethiopian boy. And saith Pausanias Memnon came to the war of Troy not from Ethiopia but from Susa a city of Persia conquering all the intermedate nations as far as the river Choaspis. And the Phrygians still shew by what way he led his army the way being distinguished by mansions. In memory of this expedition the Nicomedians kept in the Temple of Esculapius a copper sword which they said was Memnon's It was certainly an old monument because made of copper the metal of which the Greeks & Trojans then made their weapons. Now from all these things compared it seems that Sesostris invaded Asia & Greece in the days of Laomedon king of Troy & amongst a great multitude of captives carried away Tithonus the son of Laomedon<sup>[172]</sup> a youth beautifull to a proverb: & that Memnon was born about that time, that is about the 14<sup>th</sup> year of Rehoboam,) & therefore feigned by the Greeks of those ages to be the son of Tithonus. Whence it follows that he was about 25 years old when he retired into Ethiopia, 38 or 40 when he drove the Jews out of Egypt & 74 when he constituted the new year of 365 days.

The Atlantides or people of Cyrene had a tradition that Vranus ‡ < insertion from f 155v > ‡ Vranus was their first king who caused the people who then wandred up & down to dwell in towns & cities & reducing them from a lawless & savage course of life taught them to use & lay up the fruits of the earth & many other things usefull to man's life. That he had under his dominion a great part of the world especially towards the west & North. that he was much addicted to Astrology was familiarly acquainted with the rising & setting of the Stars & measured the year by the course of the Sun & the Months by the motion of the Moon & divided the days into hourse and after death for his merits & art in Astronomy was honoured as a God, & seing his merits transcended all the honours that could be attributed to him he was called the eternal king of the Vniverse. He had 45 children – < text from f 156r resumes > had 45 Children whereof 18 were by his wife Titæa & therefore called Titans, the principal of which were Hyperion, Saturn Atlas, Basilea & Rhea whom some call Pandora: that Hyperion married Basilea & by her had Helio & Selene, & that his brothers the Titans conspired against him & slew him & drowned Helio in Eridanus, whereupon Selene threw her self down from the house-top & Basilea ran up & down like a woman distracted & at length disappeared. That the Titans divided the kingdom of Hyperion amongst them & Atlas obtained the country of the Atlantides bordering upon the ocean, & Saturn Italy Sicily Africa & the western parts of the world, & that Saturn was very profane & covetous & by his sister Rhea or Pandora had Iupiter sirnamed Olympius. That Saturn by the help of the Titans made war upon his son but Iupiter overcame him in battel & gained the kingdom & then went through the world doing good to all. In this story by Hyperion, Basilea, Helio & Selene I understand Osiris, Isis, Apollo & Diana or Orus & Bubaste. And therefore Eridanus is the Nile & is Ammon the father of Osiris, & Saturn the husband of Pandora & brother of Atlas is Epimetheus & his son Iupiter is Ammon the younger whom the Greeks call Memnon. And <156v> Vranus the first king of Cyrene is Ammon the father of Osiris who conquered Libya. By his own & his sons conquests his worship as a God was propagated into many nations. Lucan lib. 9,

Quamvis Æthiopum populis Arabumque beatis  
Gentibus atque Indis unus sit Iupiter Ammon.

In his reign therefore Astronomy began to be studied, & till then the Egyptian years were solar & the Months Lunar, & the day without distinction of hours. He distinguished the day into 24 hours & his sons Osiris Atlas & Mercury by his example studied Astronomy & regulated the year distinguishing it into twelve months of 30 days each & to the end of this year Memnon added 5 days. And while these things were doing Atlas found out the Globe with its circles & constellations in memory of which it was ever after painted upon his shoulders. And this I take to be the first rise & progress of Astronomy in Egypt.

The Atlantides say further that after the death of Hyperion & Helio the Titans divided the kingdom of Hyperion amongst them & Atlas obtained the country of the Atlantides bordering upon the ocean & Saturn Italy Sicily Africa & the western parts of the world & that Saturn was very prophane & covetous & by his sister Rhea or Pandora had Iupiter sirnamed Olympius: that Saturn by the assistance of the Titans made war upon his son but Iupiter overcame him in battel & gained the kingdom & then went through the world doing good to all. And Thymætēs a very old writer saith that Rhea stirred up the Titans against Bacchus. Whence it seems that this Iupiter was the younger Ammon or Memnon & that his father whom the Atlantij called Saturn was he whom the Greeks called Epimetheus & the Egyptians Hercules, & whom Sesostris set over the armies of Thebais & Ethiopia above Egypt & that he was expelled that dominion by his son & then reigned in the

west but the manner of the war is not to be met with in history. Perhaps the army of the Jews was the Bætylus which this Saturn could not digest & that being beaten at Maresah the people revolted & set up his son. A Bætylus was such a stone as Jacob consecrated & called Bethel The Phœnicians consecrated many such stones in mount Libanus & thence a Bætylus might be used as a symbol of the people of Phœnicia. Thymethes an author as old as the Trojan war, writes that Ammon the father of Bacchus married Rhea the daughter of Cælus & Sister of Saturn & the other Titans, that Ammon had Bacchus by Amalthæa at which Rhea being displeased, she fled from Ammon to the Titans & married her brother Saturn & stirred up the Titans against Ammon, that the Titans beat Ammon in battel & Saturn having gained the kingdom governed cruelly & marcht with an army to Nysa against Bacchus, but Bacchus & Minerva routed Saturn & the Titans & took them prisoners & forgave them & thereby made them their friends , & that about that time Saturn & Rhea had a son called Iupiter who after the death of Ammon & Bacchus became lord of the Vniverse.

<157r>

II. 17. princes of Egypt. The Egyptian priests related to Herodotus that Menes built the Magnificent temple of Vulcan, & that Rhampsinitus built the western & Mœris the northern portico thereof.

Herodotus tells us from the Priests of Egypt that from Menes to Mœris inclusively, there were 330 kings who reigned 11000 years reckoning 3 reigns to an hundred years & from Menes to Sethon inclusively to the beginning of the reign of twelve kings there were 341 reigns. And this is all one as to tell us that from the beginning of the reign of Mœris to the beginning of the reign of the twelve kings there were twelve reigns of kings that is two hundred & forty years . & whether Sethon or Tirhaca was the last of the kings of Egypt who reigned before the twelve kings Egypt was conquered by Asserhadon & an end put to the reign of those kings in the year of Nabonassar 69. Count backwards 240 years & they will place the beginning of the reign of Mœris seventy and one years after the death of Solomon or in the time of the Trojan warr. So then the Egyptians in the days of Herodotus had not much raised the antiquities of their kings who reigned at Memphys from the days of Mœris. Herodotus tells us that the eleven kings who reigned after Mœris, were Sesostri Peron Proteus Rhampsinitus Cheops Cepen Minerinus Asychis Amysis Sabachus & Sethon. But Sesostri Pheron Proteus & Rhampsinitus reigned at Thebes & are to be omitted & Nitocris reigned after him & is to be added. And thus nine kings will reign at Memphis before the conquest of Egypt by Asserhadon, And if Tirhacah be added, he will make a tenth And these nine or ten reigns at about 20 years a piece amount to about 180 or 200 years which counted back from the year of Nabonassar 69 place the beginning of the reign of Mœris about 121 years after the death of Solomon And thereabout we have placed it. It could not be earlier because Homer celebrates Thebes as in glory in his days & makes no mention of Memphys. Whence it may be understood that the Chronology of the kings of Egypt who reigned at Memphis, hath not been much corrupted. The corruption lay in inserting 330 kings of Thebes between Menes & Mœris the last of them.

Herodotus tells us from the Priests of Egypt that from Menes to Mœris inclusively there were 330 kings who reigned 11000 years reckoning three reigns to an hundred years, & that from Menes to the conquest of Egypt by Asserhadon king of Assyria which put an end to the reign of the kings of Æthiopia over Egypt there were 34 reigns & by consequence from the reign of Mœris inclusively to that conquest of Egypt which was in the year of Nabonassar {7}8 there were twelve reigns of kings. These kings according to Herodotus were Mœris Sesostri, Pheron, Proteus, Rhampsinitus, Cheops, Cepen Micerinus, Asychis, Anysis, Sabacus & Sethon. And these reigns at the rate of 20 years to a reign amount unto 240 years, which counted back from the year of Nabonassar 78 place the beginning of the reign of Mœris 71 years after the death of Solomon, or in the time of the Trojan warr. The Egyptians therefore in the days of Herodotus had not much augmented the antiquity of their kings who reigned at Memphis. For they reigned at Thebes till Mœris translated the seat of the empire from Thebes to Memphis. Thebes was the seat of the Empire during the reign of Sesostri Pheron Proteus & Rhampsinitus & therefore Mœris should have been placed after them. And Nitocris reigned at Memphis & therefore should have been placed after him. And Sethon & Tirhakah vanquished the army of the Assyrians in the 14<sup>th</sup> year of Hezekiah that is in the year of Nabonassar 34. And between this time & the 78<sup>th</sup> Olympiad

<158r>

From the days of Ammon the kings of Egypt reigned at Thebes till Mœris translated the seat of the empire of Egypt from Thebes to Memphis. And the priests of Egypt reckoned to Herodotus 330 kings who reigned between Menes & Mœris These therefore reigned at Thebes. Menes built the body of the temple of Vulcan, Ramesses his son & successor the western portico thereof & Mœris the northern Portico these three kings we have placed in continual succession, but the Priests of Egypt to make their Gods & nation look ancient have inserted 330 kings of Thebes between Menes & Mœris & by consequence between Ramesses & Mœris as if the temple had stood 11000 years between the building of the first & second Portico.

pag. 19. have omitted. These kings reigned before Mœris & by consequence at Thebes. For

Mœris translated the seat of the empire from Thebes to Memphis. They reigned between Menes & Mœris & by consequence between Ramesses & Mœris. For Ramesses was the son & successor of Mœris: Now Menes built the body of the temple of Vulcan, Ramesses the first portico thereof & Mœris the second portico. But the Egyptians for making their Gods & kingdom look ancient have inserted 330 kings of Thebes between the builders of the first & second Portico of this temple & supposed that these kings reigned eleven thousand years, as if any temple could stand so long. This being a manifest fiction, we have corrected it by omitting those kings & placing Mœris the builder of the second portico next after Ramesses who built the first. And thus the reign of Osiris falls in with that of the great Bacchus as it ought to do, For he & his son Orus reigned next before Menes.

<159r>

Tully tells us that the great Eclips predicted by Thales happened in the reign of Astyages. And from this opinion might arise the opinion that Astyages reigned after his father Cyaxeres tho Astyages did not reign in the time of that Eclips.

<160r>

Abram was born 360 after the flood

Noah lived 950 years

Noah was	500	when	Shem was born
	600	when	Arphaxad born
	635	when	Salah born
	665	when	Eber born
	699	when	Peleg born
	729		Rue
	761		Serug
so that	791		Nahor
Noah died	890		Terah
10 years	960	before	Abram was born
Shem was	100		Arphaxad was born
	135	when	Sala
	165		Eber
	199		Peleg



229	Rue
261	Serug
291	Nahoz
390	Terah
460	Abram
560	Isaac
600	when Isaac married

[\[Editorial Note 59\]](#)

Noah

<160v>

100 when Isaac born

127

<161r>

re Censorin. cap. 20. Men at first contented themselves with numbring the months by the revolutions of the Moon & the years by the revolutions of the sun & by the returns of the four seasons & of the fruits of the earth & harvest or the overflow of the Nile & some who lived neare the Ocean as the old Saxons reckoned by the returns of the tydes. They limited not the just length of the year by any certain number of days or months & tho they found about 30 days in the month & 12 months in the year yet as oft as they found 12 lunar months too short for the return of the sun & the annual seasons, they added a 13<sup>th</sup>, & as oft as 30 days proved too long for the month they omitted a day, governing themselves not by rules of Art but by the appearance of the Luminaries. Yet at the same time they might consider the year in Theory as consisting of 12 equal months each of 30 days, taking the next round numbers without regard to fractions, & might reckon by such years in their computations as oft as they were to reckon by the days or months in any year or number of years past or to come, there being then no better rule to reckon by.

But at length when men applied themselves to observe the courses of the Sun & Planets & measure the length of the yeare more exactly the Egyptians found that it consisted of about 365 days, afterwards the Greeks in the time of the Persian Empire when they applied themselves to Philosophy fell into various opinions about it. Tempus anni saith Censorinus quot dierum esset ad certum nondum astrologi reperire potuerunt. Philolaus annum naturalem dies habere prodidit CCCLXIV & dimidiatam. Aphrodisius CCCLXV & partem diei octavam. Calippus autem CCCLXV, & Aristarchus Samius tantundem & præterea diei partem MDCXXIII. Meton verò CCCLXV & dierum quinque undevigesimam partem. Oenopides CCCLXV & dierum duum & viginti undesexagesimam partem. Harpalus autem CCCLXV & horas æquinoctiales tridecim . At noster Ennius CCCLXVI. The nations also endeavoured to reduce the addition of the 13<sup>th</sup> Lunar month to a certain rule And particularly the Greeks first added it every other year, or every fourth year, then Cleostratus & others thrice in eight years & Meton seven times in 19 years, & some used months of 29 & 30 days alternately &c And by the use of such like rules various sorts of artificial years & months were introduced which disagreed with the courses of the Sun & Moon.

[\[Editorial Note 60\]](#)

In the race of the Kings of the Latines Æneas is placed 668 years before the Roman Consuls But the records of Rome being burnt by the Gauls 120 years after their Consuls began there is no certainty in the Chronology preceding The years of their kings were afterwards assigned by guess & are made much too long for the ordinary course of nature. Between Æneas & the Consuls reigned 21 Kings, which after the rate of 20 yeares a piece (which considering that the succession was not always from father to son) is a moderate allowance)

took up 420 years & this brings down the reign of Æneas 248 years lower, & agrees well with the time of the Trojan war here assigned. So in the several cities of Greece the reigns of the ancient kings are feigned much too long for the course of nature.

The Jews in their return from the Babylonian captivity carried along with them the names of the Chaldaean months not of the months of the solar year of Nabonassar but of those of the ancient Lunislar year of the Chaldees, And the Samaritans did the like when they were transplanted by Salmanasser bringing with them into Samaria the Lunisolar year of the Assyrians with the names of its months. , & also an Æra of the Assyrians which they accounted the Æra of Salmanassar tho it was really older then him & seems to be the Æra of the Assyrian monarchy as that of Nabonassar was the æra of the Babylonian. ffor it began 32 years before the Æra of Nabonassar & was about five years older then the reign of Menahem in whose days Pul the founder of the Assyrian Empire began to infest Israel. From the beginning of this Æra the Assyrian Empire stood

<161v>

Iosephus relates out of the Phœnician records that in the reign of Ithobalus King of Tyre that city was besieged by Nebuchadnezzar thirteen years together. In the end of that siege Ithobalus their king was slain (Ezek. 28.8, 9, 10) & after him according to the Tyrian records reigned Baal ten years, Ecnibalus & Chelbes one year Abbarus three months Mytgonus & Gerestratus six years, Balatorus one year, Merbalus four years & Iromus twenty years & in the 14<sup>th</sup> year of Iromus say the Tyrian records the reign of Cyrus began in Babylonia. Therefore the siege of Tyre began 48 years before the reign of Cyrus in Babylonia It began when Ierusalem had been newly taken & burnt with the Temple (Ezek 26) & by consequence after the eleventh year of Iehojakins captivity or 159<sup>th</sup> year year of Nabonassar & therefore the reign of Cyrus in Bab. began after the year of Nabonassar 207. and it ended before the eight & twentieth year of Iehojakins captivity or 176<sup>th</sup> year of Nabonassar (Ezek 29.27) And therefore the reign of Cyrus in Babylonia began before the year of Nabonassar 211. By this argument the first year of Cyrus was one of the 3 intermediate years 208, 209 & 210. And this agrees well with the Canon which makes it the year of Nabonassar 210. It shews also that as the Jews dated the reign of Nebuchadnezzar from his invading & conquering Iudea in the life time of his father so the Phœnicians dated the reign of Cyrus from his invading & conquering Babylonia in the life time of Darius. And whilst the author of the Canon uses the same recconing, its probable that this was the most usual recconing of the oriental nations, & that according to the same recconing the Jews were released from captivity in the first year of Cyrus while Darius was yet alive, that is in the Iewish year which began with the Month Nisan in the year of Nabonassar 210. & was the seventieth year of Nebuchadnezzars reign over Iudea. ffor if it was the first year after the death of Darius there will be two years between the fall of Babylon & the release of the Captivity, & 72 years between the conquest of Iudea in the third year of Iehojakim & the release of the Captivity in the first of Cyrus.

And yet I do not find that any nation ever kept an account in their civil affairs by such an artificial year. In all antiquity there is no mention of any æra of such years. Nor is it probable that such an Æra could have been lasting because in the space of 35 years it would turn winter into summer & summer into winter. Moses tells us that at the Creation God appointed the Sun & Moon for signes & for seasons & for days & for years, And therefore the first ages measured times & seasons by the visible revolutions of the sun & moon, that is by lunar months & solar years. No other years were fit for determining the returns of summer & winter seed time & harvest which are the seasons here spoken of. Ioseph interprets seven fat kine & seven ears of corn to signify seven Egyptian years, a fat or lean ox being put for a plentiful or barren year of grass & a good or bad ear of corn for a good or bad harvest , as in the Poet post septem aristas. And this shews that the years of the Egyptians then in use were numbred according to the returns of summer & harvest Such was the year which the Jews brought out of Egypt. It was lunisolar & began always in autumn till Moses changed the beginning. Whence it came to pass that the Jews had a double year, one for civil affairs which began always in autumn & which they brought out of Egypt the other for sacred use which was the same with the former excepting that it began always in spring according to the appointment of Moses In like manner the other oldest Nations used a year which consisted of Lunar months & began with that Lunar month which happened at a certain season of the year, as the Olympic years & Macedonic years with the Lunar months which happened in the summer solstice, the Attic, Bœotic, Laconic & Syracusan years with the Lunar month which happened in the winter solstice, the ancient year of the Chaldeans & Arabians with the Lunar month which

happened in the autumnal æquinox. And so in Italy, Alium Ferentini, alium Lavinij, itemque Albani vel Romani haubuerunt annum: ita et aliæ gentes. Omnibus tamen fuit propositum suos civiles annos, varie intercalendis mensibus, ad unum verum illum naturalemque corrigere. Censorin. cap. 20.

<162r>

In the days of Iacob the Patriarch

The Ishmaelites & Midianites who were descended from Abraham & dwelt upon the north east side of the red sea neare mount Horeb, were merchants as early as in the days of Iacob (Gen 37.25, 27. 28) & by their merchandice the Midianites abounded with Gold in the days of the Iudges because they were Ishmaelites (Iudg. 8.24.) The Ishmaelites therefore practised that trade upon the red Sea which at length upon conquering the Edomites & getting possession of the Ports of Eloth & Ezion Geber came into the hands of David & Solomon. And its probable that for writing down & keeping an account of their trafic those Merchants invented Letters, & that Moses learnt them in Midian & that the Edomites upon their flying from David carried them into Egypt, Æthiopia Chaldæa, Persia, Syria Asia Minor, & Greece before the end of Solomons reigne <162v> For letters were then in use among the posterity of Abraham upon the north east borders of the red sea neare the Mounts Horeb & Sinai, the Law being written there on Tables of stone & in a Book by Moses long before. He learnt them among the Midianites who with the Ishmaelites were merchants as early as in the days of Iacob (Gen 37.28, 36) & the Midianites by their merchandise abounded with gold in the days of the Iudges because they in those days grew rich by practising that trade upon the red sea which at length by conquering their neighbours the Edomites came into the hands of David & Solomon. And when the Edomites fled from David they might carry Letters & Astronomy into Ægypt & Chaldæ. For Helladius tells us that — — — Asia minor & Greece.

[Editorial Note 61]

the

<163r>

The ancients represented peoples by waters, kingdoms by rivers & invasions by floods & a kingdom by the world & after the invasion of the lower Egypt & the erecting of a new world politic by the conquest of the country the reign of Thomosis {might} be peaceable. That of Ammon was splendid & victorious, That of Osiris was still more warlike victorious & turbulent. And that of Orus was a miserable vexatious iron age to the Egyptians by reason of their civil wars. The Saturn of the Egyptians had two faces because he had two kingdoms an old one & a new. For two or more faces or heads of a man or beast are emblems of two or more dominions. He had a syth in his hand in memory of his conquering the lower Egypt an exceeding fertile corn country. And their Iupiter had rams horns in memory of his conquering Libya a country abounding with sheep. Vpon his conquering Libya, an Oracle for influencing the people, was there erected to him, called the Oracle of Iupiter Hammon. And after the example of this Oracle several Oracles were presently erected by forreigners in Greece for influencing the natives. For houses towns cities & kingdoms altars temples & religious {statues} were first erected in Greece by forreigners & arts & sciences introduced while the rude & ignorant natives continued Canibals & lived in dens & caves of the earth like wild beasts & came not out thence but to mix with the forreigners & live with them in houses & in towns but by degrees, as they could be induced to leave of their salvage customes & become civilized.

[Editorial Note 62]

Vpon this victory of Asa the Egyptians fell into great troubles & their empire flew in pieces. For the people of the lower Egypt revolted from the Ethiopians & called in to their asistance 200000 Iews, & thereupon the Argonauts were sent by the Greeks to the nations upon the Euxin & Mediterranean seas to solicit them to revolt, & Prometheus with his people after 30 years stay at Mount Caucasus was released & the Philistims whom Sesostris had carried into captivity & placed in Caphtor or Cappadocia, were set at liberty to return home, & did so according to the Prophet. Have — — — Amos. 9.7. And thus ended the Empire of the Egyptians at Thebes.

This Empire — — — four ages of their Gods. Certainly Ammon was the Jupiter of the Egyptians & therefore his father was their Saturn, & the ages in which they reigned were the golden & silver ages, & the next age was the age of the sons of Jupiter represented by the brazen age. And the fourth age was a miserable vexatious iron age to the Egyptians by reason of their civil wars.

The Egyptians in those days writing by hieroglyphics represented all by symbols, putting a man with a syth for Saturn in memory of his conquering the lower Egypt a fertile corn country, a man with rams horns for Jupiter Ammon in memory of his conquering Libya a country abounding with sheep, a man riding on an eagle with a thunderbolt in his hand for Jupiter Belus a king soaring high in dominion & making great wars, a man with a dogs head for a Mercury , a flood for an invasion, Deucalions flood for the invasion of Greece by the armies of Sesostri in the reign of Deucalion, a horn of the sea for a river, Amaltheas horn for a river with fertile meadows on both sides given to Amalthea by Ammon for her maintenance. A man or Beast with two or more faces or heads for a king with as many kingdoms. A man with the tail of a fish for a mariner. A woman with many breasts for the Earth. A man with Goats feet for a Dancer. A Dragon for an army And such symbols being rightly understood may give light into the history of the fabulous ages Golden things (as the golden age golden apples, golden fleece) for things excellent & valuable. A man fighting with a three-**{pointed}** spear for an Admiral commanding a fleet composed of three squadrons. A Siren or A**{illeg}** for a Venus.

<163v>

— — — abounding with sheep. The writing of the Egyptians in those ages was by hieroglyphicks & this made them put hieroglyphic figures for their Gods. [And the oldest histories of those times being written in such characters, [are scarce better to be understood then by knowing the signification of those characters.] & therefore we are to look upon those characters not as fabulous, but as words of an ancient language in which the histories were originally written signifying things by their properties:] [the interpretation of which is a sort of criticism which may be usefull for understanding the histories originally written in the language.

In the time of this Empire of Egypt the Oracles of the Heathens had their rise. The oldest Oracle was in the royal city Thebes the next in Libya & the third at Dodona in Greece all three dedicated to Jupiter. Herodotus was told by the Priests of the Theban Jupiter that two weomen Priestesses were carried from thence one into Libya & the other into Greece & erected the first Oracles in those countries. These were the Oracles of Jupiter Ammon & of Jupiter Dodonæus. He was told also by the chief Priestesses of the Temple of Dodona (Promeneia, Timarta, Nicanora & the rest) that two black Doves flew from the Egyptian Thebes one to them which sitting upon a beach tree spake with a humane voice that an Oracle should be erected there to Jupiter; & the other to the Libyans which commanded them to erect an Oracle to Jupiter Ammon. Doves in the ancient fables of the Greeks are put for Priestesses as Bochart has shewed. And, saith Herodotus, the Oracle at Dodona is the oldest in Greece & is very like that at the Egyptian Thebes, And the way of divining in Temples came from Egypt. Herodotus tells us also that by the dictates of the Oracle of Dodona, the Pelasgians were first induced to receive the names of the Gods from the Barbarians of Egypt ] & propagated these names into the rest of Greece: For at first the Greeks had no particular names of the Gods but called them only Θεοὺς. For he is the Jupiter to whom they were Oracles therefore began to be erected upon the death & consecration of Ammon. For he is <sup>h</sup> the Jupiter to whom they were at first erected & Diodorus tells us that the Temple of Jupiter Ammon, where Alexander the great consulted the Oracle of that God, was said to be built by Danaus. After the example of these Oracles several others were soon erected to several Gods in Egypt & Greece & by their dictates the worship of the Gods of Egypt & Phenicia <sup>overspread</sup> | was brought into Greece the Greeks worshipping their own men under the names of those Gods. For upon consecrating the dead it was usual to call them by new names. The Oracle of Apollo at Delphos was erected in reign of Acrisius & appointed **{illeg}**. And the first Priestess & Prophet of the Delphic Apollo was Phemonoe or Phanothia the wife of Icarius . She invented Hexameter verses & gave Oracles in them. She began to give oracles to Acrisius 27 years before the days of Orpheus Musæus & Linus. (Clemens ) & She prædicted that the God Bacchus should come in the days of Icarius (Pausan l. 1 c 2) & when he came Icarius received from him a present of wine (Hygin. Poet. Astronom. in Arctophylacte) By all which I gather that this Oracle was erected neare the end of Solomons reign At that time Acrisius appointed an Amphictyonic Council of about 12 neighbouring cities to meet every Spring & Autumn at Delphos, & built a temple there for their use, & committed to them the care of the Temple, & erected in it an Oracle to back their decrees.

Thucydides who wrote long before the Chronology of the Greeks was invented, tells us that the Lacedemonians had a long time used {good laws & been} free from tyranny & that there were about 300 years & a few more from the time that the Lacedemonians had used the same administration of their common wealth {to} the end of the Peloponnesian war. If from the end of the Peloponnesian war you count backwards 300 years the reckoning will end at the 19<sup>th</sup> Olympiad & therefore the laws of Lycurgus were made about the time of that Olympiad or a little before according to the reckoning of Thucydides.

< insertion from the right margin of f 163v >

Communis ana Herculis et Musarum. Plutarch. Quæst Rom. p 278

Argivi ex agris in planiciem ab Inacho primum deducti. Quæst Græc p 303

Historia Pelopis Laij Chryssippi & Hippodaniæ vide Plutarch p 313.

< text from f 163v resumes >  
<164r>

– Ecbatane.

About ten or twelve thousand furlongs above the mouths of the Nile in the northern latitude of about 14 or 15 degrees stood the city Meroe in a great Island or Peninsula of the same name compassed by two arms of the Nile Astaboras & Astapus or Astusapes flowing down from certain Lakes & meeting 700 furlongs below the city. Thence the Nile flowed northward 2000 furlongs more & then bending backward ran south west 3700 furlongs till it came almost over against Meroe. Then it ran again to the north with some inclination eastward 5300 stadia to the great Cataract & from thence northward 700 stadia to the less Cataract & from thence it ran northward in a right line through the middle of Egypt 5000 stadia to the Mediterranean.

On the Arabic or <sup>a[174]</sup> eastern side of the Nile from the less Cataract up to Meroe & beyond it were the Arabic Ethiopians called Megabars & Blemmyes & in scripture Chus. <sup>b[175]</sup> Iuba makes them not Ethiopians but Arabians. And over against them on the other side the Nile were the Nubians or Assyrians called Lud. The Nubians were not subject to the Ethiopians but were anciently divided into many little kingdoms under kings of their own & frequently made warr upon the Ethiopians on the other side the river. The Megabar Ethiopians were next Egypt, & used bucklers & lances & clubs knotted with iron & thereby differed from the other Ethiopians who used great Bows & Lances. These Ethiopians were sometimes subject to Egypt & sometimes reigned over it & accordingly the whole was sometimes called Egypt & sometimes Ethiopia. Next above the less cataract was Phylæ a city common to the Ethiopians & Egyptians & next below this Cataract were Syene & Elephantine the most southern cities of Egypt seated under the Tropic of ☉ in the midd way between Meroe & the Mediterranean. Elephantine was in an Island of the Nile of the same bigness with it self three miles below the lesser Cataract. And Syene was a little lower & lay just under the Tropic of Cancer that is in the latitude of  $23\frac{1}{2}$  degrees.

Egypt (called in scripture Misor & Mizraim & the land of Ham) is a long & broad valley or meadow on both sides the Nile between mountains & Desarts running north & south from Syene to the Mediterranean. It consists of two regions called Mizraim that is the two lands of Misor: viz<sup>t</sup>, the upper lying on both sides the single streame of the Nile & the lower lying upon the mouths of the Nile in form of a triangle about 3600 furlongs in compass. This lower was called Delta by the Greeks & Rahab in scripture. The upper was again divided into two parts, the southern called Thebais & in scripture the land of Pathros, & the northern called Heptanomis. The Metropolis of Thebais was Thebes called in scripture Ammon No (now Minio) that is the city of Ammon or Iupiter (or as the 70 interpret) Diospolis It stood on both banks of the Nile at the distance of about 480 stadia below the lesser cataract & is now corruptly called Minio. Neare it on the western side of the Nile was the city This anciently the metropolis of a kingdome which at length came under the dominion of Thebes. The Metropolis of Heptanomis was Noph Moph or Memphis a city on the west side of the Nile just above the Delta & about 1000 stadia from the mediterranean. Not far from Memphys were the fields where the Egyptians buried their dead & built Pyramids to their memory.

About a mile below Memphys or less the Nile begins to divide it self into several streams to water the Delta. The direct stream which runs through the middle of the Delta is called the Thermusiatic River or Sebennitic Ostium. The first stream which parts from it runs on the eastern side of the Delta & is called the Bubastic river or Pelusian Ostium. The next stream which separates from the direct channel runs on the western side of the Delta & is called the Canobic Ostium. These are the three biggest streams & between them run several others

In the way from Syria into Egypt at the entrance of Egypt about three miles from the sea & at some distance from the Pelusiatic Ostium of the Nile eastward stood Pelusium called also Sin Abaris Sethron & Pithon & westward from it upon the bank of the same Pelusiatic ostium stood Ramesses. These were the two cities which the Israelites built for Pharaoh & between them lay the land of Goshen where Israel was in bondage & on the other side of this river was the field & city of Zoan or Tanis & higher upon the eastern bank of the same stream was the city Bubastis called in scripture Phibesneth. On the eastern border of Egypt about 1500 furlongs above Pelusium stood the city On Aven or Heliopolis whose Priest Potiphera married his daughter Asenath to Joseph. The way between these two cities was through a Desert over which there was an open access from the east into Egypt until Sesac fenced Egypt on that side with a great ditch of water carried from Pelusium to Heliopolis.

Between Egypt & the Red sea were several sorts of Arabians called Trogloditæ & in scripture Sukkijm. And in Thebais between the Nile & the red sea not far from Thebes was Coptus a common city of the Egyptians & Arabians & the Metropolis of the Nome Coptites. This people gave the name of Coptites to all the Egyptians & thence the Greeks formed Ἄια Copti, Ægyptus. Probably the Coptites founded Thebes & thereby spread their name with their dominion. Yet Egypt is often taken by writers only for Delta & Heptanomis & sometimes only for Delta.

Manetho an Egyptian Priest has given us the names of many kings reigning in several parts of Egypt as at Elephantine at Diospolis or Thebes, at This, at Memphys, at Heracleopolis at Bubastis at Sais at Xoïs at Tanis & Eratosthenes has also given us a list of the kings of Thebes. Whence it may be concluded that there have been many kingdoms in Egypt at once. But a certain account of their rise magnitude duration & fall is now not to be had. Yet this is certain that before the reign of Sesac they were all <165r> {swallowed} up by the kingdom of Thebes. In the days of Jacob & Moses there was a kingdom in the lower Egypt of a considerable bigness whose kings resided at Ramesses. For in the City where Pharaoh & his daughter & servants resided there the Jews were in bondage Exod 2.5, 7, 8 & there Moses did his miracles Gen 7.15, 20 & 8.3 & 9.33. And when the first born were smitten which was at Midnight Pharaoh rose up in the night & called for Moses & Aaron & ordered them & the people of Israel to get them out of the land & the same night the Egyptians lent the Israelites Jewels & rayment & urged them to be gone & the next morning Moses & Aaron led the Children of Israel from Ramesses out of Egypt & they journeyed that day with their flocks & herds to Succoth a town in the wilderness between Egypt & the red Sea. Gen 11.8 & 12.29, 30, 31, 37, 38 41. Num 33.3 Ramesses was therefore the royal seat of this Kingdom, & under its dominion were the cities On, Pithon & Zoan with their Nomes or countries, so that this kingdom lay on both sides the Bubastic river. By the writings of Moses it seems to have comprehended but a part of the Delta & to have been as old as the days of Abraham. The kings of Ramesses are not mentioned by Manetho except Timaüs the last king whom the Shepherds conquered. Nor did Manetho know any thing of the peregrination & servitude of Israel in Egypt but takes the Shepherd Kingdom for the Israelites, which makes me suspect that the kings in his Dynasties are almost all of them later then the days of Moses. For he being a Priest of Heliopolis which was under the dominion of Ramesses it may be presumed that he would be most diligent & particular in the story of his own country.

The first & second Dynasty of Manetho kings<sup>[176]</sup> contains 17 kings of This, the first of which is Menes accounted the oldest king in all his Dynasties, & the 16<sup>th</sup> is Sesochris who reigned 48 years & was 5 cubits & 3 palms high ὃς εἶχεν υἷος ε, πλάτος γ λεγε ὕχος πηχων ε πλαιστων γ

The 3<sup>d</sup> 4<sup>th</sup> & 6<sup>t</sup> Dynasties contain 24 kings of Memphys the 17<sup>th</sup> of which is Sesochris who reigned 48 years & was 5 cubits & 3 Palms high, & is therefore the same Sesochris with the former that is Sesach or Sesostris



for Sesostris was very tall. Diodorus says that he was of the same height with his Statue which was 4 cubits & 4 Palms high. Eusebius that he was 4 cubits & 4 Palms high. Eusebius that he was 3 palms & 2 digits high.

The 11 & 12 Dynasties contains 24 kings of Diospolis or Thebes the 20<sup>th</sup> of which is Sesostris who reigned 48 years & in nine years subdued Asia & part of Europe, & set up his statue wherever he went. By the length of his reign he is the same king with Sesochris in the former Dynasties.

The 18<sup>th</sup> & 19<sup>th</sup> Dynasties contain another series of 22 kings of Thebes the 17<sup>th</sup> of which is Sethos Iosephus<sup>[177]</sup> reciting out of Manetho the Kings of these two Dynasties & their actions saith that Sethos <165v> < insertion from the left margin of f 165v > † {(or} as he calls him Sethosis) was the brother of Armais or Danaus & having forces by land & Sea invaded Cyprus & Phœnicia & the cities of the East. He was therefore the same king with Sesostris or Sesac.

< text from f 165v resumes >

According to the same Dynasties of Manetho the 15 kings of This who preceded Sesach reigned 487 years. The 17 of Memphis who preceded him reigned 498 years. The 17 of Diospolis who preceded him in the first Canon of those kings reigned 143 years & the 16 who preceded him in the second Canon reigned 287 years. So that in all these Dynasties of Manetho there is not one king who reigned above 498 years before Sesac, & therefore they are all later then the servitude of Israel in Egypt. And yet by adding all the years of these & other Dynasties together the Egyptians made their kingdom much older then Adam. Which shews that the Egyptian Priests knew not when their own kings reigned.

Eratosthenes has given us another Dynasty of 38 kings of Thebes the first of which was Menes & first 19 of which reigned 574 years & the 20<sup>th</sup> 21<sup>th</sup> & 22<sup>th</sup> called Apappus Echeseos & Nitocris seem to be the same with the 3 last kings of Memphis Phiops Methesuphis & Nitocris in the sixth Dynasty . for Apappus & Phiops reigned each one hundred years & therefore are but two names of one king, Echeseos & Methesuphis reigned each one year & Nitocris was a Queen of the same name in both canons. Now before these 3 kings in the sixth Dynasty reigned 20 other kings of Memphis whose reign took up 586 years according to the 3 4 & 6 Dynasties of Manetho, & therefore Menes the first king of Thebes in the Dynasty of Eratosthenes was not so old by 12 years as the first king of Memphis in the Dynasties of Manetho. from all which it seems to me that in all these Dynasties of Manetho & Eratosthenes there is nothing so ancient as the coming of Israel out of Egypt.

Africanus dates the reign of Menes the 1<sup>st</sup> king of Thebes from the 10<sup>th</sup> year of the reign of the shepherds mentioned in the 15 16 & 17 & their reign began after the days of Moses as I shall shew hereafter.

[Editorial Note 64]

Dynast 1 & 2 17 Kings of This the last 16<sup>th</sup> of which is Sesochris or Sesach a man 5 cubits & 3 palms tall who reigned 48 years. The 4<sup>th</sup> built Pyramids in Cochone. They all reigned till Sesach 487 Then Sesac reigned 48 and his successor 30. All together 565. At 21 years a piece the first 15 Kings reigned 321 years. Menes is the 1<sup>st</sup> King.

Dynast 3 & 4 At Memphis reigned 18 Kings vizt 17 Kings 498 years before Sesochris This is the same Sesochris or Sesach being 5 cubits 3. palms high, & reigning 48 years. The Eleventh Suphis built the greatest Pyramid & wrote a sacred book.

Dynast 11 & 12 At Diospolis reigned 19 kings before Sesostris, that Sesostris who reigned 48 years & in 9 years time subdued all Asia with part of Europe. His redecessor Amenemes was killed by his Eunuchs.

Dynast 18 & 19 Another series of 22 kings of Diospolis the 17<sup>th</sup> of which is Sethos or Sesostris the successor of Amenophes & predecessor of Rhapsaces Sethos in this Dynasty reigned 51 years & his 16 predecessors 287 years.

Dynast 22 Nine kings of Bubastis the first of which is Sesonchis or Sesochis

Dynast 6 Six Kings of Memphys after Sesochris the 3 last of which are the same with the 20<sup>th</sup>, 21<sup>th</sup>, 22<sup>th</sup> of Eratosthenes Dynasty of 38 Theban Kings.

Dynastia 38 Regum Thebanorum ab Eratosthene condita. Rex primus est Menes, vigesimus secundus Nitocris quæ in Dynast 4 & 6 est sextus a Sesach.

By all which I gather 1<sup>st</sup> that the Egyptians knew not the names of above 15 or 20 Kings before Sesach which at a moderate reckoning of 20 years a piece will not make above 400 years &

<166r>

The surest arguments for determining times past are those taken from Astronomy. And of this sort we have that which follows.

And in general all the southern parts of Africa continue divided into many small kingdoms to this day. East India continued divided into such kingdoms till the reign of Alexander the great, Germany & the northern part of Europe till the Empire of the Romans & America till the invasion of the Spaniards. So

For better understanding the ancient state of the nations & how the four Monarchies arose, the Chronology of those times is to be rectified. That of the Oriental nations is stated by the scripture the Annales of the Phenicians & the Æra of Nabonassar, but that of the Greeks & Latines is very uncertain. ffor the Europeans – – conjecture. Plutarch

And since the Octaeteris was in use in the days of Cadmus & Minos as above, we may reckon that this cycle also came in with the Phœnicians.

Stephanus tells us that the City Itanus in Crete was built by Itanus a Ph

The Philistims were anciently called Crethim or Cretans & Gaza one of their five head cities was anciently called Minoa whence came the names of Crete & Minos & Minoas the God of Gaza was the same God with Jupiter Cretensis, & the city Itanus in Crete was built by Itanus a Phenician all which argues that the Island Crete was peopled principally from the sea coasts of Palestine.

The Jupiter of Crete whose worship the Idæi Dactyli introduced was a Phenician God For he was worshipped at Gaza in Palestine by the name of Marnas which signifies the Lord of Men. In his worship the Curetes danced about him in armour with drums & noisy & warlike musick to guard him from his father Saturn who fearing the loss of his kingdom would have devoured him but in his stead was presented with a stone in a cloth resembling him & when he found himself deceived was melancholy & sought in all places for Jupiter but Jupiter lay hid in caves & secret places & at length inherited the kingdom The ceremony seems formed by some of the Philistims in memory of Davids living among them when he fled from Saul. ffor Saul & David were the two first kings of Israel & in that respect might be considered as their Saturn & Jupiter; And when David was newly become the son in law of Saul & Saul sought Davids life fearing least he should deprive him of the kingdom, & sent for David in bed to slay him his wife Michal cloathed an Image with a cloth or shirt & laid it in the bed in the place of David & let David escape & then Saul searched in all places for David & David hid himself in caves & secret places & among the Philistims with an armed multitude about him & at length succeeded in the kingdom expelling the house of Saul, & became the greatest king of that age as Jupiter was the greatest God. The stone which Saturn devoured was a Bætylus or Beth-el for so the Syrians called the stones which they supposed inhabited by their Gods. These Bætyls were at first rude stones like Jacob's pillow, then they formed them square or round & at length (as art increased) carued them in the shape of men Damascius saw many round Bætyls lying on the top of mount Libanus. By the name of the stones & the place where they were worshipped & the God of Gaza you may know that the story came from Phœnicia. And probably it came from Byblus. ffor Apollodorus tells the story as if Epaphus the son of Io was hid by the Curetes in Syria & educated by the wife of the king of Byblus.

The Corybantes in Phrygia were such another sort of men as the Idæi Dactyli in Crete & so were the Telchines in Rhodes & the Cabiri in Samothrace Lemnos & Imbrus, being all of them branches of the Curetes

, a sort of men who were skilled in arts & sciences & danced in armour about the sacrifices as attendants on the Gods.

The Corybantes set up in Phrygia the worship of the Magna Mater dancing in armour in her sacrifices And she was a Syrian Goddess. For Lucian makes her the same with the Dea Syria in the temple at Edessa on Euphrates that Goddess like Cybele being drawn with Lyons & having a drum & a corona turrita on her head & her worship being performed in like manner with pipes & cymbals. † < insertion from the left margin of f 166r > Her worship was set up in Phrygia in a Bætyl or rude stone which as her Priests the Corybantes pretended fell down from heaven on one of the mountains of Phrygia < text from f 166r resumes > < insertion from the right margin of f 166r > As the Idæi Dactyli set up the worship of Iupiter in Crete so the Corybantes set up the worship of his mother in Phrygia. < text from f 166r resumes > The Gods of Samothrace or Diabolybi were also Phenician. Bochartus proves that their names were Phenician & that they were the Gods of Berytus a city on the sea coasts of Phenicia neare Sidon. The same Gods were worshipped also in the Islands Imbrus & Lemnos. The Telchines in Rhodes came last from Cyprus & wrought in brass & iron & were so skilful in Arts as by the unskilful Greeks to be accounted Conjurers.

<167r>

Phidon was the 10<sup>th</sup> from Temenus, not the tenth king (for between Cissus & Phidon they reigned not) but the 10<sup>th</sup> by generation from father to son including Temenus or the ninth excluding him & these 9 generations taking up 240 year from Temenus to Phidon there were about 80 years to 3 generations which is a moderate reckoning for generations by the chief of a family.

Some make Phidon as ancient as Iphitus & tell us that the kingdom of Macedon was founded by his brother Caranus before the Olympiads. But old Herodotus who lived nearest those times & was able to inform himself tells us that Perdiccas founded that kingdom & that from the founding thereof reigned only these kings Perdiccas Argeus Philippos Aeropus Alcetas Amyntas Alexander, the last of which was contemporary to Xerxes. Let their reigns be reckoned at about 18 or 20 years a piece one with another reckoned backward from the death of Xerxes & they will place the founding of that kingdom about 70 years before the death of Cyrus, & by consequence in the days of Phidon. Which reckoning agrees with the

For † [178]Anaxandrides & Aristo kings of Sparta were contemporary to Cræsus.

Perdiccas was of the posterity of Temenus & fled from Argos into Macedonia & the same seems true of Caranus because he was the brother of Phidon king of Argos. Whence its probable that Caranus & Perdiccas were companions in some common expedition & led Colonies from Argos into Macedonia the war whereby Phidon recovered the kingdom of Argos & grew potent giving occasion to their flight.

Herodotus tells us that the the people of Lydia **{illeg}** were the first who coined gold & silver money for use & that Cræsus sent two golden staters a piece to the people of Delphos. There is extant a coyn of Atys whom I take to be the son of Cræsus

There gold & silver abounded earlier then in Europe. became luck **{illeg}** Mydas king of Phrygia & Cræsus who was two generations younger then Mydas were rich to a proverb **{Acrendice}** the wife of Mydas coined gold for the Cumæans. Cræsus coined the pieces of Gold called **{κοσιονικε μυνηρηξε}** & there is extant a silver coyn of Atys whom I take to be the son of Cræsus. Darius the Mede conquering Cræsus coined Darics of Gold. Phidon brought coinage into Greece coined silver for the use of the merchants of Ægina. Philip the father of Alexander coined golden staters called Philips & was the first king of Macedon mentioned in history who coined gold. In the reign of Xerxes, Demarete the wife of Gelo king of Sicily melted down the golden ornaments of the women & thence coined Stateri Domestici for her husbands use & buying & selling meale & drink for money

Herodotus was of opinion that the coinage of gold & silver began in the kingdom of Lydia where those metals abounded more then in Europe. † < insertion from lower down f 167r > † Certainly Cræsus coined staters of gold called uses & there is extant a coyn of Atys whom I take to be the son of Cræsus & Darius the Mede who conquered Cræsus coined staters of gold called Darics. Phido brought coinage into Greece coining silver in Ægina for the use of Merchants. [Gelo king of Sicily in the reign of Xerxes & Philip the

father of Alexander coined staters of gold.] The Romans being poorer coined no copper money before the reign of Ancus Martius no silver money till about three – – after that. But Gelo king of Sicily coined gold in the reign of Xerxes. < text from higher up f 167r resumes > Phidon brought coynage into Europe, coyning silver in Ægina for the use of Merchants.

<167v>

Thucydides agrees with Herodotus. For he tells us there were 8 kings of Macedon before Archelaus the son of Perdiccas the son of Alexander, & therefore there were but six before Alexander as above. He tells us also that the progenitors of Alexander were of the posterity of Temenus & came from Argos & obtained the sea coasts of Macedonia & reigned there expelling the inhabitants of Pieria by war: which is to be understod of the expedition under Perdiccas the first of the eight kings. Vnder him the Temenides left their seats in Argos to Phidon the {violent} conqueror & sought new seats in Macedonia, expelling the Pierians who in like manner fled from their seats to Pangæum.

And this was the original of the kingdom of Macedon.

daysof Euphemus his grandchild's grandchild the Greeks

days of the children of the fourth descent from Euphemus

Pindar mentions Medea's prophesying to the Argonauts in the Island Thera that Battus in the 17<sup>th</sup> generation from Ephemus who was the son of Neptune & one of the Argonauts should lead a colony from that Island into Libya & there build Cyrene, & that in the time of the 4<sup>th</sup> children descending from Euphemus the Greeks should come thither from Lacedæmon Argos & Mycenæ that is under the conduct of Theras. [Here Medea reckons four generations from the Argonautic expedition to the migration of Theras & 12 more to the migration of Battus, in all 17 including that of Euphemus. This Battus was succeeded by Arcesilaus & he by Battus the second, in whose days many Greeks sailed to Cyrene, invaded the Carthaginians & beat the Egyptians in the last year of Vaphres king of Egypt, that is 41 years before the death of Cyrus. So then Theras was in the fift generation from Euphemus inclusively & Battus in he 13<sup>th</sup> from Theras. Chionis or Anchionis who was victor in the 3rd Olympiad accompanied Battus into Afric & Battus was succeeded by – – – death of Cyrus. If the reigns of Kings in Sparta & Thera were reckoned for generations (as was usual {among the Greeks}) the last Battus was the 15<sup>th</sup> king from Theras inclusively & from the return of the Heraclides to the aforesaid Battel that is in the space of 259 years, there were 14 reigns & a part of a reign which make about 18 years to a reign one reign with another.

By the preceding computations the Argonautic expedition was about 453 years earlier then the death of Cyrus, & by consequence about 39 years later then the death of Solomon. Now the Trojan war was about one generation later then that expedition. ffor the sons of the Argonauts were at that war. Whence ÆEsculapius whose sons Podalirius & Macheon were at that war, was contemporary to the Arognauts. Now from ÆEsculapius to – – – in part by the eldest sons we may reckon about 80 or 90 years to three generations. And thus the 17 intervals by the fathers side & 18 by the mothers will at a middle reckoning amount to about 497 years which counted backwards from the middle of the reign of Artaxerxes Long. when Hippocrates flourished will reach up to the 39<sup>th</sup> year after the death of Solomon, & there place the Argonautic expedition as above. But Chronologers reckon about 790 years from the Argonautic expedition to the middle of the reign of Artax. Long., which being after the rate of about 45 years to a generation is much too long for the course of nature

<168r>

We have hitherto reckoned by the genealogies & reigns of kings this being the foundation of the Chronology for the Greeks. And by shewing how erroneously the Greeks have reckoned from thence & setting right the reckoning we have brought Chronology nearer to the truth & obviated {illeg} taken from the {illeg} of the Greek Chronologers. And because arguments drawn from Astronomy are accounted the surest, we shall now confirm our reckoning by an argument of that sort.

Astronomy began in Egypt, was carried into Chaldea by {Belus} & came into Greece in the age preceding the Argonauts for {illeg} Alaus, Atreus & Orpheus are celebrated for their skill therein. Homer & Hesiod mention several Constellations & therefore the constellations were formed before their days & Achilles Tatius out of Sophocles tells us that they were formed by Palamedes the {illeg} (that Palamedes who invented numbers & measures & {weights before} {illeg} time) & improved the art of war & navigation & was so much honoured by the Greeks as to {illeg} in the {rome} of Agamemnon for some time. Vlysses to avoid going to the Trojan war feigned himself mad & Palamedes discovered {the fraud} & after they went to the war Vlysses by a fraudulent accusation caused Palamedes to be slain by the Greeks Then Nauplius in revenge of his sons death, when the Greeks had taken Troy & were returning home, made a fire in the night upon the high rock Caphareus in Eubæa where he was king & the Greeks sailing towards the light as to a safe port split many of their ships against rocks. ffrom all which I gather that Palamedes was a young man when he went to the war of Troy & formed the constellations before the beginning of that war. And hence all the first Constellations relate to the times preceding the Trojan war. In the constellation of Perseus — — — † < insertion from lower down f 168r > † preceding. There is nothing in them relating to the times after that expedition & therefore the constellations were formed presently after — — — of that honour < text from higher up f 168r resumes > — presently after that expedition or rather about 20 or 25 years after when Iason Hercules, Castor, Pollux, Leda Orpheus, & Æsculapius, were newly dead & deified so that they might be honoured in the Constellations . & the Heros who lived after that expedition were not yet in so much credit as to be capable of that honour.

— were formed. by Palamedes. I speak — — before. Thales revived Astronomy & by observing the motions of the sun & moon became able to predict Eclipses. In his youth the Equinoxes were passing out of the 12<sup>th</sup> into the 11<sup>th</sup> degrees of the signes or Asterisms of Aries & Chelæ, & his observations might place them in the 12<sup>t</sup> degrees. Meton & Euctemon observed the solstice Anno I. Per. 4282 at which time the cardinal points were passing out of the 9<sup>th</sup> into the 8<sup>th</sup> degrees of the signes. And Calumella saith that Meton placed them in the 8<sup>th</sup> degrees. Afterwards Hipparchus finding the Equinoxes nearer the beginning of the signes concluded that they had a motion backwards in respect of the fixt starrs, & at length Ptolomy found them in the beginning of the signes. But Palamedes contrived to have in the middle of the signes that the first month of the Lunisolar year might begin with the new moon in the first signe

Achilles Tatius tells us that the Egyptians were the first who measured the heaven & earth, & inscribed the knowledge thereof in columns for the use of posterity. That the Chaldæans translated it to themselves, ascribing the invention to Belus And that the wise men of Greece ascribe it partly to their Gods, partly to their Heros & partly to the wise men who flourished after them. The first Astronomers I meet with in Greece were Endymion, Aristæus, Linus, Musæus Chiron, Areus, Orpheus, Palamedes. All these flourished a little before the Trojan war. Then came on dark times till Thales revived Astronomy. [He wrote of the Tropics & Equinoxes & was the first who predicted Eclipses but] Homer & Hesiod mention several constellations & therefore the constellations were formed before their days & by consequence [ they were formed in the age of the Astronomers who flourished] before the destruction of Troy, there being no astronomers celebrated between that war & the days of Thales. Sophocles tells us that Palamedes the son of Nauplius found out Arithmetic & measuring & the heavenly signes & the measures & revolutions of the stars & bendings of the Beare & sitting of the dog, & improved navigation & the art of war. This

<168v>

{illeg}

<170r>

of the Ethiopians & Assyrians over Egypt took up 60 years.

So then the Monarchy of Egypt founded by Sesostris & recovered by Memnon continued till the founding of the Assyrian Monarchy that is for above 200 years in which time were done all those great works of the Temples Obelisks & Pyramids & the Labyrinth & statue of Mœris. Then the Monarchy brake into several kingdoms & the nations which fell off from it invaded it. ffirst the Ethiopians invaded it & thereupon the

Priests who by the help of the certain years first of 360 & then of 365 days had observed the stars from the days of Sesostrius, fled to Babylonia & there continued their observation of the stars by the same Egyptian year of 365 days perpetuated in the æra of Nabonassar. It continued under the Ethiopians about 50 years or between 50 & 60. Then the Assyrians conquered it but soon lost it again: after which it continued under kings of its own reigning at Sais for about  $146\frac{1}{2}$  years until Cambyses king of Persia in the fifth year of his reign invaded it. The first royal seat of this Monarchy was Thebes a City built very sumptuously by Sesostrius & called Ammon-No the City of Ammon because his father Ammon reigned in it. The next royal seat was Memphis a city built by Menes, or Memnon & more conveniently situated & better fortified than Thebes, for which reason the following Kings made it their seat as I gather by the great works which they did there, as by the building of the very great & magnificent Temple of Vulcan which was the gradual work of several of these kings, & by the Pyramids & Lake of Mœris & Labyrinth. Then reigned the Ethiopians & Assyrians successively over Egypt about 75 years & afterwards Sais a City in the Delta upon the eastern side of the most western mouth of the Nile became the royal seat of the Kings of Egypt for about 146 years more.

[Editorial Note 65]

You heard above out of the Phenician records that the rapture of Europa happened in the beginning of Solomons reign or sometime in Davids, & since it was done by way of requital for the rapture of Io, the time between these two raptures could be but short. You have heard also out of Diodorus that the family of Cadmus came out of Egypt with the shepherds Apollodorus l. 2 tells us that Cadmus (the father of Cadmus) came out of Egypt into Phœnicia & there planted the seat of his kingdom, & Eusebius & others derive the family of Cadmus from the Egyptian Thebes & there are several arguments that confirm it. ffor Cadmus being sent in quest of his sister & coming – – – – Busiris had fled out of Egypt, Proteus seems here to be not the proper name of a man but a title of honour signifying Primus or Princeps, a Prince, & he seemes to have been one of the Princes of the Shepherds who fled from the King of Egypt here called Busiris. These things I mention – – – – Red sea by the wars of David Herodotus tells us that the Gephyreans a people of Athens came originally from Erethia as they themselves affirmed & that upon enquiry he found that they were some of those Phœnicians who came with Cadmus into Boeotia & being at length expelled thence came to Athens. By the name of their city Erethria, they seem to be some of those Phenicians who came from the Red Sea.

Before letters began to be in use there could be no standing laws in writing & therefore the coming of Cadmus into Europe was ancients then the Amphictyonic Counsels & even then the reign of Phoroneus who made laws & erected judicatures.

Cadmus was the first [in Europe] who found out the making of Copper (Hygin. fab 274) {Thence} the copper stone is still called Cadmia. Afterwards the Idæi Dactyli in the Island Crete found out the making of Iron. The Europeans therefore had no weapons or other instruments of Copper or iron before the days of Cadmus, from his days they began to use weapons & armour of Copper. Those of iron were of a later date.

Et prior æris erat quam ferri cognitus usus. Lucret. l. 5. v 1286.

<170v>

If Cadmus fled from Sidon with his wife Harmonia as the Sidonians relate<sup>[179]</sup> his eldest son Polydorus might be born before he fled.

The invasion of Egypt by Sabacon seems to have been in the first year of Nabonassar or immediately before.

Pausanias tells us Belus Babylonicus a Belo homine Ægyptio Libyæ filio nomen habet

The Egyptians report saith Diodorus that many Colonies out of Egypt were dispersed over all parts of the world: that Belus (who was reputed the Son of Neptune & Libya) led a Colony into the Province of Babylon & fixing his seat at the river Euphrates consecrated Priests & according to the custome of the Egyptians freed them from all publick taxes & impositions. These Priests the Babylonians call Chaldeans who observe the motion of the stars in imitation of the Priests Naturalists & Astrologers of Egypt Diodor l. 1. c. 3, And again: The Chaldeans are colonies of the Egyptians & their Astrologers have attained to that degree of reputation by the knowledge they have learnt of the Egyptian Priests (ib. c. 6.) Hence this Colony came out of Egypt after



Nicepsos & Petosiris had invented Astrology, & since in the Æra of Nabonassar they used the Egyptian year of 365 days & began it on the very same day with the Egyptians I gather that they kept a reckoning of time by the Egyptian year in their journey from Egypt into Chaldea & then by that reckoning instituted the Æra of Nabonassar. Now considering that Nations do not use to quit their country without compulsion & that Egypt was about this time invaded by Sabacon I reckon that this colony of Egyptians fled from the Ethiopians & therefore place the invasion of Egypt by Sabacon upon the summer before the first year of the Æra of Nabonassar or the year before that is in the 270<sup>th</sup> or 271 year of the Temple or 234 years after the death of Solomon. Hestius speaking of the transmigration of this Colony saith that the Priests who escaped (viz<sup>t</sup> from their enemys invading Egypt) snatching the sacra of Iupiter Enyalius came into Sennar a territory of Babylonia. Iupiter Enyalius is Martial Belus. [Pliny (Nat. Hist. l. 6. c. 26) tells us that the temple of Iupiter Belus in Babylon continued till his days & that he was the inventor of the science of the stars.]

The reign of the Ethiopians – – – behalf of Hezekiah (2 King. 18.21, 24 & 19.9) Whence Tirhakah succeeded So between the 4 & 14<sup>th</sup> year of Hezekiah which agrees with the reckoning above. ffor if Sabacon reigned 12 years & So 14 their reign will end in the 26 or 27<sup>th</sup> year of Nabonassar that is in the 7<sup>th</sup> or eighth year of Hezekiah.

Herodotus giving an account how the Assyrians were slain – – – captive to Babylon 2 Chron. 33.11 & Isa. 19.24, 25,

After Egypt was freed from the Dominion of the Ethiopians (which seems to have been by this victory of the Assyrians,) & after the Egyptians recovered their liberty also from the Assyrians there was an interregnum for two years & then 12 Princes of Egypt by consent shared the kingdom of Egypt amongst themselves & reigned 15 years. Then Psammiticus the son of Nechus – – – in servitude.

Cambyeses conquered Egypt in the 5<sup>t</sup> year of his reign & 223 year of Nabonassar. Count backwards the reigns of the last kings of Egypt abovementioned & the interregnum of two years which preceded the reign of the 12 contemporary kings will begin in the 60<sup>th</sup> year of Nabonassar which was the 14<sup>th</sup> year of Manasses & therefore the reign

<171r>

① When the Israelites came out of Egypt God led them not through the way of the land of the Philistims although that was near, for God said Lest peradventure the people repent when they see war & they return into Egypt but God led the people about through the way of the wilderness of the Red Sea. Exod. 13.17. And therefore the Shepherds upon leaving Egypt were to expect war with the Philistims unless {they} took care to prevent it by a treaty. The Philistims in those days reigned long over Israel so as to give the name of Palestina to the whole land of Canaan. ffrom the days of Sampson to the 20<sup>th</sup> year of Samuel they reigned 40 years over Israel. Then Samuel by one single victory shook of their dominion & took from them the cities which they had taken from Israel from Ekron even unto Gath, & put an end to that war so that the Philistims came no more into the coasts of Israel 1 Sam. 7.. But a while after they became again Lords over Israel before Saul was chosen king (1 Sam. 9.16) & then put Garrisons in the land & suffered not a smith to be in the land of Israel least the Israelites should make themselves Swords & Spears, but the Israelites went to the artificers of the Philistims to sharpen their shares & coulters & axes & Mattocks & in the 2<sup>d</sup> year of Saul when Jonathan smote a garrison of the Philistims the Philistims came against Saul with an army of thirty thousand Chariots & six thousand horsmen & foot as the sand on the sea shore in multitude so that the people of Israel were in a strait & hid themselves for fear 1 Sam 13. And there was thence-forward sore war against the Philistims all the days of Saul & where Saul saw any strong or valiant man he took him unto him 1 Sam 14.52 And David beat them in many battels before they could be subdued. Now the very great numbers of the Philistims in the beginning of their war with Saul & David & the greatnes of their power in this war above what it was in the war with Samuel seems no way so well to be accounted for as by supposing that when the Philistims being beaten by Samuel found themselves too weak to invade the Hebrews, & the Shepherds being beseiged in Abaris found themselves too weake to invade the Egyptians the Philistims & Shepherds agreed to assist one another & the Philistims thereupon received the shepherds into their territories & joynly with them made war upon & subdued the Hebrews until Saul revolted & he & David by a tedious & difficult war recovered the liberty of the Hebrews. ② Manetho tells that Thummosis with an army of 480000 armed men

besieged the shepherds in Abaris untill he despaired of forcing them & then covenanted with them that if they would leave Egypt they should go safely whether they pleased & thereupon they went out of Egypt through the desert into Syria with all their possessions & family to the number of 240000 They were not driven out of Egypt but retired voluntarily with their herds & flocks & therefor had taken care of a place to retire into. They were numerous & must first enter the land of the Philistims who lay next Egypt. Philistims were the nation nearest to them, & the army of the Philistims about that time became exceeding great even 30000 chariots 6000 horsmen & foot in number as the sand of the sea shore, & by this great power the Philistims reigned again over Palestine till Saul revolted, & it was easy for <171v> Manetho & Diodorus to take the revolting Israelites for the Shepherds who came out of Egypt & so to ascribe the building of Ierusalem & the Temple to them

as if the wars which Saul & David made upon the Philistims had been those by which the shepherds seated themselves in Palestine. ffor the Egyptian & Roman Historians knew that the Israelites came out of Egypt, but they knew not when they came out, nor that more nations then one came out of Egypt & invaded Palestine successively, & therefore they took the two nations of the Israelites & the Shepherds to be one & the same nation, & some of them hearing that Moses led the Israelites out of Egypt took him to be captain of the Shepherds.

[Editorial Note 66]

It is observable

Samuel by one single victory subdued the Philistims so that the cities which they had taken from Israel they restored from Ekron even unto Gath & came no more into the coast of Israel, that is they desisted from carrying on that war any further But in the next war their very great numbers & their many battels with Saul & David before they could be subdued argue such a new access of strength as may best be accounted for by supposing that after the Philistines were beaten by Samuel & the shepherds were beseiged in Abaris, both parties finding themselves severally too weak to oppose their enemies agreed to assist one another in invading Iudæa. whereupon there was sore war against them all the days of Saul & when Saul saw any strong or valiant man he took him unto him 1 Sam. 14.52, & David beat them in many battels before he could put an end to the war.

<172r>

For the whole Assyrian monarchy seems to have risen out of such little kingdoms as these not long before the captivity of the ten tribes. For about seven years after that captivity when Sennacherib warred in Syria he sent this message against Ierusalem to the king of Iudah: Behold thou hast heard what the kings of Assyria have done to all lands by destroying them utterly: & shalt thou be delivered. Have the gods of the nations delivered them whom my fathers have destroyed, as Gozan & Haran [or Carrhæ & Rezeph & the children of Eden which were in Thelassar? Where is the king of Hamath & the king of Arpad & the king of the city of Sepharvaim [or Sippheer a city of Mesopotamia near Babylon] of Henah & Ivah? 2 King. 19. This destruction of all lands by Assyria is here urged as fresh in the memory of the Jews & therefore this monarchy was but newly grown up. It was the manner of the Kings of Assyria for preventing the rebellion of people newly conquered to captivate & transplant those of several conquered countries into one anothers lands & intermix them variously. & thence it appears that Halah & Hazer & Gozan & the Cities of the Medes into which Galilæa & Samaria were transplanted, & Kir into which Damascus was transplanted & Captor or Cappadocia into which the Philistims were translated & Babylon & Arecca & Cuth or Susiana & Hamath & Ava & Sepharvaim & Elymais part of all whose inhabitants were led captive into Samaria 2 King. Ezra 4. were all of them newly conquered. To these countries add the Kingdoms of Damascus & Israel & the Philistims & of Charchemish or Circusium a city of Mesopotamia & of Calneh a city which was built by Nimrod where Bagdad now stands & whose region called Chalonitis was pretty large For Amos thus threatens the ten tribes, with the fate of {ruined} kingdoms Pass ye to Calneh & see & from thence go to Hamath the great, then go down to Gath of the Philistims. Be they better then these kingdoms? Amos 6.2. And Isaiah thus introduceth the King of Assyria boasting: Are not my Princes altogether Kings? Is not Calno [or Calneh] as Charchemish? Is not Hamath as Arphad? Is not Samaria as Damascus? As my hand hath found the Kingdoms of the Idols, & whose graven images did excell them of Ierusalem & of Samaria: shall I not as I have done unto Samaria & her Idols so do to Ierusalem & her Idols Isa. 10. Rezeph, Hena, Dinaites,

Apharsachites, Tarpelites, Apharsites, Dehavites & Ivah? 2 King. 19 And Isaiah thus introduceth the King of Assyria speaking Are not — — Idols. Isa. 10. And the Prophet Amos

For the prophet Amos when the captivity of the ten tribes was at hand thus threatens them with what had befallen to other kingdoms. Pass ye saith he to Calneh & see & from thence go to Hamath the great, then go down to Gath of Philistims. Be they better then these kingdoms? Amos 6.2. And about 7 years after the captivity — — Isa. 10. All this desolation is recited as fresh in memory to terrify the Jews & these kingdom (to shew the largeness of the conquests{ }) are called all lands, that is all round about Assyria. It was the manner — newly conquered. In these conquests are invovled first the kingdoms of Syria whose royal seats were Samaria, Damascus, Gath, Hamath the great or Antioch, Ivah or Ava on the east of Iudea & Arpad or Aradis the seat of the Aradij whose kingdom lay between Antioch & Sidon : Secondly the Kingdoms of Mesopotamia whose royal seats were Haran or Carrah & Carchemish or Circusium & Sepharvim a city upon Euphr. near B. by Berosus & Abydenus called Sipparæ & by Ptolomy Sippara: thirdly the kingdoms beyond Tigris on the south east side of Assyria whose seats were Cuth or Susa the metropolis of Susiana & Calneh or Calno which stood where Bagdad now stands & by its dominion gave the name of Chalonitis to a pretty large region lying between that & Assyria. And lastly on the north & East of Assyria lay the regions of Cappadocia & Halah & Hazor & Hara & Gozan & the <172v>

< insertion from the left margin of f 172v >

were Habor or Chaboras a mountainous region on the north of Kir & the Apharsahites or men of Araphachitis a region placed by Ptolomy between Assyria & the Mountain Chaboras & on the north between Assyria & the Gordican mountain was {Haran} or Chalach the Metropolis of Calachena built by Nimrod. And beyond these upon the Caspian Sea was Gozan called Gauzania by Ptolomy. And lastly on the north west was Caphtor or Cappadocia.

< text from f 172v resumes >

[[Editorial Note 67](#)]

<173v>

his territories amongst all his sons (as Moses describes) untill there was no more room for division: & by those of the Kingdoms of Athens & Argis how all the scattered families & little societies into which the earth was thus divided, when for want of more room they began to invade one anothers possessions, united again into polites greater & greater in their own defence.

A further instance of this we have in the peopling of Italy. For Dionysius Halicarnassæus writes how the region where Rome was afterwards built was first peopled by barbarians called Siculi. Their original he knows not, but we may take them to be a part of the posterity of Cittim who according to Moses & Daniel first peopled Italy. This region, saith he, was afterwards taken from them by a long war by the Aborigines, who till then lived in the mountains in towns without walls spread all over the region but after the Pelasgi & other Greeks were intermixed with them & helped them in their war against their neighbours, the Siculi being expelled, they compassed many cities with walls & became possesst of all the territory between the two rivers Liris & Tiber. He speaks of the Aborigines & Pelasgi here as of two peoples intermixt but a little after he takes them to be but two names of one & the same people brought hither out of Peloponnesus by Oenotrus the son of Lycaon as above, & thus describes how in the beginning they peopled the western part of Italy. Enotrus, saith he, having found 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 cities little & numerous in the mountains: which manner of building was familiar to the ancients. Then he tells how after they were grown numerous so as to want room they made war upon the Siculi as above & forced them to leave Italy & seat themselves in the next Island which was ever since from them called Sicily.

Now tho the Aborigenes had afterwards Kings for a long time before the founding of Rome, yet could not the Cities which upon occasion of these wars they walled about, be perfectly united under one polity till after the reign of Numa. ffor when Romulus founded Rome<sup>[181]</sup> the Kingdom of the Latines, tho but a small part of Italy, yet 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 <173r> 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. – Afterwards Servius Tullius, the feild being divided, as above, into about 30 parts, on the hills & such places as being fortified by the nature of the place might easily protect the husbandmen he prepared refuges which the greeks call δημοὺς villages Hither every body fled out of the feild when any enemies came, & here they often staid all night. These had also their magistrates to whose care it belonged to know the names of the husbandmen who contributed within the limits of that village, & their farms whereby they got their living & as often as it was necessary to call the countrymen to their arms or to lay a tax upon them, those magistrates called them together & taxed them. And that the number of the country people might easily be known & reckoned he commanded them to build & dedicate altars to the Gods who were inspectors & keepers of the village, which altars they should yearly honour with sacrifices being all assembled together & instituted a most honourable feast which they called the village-feast, & wrote laws concerning these sacra which the Romans still observe. – Then being very desirous to unite & conjoyn the cities of the Latine nation into one body politick least being weakned by intestine discords & wars they should be deprived of their liberty by the neighbouring barbarians, he called together the chief men out of the several cities declaring to them for what great designe about their common advantage he had convened them – And by this speech he perswaded them to build a temple with an inviolable refuge at Rome at their common charge in which the people of all the cities being yearly assembled might perform publick & private sacrifices & buy & sell at set times & if any quarrel or difference arose between them, it might be determined at these sacra the dicision of the controversy being permitted to the arbitrimt of the rest of the cities. He built therefore at the common charge of the cities the temple of Dian in the hill Aventinus & wrote the laws of the compact made between these people in a pillar of brass which remains to this day being erected in the temmple of Diana & has the characters of the greek letters which Greece used of old. Thus far Dionysius. By this unquestionable record you may see how difficult it was to <172v> {unite} the divided cities into one polity. You have also in the fortified villages a specimen of the first cities & kingdoms into which men convened when they began to make war upon one another [many of which villages convened afterwards under each of the thirty cities, as all those at length did under the city Rome]

<174r>

#### **Out of Prideaux's connection of the old & new Testament.**

King David began the trade upon the red sea pag. 5, 6).

In the 14<sup>th</sup> year of Ahaz dyed Tiglath-Pileasar king of Assyria after he had reigned nineteen years. pag. 14.

In the 9<sup>th</sup> year of Hezekiah dyed Sabacon or So after he had reigned 8 years over Egypt & was succeeded by his son Sevechus or Sethon. pag. 20.

Salmanasser king of Assyria died after he had reigned 14 years & was succeeded by his son Sennacherib or Sargon who reigned 8 years. pag. 20.

Essehadon began his reign in the 18<sup>th</sup> year of Manasseh & in the 22<sup>th</sup> of Manasseh captivated Israel & planted Samaria with new colonies p. 30.

The twelve contemporary kings of Egypt began to reign in the 13<sup>th</sup> year of Manasseh & were conquered by Psammiticus in the 28<sup>th</sup> year of Manasseh (pag 33) & in the 31<sup>th</sup> year of Manasseh Essehadon died. pag. 35.

In the 1<sup>st</sup> year of Evilmerodach at Babylon Cræsus succeeded his father Alyattes at Sardes & reigned 14 years. p. 107.

Ieshuah the high Priest of the Jews at Ierusalem died in the 53<sup>th</sup> year of his High Priesthood & Iojakin his son succeeded him in that Office pag. 232.

<175r>

When Sesostris undertook his expedition through Syria & Asia he left Egypt to be governed by his brother in his absence but his brother at length revolted & upon the return of Sesostris into Egypt plotted to have

destroyed him by visiting him in a feast & setting fire to the house. But Sesostris & his wife & {four} children escaped . Whereupon his bro . Manetho tells us that this brother was called Armais & by the Greeks Danaus and that Sethosis was called also Ægyptus. Danaus had about fifty daughters by his wives & concubines & having married them to his brothers sons commanded his daughters to slay their husbands, which they did excepting Clytemnestra but failing of his designe to destroy his brother fled with his daughters & Linceus the husband of Clytemnestra to Rhodes & thence to Greece in a long ship of 50 oars. This flight being conjoyned with the return of Sesac into Egypt fell upon the ninth year of Sesachs expedition which was the 14<sup>th</sup> year of Rehoboams reign.

In Solomons days the Phœnicians & Israelites traded together upon the red sea & spent three years in each voyage which shews that navigation was then in its infancy. The Phœnicians traded first upon the red sea & retired thence to the sea coasts of Syria & one of the Phœnicians who fled from the red sea built Azot. Its probable that upon Sesac's building long ships & conquering the inhabitants of the Red sea the Phenicians left their trade in that sea & betook themselves to the Mediterranean. Yet the Egyptians in Sesacs time outdid them there also in great shipping as is maniest by the ship of Danaus, the first ship which came into Greece & in imitation of which the Greeks built the ship Argo. For this ship had 50 oars like that of Danaus & was the first ship built by the Greeks. Sesostris as he was the first Egyptian who built long ships so he much exceeded all others of his age in shipping both for number & greatness of the vessels having a fleet of 400 sail in the Red Sea & building one ship which was 280 cubits long. After his example Minos got a fleet & had the dominion of the seas neare Greece & in his reigne Dedalus found out masts & sailes so that shipping in the age of Seac & Minos (who were contemporaries) received its greatest improvement. ffor before Danaus came to Greece in one of Sesac's ships, they sailed upon the Mediterranean only in great boats or barges, invented in the red Sea among the Islands by king Erythra.

[Editorial Note 68]

And yet Asia Minor was conquered & Greece brought into danger by the power of the Medes according to Theognis who lived in the time of that warr

Πίνωμεν χαριεντα μετ' ἀλλήλοισι λέγοντες

Μηδὴν τὸν Μηδῶν δειδιότες πόλεμον. v. 761

Let us drink (saith he) talking pleasant things with one another

Not fearing the warr of the Medes. And again

Αὐτὸς δὲ στρατὸν ὕβριστῆν Μήδων ἀπέρυκε

Της δε πόλεως &c v. 773.

Apollo drive thou away the injurious army of the Medes

ffrom this city that the people may with joy

Send thee choice Hecatombs in the Spring,

Delighted with the Harp & chearful feasting

And Choruses of Pæans & acclamations about thy Altar.

ffor truly I am afraid, beholding the folly

And sedition of the Greeks which corrupts the people. But thou Apollo  
Being propitious keep this our city.

The Medes therefore reigned till after the invasion of Asia minor & taking of Sardes And according to Xenophon & the scriptures they reigned till after the taking of Sardes & Babylon . ffor Xenophon tells us that

after the taking of Babylon Cyrus went to the King of the Medes at Ecbatane & there married the Kings daughter & then succeeded him in the Kingdom. And the Scriptures tell us that Babylon was destroyed

But Theognis who lived in the time of those wars lets us know that the Medes then reigned & by conquering Asia Minor brought Greece into danger

ffor Darius was contemporary to the grandchildren of Astyages being of the same age with Cyrus his grandchild ffor Cyrus<sup>b</sup> was 70 years old when he died & therefore 61 or 62 years old at the taking of Babylon & Darius was at the same time 62 years old.<sup>a</sup>

<175v>

[Editorial Note 69]

The Marble makes Amphictyon the son of Deucalion contemporary to Cadmus & by consequence to Solomon Pausanias saith that he treated Bacchus whence it follows that he was contemporary to Rehoboam but the Greek chronologers make him almost 500 years older then Solomon. And Cecrops who brought a colony of Egyptians into Attica they make 550 years older then Solomon tho the Shepherds reigned in Egypt till the days of Samuel or David & had no commerce with foreign nations but sacrificed strangers & the Phœnicians & Israelites in Solomons days traded in the Red sea while shipping was not yet found out convenient for long voyages in the Mediterranean, So also Danaus another Ægyptian they make 450 years older then Solomon tho he reigned in Argos sometime after Phoroneus, & could not be older then Rehoboam. We read of no commerce between the Egyptians & their next neighbours the Israelites between the days of Moses & the reign of Solomon. Then began navigation in large boates to be improved first in the Red sea & then in the Mediterranean untill Danaus made a ship. In this ship he & his daughters & son in law Linceus came fom Egypt into Argos & the Greeks imitated it in the Ship Argo for these two ships had each of them 50 oars & were the first of that bigness. Then Dedalus invented sails & while navigation was thus improving, Minos got a fleet & freed the Sea from Pyrates. The Mythologists make Danaus & Ægyptus to be the sons of Belus & Belus to be the brother of Agenor the father of Cadmus but Manetho makes Danaus a generation or two younger. ffor he tells us that when Sethosis | Sesonchis undertook his expedition through Phœnicia & Asia he left his brother Armais governor of Egypt, but Armais at length rebelled & Sethosis upon notice thereof made hast back into Egypt & that Sethosis was called Ægyptus & his brother Armais was Danaus. So Herodotus tells us, that Sesostrius upon his returning into Ægypt had like to have been burnt in Pelusium with his wife & six children by the treachery of his brother to whom he had committed the government of Egypt, & that two of his six children were burnt Whence its probable that Armais to gain the kingdom slew as many of the children of Sesach as he could lay his hands on in Egypt & upon the return & escape of Sesac fled with his daughters to Greece, & by consequence the coming of Danaus into Greece was in the 14<sup>th</sup> year of Rehoboam when Sesac returned into Egypt. And the ship Argo was built soon after in imitation of the ship of Danaus.

<176r>

### **Ex Observationibus fflamstedij Cometæ hujus a Flamstedius factis mense D. Ian & Feb**

dum Cometa hicce transijt ab  $\approx 5^{\text{gr}} 6'$  per signa piscium & Arietis ad usque  $\text{♋ } 16.58'$ : factas Halleius anno 168{0} Orbitam determinavit in Parabola: deinde post annos aliquot observationes quadam Cometæ hujus a Domino Kirk in Germania habitæ ad manus nostras pervenerunt, et per earum primam Novem 3.17<sup>h</sup>. 2' tempore apparente Londini Cometa erat in  $\text{♋ } 29^{\text{gr}}. 51'$  cum Lat. bor.  $1^{\text{gr}}. 17'. 45''$ . Et eodem tempore per computum in orbita parabolica prædita cometa erat in  $\text{♋ } 29^{\text{gr}}. 30'. 22''$  cum Lat. bor  $1^{\text{gr}}. 25' 7''$ . Error, Orbis hujus ad distantiam sex signorum fuit tantum 20. 38'' in longitudine & 7' 22'' in latitudine. Et hic error substituendo orbem Orbem Ellipticum prope evanuit

Cometam priorem Mensibus Decemb. Ian. & Feb observavit, et ex hujus observationibus, interea dum Cometa transijt ab  $\approx 5^{\text{gr}}. 6'$  per signa piscium & Arietis ad usque  $\text{♋ } 16^{\text{gr}} 58'$ , factis, Halleius motum ejus determinavit in Parabola trajectoryam appropinquante. Deinde post annos aliquot, obervationes quædam cometæ hujus initio mensis Novembris præcedentis a Domino Kirk in Germania factæ ad manus nostras



pervenerunt. Eo tempore Cometa erat in fine Leonis et principio Virginis. Et per harum observationum primam Cometa Novem. 3<sup>d</sup>. 17<sup>h</sup>. 2' tempore apparente Londin. st. v erat in  $\Omega$  29<sup>gr</sup> 51' cum lat. bor. 18<sup>r</sup> 17'. 45". Et eodem tempore Cometa per computum in trajectoria prædicta Parabolica, erat in  $\Omega$  29<sup>gr</sup>. 30'. 22" cum lat bor 18<sup>r</sup>. 25'. 7". Error motus in trajectoria hacce ad distantiam signorum plus quinque a locis ubi Flamstedius Cometam viderat, fuit tantum 20'. 38" in longitudine & 7'. 22" in latitudine. Et hi errores substituendo Orbem Ellipticum pro Parabola prope evenuerunt. Cometa utique in hoc orbe per signa novem absque errore trium minutorum primorum cursum tenuit. Viderint igitur Astronomi si motus Cometarum in alijs quibusvis Trajectorijs tam accurate exhiberi possint.

<177v>

Vnder which of the kings happened

[Editorial Note 70]

- Polydorus, Eurycrates, Anaxander, Erycratides, Leon, Anaxandrides, Cleomenes, Leonidas
- Theopompus, Anaxandrides, Archidemus, Anaxileus Leutichides, Hippocratides, Ariston, Demaratus, Leutychides II.

Some place Cleomenes the elder brother of Leonidas before him but Herodotus tells us that Cleomenes died before his father Anaxandrides

Hercules, Hillus, Cleodæus, Aristomachus, Aristodemus, Eurysthenes & Procles.

22 × 20. 440

- a piece to the nine. – above 40 years a piece

In the race of the Spartan kings descended from Eurysthenes, after Polydorus reigned these kings, Eurycrates, Anaxander, Erycratides, Leon, Anaxandrides, Cleomenes, Leonidas, &c & in the other race after Theopompus reigned these Anaxandrides, Archidemus, Anaxileus, Leutichides, Hippocratides Ariston, Demaratus, Leutichidas II according to Herodotus These kings reigned till the sixth year of Xerxes in which Leonidas was slain by the Persians at Thermopylæ. & Leutichides soon after flying from Sparta to Tegea dyed there. The seven reigns of the kings of Sparta which follow Polydorus being added to the nine reigns above mentioned which beginn with that of Procles make up also seventeen reigns. And these 17 reigns at 20 years a piece one with another amount unto 340 years. Count those 340 years upwards from the sixth year of Xerxes & one year more for the reign of Aristodemus the father of Eure & they will place the return of the Heraclides into Peloponesus 160 years after the death of Solomon, 44 years before the beginning of the Olympiads. But the followers of Timæus place this return of the Heraclides 283 years earlier. And this is the fundamental error of the artificial Chronology of the Greeks.

By these arguments the ancient Chronologers have lengthened the time between the return of the Heraclides into Pelop. & the first Messenian war adding to it about 190 years & thereby made that return about 190 years older then the truth . And they have also lengthend the time between that war & the rise of the Persian empire [And thereby made the return of the Heraclides about 280 years older then the truth] And this is the fundamental error of the artificial Chronology of the Greeks. The Chronologers of the Greek h And this being the computation upon which the Greeks have founded the Chronology of their kingdoms which were ancients then the Persian empire, that chronology is to be rectified by shortning the times which preceded the death of Cyrus in the proportion of almost 2 to 1. ffor the times which follow the death of Cyrus are not much amiss.

<178r>

**Notes taken out of a book called  
A Discours of the terrestrial Paradise printed at London 1666.**

The head of Euphrates in the Northern part of Armenia major, at its first rise is called Pyxirates say Strabo & Pliny, or rather (as Iunius corrects them) Puc-perath, i.e. profusio Eufratis cap 3. pag. 9. Vide Plin l 5 nat. Hist. cap. 24. Oritur in Caramitide Armeniæ majoris præfectura sub radicibus {montis} quem Capoten incolæ nominant

The stream of Euphrates called Naharmalca fals into Tigris at Seleucia & borrows its name (Hi{racael}) from thence. c 4 p 14.

Herodotus in Clio, n. 193 (seu l 1. n. 193) says Exit ex Euphrate in Tigrin alterum flumen ad quod urbs Nivus sita erat. l 5 p 18 & l 6. p 29.

Tigris & Euphrates spring out of the same fountain & incircling Mesopotamia give it its name. l 7. p 31.

Strabo sets the fountains of Tigris & Euphrates 2500 stadia, or 312 miles distant. Ptolomy sets the latitude of the fountains of Tigris in  $39^{\text{d}} 40^{\text{m}}$ , of Euphrates in  $42^{\text{d}} 40^{\text{m}}$  between which there are but  $3^{\text{degr}}$  or 180 miles difference. But Procopius may seem to draw them nearer together, for thus he writes de Bello Pers. l. 1. Mons non valde præruptus in Armenijs est a Theodosiâ civitate 42 stadia distans, ad boream pertinens, unde duo exeunt fontes totidem flumina constituentes, Euphratem dextrorsus Tigrim vero sinistrorsus. What this Theodosia was ( $5\frac{1}{4}$  miles to the north of which the two rivers had their springs{ }) is hard to determin. In the same book he mentions a city of that name not far from Nisibis: Anastasia civitas condita est ab Anastasi ubi erat Dara in Mesopotamia a Nisibi 98 stad distans, in Romanorum Persarumque confinibus cui vicina Theodosia. But this Theodosia being within Mesopotamia could not be the same with the former. – Isidorus Hispalensis Orig. l. 13. c. 21, thus quotes Salust the historian (whose works are lost;) Salustius autem author certissimus asserit Tigrim & Euphratem uno fonte manare in Armenia qui per diversa euntes longius dividuntur spatio medio derelicto multorum millium, quæ tamen terra quæ ab ipsis ambitur Mesopotamia dicitur. St Ierom de loc. Heb. voce Euphrates quotes the same place of Salust: but his quotation seemes to have ben corrupted. – Lucan Pharsal l. 3, tells us

Quaque caput rapido tollit cum Tigride magnus  
Euphrates, quos non diversis fontibus edit  
Persis; & incertum, tellus si misceat amnes,  
Quod potius sit nomen aquis.

<178v>

By Persis here he means (as the writers of those times commonly do) {illeg} the countries which were then under the Persian or Parthian Empire, amongst which was Armenia. His commentator Farnaby (in locum) though he be of another opinion, yet confesses: Vulgò tamen creditum unum habuisse fontem. And the learned Boetius De Consolat. Philosoph. l. 5. carm. 1.

Rupis Achæmeniæ scopulis ubi versa sequentûm

Pectoribus figit spicula pugna fugax,

Tigris et Euphrates uno se fonte resolvunt

Et mox adjunctis dissociantur aquis &c

The expression [incertum, tellus si misceat amnes, Quod potiùs sit nomen aquis] (that is if the rivers running near one another overflow so as to touch, it is uncertain by which name they shall be called) seems to relate to the report of Cl. Cæsar mentioned by Pliny l 6. c 27. Tam vicinum Arsaniæ fluere eum (sc. Tigrim) in regione Arrhene Claudius Cæsar author est, ut cum intumuere, confluent, nec tamen misceantur leviorque Arsaniæ inuatat 4 mill. fere spatio, mox divisus in Eufratem mergitur. This Arsaniæ I suppose is Euphrates, & the same with Plutarch's Araxes where he saith (lib. De fluvijis) Tigris fluvius est Armeniæ deflusus in Araxem simul et Arsacidem paludem. Which lake Arsacis Strabo calls Arsene, Pliny Arethusa, Ptolomy Arsissa, & the country about it Ptolome calls Arsea, others Arsena, but Procopius always either Arzene or

Arxane, which sounds so neare Araxis that one might well take the name from the other. To the same purpose with Plutarch speaks a credible Author Cl. Marius Victor Genes. l. 1.

Tertius hinc rapido percurrrens gurgite Tigris  
It comes Euftrati, juncta quos mole ruentes  
Tellus victa cava sorbet patefacta barathro  
Donec in Armeniæ saltus ac Medica Tempe  
Quos non sustinuit, nec jam capit, evomit Amnes.

This falling into the earth was after they had passed the Lake Arethusa as Pliny writing of Tigris tells us l 6. c 27 influit lacum Arethusam omnia illata pondera sustinentem &c. Fertur autem et cursu et colore dissimilis transvictusque occurrente Tauro monte in specu mergitur, subterque lapsus a latere altero ejus erumpit. Locus vocatur Zoroanda. After this emerging they run into the forests & groves of Armenia & then forthwith they fall into another Lake Thomitis (as Strabo & Dionysius) Thospites or Thespites (as Ptolome & Pliny call it) for so it follows Alterum dein transit Lacum qui Thospites appellatur & immediately after it hath acquit it self rursus in curriculum mergitur & post 25 mil. pass. circa Nympheum redditur.

<179r>

By all this it appears that the fountain of these rivers is in Armenia major in the Region of Sophene on the south side of Taurus in a most pleasant place viz: there where Ptolome places the fountain of Tigris, in the latitude 39<sup>d</sup>. 40<sup>m</sup>.

Fluvius Auxius (saith Æthicus) nascitur de monte Armeno: transiens per Mesopotamiam pergit. In ea vero provincia alius ei adjungitur fluvius Pactolus qui dicitur ex ipso monte caucaso nasci &c. Per Pactolum hic intellige Pixiratem, per Auxium Araxem vel Eufratem. nam Ambros De Paradiso l 3 scribit Eufratem ab Hebræorum et Assyriorum prudentius Auxen dictum esse.

The river which Dion calls Arsanius Tacitus calls Arasanetes Annal l 15. And Pliny l 6. c 9 puts the town Arsamote (the same I suppose with Ptolome's Arsamosata & Geogr. Nub's Tal-Aresias).

Iacet autem Tal Aresias ad magnum quoddam flumen quod e montibus excurrrens tandem Euftrati se miscet infra Samosata. Geogr. Nubiens.

Nicephorus calls Adiabene an Indian region Hist Eccles l 9. c. 18 Adiabene verò regio est Indica amplo et Celebris. The arm of Tigris which compassed it on the north & east was called Indus. And one Theophilus for being sent embassador by the Emperour Constantine to the Adiabeniens got the name of Theophilus Indus Niceph Hist l 9 c 18. Discourse of the terrestrial Paradise chap 10. p 71

Paulus Diaconus relating the expedition of Heraclius the Emperour against the Persian writes thus. Kal. Decemb. venit ad fluvium magnum Zabam: & cum hunc transisset castramentatus est juxta Niniven. Now opposite to the ruins of this Ninive was Mosul built in Mesopotamia, the river only parting between them, & that also joyned by a bridg. Benjamin in Itinerario pag 62 Edit. Elzevir. Ista civitas (sc. Al-Mozal) jam inde a diebus priscis maxima, Persidis initium est, ad Tigrim flumen sita, inter quam et Nineven pons tantum intercedit. Hæc devastata est, ut multos pagos et arces habet A Nineve Arbeelem usque una est Parasanga, Ninive autem Tigridis ripæ imminet. The like hath Geogr. Nub. part. 6. clin. 4. Mausel est urbs ad occidentalem Tigris partem exstructa, habetque territoria ampla & provincias magnas ac præ cæteris territorium Lino (i.e. Nini) urbis vetustissimæ sitæ ab orientali latere Tigris e regione Mausel.

<181r>

After the same manner was Greece also peopled first by villages & free towns & then by many small kingdoms. ffor <sup>a[182]</sup> Pausanias tells us that all Greece was at first governed by Kings before commonwealths were instituted. And because every city was at first free & absolute thence it came to pass that the word πολιτεία Polity, which signifies the government of a City, was used by the Greeks for the government of a kingdom or any other absolute & complete government. How their Kingdoms grew up out of free towns &

cities you will understand by the history of the Cities of Attica thus set down by Thucydides. Under Cecrops, saith he, & the ancient Kings – untill Theseus – – – – – at Athens. To the same purpose Plutarch relates how that the people of Attica <sup>[183]</sup> were divided & difficult to be called together to consult about their common affairs & sometimes disagreed & made wars upon one another till Theseus perswaded them to convene into one polity which should be free & have the whole power lodged in the people excepting only that he would manage their wars & put their laws in execution. To which when they agreed he dissolved the Prytanæa & Courts & Magistracy which they had in their several Cities & erected in Athens one Prytanæum & Court common to them all: which saith Plutarch, is still there to be seen. So then the government of every City was at {first} complete & absolute in matters both civil & sacred. Every city had its court for civil matters & every court had its Prytanæum or vestal Temple adjoining to it for sacred ones. The Prytanæum accompanied the Court because the Civil magistrates in those days were also the Priests. Polemon<sup>[184]</sup> tells us that in this body of Attica there were an hundred & seventy †<sup>[185]</sup> bodies politick δημοι distinct peoples or cities one of which was the city Eleusis so famous for her sacred mysteries. These were all free cities till the reign of Cecrops their first common Captain or King. For Philochorus<sup>[186]</sup> relates that when Attica was infested by sea & land by the Cares & Bœoti, Cecrops first of any man reduced the multitude (that is the 170 cities free towns or cities) into twelve cities whose names were Cecropia, Tetrapolis, Epacria, Dececlea, Eleusis, Aphydna, Thoricus, Brauron, Cytharus, Sphettus, Cephisia, Phalerus & that Theseus afterwards contracted these 12 cities into one which was Athens. By this you may perceive that Cecrops the first king of Attica was only a Captain of the forces of all the Cities elected in time of danger. He <182r> was made their captain or King about the time that Moses was born & Theseus reigned about 320 years after being the predecessor of Menestheus who went to the war of Troy.

The original of the Kingdom of the Argives was much after the same manner. For saith †<sup>[187]</sup> Pausanias, Φορωνεύς δὲ ὁ Ἰνάχου τοὺς ἄνθρώπους συνάγαγε πρῶτον {ἔστι} κοινὸν σποράδας τεὼς καὶ ἐφ' ἑαυτῶν ἑκάστοτε οἰκούντας καὶ τὸ χωρίον ἐς ὃ πρῶτον ἡθροίσθησαν, ἅστῳ ὠνομάσθη Φορώνικον. Phoroneus the son of Inachus was the first who gathered into one community the Argives who till then were scattered & lived every where apart. And the place where they were first assembled was called the city of Phoroneus. Others add that he <sup>a</sup>[188] set up an Altar to Iuno & <sup>b</sup>[189] ordeined them laws & judicature & <sup>c</sup>[190] reduced them from a brutish & salvage life to a civil one. The Altar was doubtless for the worship of the common assembly & the salvage life from which he reduced them was that of warring upon one another. He reigned about the time of Abraham's death.

The people of Arcadia were a branch of the Pelasgi & the Pelasgi are accounted on of the oldest nations of Greece. Probably Pelasgus from whom they had their name was the son of that Elisha who first peopled Peloponnesus: for Hesiod & Æschinus account him a native of the Country & Pausanias tells us<sup>[191]</sup> that he first 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 beech tree: that all Peloponnesus was at first called from him Pelasgia, & that the City Lycosura which was built by his son Lycaon was the oldest of all the cities either in the Continent or in the Islands. This, saith he, was the first city which the sun ever saw & after the pattern of this were other cities built. He saith also that Lycaon gave the name of Lycæus to Iupiter & instituted the Lupercalia to his honour, but its more reasonable to beleive that this worship & honour was given to Lycaon by his posterity long after his death. Lastly he saith that in the time of the sons of Lycaon the whole region was much increased in the number of cities & people & that those his sons who were about 24 in number shared his territories among them & built each of them one or more cities the names of which he there sets down. Only Oenotrus who was the youngest of the brothers sailed thence with his people into Italy. And this is recconed the first colony which the Greeks sent abroad. The same division of the Kingdom of Lycaon amongst his sons is mentioned also by Dionysius Halicarnassæus. By this instance you may understand how upon the first peopling of Greece every father shared

Tzetzes tells us that Cecrops sent Argus into Sicily & Libya commanding him to get together corn which grew there & send it into Greece, & thence it seems that the sowing of corn was propagated fom Egypt into Libya & from Libya into Sicily before it came into Greece. Erechtheus in a time of famin procured

When corn was brought out of the corn countries into Greece it may be presumed that the Merchants would endeavour to bring weomen along with the corn to instruct & assist the Greeks in the making of bread And particularly when a great quantity of corn was brought out of Egypt & perhaps some other places for Erechtheus. ffor at that time Ceres is said to have come to Athens.

<184r>

were named after their Gods. Every Temple had its proper God & **{illeg}** worship & annual festivals for meeting of the Council & people of **{the}** nome to do justice & sacrifice & buy & sell. But Osiris & Isis were worshipped in them all. Lucian upon viewing these Temples reckoned them as old as the temples of Phœnicia built by Cinyras, & older then the Temples built by the Assyrians in the time of their empire. ① Apollonius Rhodius a<sup>[192]</sup> & his Scholiast tell us that Sesonchosis king of all Egypt (that is Sesach) invading all Asia & a great part of Europe peopled many cities which he took, & that Æa remained stable ever since his days with the posterity of those Egyptians whom he placed there & that they preserved pillars or tables in which all the journeys & the bounds of sea & land were described for the use of them that were to go any whether. These tables therefore gave a beginning to geography.

③ From his digging channels from the Nile to the capital cities of Egypt to make it usefull that river was consecrated to him & he was called by its names Ægyptus, Siris & Nilus. From the word Nahal a torrent the river was called Nilus & Diodorus (l. 1. p. 39) tells us that Nilus was that king who cut Egypt into canales to make the river more usefull. In scripture this river is called Schichor or Sihor Thence the Greeks formed the words Siris, Sirius, O-Siris. But Plutarch tells us that the article O put before the word by the Greeks made it scarce intelligible to the Egyptians. Sometimes they omitted this article. So Diodorus (lib. 1 p. 7) tells us that some of the ancient Greek Mythologists called Osiris Dionysus & sirnamed him Sirius. ffrom the word Bacche great, the Arabians called him Bacchus, & from the word Ma-fors valiant the Thracians called him Mars. ☉ < insertion from lower down f 184r > ☉ Plerique Liberum cum Marte conjungunt unum Deum esse montrantes. Vnde Bacchus ἐνυάλιος cognominatur, quod est inter propria Martis nomina. Macrob. Saturn. l. 1. c. 19. Thymætes who was contemporary to Orpheus & wrote a Poesy of the actions of Bacchus in very old language & character saith expresly that the father of Bacchus was Ammon a king reigning over part of Libya, that is, a king of Egypt reigning over all that part of Libya called Ammonia He saith also that a part of the army of Bacchus were Libyan weomen commanded by their Queen like Minerva of the ancients. Apud Diodor. l. 3. c. 4. p. 130. & Diodorus tells us that this Queens name was Myrina. < text from higher up f 184r resumes > // Soon after the death of Sesostris his empire brake in pieces by civil wars & was shared between his captains & his son Orus by treaty. Then the Ethiopians invaded Egypt & Libya & under Zerah their king came out with a great army to pursue their conquests but were beaten by Asa, & the people of the lower Egypt revolted from them under Osarsiphus Priest of Heliopolis & called in the Jews to their assistance. But Amenoph an Ethiopian the successor of Zerah (called Amenophis Amenophes & Memnon by the Greeks & corruptly Venephes, Imandes, Ismandes Osimandes) after thirteen years drave them out again. And this is by Manetho called the second expulsion of the shepherds. Of these times Pliny tells us Ægyptiorum bellis attrita est Æthiopia vicissim imperitando serviendoque clara et potens etiam usque ad Trojana bella Memnone regnante. And Herodotus, that Sesostris alone enjoyed the Empire of Ethiopia.

Amenoph reigned also over Susiana & adorned Susa with buildings. In Egypt he built Memphys from him called Menoph & by contraction Moph & Noph, & there founded the magnificent Temple of Vulcan. And his successors Ramses Mœris Asychis & Psammiticus built the western northern eastern & southern Porticos thereof. The Egyptian Priests said that Menes who reigned next after the Gods built Memphys & this temple of Vulcan. Whence I seeme to gather that Menes was Menoph or Amenoph & not an ancients king. ffor Psammiticus who built the last Portico of this temple, reigned three hundred years after the victory of Asa over Zerah; & it is not likely that this Temple could be above two or three hundred years in building.

Amenoph was succeeded by Ramses or Rampses & he by Moeris otherwise called Maris Myris Marrus, & corruptly

<184v>

Mœris otherwise called Maris, Myris, Marrus & corruptly Ayres, Biyres, **{Venereus}** Sorus, Lacharis, Labaris, **{illeg}** Thoris & **{Thuor}** Tyris, **{illeg}**. These come chiefly **{by}** changing the letter M into A, NI, Σ,

Λ Θ. He fixed his seat at Memphys, adorned the City & built also the famous Labyrinth neare it & made the lake of Moëris with two great Pyramids in it, & between him & Asychis reigned two or three other kings called by Herodotus Cheops Chephren Mycerinus, & by Diodorus Chembes Cepheus & Mycerinus or Cherrinus who built other Pyramids & Asychis made one of brick. By the works of these kings in the territory of Memphys you may know that they reigned in that City & so were later then the kings who reigned at Thebes & by consequence then the Trojan war. In the days of Asychis or his successor Mycerinus, this kingdom brake into three or four kingdoms. Anysis or Amosis succeeded Asychis at Memphys. Gnephactus (otherwise called Neochabes Nectabis Technatis Tallecothis Tallecophis{ }) reigned at Thebes & was there succeeded by his son Boccharis, Stephanates Nechepsos & Nechus successively at Sais, Petubastes, Osorches, Psammus, Zen at Tanis or Zoan, & Sesonchis Osorthon & Tasellothis at Bubaste. And in the time of these kingdoms Ægypt was again invaded & subdued & reduced to a Monarchy by the Ethiopians under Sabacon who slew Boccharis & Nechus & put Anysis to flight. Diodorus calls him Achisanes. At that time some Egyptians fleeing to Babylon carried thither the year of Egypt & the study of Astronomy & Astrology which gave occasion to the Æra of Nabonassar. Hestæus thus mentions this migration. The Priests who escaped [that is, who escaped from Sabacon] taking the sacra of Iupiter ἑνὸς ἁλίου [that is of Bacchus or Osiris] came into Senaar a field of Babylonia.

All nations at first reckoned months by the course of the Moon & years by the returns of winter & summer spring & autumn. And in making Kalendars for their festivals they reckoned 30 days to a Lunar month & twelve months to a year. So in the time of Noahs flood when the Moon could not be seen, Moses reckoned 30 days to a month. But if the Moon appeared upon the 30<sup>th</sup> day that day was reckoned both for the last day of the preceding month & the first day of the following. Thales called the last day of the month the thirtieth Solon called it ἔνῃν καὶ νέαν the old & the new. And if twelve months were found too short for the return of the seasons of the year they added a thirteenth. This the Greeks did in the days of Herodotus every other year except once in eight years: which made the Olctaeteris or Annus magnus of the ancients. When the Egyptians applied themselves to Astronomy they observed the course of the sun by the heliacal risings & settings of the stars, & in the sepulcher of Osiris counted the days of the Calendar by filling 360 bowles with milk, one bowle every day. And finding this reckoning too short by about five days, they made their year to consist of twelve equal months & five days & in memory thereof placed in the sepulcher of Memnon a circle of 365 cubits in compass plated over with gold & divided 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. And this Astronomical year the Priests of Egypt carried to Babylon. ffor the years of Nabonassar & the year of Egypt began on one & the same day. And for determining the cardinal periods of the year the Astronomers of those days observed the Solstices. Aristæus the Astronomer was born & educated in Libya & was there tutor to Bacchus & brought from thence into Greece the skill of observing & determining the solstices by the risings & settings of the stars, & married Autonoe the daughter of Cadmus & therefore was two or three generations older then the Argonauts. Now the first year of Nabonassar began with the 26<sup>th</sup> of February 747, & thirty & thre days before the vulgar Æra & five hours before the Equinox according to the Suns mean <185r> motion. For it is not likely that the æquation of the suns mean motion should be known in the infancy of Astronomy. Now reckoning that the Egyptian year wants 5 hours 49' of the Equinoctial year, the beginning of this year {will} move backwards 33 days & 5 hours in 137 years & by consequence this year began 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 ninety eight years after the death of Solomon. And if it began the day next after the Vernal Equinox it might begin two or three years sooner. And there the death of Amenophis may be placed. ffor he is mentioned by Homer & Hesiod as one generation younger then Tithonus the brother of Priam.

The first month of the Lunisolar year began sometimes a week or a fortnight before the Equinox & sometimes as much after it And this 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 Tatius tells us that some anciently placed the Solstice in the beginning of Cancer, others in the eighth degree of Cancer, others about the twelft degree & others about the 15<sup>th</sup> 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 equinox was in the 15<sup>th</sup> degree or middle of the Constellation of Cancer Then it came into the 12<sup>th</sup> 8<sup>th</sup> & 1<sup>st</sup> degree successively. Eudoxus in describing the sphere of the ancients placed the solstices & Equinoxes in the middle of the Constellations of Aries Chelæ Cancer & Capricorn as is affirmed by Hypparchus Bithynus, & appears also by the description of the Equinoctial & Tropical circles in Aratus who



copied after Eudoxus & by the position of the Colures of the equinoxes & solstices which in the sphere of Eudoxus described by Hipparchus went through the middle of those constellations. Now Chiron the master of Iason the Argonaut delineated σχήματα ὀλύμπου the Asterisms as the ancient author of Gigantomachia cited by Clemens Alexandrinus informs us. [Strom 1. p 306, 332] And Musæus the master of Orpheus & one of the Argonauts made a sphere & is reputed the first among the Greeks who made one [Laertius Proæm. l. 1.] And the sphere it self shews that it was designed in the time of the Argonautic expedition. ffor that expedition is delineated in the asterisms with several other ancients histories of the Greeks. But nothing later then that expedition is delineated there. It seems therefore to have been formed by Chiron & Musæus for the use of the Argonauts. For the people of the Island Corcyra attributed the invention of the sphere to Nausicaæ the daughter of Alcinous king of the Pheaces in that Island, & its most probable that she had it from the Argonauts who in their return home sailed to that island & made some stay there with her father. At that time therefore the solstice was reputed in the middle of the constellation of Cancer. Afterwards when Thales began to revive Astronomy & wrote a book of the Tropicks & Equinoxes, it was found in the 12<sup>th</sup> degree of that signe. And at length in order to publish the Lunar cycle of 19 years Meton & Euctemon observed the solstice in the year of Nabonassar 316, & Columella tells us that they placed it in the eighth degree of Cancer, which is seven degrees backward then at first. Now the Equinox goes backward one degree in 72 years & seven degrees in 504 years. Subduct those years from the 316<sup>th</sup> year of Nabonassar & the Argonautick expedition will fall upon the 45<sup>th</sup> year after the death of Solomon, & so the expedition of Sesostris which was one generation earlier, will fall in with that of Sesak.

Its probable that when Chiron & Musæus formed the sphære they did not observe the solstice themselves, but placed it where it had been found a little before <185v> by Atlas who made the first sphere or by {Aristæus & by} the Egyptians or Greeks of their days. For after they had once determined the solstice by the risings & settings of the stars it is not likely that they would alter the determination before the Equinox had moved sensibly from its first place. Its probable also that in those days they divided the Equator only into 360 equal parts taking a part for a days motion of the sun according to the Calendar of the Lunisolar year, & had not yet begun to divide a degree into 60 minutes. And by consequence, when Meton found the solstice in the 8<sup>th</sup> degree of the signes, we may understand that he found it somewhere in the eighth degree without determining precisely in what part of the eighth degree, & that the solstice since the first determination of its place by the Greeks had gone back between seven & eight degrees: & therefore it was first determined between 504 & 576 years before the Observation of Meton, that is, not later then the 45<sup>th</sup> year after the death of Solomon nor earlier then the 13<sup>th</sup> year of his reign. And this interval of time falls in with the days between Aristæus one of the tutors of Bacchus & the Argonautic expedition, & so makes Bacchus or Sesostris contemporary to Sesak.

When the Romans conquered the Carthaginians, the archives of Carthage came into their hands. And thence Appian in his history of the Puic wars tells us in round numbers that Carthage stood 700 years. And Solinus adds the odd number of years in these words. Hadramyto & Carthageni author est a Tyro populus. Carthaginem (ut Cato in oratione Senatoria autumat) cum rex Hiarbas rerum in Libya potiretur, Elissa mulier extruxit domo Phœnix, & Carthadam dixit, quod Phœnicum ore exprimit civitatem novam; mox sermone verso Carthago dicta est; quæ post annos septingentos triginta septem exciditur quam fuerat extracta. Elissa was Dido, & Carthage was destroyed in the Consulship of Lentulus & Mummius in the year of the Iulian period 4568, from whence count backwards 737 years, & the Encœnia or Dedication of the city will fall upon the 16<sup>th</sup> year of Pigmaleon the brother of Dido. She fled in the 7<sup>th</sup> year of Pigmaleon but the Æra of the city began with its Encœnia. Now while Virgil & his Scholiast Servius relate that Teucer came from the war of Troy in days of Dido a little before the reign of her brother Pigmaleon & assisted her father against Cinyras, & Theopompus ☉ < insertion from lower down f 185v > ☉ Theopompus [l 12 apud Photium] in relating the affairs of Cyprus that the Greeks who followed Agamemnon (meaning Teucer Agapenor & their companions) seized Cyprus & ejected Cinyras: why might not the Romans & Theopompus have these things, from the records of Carthage & Cyprus? Which being granted, the destruction of Troy will be in the reign of the predecessor of Pigmaleon, or about 70 or 80 years later then the death of Solomon < text from higher up f 185v resumes > : why might not the Romans of those days have these things from the Carthaginian records.

Tatian in his book against the Greeks relate 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 by Menander of Pergamus. Under one of the kings, that is, within the compass of the age of a man: for so the phrase is used by Isaiah chap XXIII.15. Iosephus lets us know that the Annals of the Tyrians from the days of Abibalus & Hiram were extant in his days & that Menander of Pergamus translated them into Greek, & that Hiram's friendship to Solomon & assistance in building the Temple was mentioned in them. And by the testimony of Menander & the three ancient Phenician historians above mentioned, the rapture of Europa happened in the same age with the building of Solomons temple, & by consequence she & her brother Cadmus came into Europe in the reign of David, as above, & her son Minos was contemporary to Solomon & Ariadne the daughter of Minos & mistress of Theseus & Bacchus the great, to Rehoboam.

<186r>

above 12

<left margin of f 186v> <186v>

<187r>

#### **Chap. IV. The Monarchy of Egypt seated at Memphys**

By these you may learn the greatness of the Empire of Memnon. ffor Ramesses inherited his fathers dominion without enlarging his kingdom.] reigned only over his fathers dominions.

Iosephus tells us out of Manetho that Amenophis was a contemplator of — — — — & it will run thus. That the army of Ethiopians & Libyans commanded by Zerah being beaten by the Jews at Mareseh — — — — their assistance, that Amenophis the son of Hercules here called Zerah led an army of Ethiopians against Osarsiphus

[The first King of Egypt who reigned [at Memphys was Amenophis | after the Gods was Menes or {Menois} called Amenophthes by Eusebius, Imandes, Ismandes & Isimandes by Strabo Osimandes by Hecataeus & Mendes by Diodorus & most commonly Memnon by the Greeks. He was also called Menes & Mnevis, for] Herodotus — — — — very little from Amenophis. This is the Jupiter so much celebrated by the Atlantides for his vertuous qualifications, & large dominions the son of Saturn & Rhea or Pandora. Pliny tells us: Anticlides — — — — bring them into use There were two Mercuries

Herodotus & Diodorus & Africanus out of Manetho tell us — — — — expulsion of the Shepherds. He made a bridge over the Nile — — — — before the reign of Sesostris. He was the first that instituted written laws — — — — letters & was Deified.

Sanchoniatho tells us that Taauthus whom the Egyptians call Thoth was the first that found out Letters & the art of writing for the help of memory & Socrates that one of the ancient Gods to whom the bird Ibis was sacred & whose name was Theuth was the first who found out Numbers & computation & Geometry & Astronomy & the playing at dice & letters, & distinguished vowels from consonants & mutes from liquids & taught the art of Grammar. And Diodorus that Mercury found out letters & instituted the worship of the Gods & observed the motion of the stars & invented Arithmetick & the art of curious graving & cutting of Statues. All this is to be understood of Thoth or Mercury Trismegist who was the secretary & chief Councillour to Osiris & Isis. // Manetho tells us of two Mercuries, the first called Thoth, the second the son of Agathodæmon & father of Tat — — — Temples of Egypt. By the inscriptions of Thoth & the Obelisks made by Sesostris & some of his successors it appears that the Egyptians used the Hieroglyphic writing till the death of Sesostris & a good while after. Thoth formed the Egyptian letters but it would be some time before this way of writing could come into use & then the second Mercury translated the Hieroglyphicall inscriptions into books & laid up the books in the Temples. Pliny tells us : Anticlides literas in Ægypto invenisse quendam nomine Menona tradidit quindecim annis — — — — into use. And when Menes began to set down laws in writing then did the Secretaries of the Kings of Egypt begin to use writing & then I conceive did the same secretaries translate the hieroglyphical inscriptions into Books. And therefore as the secretary of Osiris was the 1<sup>st</sup> Mercury, so I take the secretary of Menes to be the second Mercury, that Mercury whom Manetho &

Eratosthenes call Athothes & make the successor of Menes & of whom Manetho saith that he built the royal palace in Memphys & wrote books of Anatomy being a Physitian.

Menes being the successor of Orus, his reign falls in with that of Memnon otherwise called Amenophis, [ffor Memnon being by the Greeks reputed the son of Tithonus was contemporary to the sons of Priam. We] & the names agree] or Amenoph. ffrom <187v> {this} name by omitting the first letter came the names Menes, Mnevis, Memnon as also the names of his royal city Memphis, Moph, Noph. The name Menes is by Eratosthenes interpreted Διώνιος Iovius & therefore came from the word Ammon or Amenoph (the Egyptian name of Iupiter) by omitting the first letter. ② This king is also called Amenephthes by Eusebius, Imandes Ismandes & Isimandes by Strabo Osimandes by Hecataeus Osimanduas & Mendes by Diodorus. ① This is the Iupiter of the Atlantides whose father Saturn by his ill manners & covetousness lost the love of his people & was thereupon expelled his kingdom by his son

< insertion from the right margin of f 187r >

Menes being the successor of Orus, lived in the times of the Argonatic expedition & Trojan war & so was contemporary to Memnon . For they are but several names of the same king. From Amenophis or Ammenoph, by omitting the first letter were formed Memphis, Moph, Noph, Menes Memnon. Memphis in the reign of Memnon . ffor Rameses reigned only over his. Hence the Atlantides say that he went through the whole world doing good to all & after death was called Iupiter & unanimously by all placed in the highest heavens & called a God & supreme lord of all the earth. The {illeg} he reigned long at Susa I take him to be the Belus of the Assyrians & Babylonians, that Iupiter ευαλιος whom they placed upon an Eagle with a thunderbolt in his hand to express the sublimity of his dominions & {great} power in war.

< text from f 187v resumes >

< insertion from the left margin of f 187v >

the Egyptians place great forces at Pelu that the people of Thebais & Ethiopia revolted from Zerah or who In the Canons Suphis the founder of the greatest Pyramid is put the successor of Soris, Saophis of Ayres or Byres & Sephetos or Siphois of Maris Anoyphes of Mares: all which is as much as to say Mœris was succeeded by Suphis the founder of the greatest Pyramid otherwise called Saophis Siphoes Saphhis . The builder

< text from f 187v resumes >

Iosephus tells us out of Manetho that this Amenophis

— — — — Jews were leprous & compared with what the Atlantites relate of Iupiter's expelling his wicked father & it will run thus, that the army of Zerah being beaten by the Jews at Mareseh, a body of Egyptians soon after revolted from the Ethiopians at Pelusium & made Osarsiphus their the people of Ethiopia set up Amenophis over them & he to strengthen himself against Zerah his father or whosoever encouraged the people of the lower Egypt also to revolt & gave them Pelusium that they made Osarsiphus their captain & called in the victorious Jews to their assistance, that the Ethiopians also revolted from Zera or whoever was the father of Memnon & made Memnon their king & that Memnon led them against Osarsiphus, & at the same time turned the river through the strait passes of the mountains — — — — by their risings & settings made a new regulation of the year.

This year of 365 days the Babylonians received from the Egyptians, using it {in} the Æra of Nabonassar & the Persians received it from the Babylonians & the Greeks from the Persians. But the Persians corrected it by adding a & afterwards the year of the Greeks counted from the death of Alexander & at length Iulius Cæsar corrected it by adding a day in every four years & made And then Iulius Cæsar made it the year of the Romans But the Persians corrected it by adding a month of 30 days to the end of every 120 years, so that it might always begin in spring as at its first institution, & Iulius Cæsar corrected it by adding a day in every four years & made it the year of the Romans, & Pope Gregory has made a further correction by omitting a day at the end of every hundred years except once in 400 years. This correction makes the year perplex. The best correction would be to omit a week at the end of every nine hundred years. ffor this is exacter then the Gregorian & would make no disturbance in the Dominical letters, & cycle of the sun/ a week were omitted at the end of every 900 years it would be

which year is too long by a week in 900 years.

[Editorial Note 71]

For the invention of the Egyptian letters is by Sanchoniatho Socrates & {Dio}dorus ascribed to Thoth the secretary of Osiris & Isis & therefo

The first was the secretary of Osiris, the second was Athothes whom Manetho & Eratosthenes make the successor of Menes & of whom Manetho saith that he built the royal Palace in Memphys & wrote books of Anatomy being a Physitian The invention of the Egyptian letters is ascribed to the first. Till his days & for a good while after they used the Hieroglyphical writing as appears by the Obelisks made by Sesostris & some of his successors. But when the letters invented by this Mercury began to be in use, the secretary of State wrot down the laws of Egypt & translated the sacred inscriptions into books for the use of the Temples, & this was done in the reign of Menes whose secretary was therefore called the second Mercury. Pliny tells us that Anticlides literas in Ægypto invenisse quendam nomine Menona tradidit quindecim annis ante Phoroneum antiquissimum Græiæ regem idque monumentis approbare conatur. Menon or Menas is Menes, & this record gives us his age by a double character the first that he lived when letters began first to be used in Thebais, that is in or presently after the days of Osiris Isis & Thoth. Thoth invented the Characters & Menes & his secretary bough hem into use.

<188r>

As the antiquities of the Assyrians have been magnified, so have those of the Chaldeans. ffor Diodorus tells us that when Alexander was in Asia the Chaldeans reckoned 470000 years since they first began to observethe motions of the starrs.

For writing was in use among the Israelites in the days of Moses & perhaps some ages before, which consideration alone is sufficient to give a reputation to the sacred history much above the histories of Manetho, Berosus, Ctesias, Herodotus Megasthenes Diodorus Sanchoniatho or any other of the heathen historians.

We need not wonder therefore that Egypt made no great figure in the world before the expulsion of the shepherds; that the kingdom of Thebais which by expelling them extended it self over all Egypt , after it had conquered Libya & Ethiopia lastly overcame the nations from the straits mouth to India then divided every where into small kingdoms & destitute of horses & armour of iron; & that Pul, after the Assyrians had been captivated (perhaps by the Egyptians) was the first king who extended the dominion of Nineveh over all the Province of Assyria. While the world was but thinly peopled, & every father divided his territory amongst his sons & every son found room to build a new town for his family & servants , & every founder of a town became its king & these kingdoms compared with those now standing continued very small & numerous; its impossible to give an exact account of things, especially where letters were not in use. They were in use in Israel in the days of Moses & perhaps some ages before: for Moses wrote the words of the law upon tables of stone & in books, & the Acts of the Iudges & kings of Israel & Iudah have been transmitted down to us in writing. The Acts of the kings of Tyre were entred in writing from the days of Abibalus & Hirom but are lost. The Acts of the Persians were entred in books from the days of Cyrus but are lost. What were the genuine records of Egypt Chaldea Media & Persia before the Assyrians invaded them is unknown. Herodotus, Megasthenes, Berosus & Manetho were the oldest historians of the Greeks, Persians, Chaldeans & Egyptians & what they say of these nations before the beginning of the Olympiads is confused & obscure

And while the world was but thinly peopled, & kingdoms were small & numerous & letters were not yet in use an exact account of particular kingdoms is not to be expected for want of sufficient Records. It may suffice {to have} shewed in general that the antiquities of the Egyptians, Syrians, Assyrians, Chaldeans, & Greeks are made too great by their historians & to have given an account of the darke ages more consistent with the the course of nature & more consonant to the Scriptures which are by far the oldest records now extant. And having brought down this general account of the times to the beginning of the Olympiads & Æra of Nabonassar without undertaking to be exact in the histories of paricular kingdoms, it remains now that I proceed to consider the great Empires which have risen since the fabulous ages [& having been more lasting & better recorded are more celebrated in the]

Ægyptus the founder of the Kingdom of Sicyon was the brother of Phoroneus & therefore this kingdom was

I have hitherto taken a view of the times reputed fabulous by the Greeks & Latins & shewed that before the reign of Pul & the beginning of the Olympiads there were no greater Empires in the world except that of Egypt founded by Ammon & Sesak which was but of short continuance & upon the death of Sesak fell in pieces. Its impossible to give an exact account of those early ages for want of sufficient records. I content myself with having shewed in general that the Egyptians, Syrians Assyrians Chaldees & Greeks have made their antiquities very much greater then the truth, & with having in some measure rectified the extravagant chronologies of those nations, & given an idea of those early ages more consonant to reason & the scriptures. It remains now that I consider the great Empires which have risen since the end of the fabulous ages & have been more lasting & better recorded are more celebrated in the world .

## **Chap. 1 Of the Assyrian Empire**

{illeg}

### **Ex Pausania.**

The Golden age lasted till Rhea commended the new born Iupiter to custody of the Idæi Dactyli otherwise called Curetes, inhabiting the foot of Mount Ida in Crete. Paus. l. 5. c. 7

Teucer married the daughter of Cinyras. Pausan. l. 1. c. 3.

Ab Erechthonio colonia in Eubæam deducta est ib. l 1. c 5

Rharus married one of the daughters of Amphictyon & by her had Triptolemus Pausan. l. 1. c. 14

Venus Vrania was first worshipped by the Assyrians & from them her worship came to the Paphij in Cyprus & from them to the Phœnicians in Ascalon & from them to the Cythereans ib. l. 1. c 14

Bellum Amazonum cum Atheniensibus. ib. l. 1 c 15

Vulcanus recens natus a Iunone abjectus postea vino delinitus a Libero in cœlum reducitur. l. 1. c. 20

Ion dux Atheniensium in bello contra Eleusinios. Pausan l 1. c. 31. De bello illo vide Pausan l 1. c. 38, 27

In the reign of Car the son of Phoroneus Temples were first built to Ceres in Megara Megareus the son of Neptune residing at Onchestus went from thence with a body of Bœotians to assist Nisus the son of Pandion against Minos & was slain in battel. Pausan l. 1. c. 40, 41.

The daughter of Pandion was married to Scyron the son of Pylas the son of Cleson the son of Lelex. Sciron contended with Nisus the son of Pandion about the kingdom. Megareus the son of Neptune married Iphinoe the daughter of Nisus and succeeded Nisus in the kingdom. Pausan l. 1. c. 40

Lelex Ægyptius ib. l. 1. c. 44. Minos classe bellum infert Niso. ib.

ffastigia templorum Græci Aquilas vocant Pausan l. 2. c. 7

Iupiter Machinator ib l. 2. c. 22.

Amazones a Theseo victi ib. l. 2. c. 32. & l 1. c. 2

Perieri e Gorgophone nati sunt Aphareus & Leucippus. Hi patre mortuo in Messene regnarunt. Aphareus urbem Arenem in Messenia condidit sic dictam ab uxore sua Oebali filia & Neleum Crethei filium, Æoli (qui

cognomento appellatus est Neptunus) nepotem patruclem suum Piliæ ex Solco minas fugientem domo recepit sua & agri ei partem maritimam assignavit in qua erat Pylos Nelei regia Neleus autem erat pater. Nelei autem filius erat Nestor. Venit autem Arenem et Lycus Pandionis filius quo tempore et ipse Ægei fratris sui metu Athenis profugit & hic quidem magnarum dearum orgia Aphareo et liberis Andaneam deportata tradidit. Aphareo autem filij duo fuere Idas et Lynceus argonautæ. Pausan l 4. c 1, 3.

Ammon in Africa dictus est a pastore qui templa Iovi dedicarunt, Belus Babylone a Belo Ægyptio Libyes filio. Pausan l. 4. c. 23.

Nauplienses a Nauplio Amymones filio in coloniam deducti sunt et a conditore est ea colonia Nauplia nuncupata. ib l 4. C. 35.

Neptunus equorum et turritarum velatorumque navium largitor. ib. l. 7. c. 21.

Pelasgus cum regnare cœpisset primum quidem rudes homines docuit tigurina ad frigoris imbrium & æstus incommoda arcenda, ædificare. Idem tunicas facere instituit e suillis corij qualibus his ipsis temporibus in Eubæa et Phocide tenuiores homines utuntur. Ad hæc cum vulgo virente adhuc fronde herbisque ac radicibus non modo non cibarijs sed plerumque perniciosis incautius vescerentur, salubriores multo glandes esse neque omnes sed quæ e sola fago legerentur, persuasit. — — — Ejus filius Lycaon Lycusuram urbem in monte Lycæo condidit, Iovem Lycæum appellavit ludosque in ejus honorem lupercalia instituit. — — — Panathenæa primum Athenæ vocata. In Olympicis ludis Iovem cum Saturno luctatum & Curetas primos cursu certasse memoriæ proditum est. — — — Lycaon & Cecrops synchroni. Quale Cecropis regnum & religio. Pausan l 8. c. 2. Tertia post Pelasgum ætate regio tota & urbium & hominum numero magnos habuit processus. Nam cum Nyctimus Lycaonis liberum natu maximus paternum imperium adisset, reliqui sibi diversis arbitrio quisque suo agri partibus occupatis oppida munire. At natu minimus Oenotrus viris a fratre Nyctimo acceptis classe in Italiam transmisit a quo fuit ea in qua consedit terra Oenotria vocitata. Atque hæc prima a Græcis colonia deducta. Sed neque barbaræ gentes ante <190v> Oenotrum ad exterarum gentes commigrasse reperiuntur. Ib. c. 3. Mortuo Nyctimo Arcas Callistus filius regnum suscepit. Hic et fumentum a Triptolemo acceptam popularibus suis tradidit, & panem facere docuit & vestium texturam totumque lanificium quod ab Adrista didicerat, monstravit. ib. c. 4. Auge filia Alei, filij Aphidentis filij Arcadis cum Hercule Alcmenæ filio concubuit. ib. Ancæus Argonauta ab Apro Chalidonio ante patris obitum occisus, filius fuit Lycurgi filij Alei. ib c. 4.

Communis ara Herculis et Musarum Plutarch. Quæst. Rom. p. 278.

Argivi ex agris in planiciem ab Inacho primum deducti idem. Quæst. Græc. p. 303.

Historia Pelopis Laij Chrysippi & Hippodamiæ. Vide Plutarch. p. 313.

Ægyptus Beli filius. Pausan. l. 7. c. 21.

<192r>

Vicite nunc Musæ cœlestia templa tenentes  
Ex quo sulcavit nigri Bacchus maris undas  
Quæ bona contulerit navi mortalibus atra. Hermippus apud Athenæum l. 1. p. 27.

Chœreas vinum esse Babylone tradit quod Nectar indigenæ vocant. Chær apud Athæn l. 1. p. 32.b. Therefore Bacchus & the Gods conquered Babylonia & made some stay there.

The regio Mareotico in Egypt had its name from Maro one who followed Bacchus in his wars. Athen. l. 1. p. 33.

Οἶνος wine had its name from Oeneus the father of Ætolus & grandson of Orestes the son of Deucalion. Hecataeus Mil. apud Athen. l. 2. p. 35.

Amphictyon king of Athens learnt of Bacchus to temper wine with water Philichorus apud Athen. l. 2. p. 38. Staphylus (apud Athen. p 45) ascribes the manner of diluting wine to Melampus.



The Egyptians say that the Pipe called Monaulos was invented by Osiris & so was the Cornet or oblique pipe called Photinx. Iuba apud Athen. l. 4. p. 175. The pipe compacted of many reeds was invented by Silenus. Euphorion apud Athen. l. 4. p. 184

The golden lamb of Areus was a golden cup with the figure of a lamb engraved upon it. Herodorus Heracleotes apud Athen. l. 6. p. 231.

Euanthes writes that Glaucus the son of Neptune & Nais lay with Ariadne in the Island Dia when she was left there by Theseus. Apud Athen. l. 7. p. 296.

Hercules the son of Iupiter & Asterea going into Libya was slain by Typhon. This Hercules when he went about the world was delighted with Quails & therefore the Phenicians offer Quails to Hercules. Eudoxus apud Athen. l. 9. p. 339.

Bacchus & Venus were both of them in love with Adonis the son of Cinyras. Athenæus l. 10. p. 457. Plutarch. Quæstione 5 lib. 4 Symp.

Sardanapalus Anacindaraxis filius, ut alij. Anabaxaris. Athen. l. 12. p. 528

Cleitarchus libro quarto de Alexandro Sardanapalum ait vita senio decessisse, Syriæ tamen imperio spoliatum Athen l 12 p 530.

Amyntas libro tertio περὶ τῶν σταθμῶν altum esse tradit in Nino aggerem dirutum & detractum humi a Cyro, cum, illa civitate obsidione cincta, prope mœnia terræ tumulos erigeret. Aggerem illum ut fama percrebuit, Sardanapali sepulchrum fuisse qui regnarit in civitate Nino, Chaldicisque literis exaratum in saxeis pylis elogium quod metrorum lege ac numeris Chærilus sic vertit

Ego regnavi et quamdiu lucem solis sum intuitus  
Bibi, comedi, Venerem exercui, quia scirem  
Breve tempus esse quo vivunt mortales &c. Athen. l. 12 p. 529, 530.

Athenas primus Cecrops unam esse unius edicto sanxit Athen. l. 13. p. 555.

Bacchus brought vines from the Red Sea into Greece. Athen. l. 15. p. 675.

Laius tarrying with Pelops, ravished his young son Chrysippus. Athen l. 13. p. 603.

Nemo [ex Ducibus Alexandri] Eumene vivo Rex appellatus est sed Præfectus. Cornelius Nepos in Eumene.

Templorum si quæris quis prior fuerit fabricator, aut Phoroneus Ægyptius, aut Merops tibi fuisse monstrabitur: aut, ut tradit in admirandis Varro, Iovis prògenies. Æacus. Arnobius adv. Gentes l. 6. p. 191.

Æs antiquissimum quod est flatum pecore, pecore est notatum. Varro de re rust. l. 2. p. 60.

Eupolemus libro de Iudææ Regibus ait, Mosem primum fuisse sapientum atque ab eo datam literaturam Iudæis quæ ab Iudæis ad Phœnicas pervenerit. Grot. de veritate. l. 1. p. 29.

Apud Romanos communis erat ara Herculis et Musarum. Plutarch. Quæst. Rom. p. 279.

Fatale erat Persas Asiæ Imperio a Macedonibus privari nec secus ac Medos a Persis et Assyrios olim a Medis. Amian. l. 2. p. 83.

<192v>

Erat in urbe Tyri templum Herculis memoria hominum vetustissimum celeberrimumque, non illius quidem Herculis qui Argivus fuit Alcmenæ filius. Multis enim ante sæculis Tyri colebatur Hercules, quam Cadmus e Phœnicia profectus Thebas occupaverat multoque ante quam Semele Cadmi filia esset nata ex qua Bacchus Iovis filius. Bacchus enim tertius a Cadmo. Polydorus namque Cadmi filius, Polydori Labdacus, cujus temporibus ipse Bacchus claruit. Hercules vero argivus Oedipodis Laij tempore temporibus. Colunt et

Ægyptij alium Herculem, neque eundem quem Tyrij et Græci. – Quapropter Herculem illum qui apud Tartesios in Hispania colitur a quo columnæ nomen sumpserunt, Tyrium arbitror, eo quod Tartesus a Tyris condita est, temploque in ea urbe Phœnicum structura ædificato, Herculi sacrum faciunt. Arrian. l. 2. p. 102.

Alexander magnus Herculi Tyrio apud Tyrum sacrificium et ludos egit. Arrian l. 2 p. 115. & l 3 p. 127.

Polyphemus in the vigour of his age sided with the Lapithæ in their war against the Centaurs & when he began to grow corpulent & heavy with age he sailed with the Argonauts. Apollon. l. 1. v. 43. So that there were about 15 or 20 years between that war & the Argonautic expedition.

Acrissius built Larissa so named from Larissa the daughter of Pelasgus. Scholiast. in Apollon l. 1. v. 40.

Chiron was born of Saturn & Philyra when Saturn reigned & Iupiter was educated among the Idæi Dactyli. Apollon l 2. v. 1237

Æotus was the father of Cretheus & Athamas. Cretheus was the father of Æson the father of Iason & Athamas was the father of Phryxus & Helle. Apollon Argon. 3. v. 360. Æson was bedrid with old age at the arg. expedit. ib. l. 1. v. 264.

Bacchus left his purple cloak to his son Thoas & he left it to his daughter Hypsipyte. Apollon Argonaut. 4. v 426. This cloak was made for Bacchus by the Nymphs in the Island Dia or Naxus. (ib.) & he left it there to Thoas.

In the time of the Argonautic expedition Theseus was a prisoner being taken in his expedition with Perithous for stealing Proserpina. Apollon. l. 1. v. 100.

Minyas the father of Clymene. Phylacus & Clymene the parents of Gphiclus Æson & Alcmede. Æson & Alcmeda of Iason. Apollon. Argon & Scholiast lib 1. v 45, 233.

Canthus & Mopsus the Argonauts died in Africa. Canthus was the son of Canethus the son of Abas from whom Eubœia was called Abantia. Apollon & Schol. l. 1. v. 81.

Telamo & Peleus the sons of Aeacus having slain their brother Phocus fled from Ægina, & Telamo reigned in Salamis an island of Attica & Peleus in Pathia whence they came to the Argonautic expedition. Apollon & Scholiast l 1. v. 90.

Phalerus the Argonaut the son of Alcon the son (or grandson) of Erechtheus Apollon. & Scholiast. l 1. v 97

Phlias the Argonaut the son of Bacchus, reigned in Arathyria neare the fountains of Asopus a river of Thebes so called from Asopus the father of Ægina the mother of Aeacus. . Apollon Argonaut & Scholiast. l. 1. v. 117

Melampus the son of Amythaon the son of Cretheus, the son of Æolus the son of Hellen the son of Iupiter & Dorippe. Scholiast. in Apollon. l 1. v. 158.

Talaus Areius & Leodocus Argonauts the sons of Bias & of Perô the daughter of Neleus. Apollon. Arg. l 1. v. 118, 119. Bias was the brother of Melampus.

Io is by Ovid called Phoronides & therefore was the grandchild of Inachus. She was younger then Niobe the daughter of Phoroneus. ffor Niobe was the first woman with whom Iupiter lay.

Melampus contemporary to Gphiclus the brother of Æson & Alcmede the parents of Iason Apollon. Argon. l. 1. v 121.

Nauplius the Argonaut the son of Amymone the daughter of Danaus. ib. p. 137.

Argus not the king of Argos but the keeper of Io & so contemporary to Phoroneus.

Idmon the Argonaut an Augur from Argos. He was the reputed son of Abas the son of Melampus the son of Amythaon the son of Cretheus the son of Æolus. ib v. 142. 143 & Scholiast.

Læda the mother of Castor & Pollux was reputed the daughter of Thespius king of Ætolia & son of Mars & Androdice but was really the daughter of Glaucus the son of Sisypheus: her mother Pantidylia being first got with child by Glaucus & then married to Thespius. Apollon & Scholiast l. 1. v. 146.

Nauplius the Argonaut of the family of Danaus was the son of Clytinaus the son of Naubalus the son of Lernus the son of Prætus the son of Nauplius This Prætus was the enemy of Bellerophon. ib. v. 134, 135, 136.

Lynceus & Idas the sons of Aphares & Arena were brought up with Castor & Pollux & sailed among the Argonauts. ib. v. 151.

Neleus king of Phylus & son of Neptune [& {Aremon}] had several sons, Percelymenus the Argonaut, Nestor & Chromius by Chloris, Taurus, Asterion, Lycaon, Deinachus, Eurybius, Epileon, Phrasis, Antimone, Alastor by other women ib. v. 155.

Ancæus the son of Lycurgus the eldest son of Aleus, & Amphidamas & Cepheus the younger sons of Aleus the son of Aphidas the son of Arcas the son of Calisto the daughter of Lycaon were Argonauts coming from Tegea in Arcadia where Aphidas reigned. ib. p. 161. Aleus was alive at the Argonautic expedition (ib.) & therefore about 75 years old, & therefore Lycaon was born about 176 years before the Argonautic expedition & flourished in the reign of Samuel; & his father Pelasgus was born 200 or 210 years before the Trojan war, that is 20 years before Samuel.

Augeas whose stable Hercules cleansed was one of the Argonauts. He was the son of Phorbas by the daughter of Neleus, or as others say, of Nycteus. ib. v. 172.

Several sons of Neptune were Argonauts as Euphemus Erginus & Ancæus.

Meleager the young son of Oeneus was one of the Argonauts, & Laocoon the brother of Oeneus was another, being sent by Oeneus as governour of his young son Meleager. So that Meleager at the time of the Argonautic expedition might be about 20 years of age & Oeneus about 45 or 50. Apollodor. l. 1. v. 190.

Liberum Orpheus a gigantibus dixit esse discerptum. Nam idem est Liber pater cum Osiride. Servius in Georg. 1 p. 67.

Berenice est civitas Libyæ unde haud longe sunt horti Hesperidum. Servius in Æneid. l. IV. sect. 48. Hesperides sunt filiae Atlantis.

Sane sciendum Atlantes tres fuisse. Vnum Maurum qui est maximus Alterum Italicum patrem Electræ unde natus est Dardanus Tertium Arcadicum patrem Maiæ unde natus est Mercurius. Servius in Æneid l. VIII sect. 11.

Anni confusio erat apud majores Nam ante Cæsarem qui nobis anni rationem composuit quam hodieque servamus, incalabatur dies ut etiam in Varrinis legimus, scilicet Lunæ non congruente ratione Annum autem primo Eudoxus, post Hipparchus deinde Ptolomæus ad ultimum Cæsarprehendit. Servius in Æneid. l V. sect. 6

Parnassus mons est Thessaliæ juxta Bœotiam qui in duo funditur juga Citheronem Liberi, & Heliconem Apollinis et Musarum Servius Æneid. l. 2. sect. 12.

Tethonus frater Laomedontis fuit quem prædiantem Aurora dilexit & rapuit. Servius in Georg. III. p. 121.

Agamemnon et Menelaus Plisthenis filij fuisse dicuntur. Servius in Æneid. 1. sect. 48.

Antiquus Phœnicum Belus primus fuit Assyriorum Rex. Servius in Æneid 1. sect. 68.

Venus uxor fuit Vulcani antequam cum Anchisa concumberet. Servius in Æneid 1. 8. sect. 31.

Vt Hercules expugnata Troja Hesionem Priami sororem rapuit, sic Paris a Priamo cum exercitu missus expugnata. Sparta Helenam rapuit. Servius in *Æneid.* X. sec 7

Orpheus Calliopes Musæ et Oeagri filius primus Orgia instituit. Musæus fuit Orphei discipulus. Servius in *Æneid.* l. 6. sect. 65.

The Curetes came into Greece about the same time with Cadmus. For Phorbas their king was slain by Erechtheus. Meursius de Regno Attico l. 2. p. 125.

Erechtheus γηγ. véος terrigena Herodoto lib. 8 & Neptunus Atheniensibus. Meursius de Regno Athen. l. 2. p. 128, 129

Dædalus the son of Metion the son of Erechtheus. Meursius l. 2 p. 133

Cecrops came first to Cyprus, then to Crete & then to Athens. Meurs. de Regno Athen. l. 1. p. 3{illeg} 59. He sent Argus to Sicily & Libya for corn. ib p. 35. & was the first who bought silver <193v> to Athens & coined money. Meursius de Regn. Athen. l. 2. p 83.

De Druidibus Plinius l. 16 Hist. Nat. c. ult. Luna quæ principia mensium annorumque his facit. scil. Druidibus. Grot. de verit. l. 1. p. 97.

Pellanos. Neptunus in Cyrene. Hesych.

Ennius dicit Nilum Melonem vocari Atlantem vero Telamonem. Servius in *Æneid* l. 1. sect 78.

Hercules alter traditus Nilo natus Ægyptius quem aiunt Phrygias literas conscripsisse: Tertius est ex Idæis Digitis cui inferius offerunt. Quartus Iovis et Asteriæ Latonæ sororis qui Tyri maxime colitur – Quintus in India, qui Belus dicitur Cicero de natura Deorum l. 3.p. 171

Medecinam primum ab Api quodam Ægyptio inventam priusquam Io veniret in Ægyptum deinde ab Æsculapio auctam ferunt Atlas ille Libycus & navim ædificavit primus & primus mare navigavit. Ægyptij cum Chaldæis Astrologiam in hominum genus principem invenerunt &c Clemens apud Euseb. Præp. l. 10. c. 6.

Hirasa, Irasa vel Irassa a place in Cyrene which Pindar calls Antæi urbem.

The Greeks say that the progenitors of Acrisius were Ægyptians, & had the kingdom of the Dores delivered to them. Herod. l. 6. p 429.c

Cepheus Beli filius, Andromadæ pater. Herodot. l. 6. p 493.c

Æthiopes qui ab ortu solis sunt [supra Ægyptum] promissos [habent] crines qui ex Africa crispissimos inter omnes homines habent

Ships of war were first rigged out by Ægæon. Plin. Nat. Hist. l. VII, c. ult.

<194r>

Niobe filia Tantali, soror Pelopis, uxor Amphionis, mater Chloridis. Neleus filius Hippocoontis maritus Chloridis ex qua procreavit liberos masculos duodecim. Hercules cum Pylum expugnaret Naleum cum decem ejus filijs interfecit. Vndecimus erat Periclimenus Argonauta, duodecimus Nestor qui in Ilio fuit. Hygin. Fab. IX, X, XIV.

Adrastus filius Talai, filij Biantis, filij Amythaonis, filij Cretei, filij Æoli. Scholiast {in} Euripdes. Adrastus dat filias juvenibus, majorem Argiam Polynici ex qua nascitur The{illeg} minorem Deipylam Tydeo ex qua nascitur Diomedes qui ad Trojam pugnavit. Hyg{illeg} LXIX. & Schol. Ergo coetanei Polynices & Tydeus & bellum Thebanum vix quinquenni{illeg}num præcessit & Laius duabus generationibus sive 54 annis antiquior Diomede, una fere at{illeg} {an}tiquior Argonautis

Hippodamia Pelopis uxor filia Oenomai & Euaretes. Oenomaus filius Martis {&} Asteropes Atlantis filiæ. Evarete filia Acrisij. Hygin. fab. 84.

Laius Chrysippum Pelopis filium nothum rapuit.

Palamedes the grandson of Atreus. Feb 118 in Schol.

Vulcanus, quem jecit Iupiter ex Olympo, cum a limine Dio in lemnum {illeg}isset, æronam exercuit, ut qui mutilatus esset pedibus. Clemens Admon ad gentes. p. 18.

Athenodorus dicit Sesostriem Ægyptium regem, cum plurimas Græcorum subjungasset gentes, reversum in Ægyptum, artifices adduxisse multos, et ejus jussu Briaxem quendam finxisse pulcherrimum Serapidis simulachrum. Clemens Alexandr. Admonit. ad Gentes p. 32.

Pythagoras shewed Zoroaster a Persian. Clem Strom. 1. p. 304.

The Romans had no statues for 170 years. Clem. ib. p. 304.

Chiron invented the constellations. Clemens ib. p 306.

Phanthea Icarij uxor invenit Heroicum hexametrum. Clemens ib. p. 309

Acusilaus dicit Phoroneum primum hominem. Clemens ib. p. 321.

Apis est tertius ab Inacho. Clemens ib. p. 323.

Acusilaus saith that Pelasgus, from whom Peloponnesus was called Pelasgia was the son of Iupiter & Niobe. Apollodor l. 2. p. 68. But Hesiod makes Pelasgus αὐτόχθονα Apis the son of Phoroneus reigning tyrannically was slain by the fraud of Thelxion & Telchin & Phoroneus gave the kingdom to Argus the son of Iupiter & Niobe, & Argus was the father of Iasus Piranthus Epidaurus & Criasus. Apollodor ib. p. 67, 68. Hesiod makes

The Greek Scholiast upon Æschylus (in Prometheo vers. 351) saith that the war between Iupiter & the Titans lasted ten years.

Cleopatra the wife of Phineus was the daughter of Erechtheus. Sextus Empiricus c. 12. p. 52.

Megasthenes saith that Hercules who went as far as India used the same habit of body with the Theban Hercules. He had many wives & children, 500 Elephants, 4000 horsmen & 130000 foot & went over all the earth & sea. Arrian. Indica p. 174.

Theothyrsis the Scythian going from Scythia conquered many nations of Asia Idem. ib. p. 172.

The Egyptians affirm that the Chaldeans in Babylon are Egyptian colonies & their Astrologers have attained to that degree of reputation by the knowledge they have learnt of the Egyptian Priests. Diodor. l. 1. c. 6.

Hercules the son of Alcmena the daughter of Electryo & Eurydice. Electryo the son of Perseus & Andromeda. Eurydice the daughter of Pelops. Diodor l. 4. c. 1.

Hercules cut of a horn of the river Achelous, that is stopt up one of its channels Analthea's horn a river with fertile meadows bearing all manner of fruits according to the interpretation of the ancients. Diodor. l. 5. c. 2.

The inhabitants of Majorca & Minorca lived originally in caves And in the steepest sides of rocky mountains Diodor. l. 5. c. 1.

The Argonauts sailed as far as Italy & the coasts of Adria. Strabo. l. 1. p. 21.

Danaus quod Oirgis aquatica instrumenta demonstrasset et Atreus quod solis cursum cœli conversioni contrarium docuisset, reges sunt creati. Strabo l. 1 p 23.d.

Sesostrim qui conatus fuit istmum perfodere, destitisse ab incepto ferunt cum maris superficiem esse sublimiorem suspicantur. Strab. l. 1. p. 38.

Migrationes Carum, Trerum, Teucrorum, Galatarum, ducumque longinquæ peregrinationes Madyis Scythæ, Tearco Æthiopis, Cobi Trois, Sesostris ac Psammitici Ægyptiorum Persarum a Cyro usque ad Xerxem, non itidem omnibus notæ sunt. Ac Cynmeris quos et Trerones appellant, aut quædam {eorum} natio, sæpe incursiones fecerunt in <194v> dextram Ponti partem & ijs contigua, madorin Paphlagoniam, alias in Phrygiam irrumpentes; quando etiam Midas tauri poto sanguine obiit: Lygdanus vero suos ducens usque ad Lydiam et Soniam est progressus, ac Sardes cepit, periit in Cilicia. Sæpe autem Cimmerij & Treres hujusmodi fecerunt incursiones ac Treras et Cobum tandem a Madye Cimmerorum rege expulsos aiunt. Strabo l. 1. p. 61.

In insula Sardinia, quatuor sunt montanæ gentes, Tarati, Soosinate, Baiari, Aconites, in speluncis habitantes. Strabo. l. 5. p. 225.

A promontorio Cajetta [in australe littore Italiæ] ingentes aperiuntur speluncæ in quibus magnæ sunt ac sumptuosæ ædes. Strabo l 5 p 233

De Peloponneso Hecatæus Milesius tradit eam ante Græcos fuisse habitatam a Barbaris. Et quidem fere tota Græcia antiquitus barbarorum fuit sedes, quod ex his ratiocinari licet quæ memoriæ prodita sunt. Nam et Pelops e Phrygia secum adduxit populum in denominatam ab ipso Peloponnesum, et Danaus ex Ægypto, et Dryopes, Caucones, Pelasgi, Leleges, alijque eorum similes intra isthmum sita obtinuerunt: Strabo l. 7. p. 321.

Lelegas alij cum Caribus eosdem faciunt, alij tantum eorum inquitinos et commilitones. Quæ nunc Ionia dicitur universa fuit olim a {Lelegibus} & Caribus habitata, quam istis pulsus Iones occuparunt. Strabo. l. 7. p. 321.

Ephorus ait Oraculum Dodonæum a Pelasgis fuisse fundatum: quos fama fert eorum qui in Græcia dominati sunt fuisse antiquissimos. Homeri est hoc:

Dodonæe Pelasgice Iuppiter. Strab l 7 p. 327

Varia de Cauconibus feruntur. Nam Arcadicam fuisse gentem perhibent ut et Pelasgos et similiter vagam. Strabo l 8. p. 345. Quidam totam quæ nunc Elea dicitur Cauconiam appellatam fuisse affirmant. Itaque Antimachus incolas universos Epeos et Cauconas nominat Strabo ib. p 345.

Vero propius est usque ad vigesimam sextam a prima Olympiadem in qua [prima] cursu vicit Choræbus Eleus, cum templo tum certamini præfuisse Eleos. — — — — {et} tripus erat præmium {illeg} quo erant cursu decertaturi, at post vigesimam sextam Olympiadem victores coronabantur. Ac Pisæi quidem recuperatis suis rebus, certamen illud procurarunt. — — — Posterioribus autem temporibus, cum ditio Pisæorum rursus ad Eleos redijisset, ad eosdem certaminis illius redijt procuratio adjuvenuntque hos Lacedemonij, Messeneis ultimo oppressis. — — — — Et quidem eousque Spartani Eleos juverunt ut omnis quæ ad Messenem usque est ditio Elea appellata fuerit idque nomen hodieque obtineat, cum Pisæorum, Cauconum & Triphyliorum ne nomina quidem supersint. Strabo l. 8. p. 355.

Pheido Argivus decimus ab Hercule & omnibus suæ tempestates principibus potentia præstans (qua usus et totam Temeni successionem in plures divulsam partes ad se recepit, et mensuras invenit quæ Pheidoneæ dicuntur, atque pondera et monetam cum aliam tum argenteam procudit) is ergo Pheido præter alia facinora adortus est etiam eas urbes quas quondam Hercules ceperat, sibique hos vindicavit, ut ea ipse certamina procuraret, quæ ab Hercule fuerant instituta: de quorum numero fuit et an Olympicum. Et quidem in Olympiam profectus obtinuit ut ipse certamini isti præset: cum neque Eleis ad propulsandum arma essent in diuturna versatis pace, neque alijs, quos ille potentia sua oppresserat. Elei autem non retulerunt in tabulas istam certaminis inscriptionem: sed armis paratis defendere se ceperunt, usi ad hoc auxilio Lacedemoniorum.

— — Et ope usi Eleorum Spartani Pheidonem everterunt, et Eleis ad obtinendam Pisatidem ac Triphiliam adjumento fuerunt. Strabo. l. 8 p 358.

A Nauplia specus sunt et in ijs ædificati labyrinthi quæ Cyclopeia dicuntur. Strabo l. 8. p. 369.a.



Troezen et Pittheus Pelopis filij e Pisatide profecti sunt: quorum ille urbem sibi cognominem reliquit, hic ei succedent ibi regnavit. Strabo l 8. p. 374

Ephorus in Ægina primo argentum a Pheidone cūsum esse scribit cum ea insula esset facta emporium, insulanis ob terræ sterilitatem in mari negotiantibus. Vnde et cœptum, Aliquem viles Æginatarum <p195r> merces tractare. Strabo l. 8. p.376.

Acrisius primus memoratur qui Amphictyonum ordinem instituerit et urbes definierit quibus eo in consessu locus eset: singulisque suffragij lationem tribuerit, alijs pro se, alijs cum una aliqua aut pluribus alijs communicata sententia: judicia etiam ordinasse quibus urbium inter se lites disceptarentur — — — — — Tandem abolitum est illud Collegium itidem ut Achaorum. Principio convenisse dicuntur XII civitates marum quævis suum mitteret legatum Pylagoram dictum. Conveniebatur bis per annum, scilicet verne et autumnno. Postmodo plures etiam civitates se adjunxerunt. Concilium Pylæam nominabant, vernum et autumnale qui ad Pylas hoc est Portas conveniebant, quæ etiam a calidis aquis Thermopyla appelluntur. Cerem sacrificabant Pylagoræ Strabo, l. 9. p. 420

Græci plerique Baccho & Apollini et Hecatæ Musas deas apposuerunt {illeg} id est Musarum ductor Musagetes. Strabo l. 10. p. 466.

De {illeg}, Coribantibus, Cabiris, Idæis Dactylis, Telchinibus vide Strabonem c. 10. p. 464, 465, 466, 467, 468, 469, 470, 471, 472, 473 et l. 10 p. 654

Iason in his expedition went to the places near mount Caucasus. Strabo l 11. p. 500. Whence came the fable that Hercules losed Prometheus.

{illeg} et Peloponnesum divitiæ e Phrygiæ metallis et Sipylo: Cadmi e Thracia et {illeg} monte in Pria{illeg} ex auri fodinis quæ apud Abydum sunt in Astyris — — — {illeg}sidæ e metallis Bernij montis; Gygis, Alyattis et Cræsi e Lydiæ metallis apud oppidulum quoddan inter Atarneum et Pergamum, ubi metalla effoderentem {steacro} ex Cathesthene lib 14 Geog. p. 680.

Megasthenes {fidem} jubet derogare antiquis de India narrationibus. Neque cum ab Indis foras missum exercitum nusquam, neque intrinsecus ingruisse et {illeg} excepto Herculis et Bacchi expeditione et hac ipsa Macedonica. {Sine} Sesostrim Ægyptium et Tearconem Æthiopem usque in Europam procesisse Nobocodnossorum autem qui a Chaldæis magis probatur quam Hercules, usque ad columnas pervenisse, quousque etiam Tearconem, illum vero etiam exercitum ex Hispania in Thraciam Pontumque duxisse. Id an thyrsus Scytham factis in Asiam excursionibus, attegissee etiam Ægyptum ad Indiam verò eorum nemine pervenisse. Strabo l. 15. p. 686, 687.

Memnon reigned over a considerable part of Persia Strabo. l 15 p. 728.

Nulli Græcis imperaverunt præter Persas: nec ij Græcos, nec Græci illos antea noverant nisi {illeg} fama percepissent admodum exili. Non {illeg} Homerus Medorum Syrorumque imperium noverat: alioquin Ægyptas Thebas et earum et Phœnicum divitias nominans, nequaquam Babylonis Nini et coatanorum opes silentio transmisisset. Et primò quidem Græcis Persæ imperaverunt, Lydi verò non toti Asiæ sed parte {illeg} idque non diu sed duntaxat Cræsi tempore et Alyattis. Strabo l 15. p. 735.

Proteus Neptuni Deus marinus Neptuni minister Homer Odyss. IV. v. 385.

<196r>

The expedition of Sesostri was one generation older then the Argon{autic} expedition. ffor † Ætes whom he left in Colchos reigned there till the Argonautick expedition. † < insertion from lower down f 196r > † Also in his return back into Egypt he left Æetes at Colchos, & Æetes reigned there till the Argonautic expedition. And at his entring into Egypt his brother Danaus fled from him < text from higher up f 196r resumes > And when Sesostri returned into Egypt his brother Danaus who had behaved himself treasonably fled from {him} into Greece with his fifty daughters in a long ship after the pattern of which the ship Argo was built. And Argus the son of Danaus was the master builder of this ship, & Amymone one of the daughters of Danaus being sent by her father to find out water was got with child in the fields & brought forth Nauplius who was

one of the Argonauts & lived till the destruction of Troy. And if Sesostris was the great Bacchus (as I take him to be) two of his sons by Ariadne the daughter of Minos, namely & were Argonauts. Sesostris therefore was contemporary to Sesack. And both being kings of Egypt at one & the same time & great conquerors, they must be one & the same king. † < insertion from lower down f 196r > † Iosephus tells us that Herodotus 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. Sosostris was otherwise called Sesoschris, Sesoosis, Sethosis, Sesonchis, Sesonchosis. Take away the Greek termination & the names become Sesost, Sesoch, Sesoos, Sethos & Sesonch which differ very little from Sesach. As the Greeks changed Moph into Memphis so they changed Sesach into Sesonchis. < text from higher up f 196r resumes > Iosephus complained that Herodotus had erred in ascribing the actions of Sesach to Sesostris. He means that Herodotus had described the actions of Sesach under the name of Sesostris, erring in the name. ffor Sesostris was also called Sesoichris Sesonchis & Sesonchosis: which if the Greek termination is be omitted, differs very little from Sesak.

Of the Persian chronology.

Of Cadmus. Of the first memory of things in Europe. Of Cecrops, Lelex, Ægialeus, Inachus. Of Io & Epaphus = Isis & Osiris. Of Bachus, Ammon Orus & Menes. Of the Atlantick history delivered by Solon.

<196v>

{And}rogeus the eldest son of Minos upon his overcoming in the Games {illeg}ns, was slain out of envy suppose about the 20<sup>th</sup> or 24<sup>th</sup> of his age when he was yet impuber. Minos thereupon made war upon Athens & compelled the Athenians to send every eight years seven beardless young men & as many young virgins to Crete to be a reward to him that should be victor in the like games instituted in Crete in honour of Androgeus. Vpon the third payment of this tribute, that is about 18 or 20 years after the death of Androgeus, Theseus went to Crete & got the victory in those games & therefore was about 20 years younger then Androgeus & 45 years younger then Minos & returned with Ariadne the daughter of Minos. At that time Minos might be about 65 or 70 years old, < insertion from lower down f 196v > ‡ 20 years younger then Androgeus & 45 years younger then Minos & by consequence [Minos was born about the 20<sup>th</sup> or 24<sup>th</sup> year of Davids reign, &] Europa the mother of Minos & her brother Cadmus came into Europe about the middle of Davids reign. < text from higher up f 196v resumes > And therefore Europa the mother of Minos & her brother Cadmus came into Europe about the middle of Davids reign or but a very few years before. Cadmus was the father of Polydorus the father of Labdacus, the father of Ædipus the father of Laius the father of Eteocles & Polynices who slew one another in the war of the seven captains at Thebes, which I take to be about 10 or 12 years later then the Argonautic expedition. Polydorus might come into Europe with his father Cadmus & be then a youth of the same age with Eteocles & Polynices when they slew one another or not above ten years younger. Between them were four generations by the eldest sons which at about 25 years to a generation amounts to 100 years. And by this reckoning also the coming of Cadmus into Europe will be about the middle of Davids reign.

Tatian in his book against the Greeks — — — — in the reign of David as above.

<197r>

Lelex was the father of Myles was the father (Pausan l 3 c 1) or brother (Apol. l. 3. c. 10) of Eurotas the father of Sparte (Pausan l 3 c 1. Apol. l. 3. c. 10.) the mother of Amyclas & Eurydice (ib. ib) Eurydice was the wife of Acrisius & mother of Danae the mother of Perseus the father of Gorgophone (ib. ib) & Amyclas was the father of Cynortes the father of Perieres the father of Ocbalus Perieres was the first husband of Gorgophone & Oebalus the 2<sup>d</sup> Therefore Amyclas & Eurydice were 3 or 4 generations younger then Lelex & 4 Generations older then Oebalus & Gorgophone.

Perseus was the father of Alceus the father of Amphitruo the father of Iphicles who was also the father of Electrio the father of Alcmena the mother of Hercules & the father of Sthenelus the father of Euristheus, & Iphicles Hercules & Euristheus were born at the same time & therefore Perseus was three short generations & two long ones or about 70 years older then Hercules, & so was born about 90 or 100 years before the Argonautic expedition.

[Myles was the father of Eurotas the father of Sparte the mother of Eurydice the wife of Acrisius & mother of Danae the mother of Perseus. And therefore Myles was five generations older then Perseus reckoning four such generations to an hundred years. Again] Perseus was the father of Alcæus the father of Amphitruo the father of Iphicles. He was also the father of Electryo the father of Alcmena the mother of Hercules & the father of Sthenelus, the father of Euristheus; & Iphicles, Hercules & Euristheus were born at the same time; & therefore Perseus was three short generations & two long ones or about 70 years older then Hercules & by consequence at the death of Solomon he was about 50 years old † < insertion from higher up f 197r > † And this is confirmed by his being the father of Gorgophone who was the grandmother of Castor, Pollux, Clytemnestra, & Hellena, & of Phœbe & Ilaira the wives of Castor & Pollux, & of Penelope the wife of Vlysses, all these flourished between the Argonautic expedition & destruction of Troy, & Perseus was three generations older < text from lower down f 197r resumes >

<197v>

Gorgophone had two husbands, Perieres & Oebalus, & Oebalus was the son of Perieres the son of Cynortes the son of Amyclas, the brother of Eurydice; and Perseus was the son of Danae the daughter of Euridice & Acrisius: & therefore Acrisius was two generations older then Perseus, & so might reign at the same time with Amphictyon & Erectheus & assist in erecting the Amphictyonic Council.

Amyclas & Eurydice were the children of Sparte the daughter of Eurotas the son of Myles & therefore Myles was five generations older then Perseus & so might be about 50 years old at the death of Eli, & set up mills for grinding of corn in the days of Samuel & his father Lelex might come from Egypt into Greece in the days of Eli, & be contemporary to Cecrops.

Amyclas & Eurydice were the children of Sparte the daughter of Eurotes the son of Myles the son of Lelex & therefore Lelex was six generations older then Perseus & so might be contemporary to Eli & Cecrops. He was an Egyptian & his son Myles first of any man set up a hand mill in Greece in a place thence called Alesia that is the Mill or Quern & taught his people how to grind corn. Whence I gather that Egypt began to send colonies into Greece in the days of Eli & by means of these colonies a trafic commenced soon after, suppose in the days of Samuel, between Greece & Egypt for procuring out of Egypt corn & such other things as the new colonies wanted from thence.

When the Phenicians brought corn from Egypt — — — — Phoroneus to David as above.

So then Egypt began to send colonies into Greece in the days of Eli & Samuel. Its probable that when the people of Thebais made a lasting war upon the shepherds & began to drive them out of the lower Egypt some of them fled to the Phenicians & others (amongst whom were Cecrops Erechthonius & Lelex & perhaps Pelasgus) retired by the Canobic mouth of the Nile & came to Greece & other places while the main body shut themselves up in Abaris. These first Colonies lived for a while without commerce with Phenicia & Egypt & only endeavoured to reduce the Geeks from a salvage way of life but in the next generation a trade was opened for supplying the colonies with corn & what other things they wanted from Egypt. And when the Shepherds were shut up in Abaris retiring into Phenicia & the Phenicians being prest by the wars of Saul & David they sent out new colonies. Cadmus led a colony — — — — Island Thera neare Crete.

So then the shepherds in Egypt being prest by the wars of the king of Thebais began to fly & send colonies abroad in the days of Eli. At that time they sent some colonies into Greece under the conduct of Cecrops, Erechthonius, & Lelex & perhaps Pelasgus & some others but the main body shut themselves up in Abaris. These first Colonies lived for a while without any commerce with Phenicia & Egypt & only endeavoured to reduce the Greeks from a salvage way of life & teach them to live in towns, but in the next generation a trade was opened for supplying them with corn & what other things they wanted from Egypt. And then the Shepherds who were shut up in Abaris retiring into Phenicia & the Phenicians & Edomites being prest by the wars of Saul & David, new colonies were sent out from Phenicia. Cadmus led a Colony — — — — Island Thera neare Crete.

Cadmus came from Phenicia with his family. ffor he was accompanied with his brothers Cilix & Thasus & wife Hermione & mother Telephassa whom he buried in the Island Thasis

< insertion from the left margin of f 197v >

of Oedipus returned to Thebes. But falling out with Eteocles about the kingdom returned back to Adrastus & thence ensued the war of the seven captains against Thebes in which Eteocles & Polynices slew one another. Laodamas the son of Eteocles succeeded his father at Thebes & during his minority Creon administered the kingdom. When Laodamas was grown up there ensued another war between him & Thersander the son of Polynices. This war was ten years after the former &

<left margin of f 198r>

& Thersander overcame & was made king of Thebes & soon after was slain in going to the war at Troy. These two wars therefore I place between the Argonautic expedition & Trojan war.

Lamedon the successor of Epopeus after he had reigned some years at Ægiales made war upon Archander & Architeles –

< text from f 197v resumes >  
<198r>

Lamedon made war upon Archander & Architeles the sons of Achæus the grandson of Erechtheus & in that war was assisted by Sicyon the son of Metion the son of Erechtheus & dying left his kingdom to Sicyon ffrom whom the city Ægyale was called Sicyon & the kingdom Sicyonia.

The kings of Sicyon were therefore Ægialus Europs Telchin Apis or Epopeus, Lamedon Sicyon Polybus Ianiscus &c. Between Apis & Epopeus chronologers reccon many other kings, for which there is no room. None of those kings gave their names to any cities regions or people as was the custome in those days. None of them had wars with any nation Epopeus was the first king of Ægyale who made war & without war kingdoms do not use to stand long, Apis is reckoned by some the son or grandson of Phoroneus by others the grandson of Ægialus the brother of Phoroneus & therefore since Phoroneus was contemporary to David Apis must be contemporary to Solomon or Rehoboam & so could not reign before Epopeus. Apis is Epaphus & Epaphus is Epopeus. The Greeks feign that this king went into Egypt & there became the great God whome the Egyptians call Apis, Epaphus, Serapis & Osiris & that Ceres was the Goddess Isis. And hence I learn that in the opinion of the ancient Greeks Osiris & Isis reigned in Egypt when Apis & Ceres flourished in Greece or presently after, that is in the days of Solomon or Rehoboam.

Chronologers err also in reckoning up many kings of Argos between Phoroneus & Acrisius, namely Apis, argus, Criasus, Phorbas Triopas Crotopus Iasus Sthenelus Danaus Lynceus &c. There is no room for so many intermediate successive kings. Some of them were contemporary to Inachus & Phoroneus & others were later then Acrisius. ffor Polycæon the younger son of Lelex married Messene the daughter of Triopas the son of Phorbas. Pausan l. 4. c. 1. & Danaus & his son Lynceus were younger then Perseus the grandson of Acrisius & Sthenelus whom Danaus succeeded could be no other then that Sthenelus who was the son of Perseus. was the son of Perseus [They err also in making Danaus three generations older then Acrisius, for by what has been said above it appears that he Danaus was younger then Perseus]. & therefore his brother Ægyptus whom Manetho calls Sethosis reigned over Egypt in the days of Solomon & Rehoboam. There were several kingdoms at Argos In one of them Danaus succeeded Sthenelus & Sthenelus was the Son of Perseus & reigned at Argos while Perseus reigned at

And since the Greeks in the room of the Egyptian Bacchus substituted the son of Semele it argues that the Egyptian Bacchus in the opinion of the ancient Greeks was contemporary to the son of Semele & by consequence to Solomon & Rehoboam. He was contemporary to Perseus & Perseus flourished in the reign of those two kings. These three kings of Egypt, Osiris, Bacchus & Sethosis lived therefore in one & the same age & being all of them very great conquerors its probable that they were but several names of one & the same king.

Conon in his 37<sup>th</sup> Narration tells us that when Cadmus was sent by the king of the Phenicians to seek Europa the Phenicians were very potent & having conquered a great part of Asia placed their royal seat at the Egyptian Thebes. It seems the Phœnicians gloried in their descent from Egypt & affected to be accounted Ægyptians & to derive their great men from the kings of Egypt. For they represented Agenor the father of Cadmus to be the brother of Belus king of Egypt & Cepheus & Phineus to be his sons: which Belus was the father of Egyptus & Danaus & reigned at Thebes. Belus in the language of the Egyptians & Libyans is Ammon or as the Greeks & Latines call him Iupiter Ammon & his wife Iuno Ammonia And therefore Ammon was the father of Ægyptus Danaus & Cepheus & brother of Agenor according to the Phenicians, & in his reign happened the story of Agenor & Cadmus & in the next reign the story of Ægyptus Danaus & Cepheus. Now Cepheus & his daughter Andromeda were contemporary to Perseus & therefore flourished in the reign of Solomon. By reason of his being the son of Belus he is reputed an Ethiopian that is an Egyptian of Thebais but I take him to be a Prince of the Phenician Shepherds residing at Ioppa. For Conon in his 40<sup>th</sup> Narration saith that Cepheus the father of Andromeda – – – was chained.

<198v>

The ship Argo was the first long ship built by the Greeks & they built it after the fashion of the long ship in which Danaus & his daughters sailed from Egypt & therefore the coming of Danaus & his daughters into Greece was in the times next before the Argonautic expedition as we also shewed above – And by consequence Ægyptus the brother of Danaus whom Manetho calls Sethosis, flourished in the age next before that expedition, that is in the reign of Solomon & Rehoboam. Danaus & his children were younger then Perseus the grandson of Acrisius & older then the Argonauts as has been shewed above & therefore flourished in the reign of Rehoboam & in the same age flourished Ægyptus the brother of Danaus whom Manetho calls Sethosis.

[Editorial Note 73]

Xuthus upon the death of his father Hebe king of Thessaly – elder brothers – From all which compared together I gather that Erechtheus was about three generations (or 100 years) older then the Argonauts & between two & three generations older {than} Danaus. And that Cadmus, Æolus, Dorus, & Erechtheus were contemporary to one another, & by consequence to king David very nearely Now Erechtheus [was an Egyptian & in a time of famin – in or a litte before the reign of Cadmus. [Erechtheus was an Egyptian by his family. He] was the son of Pandion the son of Erechthonius & I take Erechthonius to have been an Egyptian, & to have come from Egypt with a colony for he first of any man taught the Greeks to draw a chariot with horses: which invention came from Libya & Egypt. And as Cecrops to denote him a forreigner of unknown parents was called Ἀυρόχθων the son of the earth & to signify that he was of two nations & languages the Egyptian & the Greek, was represented of a double nature a man above & a serpent below, so was Erechthonius. The Greeks not knowing his parents derived him from forreigners Vulcan & Minerva by a miraculous birth of the earth & the Egyptians reckoned his grandson Erechtheus to be an Egyptian by his family.

Now Erechthonius being two generations – – – successor of Amphictyon. Cranaus was the father of Rharus the father of Celeus & therefore scarce two generations older then Erechtheus. ffor Celeus was contemporary to Erechtheus but not altogether so old. And therefore Amphictyon the successor of Cranaus was scarce above one generation older then Erechtheus & so may be reckoned his predecessor. Let us suppose therefore that Amphictyon reigned & assisted in erecting the Amphictyonic Council between the beginning & middle of Davids reign & that Erechtheus about the same time procured a geat quantity of Corn from Egypt & for doing so was made king not in the room of his father Pandion but in the room of Amphictyon. [And if for the two preceding reigns of Cecrops & Cranaus we allow about 20 years apiece the reign of Cecrops will begin at the death of Eli or soon after] Now Cranaus being almost two generations older then Erechtheus we may suppose him contemporary to Samuel & Cecrops to be of an age between that of Samuel & Eli.

<199r>

And Iosephus lets us know that the Annals of the Tyrians drawn down from the times of Abibalus & Hiram were extant in his days & that Menander of Pergamus translated them into Greek, & that Hiram's friendship to Solomon & assistance in building the Temple was mentioned in them. [And Menander & the three Phenician

historians differ so much from the Greeks in the time of the expedition of Cadmus that they must have had their opinion from some other antiquities then those of the Greeks.

Let the authority therefore of these eastern historians who were ancient & had ancienter annals to copy after, be set against that of the Greek Chronologers who were neither ancient nor had ancient annals, nor agree amongst themselves. / And let this argument for our opinion be added to the former, that it is backt by the authority of the eastern historians.

For Erechtheus in a time of famin procured a great quantity of corn from Egypt & for this benefaction was made king of Athens. This I reccon done soon after the Phenicians began to trade with Greece suppose about the middle of Davids reign, Erechtheus being then about 34 years old: not much older because his daughter Procris converst with Minos king of Crete & his son Thespis had 50 daughters who lay with Hercules & his son Orneus was the father of Peteus the father of Menestheus who warred at Troy: nor much younger because his daughter Orithya was the mother of Calais & Zethe two of the Argonauts his second son Pandion was the father of Ægeus the father of Theseus & his daughter Creusa was the mother of Achæus the father of Archander & Archilites who married the daughters of Danaus & had wars with Lamedon the predecessor of Sicyon. In those days Hellen king of Thessaly (from whom the peope were called Hellenes) left his kingdom to his three sons Æolus, Dorus & Xuthus ffrom Æolus & Dorus their people were called Æoles & Dores but Xuthus was expelled Thessaly by his brothers & fled to Athens in the reign of Erechtheus & married his daughter Creusa by whom he had two sons Achæus & Ion. Ion married Helice the daughter of Selinus king of Ægialus & succeeded Selinus in the kingdom & gave the name of Iones to the people who were before called Ægialean Pelasgians. Achæus by the help of the Athenians & Ægialeans recovered his fathers kingdom in Thessaly & gave the name of Achives to the people. In a war between the Athenians under Erechtheus & the Eleusinians under Eumolpus the Athenians being assisted by the Ægialeans made Ion their captain, & Erechtheus on one side & Immaradus the son of Eumolpus on the other were slain in battel whereupon the sons of Erechtheus falling out about their fathers kingdom Xuthus adjudged it to Cecrops the eldest son, but Cecrops after he had by the assistance of Ion <199v> reigned a while was expelled the kingdom by his brothers & Pandion the second son succeeded, leaving his kingdom divided amongst his four sons gave Athens to his eldest son Ægeus the father of Theseus. [Chronologers tell us that Erechtheus was the son of Pandion the son of Erechthonius]

Lelex therefore came with a colony from Egypt in the days of Eli & perhaps brought corn with him to live upon while it lased, or else the colonies which came from Egypt contrived to send for a little corn from thence to live upon a little before the Phenicians began to trade upon the Mediterranean. for Myles set up a mill for grinding corn before that trade began, it is to be conceived that the Egyptians had vessels made of their paper or flagg to go upon the Nile & that the Sidonians had fishing boats in which they were able to go from town to town by the sea shoar of Phenicia before any colonies came from thence to Greece, & that these colonies at first made use of such vessels. The Greeks at first fed on hearbs & roots but meeting often with such as were noxious taught them to feed on the Acorns of the beech tree & this food continued long in use among the Pelasgians.

Whether Myles set up a Mill for grinding only such corn as the colony brought with them to live upon while it lasted or whether they contrived to get more corn from Egypt by the help of such vessels as they might have before the Phenicians began to trade between them & Egypt, I leave to enquiry The first seems most probable because the Greeks at first fed on hearbs & roots but meeting often with such as were noxious Pelasgus taught his people to feed upon the Acorns of the beech tree & this food continued in use among them till the plowing & sowing of corn. The Greeks before the Egyptians & Phenicians came among them had no manual arts. They were so far from building ships or boats that they had not so much as houses to live in. They had no Smiths or Masons or Carpenters to build any thing no tools of iron or brass to work with no steel iron brass or Copper to make tools of till Cadmus found out Copper in the Pangæan Mountains & the Idæi Dactyli (a forreign people) found out iron in mount Ida in Crete in or a little before the days of Minos . [& Vulcan an artificer in Lemnos taught how to work in metals & Dædalus in wood. ffor Dædalus] [They lived in caves of the {earth} & under trees till Doxius the son of Cælus found out houses of clay & the brothers Euryalus & Hyperbeus at Athens found out houses of brick & Cinyras found out Tyles & the Anvil & hammer & tongues & laver & Dædalus & Tallaus the working in wood & the saw & ax & perpendicular & Wimble & glue & turning lath. And] And therefore it is not likely that they had any other ships or boats before the days of the



Idæi Dactyli then those in which the new colonies came from Egypt or Greece, nor were able to put those into repair.

<200r>

He had war with Labdacus the grandson of Cadmus & therefore Erechtheus was slain some years before the death of Labdacus, who died young leaving his young son Laius under the tuition of Lycus before the reign of Amphion & Zethus. And to make room for all these things & for the reign of the successors of Erechtheus it seems to me that Erechtheus was slain about the 11<sup>th</sup> or 12<sup>th</sup> year after the beginning of Solomons reign being then above 60 years old because his grandson Ion was above 20. Afterwards his son Pandion left the kingdom divided between his four sons ~ ~ ~ ~ ~ giving Diacria to Lycus, Paralia to Pallas Megaris to Nisus & Athens with the region Acte to his eldest son Ægeus the father of Theseus.

– & Myles set up a Mill to grind corn before the Phenicians began to trade upon the Mediterranean & Acrisius & Amphictyon king of Athens set up the Amphictyonic Council in the reign of David & Perseus carried away Andromeda from her father Cepheus in the reign of Solomon.

The city Sidon having its name from the fishes taken on it's coast, it is to be conceived that the Sidonians had fishing boats long before they began to trade with other nations by sea & that in these boats they were able to go from town to town upon the sea coast of Phenicia & so the Egyptians had vessels made of their paper or flagg to go upon the Nile, before any colonies came from thence to Greece as may be gathered from the ark in which Moses was exposed compared with the paper vessels in which they afterward sailed on the Mediterranean. But whether Myles set up a mill – – – enquired.

Cepheus lived at Ioppa in Phenicia when Perseus carried away his daughter, but was an Ethiopian that is an Egyptian of Thebais or of Ethiopia next above Thebais on the Arabic side of the Nile. They tell us that he was skilled in Astronomy & for that reason translated by Astronomy into the heavens, & from his residing at Ioppa a seaport & his skill in Astronomy (which was the study of Navigators{ }) I seem to gather that he was a Commander at Sea under the king of Egypt & by means of the friendship between that king & Solomon his son in law was permitted by Solomon to use the port at Ioppa. Some say that he built the city Ioppa & reigned there & perhaps he might build a pallace there to reside in with his family.

And besides, I do not find that the Greeks had any shipping so early. The city Sidon having its name from the fishes taken on the sea coast might have fishing boats long before & the Egyptians might have vessels of their papyr or flagg but the Greeks had none but such as came from abroad: for they had no manual arts they knew not how to make ships or to repair those which came from other places. They had no Smiths or Masons or Carpenters to build either ships or so much as houses to live in <200v> houses, no tools of iron or brass to work with, no Steel iron copper or brass to make tools of till the Idæi Dactyli found out iron in Mount Ida in Crete in the days of Minos & Cadmus found out Copper in the Pangæan Mountain from which invention the Copperstone has ever since been called Cadmia. And this makes me of opinion that when Myles brought corn out of Egypt he brought a Mill also to grind it, there being then no artificers in Greece to make such an engin.

And since Europa was not carried away by a Hero but said to be stole by Merchants of Crete & yet the Cretans were neither merchants nor could build ships so early, it inclines me to beleive that Europa was not stole but came with a colony of Phenicians to Crete about the same {time} that Cadmus came with other colonies of Phenicians to Greece & Asia minor, & that the Idæi Dactyli who found out iron in Crete were some of those Phenicians who came with Europa.

The Greeks at first lived in caves & dens & were without towns or houses & without arts & sciences like Salvages. And the Egyptians who came with Cecrops & Lelex & Pelasgus in the days of Eli brought in no manual arts unless perhaps of building houses of Clay or brick & cloathing men with the skins of Beasts: but the Phœnicians who came with Cadmus & others in the days of David brought in many inventions. Pelasgus taught them to cloath themselves with skins & to eat acorns instead of roots Doxius the son of Cœlus taught them to build houses of clay & the brothers Euryalus & Hyperbius taught them to build them of brick & thus gave a beginning to towns & societies. Then came in the Phœnicians in the days of David with many arts . Herodotus tells us that the Phenicians who came with Cadmus taught them letters & the digging & excocting of Copper, by which means they furnished themselves with utensils & weapons & armour of copper. Then the

Idæi Dactyli found iron mines in Crete & taught them the excocing & working of iron & made weapons & armour thereof & tools for artificers by which means Minos built a fleet before the other Greeks & first of any man obtained the dominion of the Greek seas. Then rose up workmen who brought these arts to greater perfection as Cynyras a Phœnician who invented the Anvil & Hammer & Tongues & laver & Tyles & Dædalus with his Nephew Talaus who invented the Ax & saw & wimble & perpendicular & compas & turning lath & glue. Erechthonius, who is Erechtheus, invented silver & from thence & his sacrificing his daughter I learn that he was a Phœnician tho Diodorus says he was an Egyptian. [Acrisius & his brother Prætus were the first Græcians who fought with bucklers < insertion from the left margin of f 200v > The Centaurs the first Greeks who fought on horsback. Herodotus tells us that the Phœnicians who came with Cadmus brought in letters & many other doctrins into Greece

< text from f 200v resumes >  
<201r>

When the Israelites — — — — by a treaty.

Manetho tells us that Thummosis beseiged the shepherds in Abaris untill he despaired of forcing them & then covenanted that upon condition that they would leave Egypt they should go safely whether they pleased & thereupon they went out of Egypt through the Desert into Syria with all their possessions & family to the number of 240000. They were not driven out of Egypt but retired quietly with their heards & flocks & wives & children & upon a compact that they should not be pursued or hurt in their retiring. And since they did not retire till they had taken care of a safe retreat, it may be presumed that they did not retire till they had taken care of a place into which they might safely retreat & for that end had treated with the Philistims the nation which lay next Egypt in the way towards Syria.

The Philistims in those days reigned long over Israel so as to give the name of Palestine to the whole land of Canaan. ffrom the days of Sampson to the 20<sup>th</sup> year — — — — & David beat them in many battels before they could be subdued. Now the very great numbers — — — — — recovered the liberty of the Hebrews.

And all this is the more probable because if the Shepherds went out of Egypt into Palestine just before Saul revolted from the Philistims, it was easy for Manetho & Diodorus to take the revolting Israelites for the shepherds & so to ascribe the building of Ierusalem & the Temple to them as if the wars which Saul & David made upon the Philistims had been those by which the shepherds seated themselves in Palestine. For the heathen historians knew that the Israelites came out of Egypt, but how & when they came out they did not know nor that more nations then one came out of Egypt & invaded Palestine successively: & therefore they took the two nations of the Israelites & Shepherds to be one & the same nation, & some historians hearing that Moses led the Israelites out of Egypt took him to be the captain of the Shepherds.

In the reign of Saul or immediately before or after when the Philistims strengthened by the access of the Shepherds were in their greatest power they beseiged & took Zidon & thereby gave occasion to the building of Tyre as Trogus in his 18<sup>th</sup> book thus mentions: A rege Ascaloniorum expugnati Sidonij navibus appulsi Tyrem urbem ante annum Trojanæ cladis condiderunt. Sidon being sackt by the king of Ascalon the Sidonians fled in ships to Tyre & built that City before the year of the destruction of Troy. And hence Isaiah — — — beseiged & took them.

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 which {in} that Sea abounded were an invitation to try that Sea first. There navigation had its rise & was propagated thence to the mediterranean. For Pliny tells us Nave primus in Græciam ex Ægypto Danaus advenit; ante ratibus navigabatur inventis in mari rubro inter insulas a rege Erythra. King Erythra is the king of Edom usually supposed to be Esau. ffor Esau Edom & Erythra are words of the same — — — — — because the sea is red. How & when the Phœnicians came from the red sea may — — — — — came into the hands of Solomon & Hiram.

Herodotus tells us that the Phenicians were the authors of dissention who coming from the red sea to the Mediterranean & seating themselves on the sea coasts of Syria, quickly undertook long voyages & in carrying of Egyptian & Assyrian wares passed over to other coasts & chiefly to Argos. For Argos was then

the chief city of Greece. That the Phenicians coming hither exposed <201v> their merchandize & after 5 or 6 days when they had sold almost all, certain weomen came to the sea amongst which was Io the daughter of Inachus, & whilst they bought what they liked, the Phenicians set upon them & seizing Io & some others carried them into their ship & sailed into Egypt, & this was the beginning of injuries. That in requital of this injury some Greeks of the Island Crete afterwards coming to Tyre carried away Europa & a while after the Greeks committed also a second injury in carrying away Medea from Colchos. And when the King of Colchos sent an Embasador to demand his daughter back & that the raptors might be punished, the Greeks answered that as they (viz<sup>t</sup> the Egyptians of whom the kingdom of Colchos was a colony) had not punished the raptors of Io so neither would the Greeks punish those of Medea. In the next age Paris stole Helena & these things occasioned the ruin of Troy. From this passage of Herodotus it appears that the navigation of the Phœnician merchants to Greece began upon their coming from the red sea & by consequence that the rapture of Io & Europa was not ancienter then the reign of David. The Sidonians might have ships before, but it doth not appear that they sailed as far as Greece before the merchants of Edom were driven by David from their trade upon the red sea & deprived of their estates & country & thereby necessitated to seek out a new trade upon the Mediterranean for getting a livelyhood.

The expulsion of the Shepherds out — — — father of Phoroneus & Io & therefore Inachus reigned in the days of Saul & a litte before & after. ffor the shepherds came out of Egypt a little before & the rapture of Io was a little after. Phoroneus is reported the first who made laws & erected courts of justice at Argos & reduced the people from a rude & salvage way of life to a civil one & erected an altar to Iuno, & these things the Greeks learnt of the Egyptians & Phenicians, & therefore Phoroneus reigned after the Phenicians began to sail into Greece & by consequence after the expulsion of the Shepherds & Edomites so that his reign fell in with some part of Davids In the series of the Kings of Argos between {Phoroneus} & Eurystheus who was contemporary to Hercules & the Argonauts there is great uncertainty.

Cadmus being — — — David.

[Editorial Note 74]

When the Israelites in the absence of Moses revolted to the worship of Egypt & Aaron accordingly made them a golden Calf which was the God of the Egyptians, he proclaimed a feast & the people on the feast offered burnt offerings & peace offerings & sat down to eat & drink & rose up to play & shouted with singing & dancing. Exod 32. You have here the manner of the ffeasts which the people had been accustomed to in Egypt, at the solemn conventions. Philo Biblius tells us<sup>[193]</sup> that the ancientest of the Barbarians (meaning the Phœnicians & Egyptians) honoured those men chiefly with religious worship who had found out things necessary to mans life & dedicated to them the greatest ffeastival days & a little after he adds that these feasts were annual. And Lucian sayth that the Egyptians so far as was known were the first men who perceived the knowledge of the Gods & built them temples & appointed groves & solemn conventions. These conventions seem to have laid      Lucian seems to make annual conventions as old in Egypt as Idolatry it self. ffor he saith that the Egyptians — — founders of those cities. Philo Biblius tells us . . . . greatest festival days.

<202r>

And indeed it is not improbable that he who is famous above all men for his craft & policy & had seen Egypt twice invaded & almost oppressed by the Titans | their enemies & by his counsel had saved them & procured the kingdom to himself should afterwards consider how to strengthen them against their enemies for the future, which could not be done without uniting their Cities. ffor what else means his being reputed by all antiquity the God of Merchandice & of high ways & the making heaps of stones along the ways to his memory but that he taught the cities of Egypt to travel from one to another by marking out the ways with such heaps of stones & to trade with one another & for that end to assemble upon set occasions as the Greeks did after their example in the festivals of their common Councils. ffor whilst those festivals were celebrated in Greece & by consequence in Egypt also with merchandizing for drawing the people together & in Egypt were kept not yearly as in Greece but often every year, they seem to have been the ancientest assemblies in the world for buying & selling & the only ffairs of the ancient Egyptians. Thoth was the first & greatest Lawmaker of the Egyptians in things both civil & sacred. He made their laws first in the reign of Isis who governed by his counsel & then in his own reign & his laws obtained over all Egypt. And laws could not be

put in execution without civilizing the cities of Egypt & uniting them under certain forms of government. Tis not doubted but that the solemnities of Osiris & Isis were instituted by him & from his days obtained over all Egypt. And there is the same reason to beleive that the solemnities of the rest of the Egyptian Gods observed in the severall parts of Egypt had their rise from his institutions & by consequence the conventions for such solemnities were as old as his days. For we are told by Sanchoniatho that he invented the figures of the Gods of Egypt & by Diodorus that he ordeined the worship & sacrifices of these Gods & by Artaphanus that he divided Ægypt into 36 Nomi & assigned to each their rites of worshipping the Deity. ffor all Egypt did not worship all Mercuries Gods but in one Convention they worshipped one God in another another, each with his proper ceremonies & worship. For Herodotus tells us they worshipped not the same Gods except Osiris & Isis. In the rest of their Gods they were divided, every Temple having its territory of worshippers & its proper God & way of worship, [And where Mercury instituted the worship of his Gods there no doubt that worship continued till the extirpation of heathenism by Christianity.] Neare Thebes & the Lake Mœris the Crocodile was accounted sacred, in other places it was persecuted as prophane & hostile. The Mendesians in their Temple worshipped a Goat & the God Pan & sacrificed Rams & on the contrary the Thebans & Ammonians in theirs worshipped Rams & sacrificed Goats. In Pamprem the people of the subordinate cities celebrated the festival of Mars with a formal fight with clubs. In the <202v> ffeast at Busiris after they had sacrificed they beat themselves & some cut their foreheads with swords. In Sais they celebrated the ffeast with piping & singing & clapping of hands & reviling the cities through which they passed. In Heliopolis & Buti they only sacrificed to their proper Gods. And what ever Gods or solemnities Mercury at first set on foot among them no doubt they retained as obstinately as the people in our age do the several religions they are bought up in

Plutarch tells us of several conjectures about the occasion of this variety. Some say, saith he, that Osiris divided his army into certain troop — — — — fell upon them both. Thus far Plutarch. And this confirms that there was such a variety of religions among them as we speak of: but the occasion of it was doubtless the same as in the neighbouring countries. In the Assyrian — — — —

— — — — — So then Egypt was from the days of Thoth divided into as many dominions or governments as there remained religions afterwards in the several parts of Egypt, every government being ruled by its own common council untill the captains which those Councils appointed over their armies by inlarging their authority reduced the whole land into Monarchies.// Yet I affirm not that there were as many monarchies as common councils. Its probable that after the death of Thoth many common councils for strengthening themselves might agree to set up over the captains of their several forces a superior captain who in time of danger might command them all after the manner that Cecrops & his successors was Captain of the forces of the 12 head cities of Attica. And as Theseus afterwards united these 12 cities in Athens, so might the Captains of Egypt unite their head cities of their Nomi into greater polities [in Thebes, This, Memphis & Heliopolis] & thereby reduce all Egypt into four or five kingdoms before the days of Abraham. And that the lower Egypt was very early either by compact or by war reduced into one Kingdom seems to appear by the History of Ioseph

ffor in the seven years of famin he bought all the goods & lands & persons of the Egyptians for Pharaoh & then to breake their power he removed them from one end of the borders of Egypt to the other end thereof (as the kings of Assyria did the nations whom they conquered) & giving them seed to sow the lands where he planted them, he reserved by a perpetual law the fift part of the increase to Pharaoh.

<203r>

About the time of the departure of Israel out of Egypt or not long after, the Shepherds or Arabians from the East invaded & conquered this kingdom & reigning there a long time had frequent wars with the kings of Thebes who at length conquered them & drove them out of Egypt about the time That Troy was taken or soon after & thereby added all Egypt to the kingdom of Thebes, whence it came to pass that Thebes was so great & splendid a city before the days of Homer.

Afterwards in the days of King Solomon the Kings of Egypt being established at home began to invade their neighbours. And first the king of Egypt took Gezen from the Canaanites & gave it for his daughters portion to Solomon Then Sesostris Called in scripture a<sup>[194]</sup> Sesach was sent by his father Amenophis against the Arabians & overcoming the want of water & meat subdued all that nation which till then had continued unvanquished. Probably these were the Arabians who had invaded Egypt before. Afterwards he went

westward & subdued a great part of Afric. & then succeeding his father in the kingdom, he subdued all Ethiopia on the south of Egypt & the & the Trogloditæ on the east & after that in the 5<sup>t</sup> year of Rehoboam made an expedition through Iudæa eastward & northward & in nine years subdued all Asia & Thrace & part of Scythia in Europe, where he met with a repulse. Diodorus adds that he past the river Ganges & conquered all India. Wherever he came he set up columns with inscriptions of his conquests some of which Herodotus saw in Syria & Asia minor & mentions that there were some then extant also in Thrace & Scythia He caused also geographical Tables to be made of this expedition, & in his return left a part of his army in Colchos, to guard, as it seems the pass between the seas least the Scythians should thence invade his conquests. Whence [the Colchi are reckoned a colony of the Egyptians it came to pass that the people of Colchos spake the Egyptian <203v> language & used circumcision & are reckoned a colony of Egyptians left the{re} by Sesostris.

Trogus in Iustins Epitome, makes the Scythians to have pursued Sesostris as far as Egypt & being stopt by the lakes & fenny plac{es} to have returned thence & subdued all the east & reigned there 1500 years till the rise of the Assyrian monarchy, And others tell us that the Parthians were a colony of the Scythians who seated themselves there in the reign of Sessostris. But these things happened rather in the latter end of the Assyrian monarchy, the Scythians at that time as Herodotus relates making an inrode through Colchos into Media & Syria as far as Egypt & reigning over the east 28 years till the Medes slew most of them & probably the Scythians who escaped the Medes fled into Parthia & remained there. Whence the people of that country had the name of Parthi which in the Scythian language signifies fugitives.

Sesostris returning into Egypt with much spoile & many captives employed the captives in in various works & distributed the ground amongst his soldiers. Some think that he divided Egypt also into the 36 Nomi, setting a Iudge over every Nomus And though that division seems to be founded in the variety of the nations & religions of Egypt & by consequence to be much older yet it might receive divers alterations

Among the successors of Sesostris are reckoned Rampsis called Rhampsinitus by Herodotus & Amenophis called Memnon by the Greeks. ‡ < insertion from lower down f 203v > ‡ Rampses (called Rampsinitus by Herodotus < text from higher up f 203v resumes > Memnon visited the conquests of Seostris, marched through Phrygia, staid long in Susiana & left monuments of his stay there, & subdued the rebelling Bactrians: but after a while the nations revolted again & this revolt seems to have given occasion to the rise of the Assyrian monarchy as the revolt of the Medes from the Assyrians gave occasion afterwards to the rise of the Medo-Persian.

[Editorial Note 75]

So then the <sup>Egyptians</sup> | <sup>Shepherds</sup> united before the Days of Iacob to strengthen themselves against their enemies. or rather before the days of Abraham & by consequence within less then 370 years after the flood because when Abraham went down to sojourn in Egypt the race of the kings of Egypt called Pharaoh was then in being.

From the multiplicity of common councils arose the multiplicity of religions in Egypt.

– by consequence before the descent of Abraham into Egypt, that is within less then 370 years after the flood, because the race of the kings of Egypt called Pharaoh was then in being. Gen. 12.

<204r>

Homer places Thebes in Ethiopia, & the Ethiopians reported that the Egyptians were a colony drawn out from them by Osiris, & that thence it came to pass that most of the laws of Egypt were the same with those in Ethiopia, & that the Egyptians learnt from the Ethiopians the custome of deifying their kings.

In those days the writing of the Thebans & Ethiopians was in Hieroglyphicks. And this way of writing seems to have spread into the lower Egypt before the days of Moses. For thence came the worship of their Gods in the various shapes of birds beasts & fishes forbidden in the second commandment. Now this emblematical way of writing gave occasion to the Thebans & Ethiopians who in the days of Samuel David Solomon & Rehoboam conquered Egypt & the nations round about & erected a great Empire, to reposit their

conquering Kings & Princes by various hieroglyphical figures; as by painting Ammon with rams horns to signify the king who conquered Libya a country

temple in Greece. And 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. But idolatry began — — — — majorum gentium. ffor by the names of the cities of Egypt dedicated to many of these Gods & by their hieroglyphical symbols you may know that they were of an Egyptian original.

For in those days the writing of the Thebans & Ethiopians — — — — in the shapes of these creatures.

< insertion from the right margin of f 204r >

Demonstration. For as the Value of the goods is to the Duty upon them in any one case so is the value of the goods to the Duty upon them in all other cases.

< text from f 204r resumes >  
<206r>

Susakim, Sesonchis

Sesach (Sesonchosis, Sesochris, Sesosis Sesostris, Sethosis, Sethus Sesosis Ses{illeg})

Amenophes, Amenophthes Amenemes; Imandes, Ismandes, Isimandes, Osimandes, {illeg} {Memnon}

Ramesses, Rhampses, Rhemphis, Rhampsinitus, Rhapsaces.

Maris, Mœris, Myris, Marrus, Ayres, Biyris, Soris, Thuor

Siphoas, Saophis, Suphis, Cheops, Chembes, Chemmis, Phiops, Apappus maximus Hermes Trismegistus.

Cephren frat. Suphes, Sen Suphis, Mente-Suphis

Mycerius, Mycerinus, Moscheres, Mencheres, Cherinus, Cheopis filius

Nitocris Cheopis filia, Ratæsis, Rathuris, Rathotis

Asychis

Tnephachthos. Stephanites

Bocchoris, Vchoreus, T{illeg}electi filius

Sabacon, Sevechus, A{ct}isan,, Æthiops

Tirhachah, Taracus, fo{rt}e Æthiops. Isa. 37.9. forte Thirsice Ioseph. l. 10. c. 1

Reges duodecim

Psammiticus.

Nechus, Necho, Nechao a Nebuchanezzaro ad Charchemish victus Ier. 46.2.

Apries, Vaphres, Hopra. Ier. 44.30

Amasis Apriem occidit (Herodoto Anysis a Sabaco victus)

Cambyses Amasin vincit

M<sup>r</sup> Doyley in the Strand neare exceter exchange a Picture Seller near

<208r>

**{illeg}** And before the days of Diodorus they had increased their antiquities so much as to place six eight ten or twelve reigns between those kings whom they represented to Herodotus to succeed one another immediately. ① In sacred history the Assyrian Empire begins with the reign of Pul & Tiglath-Pilaser: & lasted about above 180 years and accordingly Herodotus has made Semiramis only five generations (or about 166 years) older then Nitocris the mother of Nabonnedus: but Ctesias had made Semiramis 1500 years older then Nitocris & feigned a long series of kings of Assyria whose names are not Assyrian nor have any affinity with the Assyrian names in scripture. ④ And yet before the use of letters the names & actions of men could scarce be remembred above 80 or 100 years after their death & therefore I allow no history of things done in Europe above 80 years before Cadmus brought letters into Greece: no history of things done in Germany before the rise of the Roman Empire.

And since Eratosthenes

The Priests of Egypt told Herodotus that Menes built the sumptuous temple of Vulcan in Memphis & that Rhampsinitus Mœris, Asychis & Psammiticus added Porticos thereunto. And it is not likely that this Temple could be above two or three hundred years in building [or that Memphis could grow famous before Homers days] & yet the Priests of Egypt had so magnified their antiquities before the days of Herodotus as to tell him that from Menes to Mœris there were 330 kings whose reigns took up so many ages that is 11000 years & had filled up the intervall with feigned kings who did nothing. And before the days of Diodorus Siculus they had raised their antiquities so much higher as to place six eight or ten reigns of kings between those kings whom they represented to Herodotus to succeed one another immediately.

Now since Eratosthenes — — — — 18 or 20 years a piece one with another, I have stated the time of the return of the Heraclides into Peloponnesus, by this last reckoning. And I have made the Trojan war 80 years older (according to Thucydides), & the Argonautic expedition a generation older, & the wars of Sesostris in Thrace & death of Ino the daughter of Cadmus a generation older, & thereby drawn up the following Chronological Table so as to make Chronology suit with the course of nature & with sacred history & with it self without the many repugnances complained of by Plutarch. I do not pretend to be exact to — — much above.

x 1020 Ætolus Endymionis filius, occiso Apie, in Curstitum terram aufugit Eamque Ætoliā nominat et ex Phorbi filia Pronoe Pleuronem et Calydonem gignit. x 1048 | <sup>5</sup> Endymion builds Elis.

98**{illeg}** Athamas the brother of Sisyphus & father of Phryxus & Helle marries Ino the daughter of Cadmus If he was the son of Deucalion & brother of Hellen he & Cranaus might reign together in several parts of Attica. But I meet with a later Amphiclyon who entertained the great Bacchus. This Council worshipped Ceres & therefore was instituted after her death. **{Anemon}** places Cepheus at Ioppa. Pausan. l. 2. c. 13



Rhagnidas the son of Phalces the son of Temenus with an army out of Argos & Sicyon invaded the city Phlyus & made Hippasus with his party fly thence to the Island Samos. And Pythagoras the Philosopher was the son of Mnesarchus the son of Euprone the son of this Hippasus. All this was reported by the Phyasians, the Sicyonians for the most part agreeing with them. And therefore from the time that Temenus flourished, that is, from the return of the Heraclides into Peloponnesus, unto the time that Pythagoras flourished, there were six generations, that is If in this case we should reckon 40 years to a generation, 240 years And these years counted from the return of the Heraclides will end in the 48 Olympiad, or 52 years after the birth of his master <208v> Thales. And at that time Pythagoras might be 20 or 30 years old. {illeg}

<209r>

Phoroneus the son of Inachus & Melissa the sister of Inachus, was the brother of Io, & of Ægyaleus (Apollod.) & the first that sacrificed to Iuno (Hyg.) He had by Laodice, Apis & Niobe (Apollod.) The Telchines & Caryatæ made war against Phoronæus & the Parrhasij & being driven out of Peloponnesus planted Rhodes thence called Telchinis (Euseb. & Scal. not.)

Callithyia (called also Io) daughter of Piras or Piranthus (son of Argus. Piranthus built Iunos temple at Argus & Callithyia was her first Priestess therein (Euseb. & Scal. not.)

Abas built Abæ in Phocis from whence came the Abantes in Eubæa. (Aristot.)

Meleager killed the Calydonian boar within three years after the Argonautic expedition (Diodor. Sic.)

Eupalamus the grandfather of Dædalus invented the Anchor in the days of Orpheus or about the time that Dædalus fled to Minos. (Plin. VII) or a little before.

Minos built Cydonia in Crete

Eopeus came from Thessaly, held Corinth with Sicyon & succeeded Aloeus his father at Corinth.

<210r>

And hence I seem to gather that the shepherds upon retiring out of Egypt mixed in great numbers with their next neighbours the Philistims & thereby enabled them to invade & conquer Palestine. ffor the Philistims in those days became very potent & conquered the Israelites & reigned long over them, even from the days of Sampson & though they were once beaten by Samuel yet they were lords over Israel when Saul was annoynted King (1. Sam 9.16) & suffered not a smith to be in all the land of Israel least the Israelites should make themselves swords & spears & when Jonathan smote one of their Garrisons they brought into the field against Saul thirty thousand chariots & six thousand horsmen & people as the sand on the sea shore in multitude 1 Sam. 13. And their dominion lasted till David beat them in many battels & in the mean time took Ierusalem from the Iebusites & built it by the assistance of Hiram king of Tyre. And from this dominion of the Philistims the whole land of Israel has been ever since called Palestine that is the land of the Philistims. Manetho therefore knowing no other original of the people of Israel then by descent from this kingdom of P{ries} might well take them for a body of the Phœnicians which came out of Egypt & so ascribe the building of Ierusalem to those Phœnicians. ffor some of the ancients have reckoned the Israelites among the Phœnicians, as Herodotus where he saith that in Palestine some of the Phenicians were circumcised [Euterpe c 104. And tho we now give the name of Phœnicia only to the country in the North of Palestine which was subject to the kingdom of Tyre yet anciently the Land of Canaan was also called Phœnicia & the Cananites Phœnicians. See Bochart in Phaleg lib. 4, c. 34.

Stephanus in Azot — — — — sackt it.

By the victories of David the Canaanites being reduced to difficulties would be now more apt for want of room to apply themselves to sea then before And about this time I take it to be that they began to trafic with Greece & other places upon the Mediterranean, which soon gave occasion to several discords by the rapture of weomen. ffor Herodotus tells us that the Phœnicians were the authors of dissensions who coming from the Red sea to the coasts of the Mediterranean, streightway sailed on this sea to remote regions with Merchandice of Egypt & Syria & coming to Argos when they had there in 5 or 6 days sold almost all their merchandize &

Io the kings daughter came with other weomen to buy, they seized her & some others of the weomen & carried them into Ægypt, & this saith Herodotus was the beginning of injuries. Afterwards when the Greeks had learnt navigation of the Phœnicians, some merchants of Crete stole Europa from Tyre or Sidon. Perseus carried away Andromeda from Ioppa, Jason Medea from Colchos, Hercules & Telamon Hesione from Troy & Paris Helena from Greece: all which after several expostulations ended in the Trojan warr. And all these things I reckon the consequences of expelling the Shepherds out of Egypt, by means of great commotions in Palestine & Phœnicia & the improvement of Navigation occasioned thereby.

consequent thereunto & the improvement of n

Chronologers place the rapture of these weomen earlier then the days of David but without good ground. For the Europeans had no Chronology ancienter then the Persian Monarchy, & whatever Chronology we have now of ancienter times in Europe has been framed since from genealogies & by conjecture. The Greeks reckoned not by any Æra before the end of the Persian Monarchy. Hippias who lived in the 105<sup>th</sup> Olympiad first counted by the Olympiads & was mocked for it by Plato. The Latins had no Historian so ancient as Alexander the great & their old Records were burnt by the Gauls Plutarch in Numa 52 years before his reign. 'Tis safer therefore to rely upon the earlier records of the eastern nations. For the Phœnicians had Annals as early as the days of David: & Tatian in his book against the Greeks relates – – – Pergamus mentions in his writings. But while <210v> the Historians – – – happened soon after & therefore we may place the rapture of Europa in the beginning of Solomons reign.

Historians tell us that Agenor the father of Cadmus & Europa was brother to Belus the father of Ægyptus & Danaus & Manetho tells us that Ægyptus & Danaus were Sethosis & Armais: & that Sethosis having forces by land & sea left the government of Egypt to his brother Armais while he invaded & conquered Cyprus Phœnicia Media Persia & other oriental nations. Whence its plain that this Sethosis was the same man with Sesostrius & that he & Danaus were contemporaries to Cadmus & Europa & by consequence to Solomon, & therefore Sethosis or Sesostrius can be no other king of Egypt then that Sesac to whom Ieroboam fled in the reign of Solomon & who presently after Solomons death invaded Iudea & spoiled the Temple. I do not affirm that Cadmus & Sesostrius were so nearly related as this genealogy represents but I say that the genealogy be it true or false is very ancient & is grounded upon the synchronism of Cadmus & Sesostrius. And the same synchronism may be also gathered from hence that Memnon who was two generations later then Sesostrius was contemporary to the war of Troy as shall be shewn hereafter.

Diodorus tells us that the Egyptians had these lawmakers Mnevis, Sasyches, Sesostrius, Boccharis & Amasis, & that Sasyches made excellent laws relating to the honour & worship of the Gods & found out Geometry & taught Astronomy. Mnevis is Menes the first king of Thebes who began his reign in the tenth year of the Shepherds as above. To him the sacred Ox Mnevis was dedicated. Sasyches is the same name with Sesach & I take him to be the same man with Sesostrius next named, because it was Sesostrius who by dividing Egypt into equal squares gave a beginning to Geometry, & if they be not the same Sesostrius by this record must be later then Sesac, whereas all historians make him either the same or an earlier king.

As the Egyptians ascribed to Mercury all ingenious inventions relating to arts & sciences, so they attributed to Osiris several things done by Sesostrius. As where they say that | For they tell us that Osiris built Thebes with an hundred gates, & magnificent Temples & golden Altars & in his days Projectors & ingenious Artists were in great esteem & in Thebes were Goldsmiths & Brasiers for making Arms & instruments for husbandry & Images of the Gods & Golden altars & that he went through the world with a great army & taught men to plant vines & sow corn, & reduced them from brutish to civil lives: that there went along with him those that were skilful in husbandry as Maro in the planting of vines & Triptolemus in the sowing of corn, that in passing through Ethiopia Arabia & India he built many cities & took care to have statues of himself set up in every place as lasting monuments of his expedition: that having passed through the rest of Asia he transported his army through the Hellespont into Europe & in Thrace killed Lycurgus king of the Barbarians & appointed <211r> Triptolemus to till the land in Attica & where vines would not grow he taught to make drink of barley, & brought back with him into Egypt the most pretious & richest things that every place did afford. All these things are the history of Sesostrius under the name of Osiris & point out the time of his reign. For Lycurgus & Triptolemus lived one or two generations before the Argonautic expedition & therefore were contemporary to Sesostrius.

suffice for so many people & called it Ierusalem. He confounds the shepherds with the Israelites as if the Israelites were the shepherds expelled by Misphragmuthosis & upon their coming out of Egypt seated themselves in Palestine & built Ierusalem, whereas the Israelites came out of Egypt before the Shepherds went into it. But however he lets us understand that when the shepherds were expelled Egypt they returned into Phœnicia their original country & there seated themselves & that this was done before the seventh year of David. For David reigned seven years in Hebron & then smote the Gebusites & took from them Iebus which is Ierusalem & reigned there 33 years more & built Ierusalem round about.

And hence I seem to gather that the shepherds upon retiring out of Egypt mixed in great numbers with the Philistims their next neighbours & by this conjunction inabled them to invade & conquere all Phœnicia, ffor the Philistims in those days grew very potent & conquered the Israelites & reigned long over them even from the days of Sampson & though Samuel obtained a victory over them yet they were lords over Israel when Saul was annointed King 1 Sam 9.16 & at that time they suffered not a Smith to be in all the land of Israel least the Israelites should make them swords & spears, & when Jonathan smote one of their Garrisons, they brought into the feild against Saul thirty thousand chariots & six thousand horsmen & people as the sand on the sea shore in multitude 1 Sam. 13. And from this their dominion over all the land of Canaan the whole country acquired the names of Palestine & Phœnicia that is the land of the Philistims, & Phœnicians. For these w Bochart derives the name of Phœnicians from בְּנֵי אֲנָךְ Bene Anak (that is children of Anak) & by contraction Beank or Pheanac, & the children of Anak remained only in the cities of the Philistims (Ios 11.22) & growing into one people with them gave their name to the nation. Their dominion lasted till David beat them in many battels & at the same time took Ierusalem from the Iebusites & built it by the assistance of Hiram king of Tyre. Which might well give occasion to Manetho to reccon Ierusalem built by the shepherds he knowing no other originall of the Israelites then from this kingdom of the Phœnicians. ffor some of the ancients recconed the Israelites to be a part of the Phœnicians, as Herodotus where he represents that in Palestine some of the Phœnicians were circumcised [ Euterpe c 104.]

Stephanus in Azot saith Τάυτην ἔκτισαν εἰς τῶν ἐπανελθόντων ἀπ' Ερυθρας θαλάσσης φυγάδων Azot or Ashdod (one of the five head cities of the Phil) was built by an exul coming from the Red sea. That is, as I interpret, One of the fugitive shepherds leading his people thither from the red sea, enlarged the dominion of that city & built it more sumptuously.

Trogus lib 18 tells us: A Rege Ascaloniorum expugnati Sidonij Tyrum urbem ante annum – – Trojanæ cladis condiderunt. This Iosephus puts 240 years before the building of Solomons Temple. Probably it was when the Philistims by the accession of the Shepherds out of Egypt began to be potent. Sidon thus coming into the hands of the Philistims & being in those days the principal city trading by sea was by the Greeks celebrated as the head city of Phœnicia so that the inhabitants of the sea coasts of Phœnicia were anciently called Sidonians. Whence Homer often names Sidon & Sidonians but makes no mention of Tyre. And Isaiah calls Tyre the daughter of Sidon <211r> the inhabitants of the Isle whom the Merchants of Sidon that pass over the sea have replenished

When David made war upon the Philistims he had friendship with king of Tyre & by that friendship & the access of people flying from the vanquished Philistims & Edomites the dominion of Tyre seems to have been much enlarged [195] ffor Hiram king of Tyre added to the cities eastward & built the city greater & the Temple of Jupiter Olympius which was in an Island he joyned to the city by a ridge of earth thrown between them & adorned the temple with gifts of gold & demolishing the ancient Temples built new ones & dedicated the temples to Hercules & Astartes. And thenceforward Tyre continued the head of a flourishing kingdom till Nebuchadnezzar sackt it.

[After the Phenicians began to trafic upon the Mediterranean as far as Grece one of their merchants having got with child Io the daughter of a King of the Greeks carried her away into Egypt & in revenge of this injury a merchant of Crete stole away Europa the daughter of Agenor a king of the Phenicians. & her brother Cadmus being sent by Agenor to seek his sister brought letters into Greece. Tatian in his book against the Greeks relates that amongst the Phœnicians flourished three historians Theodotus Hypsicrates & Mochus – – & therefore we may place the rapture of Europa about the 3<sup>d</sup> or 4<sup>th</sup> year of Solomons reign. ffor

Lucian<sup>[196]</sup> tells us that the Sidonians {built} a Temple to Europa & used money with the figura of Europa sitting upon a Bull, & if they had her memory in so much honour it may well be presumed that they entered her story in their Annals. Now Agenor is supposed to have ben originally an Egyptian & some will have the letters which Cadmus brought into Greece to have come out of Egypt originally. And Conon (who lived in the age of Iulius Cæsar & Augustus) in his 32<sup>th</sup> Narration tells us that when Cadmus was sent to seek his sister Europa he was accompanied with Proteus who fearing the tyranny of Busiris had fled out of Egypt & in his 37<sup>th</sup> Narration that the Phenicians were at that time potent & having subdued a great part of Asia had placed their royal seat at Thebes in Egypt. He seems to confound the Phœnicians with the Egyptians who reigned at Thebes taking them for Egyptians because intermixed with the shepherds who came out of Egypt.

And so in his 40<sup>th</sup> narration he tells us that Cepheus the father of Andromeda (whom others make an Egyptian{ }) reigned in Phœnicia & that his kingdom extended from the Mediterranean Sea to those Arabians who inhabit the Red Sea & was at first called Ioppa from the city Ioppe seated on the Mediterranean.]

<212r>

This is that Bacchus who in his return out of India left the {illeg} {part} of his army at Nysa a town which he built for that purpose in India at the foot of a Mountain covered with {Ivy} called from his Nurse Nyssa. (as the Inhabitants related to Alexander the great, ) & [in imitation of whom Alexander in his returne from India (as some relate) marched through Carmania amongst his friends entreteining his ears with Music. by his soldiers who followed being crowned & playing & distributing to the people of Carmania corn & other things appertaining to pleasure. ffor in this triumphant manner they say Bacchus went through Asia, & therefore he is reputed the author of triumph Arrian. l. 5. p 101 & l 6 p 143

ffor the Bacchus whom they worshipped in Attica was not the son of Semele but another Bacchus whom the Athenians repute the son of Iupiter & Proserpina Arrian l 2 p 43. In his return out of India

This is that Bacchus who was potent in war & is

He is reputed the first author of Triumph, being recreated in his marches by those about him with songs & musick & dancing & by the acclamations of his soldiers in memory of all which the Bacchanalia were instituted [ .] Macrob Saturnal. l. 1 c 19 Arrian l. 6. p. 143. † < insertion from lower down f 212r > < text from higher up f 212r resumes > In his return out of India he built Nysa a town of India at the foot of a mountain covered with Ivy & left part of his army there as the inhabitants related to Alexander the great. Arrian l 5 p 101. † < insertion from lower down f 212r > † In this city & in Nysa of Arabia he was much worshipped & thence called Dionysus that is the God of Nysa. < text from higher up f 212r resumes > The Arabians worshipped but two Gods, Vranus & Bacchus & he was that Bacchus being worshipped by them for his victories propagated as far as India Arrian. l. 7. p 161. // When Osiris undertook his expedition through the world he left Egypt under the government of Isis his wife & Mercury his Secretary who after his death celebrated his funerals with sacrifices & divine honours & instituted sacred rites & mystical ceremonies in memory of his great works. <sup>[197]</sup> Among these rites I reccon the solemnity of the sacred Ox Apis. This Mercury was the first that observed the motion of the stars; invented Arithmetic & the art of curious graving & cutting of Statues. Diodor l. 1 †<sup>[198]</sup> Eusebius makes Tat the son of Hermes Trismegistus to be contemporary to Bacchus & to Busiris king or viceroy of the lower Egypt & to Cadmus & Europa & Asterius king of Crete. And Manetho calls his father Hermes the second Mercury. The first reigned next after Menes being called Athathes in the Canons. He seems to be the great Thoyth or Thoth of the Eg. The second who was the father of Tat, translated into books the hieroglyphical inscriptions which the first had left on Pillars , & laid up the books in the Temples of Egypt. And these books were afterwards carried yearly in solemn procession by the Priests as Clemens Alexandrinus relates at large. There was a third Mercury called Siphaoas of whom hereafter.

Isis is by the Greeks usually taken for Ceres & both of them for Io the daughter of Inachus whom they sometimes feign to be the grandmother or mother of Apis Serapis or Osiris that is of Sesac & sometimes his wife, <212v> & sometimes they feign Apis to be the son of Phoroneus or the son of Niobe the daughter of Phoroneus: these various fictions arising from hence that Phoroneus & Io were a generation or two earlier then the Egyptian Isis the wife of Sesak.

Sesostris reigned long; for when Darius Hystaspis would have placed his own Statue in the room of Sesostris & the Priest of Vulcan opposed it

The first ages counted months by the visible returns of the Moon & years by the visible returns of summer & winter, according to the saying of Moses that the Sun & Moon were for signes & for seasons & for days & for years, & as often as they perceived 12 lunar months too short for the returning season of the year they added a 13<sup>th</sup>. By this means the Jews always began their civil year in autumn so that the same months always fell upon the same seasons of the year. ffor in the month Abib they always offered the first fruits of their corn, This year was brought out of Egypt by the Israelites & therefore was the old Egyptian year & by the same way of reckoning the months the old years of the Greeks always kept to the same seasons of the year so that the Olympic games were always celebrated at midsummer & other Solemnities & Feasts at other certain Seasons. // When the Ancients were to reckon times past or to come or were to sum up the days in any number of years, in doing of which they could have no assistance from the appearances of the sun & moon, they took the round numbers of 30 days to a month & 12 months to a year & according to this way of reckoning supposed the year to consist of 360 days & divided the Zodiac into 12 signes & every signe into 30 parts or degrees & the Ecliptic into 360 degrees so that a degree might answer to the suns motion in a day. And this seems to have ben the original of dividing a circle into 360 degrees.// At length the Ancients observed that the 13<sup>th</sup> month was to be added thrice in eight years or thereabouts & by that means they became able to keep a reckoning by lunar months without correcting the year by the seasons of spring & autumn summer & winter above once in 8 years & this Octaeris the Phœnicians seem to have brought out of Egypt into Greece it being the <sup>a[199]</sup> Annus magnus of Cadmus & Minos & being used in <sup>c[200]</sup> many religions of Greece & in celebrating the Ludi Pythici at Delphos. For Herodotus tells us that the Greeks had their festivals & Oracles from Egypt.

At length the Egyptians began to count the number of days in the year & because they were reputed to be 360, they counted them by filling 360 bowles with milk & thus keeping a reckoning by years of 360 days they soon found this year too short by about 5 days. This ceremony of counting the 360 days being performed with mourning & lamentation in the sepulchre of Osiris was doubtles a funeral rite in honour to his memory <213r> & signifies that he was the author of observing the revolutions of the sun & counting the days in order to find the true length of the year. And this gave a beginning to Astronomy. ffor while men reckoned only by summers & winters & lunar months or by years of 360 days & months of 30 days & knew not the just number of days in the solar year, the motions of the Planets could not be computed from Observations for want of knowing the just number of days between the Observations. You heard that Sasyches or Sesostris here called Osiris taught Astronomy & that his sacred scribe Mercury was the first that observed the motion of the stars & invented Arithmetick (an Art necessary to Astronomy) & instituted sacred funeral rites in memory of the great works of Osiris & this monument confirms it.

This form of the Octaeris among the Greeks seems to have been by adding a month to every other year except once in 8 years. ffor it appears out of Herodotus Censorinus & Geminus that the old Greek years were alternately of 12 & 13 months. Two of these years therefore made the Dieteris of the Ancients consisting three times of 25 lunar months & once of 24 & four of them made the Tetraeris consisting of 49 & 50 lunar months alternately, & the Omission of the intercalary month every eighth year made the Octaeris consisting of 99 Lunar Months. ffor the Months were still defined by the returns of the Moon, [excepting that when they were to reckon times past or to come they took the round number of 30 days to a month as we find done by Herodotus.] ffor <sup>e[202]</sup> Solon commanded the Athenians to count the days by the Moon & called the day of the new moon *ἐννὴ καὶ νέαν* the old & the new, referring to the old month that part of the day which preceded the conjunction & the rest of the day to the new. And Geminus tells us that all the Greeks by their laws & the dictates of their Oracles made their years agree with the course of the Sun & their months & days of the month with the course of the Moon so that the same sacrifices might always fall upon the same seasons of the year. And <sup>f[203]</sup> Cicero that the Sicilians & other Greeks to make their days & months agree which the courses of the Sun & Moon sometimes tooke away a day or two from the month & sometimes made the month longer by one or two days. And this seems to have been the state of the year when the nations defined the length of their years & months by the visible courses of the Sun & Moon & counted only the days of the Moon & the Moons in the year, & took it for granted that the year consisted of 360 days or thereabouts without counting all the days.



But at length when the nations grew more curious & began to count the days in the whole year in order to find out its just length, they soon made new regulations of the year for computing time more exactly. X And first the Egyptians counted the revolutions of 360 days by filling so many bowls with milk & by this means finding this year too short for the course of the Sun by about 5 days they soon formed a year of 365 days as shall be explained hereafter. This ceremony of counting the 360 days being performed with mourning &

<213v>

And because before the invention of Astronomy the nations determined the beginning of their Months by the first appearance of the new moon thence it came to pass that the Israelites Arabians, Sabæans Egyptians Greeks, Latins & other ancient nations celebrated the new Moons & some of them the full Moons with rejoicing & festivals (which gave occasion to the worship of the Moon among the Gentiles) & that some nations as the Israelites, Arabians, & Athenians began their day in the evening the time when the new moon first appeared. And because the year exceeded 12 lunar months thence it became a custome with all nations in the first ages (so far as we have any notice of their years to intercale a Month, & on this custome is grownded the Law of Moses<sup>[204]</sup> that the Israelites who upon the 14<sup>th</sup> day of the first Month were unclean or in a journey should keep the Passover on the 14<sup>th</sup> day of the next Month Num 9.11. David indeed appointed but 12 captains for all the Months of the year a captain for a month, whence some think that the old civil year of the Jews had but 12 months & by consequence that the months were not lunar: but the intercalary month being called by the same name with the 12<sup>th</sup> month might be looked upon as comprehended in the twelve & being an extraordinary month might have some extraordinary provision made for it not mentioned in scripture.

Besides these Luni-solar years which the ancients used in their religious & civil affairs they had another year fitted for computation, which may therefore be called their arithmetical year. ffor as often as they were to reckon times past or to come or were to sum up the days or months in any number of years, in doing – – into 360 degrees. But it is not to be supposed that any nation used such yeares or months in religious or civil affairs. ffor the beginning of such a year would in seventy years have run round the 4 seasons of the solar year & thereby have discovered the difference between this & the solar year much sooner then it was known. And Months of 30 days would in a year or two have notoriously disagreed from the course of the Moon. When therefore Herodotus & others reckon by months of 30 days or Geminus tells us that the months of the ancients consisted of 30 days, they are to be understood of the Arithmetical months, which the ancients in applying them to civil uses made shorter or longer by a day or two as often as the course of the Moon required so that their months & years might constantly agree with the heavens.

[Editorial Note 77]

And even the year it self of 365 days points at him for the author & also fixes the time of his reign.

The fruits of the earth were growing all the year from seed time & grew ripe in summer & were gathered till autumn & thence the first ages would be apt to end the year in autum. Such was the year which the Israelites brought out of Egypt. But as Moses changed the beginning of the year from Autumn to Spring so Memnon seems to have done upon instituting a new year. For if this year began originally at the Autumnal Equinox it was an hundred years older then Moses: if at the rising of the Dog star(as some think) it was 300 years older then Sesak & on this ground Syncellus seems to ascribe it to the Shepherds: but if at first it began

<214r>

For the whole Assyrian Monarchy rose up out of such litle kingdoms as these not long before the captivity of the ten tribes. Herodotus tells us it stood 500 years: according to which reckoning it must have risen about 390 years before that captivity. And perhaps Nineveh might then begin to flourish but was not yet very considerable. For in the history of Sesostris or Sheshach & his successors who invaded all the east there is not one word of the Assyrian Monarchy The Prophet Ionas – – – – all its neighbours round about. The King of Assyria till then according to the ancient custome when cities were kingdoms is called only king of Nineveh (Ionas 3.6) but after wards when he had conquered all Assyria with the regions round about he is constantly called King of Assyria. After this Monarchy was grown up tis mentioned in the scriptures in the reign of almost every King, in those of Phul & Tiglathpileser & Salmanasser & Senacherib & Assarhadon Kings of

Assyria & afterwards in those of Manasses & Iosias kings of Iudah: but before the reign of Phul there is not one word of it in all the scriptures. Seing therefore Sennacherib threatned the Iews with those armies which in the days of his fathers had destroyed all nations & both he & the Prophets speak of those conquests as then fresh in mens memory, we may reckon that they were made in the days of those great warriors Pul Tiglathpileser & Salmanasser, the fathers of Sennacherib. Ieroboam the second King of Israel having conquered the kingdoms of Damascus & Hamath, when his successor Menahen came to the crown he conquered Tiphshah or Tiphshah a City with its territory upon Euphrates adjoining to Carchemish. Whence it seems that the kingdom of Assyria did not yet extend so far. But soon after Pul made war in those parts & caused Menahen to buy his peace. If in that expedition Pul conquered **{illeg}** to Euphrates & subdued Carchemish (for he seems to have gone no further~~{}~~) we may reckon that he began about that time to grow great. ffor Carchemish lay chiefly if not wholly in Mesopotamia & was conquered before that of Calneh ( ) & the regions of Mesopotamia & Calomitis being nearest to Assyria may be reckoned among the first conquests of the Assyrians. For all these reasons therefore I begin this Monarchy with the reign of Pul, there being no evidence of an earlier epocha. For I pass by the writings of the fabulous Ctesias & his followers who make Ninus the founder of this Monarchy. Kir, Kirne Carine

All lands.

All these nations had till now their several Gods & each accounted his God God of his own land & Nation & the defender thereof from the Gods of the neighbouring countries (2 King. 26.29, 30, 31. & 27.33, 34, 35 2 Chron 32.15) & therefore they were never before subject to one common government: but now being small kingdoms, the king of Assyria easily overflowed them . Know ye not, saith Sennacherib to the Iews, what I & my fathers – He & his fathers therefore Salmanasser, Tiglathpileser & Phul were all of them great conquerors & with a current of victories set up this monarchy. When Ieroboam & Menahen kings of Israel had conquered to the kingdoms of Damascus & Hamath & extending their victories to Euphrates Menahen destroyed Tiphshah with its territories, Phul soon after invaded Menahen & for a summ of money returned back without taking any from him in Syria. This makes it probable that Pul's expedition was against the cities of Mesopotamia, & that he now conquered the **{Kingdom}** Carchemish ffor at Tiphshah was a fordable place of Euphrates for armies to pass over & Carchemish was on the other side the river & its reasonable to think that Phul became **{terrible}** to the King of Israel by his victories Calneh was conquered after Carchemish ( ) <214v> & Mesopotamia & Chalonitis being next Assyria are to be reckoned among its first conquests. [ffor these reasons therefore I begin this Monarchy with the reign of Pul about 50 or 60 years before the captivity of the 10 Tribes. ffor after] & Phul &] And therefore seeing Phul & his successors [Tigl. Salm. & Sennach. warred with constant success untill Sennacherib [invaded Iudea & took the fenced cities thereof, that] is lost his army in Iudea that is for about 60 years together, & all this while with **{a}** current of victories overflowed all lands: we may well reckon that these kings by their victories set up this Monarchy & so begin it with the reign of Phul. ffor before his reigne there is not one word of it in all the scriptures, but from that time tis mentioned in the reign of every king, in that of Pul & Tiglathpileser & Salmanasser & Sennacherib & Eserhaddon & afterwards in that of Manasses & Iosias kings of Israel. Had it been great before I see not why it should not have been mentioned as often then as now.

Another instance of this kind we have in the 12 sons of Ishmael. ffor when Moses had named them he subjoyns. These are the sons of Ishmael & these are their names by their towns & by their castles, twelve princes according to their nations – & they dwelt from Havilah unto Shur that is before Egypt as thou goest to Assyria.

The first of these conquerors we read of is Pul, In his days the Kings of Israel had conquered the Kingdoms of Dan & Ham & extending their victories to Euphrates destroyed Tiphshah with its territories. Then came Pul against the King of Israel but by a summ of money was perswaded to retreat out of Syria without **{incurring any}** dammage. At Tiphshah there was a fordable place of Euphrates & Carchemish stood on the other side the river. Whence it seems that this expedition of Pul was designed against the Cities of Mesop. that by his victories he was grown terrible to the King of Israel & that he had newly conquered the Kingdom of Carchemish when he came over Euphrates. For had he been Master of it long before sinc Euphrates is there fordable he would have been heard of in Syria before now. Calneh was conquered after Carchemish ( ) & Mesopotamia & Calonitis are nearest to Assyria & therefore to be reckoned amongst the first conquests of the Assyrians. Seing therefore Pul & his successors T. S & S warred with constant success untill Sennacherib lost his army in Iudea that is for about 55 or 60 years together & by this current of victories overflowed all



lands we may well reckon that these four kings set up this monarchy & date it from the expedition of Pul into Mesopotamia, that Province being nearest to Nineve & so the first in order to be conquered. For before that expedition there is not one word of this Monarchy in all the scriptures: but from that time its mentioned in the reign of almost every king. / Seeing therefore Pul ② by his wars neare home grew formidable to Israel & ① is the first Assyrian warrior we read of ③ & he & his successors Tigl. Salm & Sennach. warred with constant successes untill Sen. – monarchy & so date it from the reign of Pul. For before his reign there is not one word of this monarchy in all the scr. but from that time its mentioned in the reign of almost every king. In the days of Ionas that is about an 100 years before the captivity of the 10 tribes Nineve (including its gardens & suburbs for feeding of Cattel was indeed a great city but yet not so potent above its neighbours as not to be terrified by the princes of S & fear being ruined by some of them within 40 days. After it grew potent its kings were constantly called Kings of Assyria but in the days of Ionas they were called only kings of the city Nineve (Ion Herodotus makes this monarchy to have lasted 500 years but he might date this number from some new dynasty of their kings before they grew very potent. The opinion of the fabulous Ctesias & his followers who derive this Monarchy from Ninus I pass by.

Had we distinct accounts of those early ages I doubt not but we might find a much greater number of Kingdoms which went to make up the Assyrian Monarchy then we are now able to reckon

<215r>

For all the Medes as Herodotus informs us, after they had been conquered by the Assyrians & recovered their liberty lived for a while under their proper laws being divided every where into *δημοι* small peoples or polities, such as in scripture are called little kingdoms) amongst which when rapines & villanous hostilities were every where committed without punishment they assembled in a council & began to treat of their common state & finding a common judge requisite to put an end to those mischiefs which were too grievous to be longer endured: they agreed to set up a King over them who might govern the whole state by good laws. Thereupon they created one Dejoces their king & at his request built him a pallace fit for such King & a City whose walls equalled those of Athens in compass, there being it seems till then no city in all Media bigg enough & well enough fortified & adorned for a royal seat. This City was Ecbatane now called Ispahan by the natives. So then all Media was anciently divided into small kingdoms which lived each under its own laws & warred with one another till the reign of Dejoces united them & laid the foundation of the monarchy of the Medes & Persians.

In the lesser Asia Homer reckons up 15 several nations which came to the assistance of Troy each under the command of his own Prince & yet all their territories together made but a very small part of this Asia. The first great Kingdom we read of there was the Lydian seated at Sardes & that grew great only in the reign of its two last kings Alyatte & Cræsus.

< insertion from the left margin of f 215r >

1	Bæoti	50
2	Orch.	30
3	Phocenses	40
4	Locrenses	40
5	Eulæenses	40
6	Athenienses	50
7	Salamis	12
8	Argos &c	80
9	Mycænæ &	
10	Sicyones	100

11	Lacedem & pot.	<u>60</u>
12	Pylus	90
13	Arcadis	60
14	Elis	10
		10
		10
		10
15	Dulion	40
16	Cepoah	12
17	Ætoli	40
18	Cretenses	80
19	Rhodus	9
20	Syria	3
21	Nysirus	<u>30</u>
22	Argos Pelasgius	50
23	Phylace	40
24	Phoræ	11
25	Methon	7
26	Triacæ	30
27	Ormenius	40
28	Argessa	40
29	Cyphus	22
30	Magnetes	<u>40</u>

1186

< text from f 215r resumes >

In Greece Homer reckons up 29 several nations which sent their armies against Troy each under the command of its Prince & some under the command of more than one. One of these nations was the Kingdom of Athens another that of the Argives or Mycenæ a third that of Arcadia. Their kings, who were Menestheus & Agamemnon & Agapenor, led their forces against Troy. The rest were either Kingdoms or aggregates of free Cities or small kingdoms not yet well united into one government. For Pausanias [lib 9. p. 1] tells us that all Greece was at first governed by Kings before common wealths were instituted. [And because every city was at first free & absolute thence it came to pass that the word πολιτεία polity which signifies the government of a City was taken by the greeks for the government of a kingdom or any other absolute government] By the original & ancient constitution of the kingdoms of Athens, Mycens & Arcadia you may understand that of the rest. That of Athens is thus set down by Thucydides. Vnder Cecrops, saith he, & the ancient K.

One of the twelve nations were the Macedonians. They were not of this council in the beginning but were admitted afterwards in the room of the Phocians who were struck out for sacrilege. Iustin tells us that the ancient Macedonia was a small region & its People a branch of the Pelasgi & Pliny saith it was composed of 150 peoples; I suppose he means δήμοι towns. Out of these towns at length arose cities & little kingdoms. ffor Iustin tells us that when Caranus led a large colony of Greeks thither (which was about 90 years before the captivity of the 10 Tribes), he first seized the City AEdessa & then expelling Midas the king of a certain part of Macedon & afterwards other kings he succeeded in the room of them all, & thus uniting the nations of various peoples he first of all made one body of Macedonia <215v> & founded that kingdom which at length by subduing first its neighbours then other nations propagated its dominion ot the furthest parts of the east & became the third great Monarchy. Herodotus makes not Caranus but Perdiccas the son of Caranus to be the founder of this Kingdom, & describes the Kings of those times poore & mean below the degrees of subjects in later ages so that their meat was cookt for their family by their own Queens.

The rise of kingdoms in Italy was like that in other places. ffor Dionysius – called Sicily.

Out of such walled towns as these arose afterwards divers kingdoms in Italy amongst which the Aborigines or Latines for a long time made but a small figure They had a king before the Trojan war, but without an union under him. For about 32 years after that war Ascanius built the city Alba & instituted there a council of all the cities under him with sacrifices to Iupiter: in the time of which solemnity one of the young men of best note governed the city. This Council was no doubt for uniting the Cities. The Vestal fire was also kept in Alba. This kingdom continued about 400 years, & then Romulus with a few Latines laid the foundations of Rome about 20 miles from Alba, Strabo l 5 p 229, 230 tells us that The Æqui, Volsci, & some Aborigines & the Rutili & other greater & lesser cities dwelt about Rome when it was first built, & that they dwelt there freely village by village without being subject to any common nation. – & that Romulus built Rome in a place assumed not by choice but by constraint which was neither fortified by nature nor had ground enough to supply the city nor men to inhabit it. For the inhabitants of the Region lived each apart, & reached to the very walls of the city & regarded not the Albani. Such were Collatia, Antemnæ, Fidenæ, Lavinium & other such like small cities not above 4 or 5 miles from Rome. To get men therefore he built an Asylum which drew a conflux of people, & with these he warred with the King of the Sabines | Quirites at Lavinium & by compact inherited his kingdom & being now grown strong it may be presumed that other little free cities round about easily complied with him. For Dionysius Halicarnas tells us that this new kingdom, as Romulus left it, consisted of thirty Courts or Councils.

<216r>

Lelex.	Myles fil.	Eurotas f.	Lacedæmon	Amyclas f.	Argalus f.	Cynortus frat:	Oebalus
			Sparta filia				Gorgophon Persei filia
Tyndareus fil.	Helena filia		Hermione	Tisamenus. Eo regnante Heraclidæ in Peloponnesum redunt.			
Aphareus	Menelaus Atrei nepos		Orestes				
Aristomenis filij	Procles –	Eunipon f –		Prytanis f. –	Eunomus f.	Polydetes f	Charillus f.
	Euristhenes –	Agis fil. (& quo Agidæ		Echistratus fil.	Labotus f.	Doryssus.	Agelisilaus f.
Chanuas fil.	Nicander f	Theopompus & Archidamus –	Zeuxidamus –	Anaxidamus –	Lycurgi pupilla Archidamus –	Agasiches Lycurgus leges tulit –	Aristo

Archelaus fil.	Telechus f.	Alcamenes f.	Polydorus f.	Euricrates f.	Anaxander f.	Eurycrates II f.	Leon f.
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Bellum  
Messenianum

— — — Damaratus

Anaxandrides f.	Cleomenes f.	Leonidas illa qui contra Xerxem pugnavit —	Cleomenes f	Agidarum ultimus.
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Dorieus

Leonidas

Regnante Dario  
Hystaspis f.

0 Troja expugnata. 12 regnat Orestes. 33<sub>1</sub> Tesamenes. 54 Redeunt Heraclidæ. Regnat Euristhenes 75<sub>2</sub> Agis.  
96<sub>4</sub> Echestratus 117<sub>5</sub> Labotas 138<sub>6</sub> Daryssus 159<sub>7</sub> Agesilaus. 180<sub>8</sub> Archelaus 201<sub>9</sub> Telechus. 222<sub>10</sub>  
Alcamenes. 243<sub>11</sub> Polydorus 264<sub>12</sub> Euricrates. 285<sub>13</sub> Anaxander. 300<sub>14</sub> Eurycr.

327<sub>15</sub> Leon 348<sub>16</sub> Anaxandrides 369 Cleomenes

369<sub>17</sub> Darius Hystaspis

Put Cleomenes contemporary to Darius Hystaspis & that Menelaus lived 12 years after the destruction of Troy & that between Menelaus & Cleomenes there were 17 reigns at 22 years a piece one with another that is in all 374 years & the destruction of Troy will happen Anno Iul. Per. 3807 (as we put it) & the death of Menelaus 3819. & the death of Lycurgus will happen about 40 or 50 years after the beginning of the Olympiads. And Lelex died an I.P. 3721 circiter

Tisaneus Eurisleus Agis cujus posteri Agide.

Orestes. Penthilus f. Echelatus f. Grai fi Agidi Syn Pausan p. 206.

Aristommeniti filius alter Procles. Soos f. Euripon f. a quo Euripontidæ. Prytanis f. Eunomus fi Polydectes f. Charillus f. Nicander f. (quo regnante Telechus de stirpe altera Beluncum Argivis occisus est) Theopompus f cum filio suo Archidamo. Zeuxidamus Archidemi filius. Anaxidamus f. Archidamus f. Agasicles f. Aristo. Damaratus f Leotychides. Zuxidamus f. Archidamus f. Agis f. Agesilaus Arcmedani f. bellum contra Artaxerxem Darij filium gessit. Lethinienses (patre vivo) Pisistrati liberum dominatu liberat, in Persas ad Darium Agesilaus exulatum abit.

Idem Regum utrinque numerus est.

Lelex came from Egypt. Cleon f. Pylas f Pandioni synchronus. Scyron Pandionis filiam in matrimonium duxit, & cum Pandionis filio Nyso de regno disceptavit. Lis ab Æaco judicatur

Pæon

Pausan p. 375. Deucalion. Protogenia f. Æthlius f. Endymion f Epeus.

Amphictyon — Itonus f — Chromia f —

Arcas — Hypesippe f Pausan p. 375.

Ætolus Endymionis filius. Eleus Endymionis ex Eurycidæ filia et Neptuno nepos. Augeas filius cujus stabulum Hercules purgavit.

<216v>

Ceranus Liberi patris et Ariadnes filius p 8.

Erectheus Immaradum Eumolpi filium Eleusiniorum ducem interfecit. p. 13, 65, 92

Ion Xuthi filius Atheniensium dux fuit in hoc bello contra Eleusinos p. 77.

Memnonem Ægyptij Phamenothem vocabant. p. 101.

Apud Nicomedienses in Æsculapij templo Memnonis ensis totus ex ære. p. 211. Inter Trojanos pingitur Memnon p. 875.

Ceres Argos veniens a Pelasgo hospitio excipitur. p. 34

Cercyon et Triptolemus fratres ex Amphictyonis filiabus p. 34.

Actæus	Cecrops Actæi	Cranaus.	Amphyction Deucalionis filius, Cranai	Erichthonius
synchronus	gener. p. 7, 13.		gener. Pausan. p. 7, 77.	

Sol Aloeo Asopiam terram, Æetæ Ephyræam tradidit. Æetes dein Colchos profectus Buno regnum suum comprehendat. Bunus Mercurio ex Alcidamea genitus, quo moriente Epopeus Alosi filius Ephyræorum imperium obtinet. Cum verò Corinthus Marathonis filius suis liberis moreretur, Corinthij ex Iolco Medeam in regnum vocant Ea Iasonem regni compotem fecit & filios peperit. Sed cum Iason ea relictæ Iolon revertisset, et hæc Corintho profectæ Sisyphe imperium tradidit. Pausan. p. 119

Phraortes Medorum, et Ardys Gygæ filius Lydorum rex synchroni fuere p. 338

Ilio capto Æthra Thesei mater e medio tumultu in Græcorum castra venit, idque a Thesei filijs agnita est & eam Demophon ab Agamemnone repetit. p 861.

<217r>

of the Turk also within 30 years after (viz<sup>t</sup> A.C. 1289) were universally ejected hither out of the new Tartarian Empire. Their Princes lived under Aladin for a time but after his death shared his kingdom amongst themselves & to enlarge their seats made war upon the Romans, & began to do so before the death of Aladin. Turci autem, saith Nicephorus, Satrapis illis

<218v>

Polydorus the son of Cadmus married Nictæis the daughter of Nictæus & dying left his young son Labdacus & his kingdom under the tuition & administration of Nictæus. Then Epopeus king of Sicyonia stole Antiopa the daughter of Nictæus & thereupon Nictæus made war upon him & in a battel both were wounded & died soon after. Nictæus left the Tuition of Labdacus & administration of the kingdom of Thebes to his brother Lycus & Epopeus left his kingdom to Lamedon who presently ended the war by sending home Antiopa & she in the way home brought forth Amphion & Zethus who about 20 years after at the instigation of their mother killed Lycus, made Laius the young son of Labdacus fly to Pelops & seized the city & compassed it with a wall & then Amphion married Niobe the sister of Pelops, & by her had Chloris the mother of Periclymenus who was one of the Argonauts, # < insertion from f 219r > # Whence I gather that Amphion killed Lycus & married Chloris about two generations or 50 years before the argonautic expedition & as much after the coming of Cadmus into Europe that is about the 25 or 30<sup>th</sup> year of Solomon: & that Amphion & Zethus were born & Epopeus & Nictæus slain about 20 years before, & that Pelops was of about the same age with Amphion & Zethus. < text from f 218v resumes >

Lamedon upon his coming to the throne married Phenio an Athenian & afterward making war upon Archander & Architeles the sons of Acheus the son of Creusa the daughter of Erichtheus, called Sicyon the son of Metion the son of Erechtheus to his assistance giving him his daughter Zeuxippe to wife & about that time Danaus gave two of his daughters to Archander & Archi. Sicyon being in the second generation after Erechtheus that is in the same generation with Ægeus & Eupalamus & Archander & Architeles being in the third generation, that is in the same with Theseus & Dædalus, we may reckon that this war happened in the reign of Ægeus & that Danaus came into Greece in the days of Theseus & Dædalus. After this war Sicyon succeeded Lamedon & gave the name of Sicyonia to Ægialia & of Sicyon to the city Ægiale

In this kingdom between Ægialeus & Epopeus chronologers number many kings namely Cecrops, Telchin, Apis, Thelminon Ægyrxes, Thimmachus, Auxentius, Piratus, Elemaus, {Orthapolis}, Marathus, Corax but all of them of very uncertain credit. ffor none of these kings except Telchin & Apis gave their names to any region or city, as was the custome in those days, none of them had any wars. ffor Pausanias tells us that this kingdom enjoyed perpetual peace untill the reign of Epopeus. And further, Apis from whom as they say Peloponnesus was called Apia, is by some recond the son or grandson of Phoroneus & king of Argos & by others the grandson or great Grandson of Ægialeus & king of Sicyonia. By both accounts he was at least one or two generations younger then Phoroneus & Ægialeus & by consequence contemporary to Solomon & to Epopeus who was king of Sicyon in the beginning of Solomons reign. It seems to me therefore that Apis & Epopeus are the same king. Epopeus is Epaphus & Epaphus is Apis. ffor they tell us that Apis went into Egypt & became the great God of the Egyptians called Apis Epaphus Serapis & Osiris.

When Danae bare Perseus, her father Acrisius cast them both into the sea shut up in a wooden chest, & the chest being carried to the Island Seriphus, Dictys educated the child, & Polydectes the uterine brother of Dictys & king of that Island fell in love with Danae. And therefore Danae was of about the same age with the two brothers who were the sons of Magnes the son of Æolus the brother of Xuthus & Acrisius was one generation & Perseus three generations younger then Æolus, & Xuthus & their contemporary Erechtheus, that is, Acrisius was of about the same age with Metion & Pandion the sons of Erechtheus & Perseus of about the same age with his great grandsons Dædalus & Theseus. Perseus was therefore in his vigour in the reign of Rehoboam, & Acrisius was then very old having been king of Argos all the reign of Solomon

# < insertion from f 219v > #

Euristhenes the son of Sthenelus the son of Perseus & Andromeda was contemporary to Hercules. † < insertion from higher up f 219v > † & therefore Perseus was two generations or about 50 years older then Hercules. Again < text from lower down f 219v resumes > Gorgophone the daughter of Perseus was the mother of Leucippus & Aphareus Icarius & Tyndarus. Leucippus was the father of Phœbe & Ilaira whom Castor & Pollux stole & married. Aphareus was the father of Lynceus & Idas who were in the Argonautic expedition & at the hunting of the Chalidonian boare. Icarius was the father of Penelope the wife of Vlysses & Tyndareus was the father of Castor, Pollux, Hypermnestra & Hellena. And by comparing all these things I gather that Perseus was born almost four generations or 100 years before the Trojan war, & so was in his vigour in the reign of Rehoboam & Acrisius was then a very old man. Amphitrio the grandfather of Hercules is usually supposed to be the son of Perseus & Andromeda but this makes Perseus too old & I suspect that it was feigned in honour of Hercules.

So then Chronologers err very much – < text from f 219r resumes > So then Chronologers err very much in making Perseus five generations younger then Danaus: for by this calculation it appears that they were contemporary. They err also in reckoning up many kings of Argos between Phoroneus & Acrisius, namely Apis, Argus, Criasus, Phorbas, Triopas, Crotopus, Iasus Sthenelus &c There is no room for so many intermediate kings, & some of them were contemporary to Inachus & Phoroneus. ffor Polycaon the younger son of Lelex married Messe the daughter of Triopas the daughter |<sup>son</sup> of Phorbas. Pausan l. 4. c. 1.

The Athenians relate that Caucus the son of Clinus, the son of Phlyus a son of the earth carried the Eleusinia sacra fom Eleusine to Messene & some years after Lycus the son of Pandion fleeing from his brother Ægeus

into Messene made the solemnity more august & famous.

Acrisius married Eurydice the daughter of Lacedemon & Sparta the daughter of Eurotas the son of Lelex. Perieres the husband of Gorgophone was the son of Cynortes the son of Amiclas & Diomedes, & Amyclas was the brother of Eurydice.

Pelops was the father of Pittheus the father of Æthra the mother of Theseus He was also the father of Atreus the father of Plisthenes the father of Agamenon & Menelaus: & also the father of Thyestes the father of Pelopia the mother of Ægystus. By the first genealogy he was three generations older then Theseus & by the two last as many generations older then Agamemnon Menelaus & Ægystus for reconciling which let it be supposed that the 3 generations to Theseus were short suppose of about 60 years & those to Agamemnon Menelaus & Ægystus considerably longer & the birth of Pelops will happen about the 12 or 16<sup>th</sup> year of Davids reign

[Editorial Note 78]

Argis regnant Acrisius et Prætus. Præti filius Bacchus furorem injicit. Melampus easdem sanat, & mercedis loco accipit a Præto duus filius & duum tertias regni partes pro seipso & fratre Biantes, in Acrisis regno Megapenthes Præti filius succedit Acrisio. Ex Sthenelo Persei filio & Nicippe Pelopis filia Euristhenes natus qui Mycenis imperavit. Electryon Persei filius Alcmenæ pater Mycenis regnat, ab Amphitryone occiditur. Sthenelus Amphitryonem e terra Argivorum pellit & became king of both Mycenæ & Tyrinthus, & Medeam Electryonis pellicem Pelopis filijs Areo et Thyesti commendat. Hercule mortuo Euristheus Heraclides pellit & ab Hillo occiditur. Heraclidæ in Peloponnesum redeunt ante Bellum Trojanum, imò ante bellum septem ducum contra Thebas.

Taygete – Lacedemon	Amyclas –	Cynortes –	Perieres maritus Gorgophone –		
		Hyacinthus	Oebalus	Flavius –	Penelope
				Tyndareus –	Helena &c.
Lelex – Eurotas – Sparte	Eurydice uxor Acrisij.				

<220r>

Amyclas the grandson of Eurotas the son of Lelex was the father of Leucippus the father of Arsinoe otherwise called Coronis the mother of Æsculapius the Argonaut. Amyclas was also the father of Cynortes the father of Perieres the husband of Gorgophone. And Gorgophone was the grandmother of the Argonauts Lynceus Idas, Castor & Pollux & of Phebe & Ilaira the wives of Castor & Pollux & of Clytemnestra & Hellena their sister & of Penelope the wife of Vlysses. And Perseus was the father of Alcæus Electryo & Sthenelus whereof Alcæus & Electryo were the grandfathers of Hercules, & Sthenelus was the father of Eurystheus who was born the same year with Hercules & Iphicles. And therefore Perseus & Cynortes were three generations older & Amyclas four & Lelex seven generations older then the Argonaut

The Argonauts Lynceus & Idas were the grandchildren of Gorgophone & so were also Phebe & Ilaira the wives of Castor & Pollux, & Clytemnestra & Hellena their sisters, & Penelope the wife of Vlysses.

In this Expedition was Æsculapius the son of Coronis otherwise called Arsinoe the daughter of Leucippus the son of Amyclas the brother of Eurydice the wife of Acris. So that Gorgophone was two little generations older then the Argonauts being the grandmother of the Argonauts Lynceus & Idas, Castor & Pollux & of Phœbe & Ilaira the wives of Castor & Pollux & of Clytemnestra & Hellena their sisters. & of Penelope the wife of Vlysses. Gorgophone was the daughter

Phocis. ☉ Acrisius married Eurydice the sister of Amyclas, the father of Leucippus, the father of Arsinoe otherwise called Coronis, the mother of Æsculapius the Argonaut. Acrisius was succeeded by his Grandson



‡ The Argonauts Linceus, Idas, Castor & Pollux, with Phœbe & Ilaira the wives of Castor & Pollux, & with Clytemnestra & Helena their sisters & with Penelope the wife of Vlysses, were the grandchildren of Gorgophone . And Gorgophone was the daughter of Perseus the grandson of Acrisius. And Æsculapius the Argonaut was the son of Coronis otherwise called Arsinoe the daughter of Leucippus the son of Amyclas the brother of Euridice the wife of Acrisius. And therefore Acrisius, Prætus, Euridice, & Amyclas were five short generations older then the Argonautic Expedition. And Amyclas was the grandson of Eurotas the son of Lelex: & therefore Lelex was eight short generations older then the Argonautic Exped.

<222r>

Herodotus tells us that Cyaxeres was succeeded by his son Astyages & Pausanias that Astyages the son of Cyax{er}es reigned in Medea in the days of Alyattes king of Lydia. And Cicero that the great Eclips of the Sun predicted by Thales was in the reign of this Astyages. And its true that Cyaxeres had a son called Astyages & that in the time of the great Eclips this son was grown up to mans estate. ffor at that time he married Ariene the daughter of Alyattes king of Lydia according to Herodotus, but he was not the father of Mandane nor was conquered by Cyrus

But Herodotus by mentioning the elder son Astyages as the father of Mandane & making no mention of the younger son Darius, has given occasion to the Greeks to feign that

But Herodotus by making king Astyages the father of Mandane to be the son of Cyaxeres & making no mention of Darius the younger son, has given occasion to the Greeks to write that Cyaxeres was succeeded by Astyages.

Cadmus when he came into Greece. At his first coming he sailed to Samothrace & there married Harmonia the {sister} of Iasion & Dardanus; & Polydorus might be their son born a year or two after his {illeg} from David into Egypt {illeg}

<222v>

Ptolomy flourished in the y{illeg} In 288 years more the E{illeg} & this brings us down to the {illeg} ever since his days Astronome{illeg} fixt point in the heavens but {illeg}

[[Editorial Note 79](#)]

{illeg}fter the winter solstice. And thence {illeg} the year 1689 Arcturus was in {illeg}se of the refraction add 18<sup>r</sup> 10' to {illeg}n. Exped 36.28.52

{illeg} sixty days after the winter {illeg} In 60 days the suns mean {illeg} after the winter solstice {illeg}refractions of the sun & {illeg}.2.22. Hesiod lived

<223r>

Authors agree that Parthia was peopled by Scythans. Quintus Curtius mentioning the river Tanais which bounds Europe saith that the Scythians who peopled Parthia came from Europe. Stephanus [in Παρθυ] that the Parthians were a Scythian nation who passed thither under Medus, that is under Madyas, [Arrianus that the Parthians came out of Scythia into Parthia in the time of Sesostris king of Egypt & Iandysus king of Scythia]

invaded Media & Parthia as above & reigned there about 28 years together

<224r>

Arithmetick Gemometry, Mechanics, Opticks & Astronomicks

Astronomy & Navigation & Geography.

Botany & the generation vegetation & Anatomy of plants

Anatomy & Medicine & Organs of sensation

Chymistry

p. 19 (Except perhaps Deucalion Hellen & Pelasgus whom I take to be Scythians)

The Pelasgi spake a language different from the Greek & were famous for wandering And thence I seem to gather that they were of the race of the Scythians who peopled Greece from beyond the Danube before any Colonies came thither from Egypt & Phenicia & were named Pelasgi from the first king who reigned over them in Arcadia after they began to be civilized by those colonies & to build houses

<224v>

May the 9<sup>th</sup>

s d

2 pound of butter 1: 4

12 2 pound d<sup>0</sup> 1: 4

14 2 pound d<sup>0</sup> 1: 4

Egges 0: 8

4: 8

[Editorial Note 80]

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.

<225r>

{illeg}

<225v>

Ramesses seems to have reigned with his father & whether he outlived him is uncertain. Pliny saith that in his reign Troy was taken. He left the biggest Obelisk in all Egypt which the Emperor Constantius removed to Rome. Of Ammenes I find nothing recorded but his name, unless he be the Imandes of Strabo.

– Amongst the stupendious

He makes Semiramis as old as the first Belus but Herodotus tells us she was but 5 generations older then the Mother of Labynitus He makes the City Ninus founded by a man of the same name & Babylon by Semiramis whereas Nimrod founded those & other cities without giving his own name to any of them. He makes Nineveh destroyed by the Medes & Babylonians three hundred years before the reign of Astibares & Nebuchadnezz who destroyed it & sets down the names of seven or eight Kings of Media between the destruction of Nineveh & the reign of Cyaxares & Nebuchadnezzar. Something of truth there is in the bottom of his Romance as that Nineveh was destroyed by the Medes & Babylonians, that Sardanapalus was the last king, & that Astibares & Astiages ~ were the two last Kings of the Medes, but he has made all things too ancient & taken too great a liberty in feigning names & stories to please his reader.

Nimrod indeed planted Assyria & founded a kingdom there & at Babylon & so Cham was King of all Africa & Iaphet of all Europe but they left no standing kingdoms it being the custome of those ages for every father to divide his lands amongst his sons. After the days of Nimrod we hear no more of the Assyrians or of Nineveh or Babylon in scripture till the days of Ionah. In the time of the Iudges – – – Tigris. Sesac &

Memnon were great conquerors in the East but in their histories there's not a word of the Assyrian monarchy. But after they had ruffled the eastern nations & put them in arms those nations would be apt to form themselves into bigger & more warlike bodies than before & this might promote the setting up of new dominions such as were those of Nineveh in Assyria & Sardes in Asia Minor. For soon after the days of Ionah — — — — above.

And such Nineveh seems to be in the days of Ionah. It was then a city of large extent but full of pastures for cattle, so that it contained but 120000 persons & the King thereof is not yet called King of Assyria but only King of Nineveh & his Proclamation for a fast is not published through several nations not through all Assyria but only through Nineveh. But soon after when the dominion of Nineveh was established at home & this kingdom began to invade its neighbours its Kings are no longer called Kings of Nineveh but Kings of Assyria & in every page of sacred history we read of their making war upon & conquering their neighbours round about & by their conquests erecting this monarchy as has been shewed above. Ionah prophesied before Ieroboam recovered Hamath (2 King 14.25) & Amos prophesied a little after (Amos. 6.2) & when Amos prophesied God threatned that he would raise up against Israel a nation (meaning the Assyrians) which should afflict them from the entering in of Hamath unto the river of the wilder **{illeg}**. This nation was not then raised up, [but rose up presently after by the **{wars}** of Pul & his successors] Amos names them not so much as once but presently after **{we}** read in every page of sacred history how they made war upon & conquered their neighbours round about & by those conquests God raised them up till they became a potent Monarchy as has been shewed above.

<226r>

Prometheus, Atlas, Argus & Io filia Promethei vixerunt ubi ætate vel Memnonis vel Cecropis vel ante Cecropem 60 vel 90 an. Euseb. p. 13. Spartus filius Phoronei & Prometheus contemporanei ib. p. 13.

<227r>

### **Addenda et Emendanda**

p. 19. l. 40. After Perseus add. <sup>[207]</sup> & Caucon the son of Clinus the son of Phlyus brought from Eleusine to Messene, the mysteries of the Goddesses Ceres & Proserpina.

p. 31. l. 21. After dancing add: For he commanded the Satyrs in the army of Osyris & these were Æthiopians addicted to skipping & dancing. And Hercules was represented with Pillars & a club

We are told that the Phœnicians came originally from the red sea to the Mediterranean. And this may be true of the Tyrians. When David conquered Edom & made the Edomites fly from their seats into Egypt & other places, Abibalus & his son Hiram built Tyre, & when Solomon set out a fleet upon the red Sea, Hiram sent him by his servants ships & servants that had knowledge of that sea & they went with the servants of Solomon to Ophir. The victories of David over Syria of Zoba & Damascus & all Phenicia from the red sea to Euphrates seem also to have given occasion to the Phenicians to fly under the conduct of Cadmus & other Captains into Asia minor Greece & Libya Cadmus pretended indeed to come into Europe in quest of his sister but really came with his family & a great number of Phenicians & Arabians to seek new seats, & planted several colonies in several parts of Greece. — — — — — prest with difficulties at home & forced to fly especially since great numbers of them fled also to Libya neare the Syrtes & there built many cities, as Nonnus relates.<sup>[211]</sup>

When David beat the Philistims & subdued Edom, Amalek Moab, Ammon, & Syria of Damascus & Zoba conquering all the countries from the red sea to Euphrates, he made the conquered nations fly from him in great numbers, some of them going into Ægypt & others to the Philistims & to Sidon & Tyre, & some fled from Sidon & Tyre by sea to Asia minor, Greece & Libya. At that time Tyre was built by Abibalus & Hiram its two first kings being peopled by fugitives from the red sea. And from thence forward the Mediterranean was navigated by merchants as far as Greece & the greater Syrtes [by the Phenician merchants who came from that sea.] For we are told by the ancients that the Phenician merchants came originally from the red Sea & had their names from thence, & accordingly when Solomon set out a fleet upon the red sea, Hiram sent him ships [built there] & servants that had knowledge of that sea & they went with the servants of Solomon

to Ophir. 2 Chron. 8.18. For Hiram had also a navy of Ships on the red sea for merchandise 1 King. 10.11, 22. The victories of David therefore gave occasion to the Phenicians to fly under the conduct of Cadmus & other captains to all the coasts of the mediterranean as far as Greece & Libya. ffor tho Cadmus pretended that he came in quest of Sister yet he really came with his family & a great number of Phenicians Edomites & Arabians to seek new seats, & planted several colonies in several parts of Greece – – – – as Nonnus relates. And by these circumstances we have the time of the coming of Cadmus into Europe, the victory of David over Ammon & Syria of Zobah of Damascus happening the birth of Solomon (2 Sam. 9 & 10 & 11) & by consequence about the 16<sup>th</sup> year of Davids reign, & being the principal cause of this flight. We may therefore place this great flight of the Phœnicians upon the 16<sup>th</sup> or 18<sup>th</sup> year of Davids reign. And the rapture of Io the daughter of Inachus upon the <227v> first coming of the Phenician merchants to Greece might be 4 or 5 years earlier, that traffic being occasioned by the flight of the merchants of the red sea from David upon his conquest of Edom.

<228r>

p. 12. l 20. After [of the Greeks] add this Paragraph.

p. 12 l. 20. In the kingdom of Corinth, after the return of the Heraclides reigned 11 Kings & the 12<sup>th</sup> was slain in the first year of his reign & succeeded by annual Prytanes & they by two more kings Cypselus & his son Periander who was reputed one of the seven wise men. Periander died in the end of the reign of Halyattes or beginning of the reign of Cræsus ffor Herodotus tells us that those of Samus intercepted a linnen breastplate sent by Amasis king of Egypt to the Spartans, & the next year they intercepted also a cup sent by the Spartans to Cræsus, & about the same time they set at liberty 300 boys of Corcyra whom Periander in his old age had ordered to be carried prisoners to Haliattes king {of} Lydia. If to the 13 Kings be allotted about 18 years a piece one with another there will remain about 30 years for the reign of the annual Prytaneis. But Eusebius allots 124 years to the annual Prytanes & places the death of Periander about 30 years too early.

<229r>

⊙ many of them fled to the Philistims. ffor Stephanus (in Azot) tells us: Τάυτην ἔκτισαν εἰς τῶν ἐπανελθόντων ἅπ' Ε' ρυθρας Θαλάσσης φευγάδων A fugitive from the red sea built Azoth or Ashdod. Those therefore who fled to the Philistims being skilled in navigation upon the red sea, might build Ships upon the mediterranean & thereby enable the Philistims to invade Sidon by sea.

p. 18. lin. 31 And Dædalus the son of Eupalamus the son of Metion the son of Erechtheus might grow famous for Architecture & statuary & build the Labyrinth in Crete before the end of Solomons reign & fly from Minos about 10 or 15 years after it. And the expedition of Theseus to Crete (he being then a beardless youth{ }) might be about 9 or 10 years after the death of Solomon. ffor it was just before the invasion of Greece by Sesac ② because the great Bacchus had children by Ariadne the daughter of Minos & she was buried in a Temple which the Greeks erected to him by the name of the Cretian Bacchus, & ① because Theseus was 50 years old when he stole Helena which was a year or two before the Argonautic Expedition

# Now Rehoboam was born in the last year of David being 41 years old at the death of Solomon & therefore his father Solomon was born in the 18<sup>th</sup> year of David or before. And two or three years before his birth David besieged Rabbah the Metropolis of the Ammonites & committed adultery with Bathshebah. And the year before this siege began, David vanquished the children of Ammon & their confederates the Syrians of Zobah & Rehob & Ishtob & Maacah & Damascus extending his dominion over all those nations as far as to the river of Euphrates & the entring in of Hamath . And before this war began he smote Moab & Amaleck & Edom & made the Edomites fly, some of them into Egypt with their king then a little child & others to the Philistims, & to other places whether they could escape. And before this he had several battels with the Philistims. And all this was after the eighth year of his reign in which he came from Hebron to Ierusalem. We cannot therefore err above a year or two if we place his victory over Edom in the 12<sup>th</sup> year of his reign. & that over the Syrians in 14<sup>th</sup> or 15<sup>th</sup>. After the flight of the Edomites the king of Edom grew up & married the sister of Pharaohs Queen & had a son called Genuba by her before the end of Davids reign & this son called Genubah was brought among the children of Pharaoh. And among these children were Solomons Queen the

chief (or first born) of her mother & her little sister who in the beginning of the reign of Solomon had no breasts & her brother who then sucked the breasts of his mother. And if we allow four or five years to the fugitive Edomites to build Ships upon the Mediterranean they might in conjunction with the Philistims invade & take Sidon before the middle of Davids reign & make the Sidonians there fly to seek new seats, the victories of David over all the nations round about, promoting their flight by sea. And thus the coming of the Phenicians with Cadmus into Asia minor & Europe will fall upon the beginning of the reign of Abibalus For they came all of them from Sidon to seek new seats, & therefore were driven from thence by their enemies. And if this flight may be placed in the 16<sup>th</sup> or 18<sup>th</sup> year of David Abibalus will have reigned over Tyre about 16 years before he was succeeded by his son Hiram; which is a moderate allowance for the length of his reign.

And of about the same age was Sesac : for he became king of Egypt in the days of Solomon (1 King 11.40) & before he began to reign he warred &c And therefore Sesostris was the brother of Solomons Queen & was born before the end of Davids reign, & might be about 50 years old in the fift year of Rehoboam when he came out of Egypt with a great army to invade the East. [ffor before he began to reign he warred under his father & conquered Arabia Trogoditica & the greatest part of Libya carrying his conquests as far as the lesser Syrtes & the river Triton & coasting the Mediterranean to the mouth of the straits.

[Editorial Note 81]

Asa had peace & fortified Iudea ten years together before he was invaded by Zerah with a great army out of Egypt. This invasion was in the 15 year of Asa, & therefore Asa became free from the dominion of Egypt in the fourth year of his reign. In this year therefore the reign of Sesostris ended, & Egypt fell into civil

Vpon the death of Sesostris Egypt fell into civil dissensions as shall be explained hereafter, & then Iudea became free from the dominion of Egypt. And this was in the fourth year of Asa. ffor Asa had peace & fortified Ierusalem ten years together & in the fifteenth year of his reign was invaded by Zerah with a great army from (2 Chron. 14 ) Egypt to reduce him to obedience

<229v>

& was buried in Greece in a temple erected by the Greeks to Sesostris by the name of the Cretan Bacchus because she was buried in it. Ariadne therefore died before the return of Sesostris into Egypt after she had two or more children by Bacchus & therefore was taken from Theseus four or five years before, suppose about the time that Bacchus returned from India into Syria. And therefore the expedition of Theseus to Crete & death of his father Ægeus was about nine or ten years after the death of Solomon Theseus being then a beardles young man suppose about 20 or 22 years old. And Androgeus might be born about 40 or 42 years before & Minos about 25 years before & by consequence about the middle of Davids reign, & Europa & her brother Cadmus might come into Europe thre or four years before, & Minos might be about 70 or 75 years old when he pursued Dædalus into Crete.

– sons if they be reckoned at about 23 years to a generation they will place the birth of Polydorus upon the 16<sup>th</sup> or 18 year of Davids reign. And thus Cadmus might be a young man not yet married when he came into Europe & Harmonia might be his first wife & his son Polydorus might be her son born a year or two after his coming. And sister might be a young woman in her prime. These generations cannot well be shorter & therefore Cadmus & his son Polydorus were not younger then we have reckoned them: nor can the generations 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.

Pelops was the father of Atreus Thyestes & Plisthenes & Atreus died not before Paris stole Hellena that is about 20 years before the taking of Troy, & Plisthenes was the father of Agamemnon & Menelaus who warred at Troy & Thyestes was the father of Ægystus who slew Agamemnon. Deucalion the son of Minos was an Argonaut & Talus another son of Minos was slain by the Argonauts, & Idomeneus & Meriones the grandsons of Minos were at the Trojan war. And all these things confirm the age of Minos Europa & Cadmus above assigned & place the death of Epopeus or Epaphus king of Sicyon & birth of Amphion & Zethus upon the 10<sup>th</sup> year of Solomon & the taking of Thebes by Amphion & Zethus & flight of Laius to Pelops upon the 30<sup>th</sup> year of Solomon or thereabouts & the coming of Pelops into Europe with his sister Cloris a year or two

before & her marriage to Amphion a year or two after] more or thereabouts, & the coming of Pelops into Europe a little before, suppose three or four years before the marriage of his sister Niobe with Amphion. Agamemnon & Menelaus the sons of Plisthenes & adopted sons of Atreus & grandsons of Pelops warred at Troy. Ægystus the son of Thyestes the son of Pelops slew Agamemnon the year after the taking of Troy & Atreus died just before Paris stole Helena that is about 18 years before the Trojan war. And therefore Pelops Niobe Amphion & Zethus flourished two generations before the Trojan war

The artificers which came from Zedon were not yet dead, & therefor this 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 the Edomites as above, & made some of them & {all the} {seamen} & merchants fly from the red sea to the Philistims where they fortified Azoth. For Stephanus (in Azot{ }) tells ταύτην ἔκτισαν εἰς τῶν ἐπανεληθόντων ἀπ' Ἐρυθρᾶς θαλάσσης φευγάδων. A fugitive from the red sea built Azoth. In three or four years they might build a competent number of ships upon the Mediterranean for gaining the trade of the sea & thereby enable the Philistims to invade Sidon by sea & take it. & then did the Zidonians fly by sea to the islands Tyre & Aradus & to other havens in Asia minor Greece & Libya with which they had been acquainted before by means of their trafic the victories of David prompting them to fly by sea. For they fled to seek new seats & therefore fled from an enemy. And Cadmus & other Phenician commanders fled with colonies to seek new seats in Asia minor & Europe, others – Sithonis a Zidonian. This flight was therefor.

[Editorial Note 82]

Amyclas & Eurydice were the children of Lacedæmon & Sparta, & Lacedæmon was the son of Taygeta, & Sparta was the daughter of Eurotas the son or brother of Myles the son of Lelex. Celeus was the son of Rharus the son of Cranaus the successor of Cecrops an Egyptian who married Agraulos the daughter of Actæus & succeeded him. Car the son of Phoroneus – – – – – & some say that

Inachus had several sons – – – – – kingdom of Sicyon look ancient.

And as of one Apis – – – – – into Greece.

It seems to me therefore that Actæus Cecrops, Cranaus – – – – – is uncertain. In the days of Criasus, Acrisius & his brother Prætus got possessions in some parts of Argos; & their father Abas built Abas in Phoces, but could not be the same Abas with him who was the grandson of Danaus. But its difficult to set right the genealogies & reigns & chronology of the fabulous ages of the Greeks & I leave these things to be further examined.

<230r>

a litte after the 12<sup>th</sup> year of David & may be conveniently placed upon the 16<sup>th</sup> or 18<sup>th</sup> year of his reign as above. And thus the reign of Abibalus will have lasted about 16 years (which is a moderate length) ffor he was succed by Hiram who according to Iosephus began his reign in the 33<sup>th</sup> year of David. And that a new dominion was at this time set up at Tyre is further confirmed by Hiram's enlarging the city, & adorning it with new Temples & other structures, as uses to be done in the head cities of new kingdoms.

[Editorial Note 83]

The Sidonians being possessed of the trade of the Mediterranean as far as Greece & Libya, the Tyrians traded on the red sea in conjunction with Solomon & the kings of Iudah till the revolt of Edom. And so also did the merchants of Aradus. For in the <sup>a[212]</sup> Persian Gulph were two Islands called Tyre & Aradus which had Temples built like the Phœnician. Hence it is that Homer celebrates Zidon & makes no mention of Tyre. But in the reign of Iehoram the son of Iehosaphat Edom revolted from under the Dominion of Iudah & made themselves a king, & the trade of Iudah & Tyre upon the red sea being interrupted, the Tyrians began to make long voyages upon the Mediterranean to places not yet frequented by the Sidonians, some of them going with Dido to the coasts of Afric beyonde the Syrtes & building Carthage, others going to the coasts of Spaine & even beyond the mouth of the straits. And from the flight of the Edomites from David & of the Tyrians from



the new king of Edom arose the opinion of the ancients that the Phenicians <sup>a[213]</sup> came originally from the red sea to the Mediterranean & there presently undertook long voyages.

Strabo mentioning the first men who leaving the sea coasts ventured out into the deep & undertook long voiajes — — of the Trojan war

In the days of Erechtheus — — of Erechtheus were Argonauts. Erechtheus therefore began his reign about the 25<sup>th</sup> year of Davids reign & Ceres came into Greece within 5 or 10 years after

Teucer the son of Telamon, seven years after that war according to the Marbles, arrived at Troy, & there built Salamis & he & his posterity reigned there till the days of Evagoras who was expelled by the Persians

I have now carried up the antiquities of Greece as high as to the coming of Cadmus with Colonies of Phœnicians into Greece & to the first use of letters in Europe & iron tools the foundation of manual arts & to the first plowing & sowing & the first building of temples. And before all this Greece & all Europe must have been in a very barbarous & uncivilized condition; even more barbarous & rude then the Americans were when we first discovered them. But we are not yet got up to the first memory of things done in Europe.

In the time of the Argonautic expedition Castor & Pollux were very young men & their sisters Helena & Clytemnestra were children & their wives Phœbe & Ilaira were also very young. All these with the Argonauts Lynceus & Idas were the grandchildren of Gorgophone the daughter of Perseus, the son of Danae the daughter of Acrisius & Eurydice. And Perieres & Oebalus the husbands of Gorgophone were the sons of Cynortes the son of Amyclas the brother of Eurydice. 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 Acrisius And the Argonaut Æsculapius was the grandson of Leucippus & Phlegya & Leucippus 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 Alector the son of Anaxagoras the son of Megapenthes the son of Prætus the brother of Acrisius. And from these generations it may be gathered that Perseus & Cynortes were of about the same age with Minos, Pelops Sesac . And that Acrisius Prætus Euridyce & Amyclas were of about 15 or 20 years older then Cadmus, Dardanus & Iasion, or of about the same age with David.

Now Sesac was king of Egypt in the days of Solomon (1 King. 11.40) & had many wars under his father before he began to reign ( ) & therefore was born before the reign of Solomon & by consequence was one of the brothers of Solomons Queen. ffor she was the

<230v>

Pag 18 lin 51 dele. Amphion & Zetus Niobe & Pelops — — — was contemporary to Polydorus.

Ib. l 31 post [a litle before] add For after David removed from Hebron {to} Ierusalem he had great warrs with the nations round about which lasted till about the 15<sup>th</sup> or 16<sup>th</sup> year of his reign & in those wars he conquered the Philistims & Edom & Moab & Ammon & Amalec & the Syrians of Zobah & Rehob & Maacah & Ishtob & Damascus. And then it may be supposed that [as the Edomites fled to Egypt & other places, so] many of the Syrians & Phenicians fled by sea under the conduct of Cadmus & other captains to Asia minor Greece & Libya to seek new seats.

Ib. l. ult. scribe And from these circumstances, it may be gathered that Cadmus & Europa came into Greece about three ordinary generations or an hundred years before the Argonautic expedition, that is, about the middle of Davids {reign} or a very litle before; & that Epopeus or Apis was slain & Amphion & Zetus born about the end of Davids reign; [& that Laius recovered this kingdom of Thebes about the end of the reign of Solomon.]

Trogus in his 18<sup>th</sup> book tells us: A rege Ascaloniorum expugnati Sidonij navibus appulsi Tyrum urbe ante annum Trojanæ cladis condiderunt. And Strabo (l. 16) Aradus was built by men who fled from Sidon Hence Isaiah calls Tyre the daughter of Zidon, the inhabitants of the isle whom the merchants of Zidon have



replenished. And Solomon in the beginning of his reign calls the people of Tyre 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 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. This was the state of Tyre in the beginning of the reign of Solomon. Hiram was then King of Tyre & his reign began (according to Iosephus) in the 33<sup>th</sup> year of the reign of David. And he much enlarged the city & adorned it with new Temples & other structures (as uses to be done in cities when they become the head cities of new kingdoms) & his father Abibalus is the first king of Tyre mentioned in history, & hence we may reckon that the Sidonians built Tyre in the reign of these two kings & by consequence in the reign of David & Solomon, & that Sidon was taken in the reign of David. [the Sidonians fled from the king of Ascalon to Tyre under the conduct of Abibalus, & by consequence in the reign of David. For Hiram began to reign (according to Iosephus) in the three & thirtieth year of Davids reign] And when some of the Zidonians fled by sea to Tyre & others to Aradus, it is reasonable to beleive that others fled by sea to such other places as they had been acquainted with by means of their trafique, as to Asia Minor, Greece & Libya. ffor when Cadmus & other Phenician commanders came with colonies into Asia Minor, Greece & Libya. ffor when Cadmus & other Phenician commanders came with colonies into Asia minor & Greece & the neighbouring islands, others fled with colonies to Libya & there built many cities, as Nonnus affirms. And there their leader was also called Cadmus, that is, an eastern man, & his wife Sithonis, a Sidonian. When the Edomites fled from David, some of them into Egypt, & others to other places; ☉ those that fled to the Philistims being skilled in navigation upon the red sea, might build ships upon the mediterranean & thereby enable the Philistims to invade Sidon by Sea.

<231r>

[Editorial Note 84]

Hypparchus interfectus

Legislature of Minos

Lycurgus

Draco

Solon

Solon natus

Cræsum videt

Moritur

Thales natus

moritur

Pythagoras natus

{Thaletem videt}

in Italiam {illeg}

moritur

Anaximander natus

moritur

Pisistratus natus

Cyaxeres Nineven excind.

Darius Medus natus  
regnat  
moritur  
vincitur a Cyro

Eclipsis ☾ a Thalete prædicta

Cræsus captus a Cyro

Cyaxeres regnat  
moritur

Bellum II Messeniacum incipit  
desinit

Bellum I. Messen. incipit  
desinit

Pul regnat

Tiglathpilesar regnat

Salmonasser regnat

Sennacherib regnat, Samariam cœpit

Asserhadon regnat  
Babyloniam vincit  
moritur

Sabacon Ægyptum invadet

Bocchoris regnat in  
occiditur

Olympias prima.

Dido in Libyam profugit

Tyrij Carteiam occupant

Honorius, natus, floret, obit.

Hesiodus natus floret obit.

Troja capta.

Bellum Epigonorum

Bellum Thebanum ducum 7.

Hercules moritur

Theseus moritur

Hyllus occiditur

Ægystus occiditur

Eurysthæus occiditur

Chiron occiditur

Expeditio Argonautica

Talus occiditur.

Mephramuthosis regnat

Tethmosis regnat

Ammon regnat

Sesach regnat

Orus regnat

Amenoph regnat

Ramesses regnat

Mœris regnat.

Cheops

Cephren

Micerinus

Nitocris

Asychis

Anysis

Gnephactus

Boccharis

Sthanates

Necepsos

Nechus

Petubastes

Osorchon

Psammis

<231v>

Cranaus who flourished in the days of Deucalion in the first half of Davids reign was the successor of Cecrops an Egyptian who came into Greece in the days of Actæus & married his daughter Agrauros & reigned after him in the regions of Attica. Cecrops therefore flourished in the reign of Samuel & Actæus in the latter end of the days of Eli.

Phoroneus & his father Inachus flourished in the days of Saul Samuel & Eli.

Lycaon dyed just before the flood of Deucalion as above & according to Pausanias was contemporary to Cecrops, & had many children & so might reign long; & Pelasgus was one generation older being his father & so was contemporary to Samuel.

Lacedæmon was the son of Taygeta & Sparta the daughter of Eurotas the son or brother of Myles the son of Lelex an Egyptian. Eurotas built Sparta & Myles succeeded his father Lelex in Elis, & Polycæon the youngest brother of Myles invaded Messene 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 was the father of Cleson – when Eli & Samuel judged Israel.

When these men came from Egypt – race of the kings of Sicyon

Pirasus Peranthis Criasus or Iasus is reckoned the son either of that Argus or some other Argus, & the founder of the temple of Iuno Argiva, & so was contemporary to Acrisius & Eurydice. And his daughter Callithyia was the first Priestess of that Goddess. And his brother Phorbas went with a colony to Rhodes & reigned there purging that island from serpents & wild beasts. And perhaps he fled with the Telchines from Phoroneus, & might be succeeded in Rhodes by his son Triopas. For Agenor the son of Triopas invaded Argos with a great multitude of horse & married his daughter Messene to Polycæon as above & was succeeded either in Rhodes or some part of Argos by his son Crotopus. But the history of those early ages of Greece is in the dark.

<232r>

– p 34. lin 25 – Erechtheus Celeus & 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 (that is the silver age) when Alcmena was with child of Hercules who was born about the eighth year of Rehoboam as above: 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 his father Asterius in Crete, & therefore Asterius reigned in Crete in the golden age & the silver age begun when Chiron was a child. And unless Chiron was <sup>about</sup> | <sup>above</sup> 70 years old in the time of the Argonautic expedition when he invented the Asterisms, the silver age will not begin before the reign of Solomon. The golden age therefore fell in with the reign of Asterius & the silver age with that of Minos. This fable of the four ages seems to have been made by the Curetes &c – Troy was but one generation earlier.

I have now carried up the Chronology of the Greeks – caves of the earth.

In the second year of the reign of Saul the Philistims brought into the field against him thirty thousand chariots & six thousand horsmen & foot without number, whereas in the days of Moses al the chariots of Egypt with which Pharaoh pursued Israel were but six hundred Exod XIV.7. ffrom the great army of the Philistims I seem to gather that the shepherds had newly relinquished Egypt & joyned them . They might be beaten & driven out of the greatest part of Egypt & shut up in Abaris by Mephramuthosis in the latter end of the days of Eli & some of them then fly to the Philistims & strengthen them against Israel. And from the Philistims some of them might escape to Zidon & from Zidon by sea to other places. And afterwards in the beginning of the reign of Saul the shepherds which remained in Egypt might be forced by Thummosis or Amosis the son of Misphramuthosis to leave Abaris & retire also to the Philistims. And upon these occasions

several of them, as Pelasgus, Cecrops, Inachus, & Lelex, might come from Egypt by sea to Sidon, & Cyprus & thence to Asia minor & Greece in the days of Eli, Samuel & Saul, & thereby begin to open a commerce between Greece & Sidon before the coming of the Phenicians from the red sea. Pelasgus reigned in Arcadia & was the father of Lycaon (according to Pherecides Atheniensis) & Lycaon dyed just before the flood of Deucalion. He sacrificed children & therefore was one of the shepherds. Cecrops might come from Sais to Cyprus & thence to Attica in the days of Samuel & marry Agraalos the daughter of Actæus & succeed him in Attica soon after & leave his kingdom to Cranaus in the reign of Saul or beginning of the reign of David ffor the flood of Deucalion happened in the reign of Cranaus. Inachus might come with his people from Egypt to Argos in the days of Eli & seat himself upon the river Inachus so named from him, & leave his territories to his sons Phoroneus, Ægialeus & Phegeus in the days of Samuel. For Car the son of Phoroneus built a temple to Ceres in Megara, & therefore was contemporary to Erechtheus. Lelex might come with his people into {Laconica} in the days of Eli & leave his territories <232v> to his sons Myles Eurotas Cleson & Polycaon in the days of Samuel. For Eurotas the brother or as some say the son of Myles built Sparta & called it by the name of his daughter Sparta the wife of Lacedæmon & mother of Eurydice. Cleson was 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 & brother of Ægeus for the kingdom & Æacus adjudged it to Nisus. Polycaon invaded Messene then peopled only by villages & built cities therein & called it Messene after the name of his wife Messene the daughter of Agenor the son of Triopas & brother of Phorbas. And Ogyges & his people were reckoned a branch of the Leleges. And these are the oldest things in Greece of which there is any memory now extant.

Myles set up a Quern or hand-mill to grind corn, & is reputed the first among the Greeks who did so: but he flourished before Triptolemus & seems to have had his corn & artificers from Ægypt.

The city Eleusine was built either by Ogyges or his son Eleusine. i.e. They built a few houses of clay which in time grew into a city.

Peranthus Piranthus or Piratus king of the Achivi was the son of Argus. His daughter Callithyia was the first Priestess of Iuno Argiva. Triops was his son & successor

Phrobas who purged the island Rhodes from wild beasts & serpents is by Hyginus called the son of Triopas, by

And about that time was the death of Ceres who set on foot plowing & sowing in the silver age. Count backwards 33 years & the silver age will begin about the 15 year of Solomon. Chiron was begot by Saturn in the golden age when Iupiter was a child in the Cretan cave as above. And therefore Asterius reigned in Crete in the golden age . And unless Chiron was above 80 years old at the time of the Argonautic expedition when he made the Asterisms the golden age will reach to the end of Davids reign & may reach to the 10<sup>th</sup> or 15<sup>th</sup> year of Solomons. Mythologists tell us that Niobe the daughter of Phoroneus was the first woman with whom Iupiter lay & that of her he begot Argus who succeeded Phoroneus in the kingdom of Argus & gave his name to that city. But the Phenicians called all kings Iupters from the time of their first coming with Cadmus & Europa into Greece; & in particular they said that Niobe was the first woman got with child by 4 after their coming into Greece This fable of the four ages seems to have been made by the Curetes – Troy was but one generation earlier & dyed about the twelf or 15<sup>th</sup> year of Solomon as above, that is, in the silver age.

Mythologists tell us that Niobe the daughter of Phoroneus was the first woman with whom Iupiter lay, & that of her he begot Argus who succeeded Phoroneus in the kingdom of Argos & gave his name to that city. But they might mean that Argus was born presently after the coming of the Phenicians with Cadmus into Greece & so was of about the same age with Minos. ffor the Phenicians gave the name of Iupiter to the father of Minos Pelops & Perseus to every king from the time of their first coming into Greece with Cadmus & Europa & particularly to the fathers of Minos, Pelops Æacus & Perseus to the end of the silver age & particularly to the fathers of Minos Pelops & Perseus. Argus was the father of Pirasus {or} Piranthus the father of Callithya the first priestess of Iuno Argiva. He was also the f{ather} of Phorbas who went to the island Rhodes & purged it from wild beasts & serpents.

Prometheus the brother of Atlas & grandfather of Amphictyon was not the father of Deucalion in whose days the flood happened.

Some give the names of Jupiter & saturn to Asterius & Apteras the father & grandfather of Minos [And some tell us that Deucalion in whose days the flood came, was the son of Prometheus the brother of Atlas.] But the reign of Minos suits best with the silver age, [& Prometheus the brother of Atlas was younger then Deucalion the father of Hellen]

– And some tell us that Prometheus the brother of Atlas was the father of that Deucalion in whose days the flood came: but that Prometheus was three generations later then Deucalions flood.

<233r>

We are told that Cadmus peopled Thebes with men who had been disperst by Deucalion's flood & returned from all parts to Thebes & from their dispersion were called Sparti. The principal of these were Echion, Cthonius, Hyperenor, Pelorus & Vdæus. This flood by which they were dispersed is said to have happened when Cranaus reigned at Athens, & in the end of the reign {of} Lycaon in Arcadia. The Marbles place it ten years before the coming of Cadmus, & perhaps it was not so long before.

The Poets tell us of four ages of the Gods which they call the golden silver brazen & iron ages, & Hesiod tells us that each of these ages ended when the men of that age dropt into the grave, & that the fourth age ended with the Trojan war. These ages were therefore four generations of men ending with the Trojan war. And if from that war you count upwards four ordinary generations three of which make an hundred years, they will begin about the middle of Davids reign, & so be the four ages next after Deucalions flood & the coming of Cadmus. Apollonius Rhodius tells us that when the Argonauts came to Crete they slew Talus a brazen man who remained of those that were of the brazen age & guarded that Island: & therefore the brazen age ended with the Argonautic expedition & Minos the father of Talus flourished in the silver age. The ancients tell us also that in this age plowing & sowing, & navigation by the stars & hunting & Arts & sciences began in Greece: & therefore it was the silver age in which Ceres taught the Greeks to plow & sow & Erechtheus reigned at Athens & Minos had a fleet & Actæon the grandson of Cadmus exercised hunting & the Idæi dactyli, & Vulcan & Dædalus introduced metals & arts & sciences. Hesiod tells us that the great Jupiter was educated in Crete. And Apollonius Rhodius that Saturn deceived Rhea & begat Chiron of Philyra when he reigned over the Titans in Olympus [a mountain in Crete] & Jupiter was educated by the Idæan Curetes in the Cretan Cave. Now Chiron lived till after the Argonautic expedition & had two grandchildren in that expedition, & therefore the latter part of the golden age in which Chiron was born was not above 70 or 80 years before the Argonautick expedition, & Minos who was older <233v> then Chiron, was born in the golden age & flourished in the silver age & his parents Asterius & Europa & Cadmus & Atimnus the brothers of Europa, flourished in the golden age.

<235r>

After Apis Chronologers reccon many kings of the Sicyonians till the reign of Epopeus. He was a stranger & succeeded the last of them. He stole Antiopa the daughter of Nictæus who was Tutor of Labdacus & Administrator of the kingdom of Thebes. Whereupon Nictæus made war upon him & coming to a battle both were wounded & Nictæus dying left the Tuition of Labdacus & administration of the kingdom to his brother Lycus & Epopeus also dying soon after was succeeded by Lamedon who sent home Antiopa & in the way home she brought forth Amphion & Zethus. These things happened in the tuition of Labdacus the grandson of Cadmus: that is between one & two generations after the coming of Cadmus into Europe & by consequence between the beginning & middle of Solomons reign. And therefore the reign of Epopeus falls in with that of Apis, so both are the same king. Epopeus is Epaphus & Epaphus is Apis. So then all the kings between Apis & Epopeus are spurius, as I gather also by these characters, that no regions or cities were called by any of their names nor had the Sicyonians any war before the reign of Epopeus.

Lamedon succeeding Epopeus in the kingdom married Phenio an Athenian the daughter of Clitius & presently making war upon Archander & Architeles the sons of Acheus, confederated with Sicyon the son of Metion the son of Erectheus giving him his daughter Zeuxippe to wife & Sicyon succeeding in the kingdom gave the name of Sicyonia to the country & of Sicyon to the city called Ægyale before. Lamedon therefore & Sicyon were contemporary to Palemon the son of Metion & father of Dædalus & to Archander & Architeles

who married the daughters of Danaus & so were contemporary to Rehoboam. Sicyon was succeeded by his grandson Polybus & he by Adrastus king of Argos & Adrastus by Ianiscus the grandson of that Clitius whose daughter married Lamedon, & he Ianiscus by Phæstus one of the sons of Hercules & after another short reign or two the kingdom ceased being united to that of the Mycenæ under Agamemnon before the Trojan war.

Apis from whom Peloponnesus was called Apia was king of <sup>a</sup> Sicyon & <sup>b[214]</sup> Argus but after his death the kingdom became divided. Lamedon & Sicyon succeeded at Sicyon & Argus the son of Apis at Argos or rather as <sup>b[215]</sup> others say the son of Niobe so named from this king. In the reign of Argus Greece began to exercise agriculture & therefore he flourished about the middle of Solomons reign. After him reigned Acrisius Sthenalus Danaus | Euristheus Lynceus &

[Editorial Note 86]

Danaus married two of his daughters to Archander & Archelites who were the sons of Achæus the son of Xuthus & Creusa the daughter of Erectheus & therefore Danaus was between two & three generations younger than Erectheus & so flourished in the reign of Rehoboam, because Erechtheus flourished in the latter part of the reign of David

Pars II

Investigatio motuum qui a gravitate universali oriuntur.

<235v>

Sicyonij qui sunt Corinthijs finitimi, hæc de originibus suis commemorant: Exstitisse primum in ea regione Ægialeum terræ filium, atque eo regnante cum Peloponnesi partem quæ Ægialus jam nuncupatur nomen sumpsisse. Hanc Ægialeam condidisse. Ægialeo patre Europem natum, Europe Telchinem. Huic filium Apin fuisse cujus ante Pelopis in Olympiam adventum easque opes creverint ut ea tota regio quæ intra Isthmum est ab eo fuerit Apia nuncupata. Apis Thelxionem suscepit Thelxion Ægyrum &c.

Corace sine liberis mortuo Epopeus qui id temporis e Thessalia venerat imperium [Ægialensi] sibi vindicavit. [Nonne Epopeus idem qui Epaphus vel Apis. Eo regnante hostilem exercitum tradunt in fines suos {inemsisse} quum ante perpetua pace usi fuissent. Causa belli hæc perhibetur. Epopeus Antiopam Nictæ filiam rapuit. Nictæus qui tutor fuit Labdaci filij Polydori & eo nomine regnum Thebanorum administravit, bellum intulit Epopeo & commisso prælio uterque vulnètur Nictæus non ita multo post moriens regni administrationem & Labdaci tutelam Lyco fratri reliquit, et non multo post Lamedon Epopeo morienti in regnum succedens, Athiopen Lyco dedit, quæ quum Thebas reduceretur in ipsa via Zethum & Amphionam parit. Lamedon regno inito uxorem Atheniensem Pheno Clitij filiam, et bello mox contra Achæos Archandrum & Architelem suscepto, ex Attica belli gerendi sibi socium Sicyonem Metionis filium Erechthei nepotem adscivit data ei in matrimonium Zeuxippe filia: a quo postea jam regnum adeptus & regio tota Sicyonia et urbs quæ ante Ægiale fuit Sicion noncupata est. E Sicyone Chthonophyle gignitur quæ Mercurio Polybum peperit & postea Phlianti Liberi patris filio nupsit &c. Lamedon Sicyon therefore was contemporary to Bacchus & by consequence to Solomon & Rehoboam, Epopeus or Apis to David or Solomon, Telchin to David, & Ægialus to Samuel. Between Apis & Epopeus Chronologers place many other names of kings but those kings are to be suspected partly because none of them gave their names to any region or city as was customary in those ages, & partly because they had no wars with any nation. ffor the Sicyonians affirmed that they enjoyed perpetual peace till the reign of Epopeus. Epopeus is Epaphus & Epaphus is Apis. The war between Nictæus & Epopeus being in the minority of Labdacus happened neare the beginnning of the reign of Solomon & then were Amphion & Zethus born Then Epopeus ended & Lamedon began his reign. Apis grew so rich before the coming of Pelops into Olympus that all Peloponnesus was called Apia. Then Pelops gave it the name of Peloponesus Now upon the death of Atreus the elder son of Pelops Menelaus went into Crete to share the riches of Atreus & at that time Paris stole Hellena, that is 20 years before the destruction of Troy. Allow 50 years to the two reigns of Pelops & Atreus & the reign of Pelops will begin about 70 years before the destruction of Troy, that is about the time of Solomon's death, & thus the preceding reign of Apis will fall in with the reign of Solomon



Phoroneus ex Laodice Apin & Niben genuit. Apis potestatem suam in Tyrannidem vertens & vi cuncta gerens, Peloponnesum Apiam suo de nomine vocari jussit. Is demum Thelxionis & Telchinis insidijs appetitus sine liberis excessit vita & relatus inter Deos Sarapis appellatus est. Apollodor l. 2. c. 1.

Pelops pater Atrei et Thyestis. Thyestes pater Pelopiæ matris Ægypthei [qui Agamemnoni synchronus fuit.] Atreus pater Plisthenis patris Agamemnonis. Ergo Pelops tres generationes antiquior Agamemnone et Ægystheo fuit ideoque floruit sub finem regni Solomonis, natus circa initium regni ejus. Ab eo Peloponnesus nomen habuit prius dicta Apia. For Apis was very ambitious & tyrannical & grew so rich before the coming of Pelops into Olympias that all Peloponnesus was from him called Apia. He flourished therefore a little before Pelops suppose in the beginning of Solomons reign. ffor in those days kingdoms changed their names with every king. ffrom Pelasgus Apis & Pelops the Peninsula was successively called Pelasgia, Apia & Peloponnesus He is by some accounted the son of Niobe the daughter of Phoroneus, by others the brother of Niobe (Hygin Fab 45{ }) by others the son of Telchin the son of Europs the son of Ægialeus. The Greeks feign that he went into Egypt & became the great God Apis, Epaphus Serapis or Osiris of the Egyptians.

<236r>

Iupiter & Osiris all the Giants were extinct. This war was waged therefore in the days of Iupiter Hammon & his son & daughter Osiris & Isis. The captain of the Giants is usually called Typhæus or Typhon & he was the brother of Osiris & both <sup>z[216]</sup> were the sons of Iupiter Hammon. So that this war was waged between the sons of Ham. Among the Gods was Hercules another son of the Egyptian Iupiter & in memory of his living in this age he is still painted with a club. There were also Isis Latona & Minerva the daughters of the same Iupiter & Apollo Diana Mercury his young grandchildren.

As those on the one side are called Gods tho they were not so, so those on the other side are called Giants not for their stature but because of their strength & might & out of the hatred born them by the Egyptians. Sometimes they are represented all together by Typhon alone in a monstrous gigantick form with many heads & twice as many hands Among them was Aso Queen of Ethiopia, which shews that they were Africans. The Giants first slew Osiris & then put all the Gods to flight as the Poets sing till Hercules came to their assistance. And hence <sup>f[217]</sup> mentioning the interior Africans saith, Tis reported that they once making an impression into Egypt made a great part of the land void of its inhabitants. But this & the next war with which the Iron age began will be better understood when I shall have shewed who were the Gods concerned in them.

<236v>

were extinct.

The third age therefore began with the division of the earth between the sons of Ham & their reign in their several lots. In this age wars began first to break out as the poets {sing} & therefore here we are to look for the war between the Gods & Giants. ffor that was the oldest of all others & was waged in the age of the Gods when they lived altogether in Egypt, & Iupiter Hammon & his son Osiris reigned there . For Diodorus tells us that the greatest part of the Egyptian priests agreed that by the war waged against Iupiter & Osiris all the Giants were extinct. [The Gods therefore were Iupiter that is Iupiter Hammon & Osiris & their assistants Isis, Latona Apollo, Diana, Mercury, Minerva, Hercules: for <sup>b[218]</sup> all agree that Hercules assisted the Gods in this war. The Giants were Those famous enemies of Osiris & the Gods, Typhon, Otus, Epialtes Aso queen of Ethiopia, & the rest of their confederates: all which are usually represented by Typho alone with many heads & twice as many hands. They are said to be assisted by Aso an Æthiopian Queen because they were Africans. Osiris Isis Typhon Hercules Minerva Latona were the sons & daughters of Iupiter Hammon as we shall presently shew, & therefore this war happened in the third age. This & the next wars which began the iron age Hyginus has thus described in few words: <sup>[219]</sup> Afri et Ægyptij primum fustibus dimicaverunt postea Belus Neptuni filius glaio belligeratus est unde bellum dictum. The Giants therefore were Africans. They first slew Osiris & then invaded the Gods & put them all to flight (as the Poets sing) till Hercules came to their assistance Whence Diodorus making mention of the inhabitants of the interior Afric saith,<sup>[220]</sup> Tis reported that they once making an impression into Egypt made a great part of the land void of its inhabitants. But how this war with clubs that with swords & speres which followed in the beginning of the fourth age or generation were managed we shal describe more fully after we have shewn who were the Gods concerned in them.

Let all this be inserted between sect 5 & sect. 6. with this title

6

**The wars in the brazen age were waged with clubs between the sons of Cham & in the end of that age they found out iron weapons.**

The third age therefore began with the division of the Kingdom of Jupiter Hammon between his sons & with their reign in their several lots: And in this age the Poets tell us that wars began first to break out. The first wars were managed with clubs & stones & such other weapons as were at hand before the invention of iron instruments the use of which gave a beginning to the iron age. These first wars <sup>s[221]</sup> Pliny thus mentions: Prælium Afri contra Ægyptios primum fecere fustibus quos vocant phalanges: & Higinus<sup>[222]</sup> : Afri et Ægyptij primum fustibus dimicaverunt postea Belus Neptuni filius gladio belligeratus est unde bellum dictum. Belus reigned in Babylonia & Assyria & the adjacent regions & therefore we are to begin the iron age with his conquest of those regions, & to look in the age before for the war between the Ægyptians & Africans. These Ægyptians were Now the Egyptians who lived in that age were the Gods of Egypt & therefore this war was between the Gods & Giants & the Africans were the Giants. ffor the war between the Gods & Giants was waged while all the Gods were together in Egypt, & is the oldest war of which we have any record. The time of this war is set down by <sup>t[223]</sup> Diodorus where he tells us that in the age of Isis there were Giants & then adds. Tis agreed, by the greatest part of the Egyptian Priests that by the war waged against

<237r>

After the death of Sesostris the Æthiopians & Lybians rising from their seats under Zara their king made an impresion upon the southern Egypt & thence with an army of a thousand thousand men & three hundred Chariots invaded Iudea in the 15 year of the reign of Asa. But while they were in Egypt, Asa having peace on all sides (which was for ten years together) had prepared himself by abolishing Idolatry & seeking the Lord & fortifying all the cities of Iudah with walls & towers & arming his people & then met them in the borders of Iudea & then met them with an army of five hundred & eighty thousand men & smote them with a great overthrow so that they could not recover themselves. (2 Chron. ch 14 & 16.8) To this war Diodorus relates (lib. 3 p ) where speaking of the people of interior Afric he saith Tis reported that they once making an impression into Egypt made a great part of the land void of its inhabitants. And Eusebius where he saith that in the reign of Amenophis the Ethiopians rising from the river Indus seated themselves by Egypt. (Euseb. n. 402.) Yet Eusebius is mistaken in fetching these Æthiopians from the river Indus. Those Ethiopians had lank or straight haire, these above Egypt were crisped above all men. (Herod l. 7. c. 70.) & had Libyans mixed with them. The mistake seems to have risen from the name of India given by the ancients to remote unknown regions as well southward as eastward. To the same war Manetho seems to relate in the following passage recorded by Iosephus. — —

Here Manetho seems out of ill will to the Jews to have feigned some things, as that Amenophis to purge Egypt from an impure generation confined them to the city Abaris that their captain Osarsiphus was Moses, & that they rebelled & called in the Shepherds to their assistance. If allowance be made for this misapplication of the history the record seems to amount to this, that Asa (here called Osarsiphus) was assisted in this war by the Arabians, & that Amenophis to secure Egypt from the conquerors made towards the entrance of Egypt with an army of 300000 men & upon the flight of the Ethiopians returned to drive them out of Egypt, yet granted them the region above Thebais upon condition that their king should be subordinate to him, & then he & his son Rampses returned again with a greater force drove the Jews from what they had invaded beyond their borders And these things explain the inscription upon the famous Obelisk of Ramesses expressing that he had Saved Egypt by overcoming foreigners, that is the Ethiopians & perhaps the Jews & Arabians.

Yet by this war of the Ethiopians the dominion of Egypt over the nations fell. ffor Asa adorned the temple with gold & silver & had no more war for 20 years after these things & his son Iehosaphat placed forces in all the fenced cities of Iudah & had riches & honour in abundance And God established the kingdom in his hand & the fear of the lord fell upon <237v> all the lands round about Iudea so that they made no war with Iehosaphat & the Philistims & Arabians brought him great presents & tribute silver & he waxed great exceedingly & built in Iudah castells & cities of stone & had an army of eleven hundred & sixty thousand

men besides those whom he put in the fenced cities & reigned over the Edomites by a deputy till the reign of his son in which they revolted & made themselves a king. (2 Chron ch 17 & ch. 21.8.) So then the kingdom of Iudah from the time of their victory over the Ethiopians continued free & waxed great exceedingly so that Egypt had no longer dominion over them & much less over the remoter regions of Asia. Nor do I read of any more war the Egyptians made in Syria or any other part of Asia before the reign of Nebuchadnezz Well therefore doth Herodotus tell us that Sesostris was the only King of Egypt who had the dominion (Herod. lib. 3) For his successor Amenophes quickly lost it, Iudea serving Egypt only from the 5<sup>t</sup> year of Rehoboam to the 5<sup>t</sup> year of Asa, which was but 19 years.

<238r>

Diodorus tells us that when Osiris undertook — — — Libya to Antæus. Hercules therefore was General or Chief Captain of the forces of Egypt by land, Mercury was the Secretary of State, & Antæus & Busiris were governors of Provinces. Sometimes Hercules is taken for Osiris himself as where they call him the companion of the Muses & Musagetes extend his conquests to India & to the straits mouth, celebrate his pillars & say he was slain by Typhon & make him the same God with Mars the God of war, calling the star of Mars the star of Hercules. For Osiris was the Hercules or chief Captain of Egypt during the reign of his father Ammon.

And as Hercules was the General so Neptune was the Admiral or commander of the fleet of Egypt — — — — — of tall ships with sails. Riding on horsback — — — — Neptune to flight.

<238v>

In the old coyns of Possidonium & some other towns of Italy Neptune vibrates his Trident as a weapon of war & on those of Tarentum a town on the south east corner of Italy Taras the son of Neptune (from whom the town had its name) rides on a Dolphin & is sometimes armed with a Trident & in some coynes of Syracuse in Sicily there are Tritons with a Trident From all which I seem to gather that Neptune & his sons invaded those regions by Sea, & that the Trident was their common symbol as commanders at sea & signified their force & strength in war, that is their fleet consisting of three Squadrons; a man with a Trident in his hand being in the old Egyptian writing the Hieroglyphic of an Admiral with his fleet. ffor the Egyptian writing in those days was by Hieroglyphicks

Neptune was the same man with Typhon the brother — — — — Neptune to flight.

Neptune had also some other names taken from his qualities but his proper name seems to have been Atlas. For Atlas was an Egyptian — — name to the Ocean. ffor all the Ocean was anciently called Atlantic from the mouth of the Mediterranean to the mouth of the red sea & beyond. And Homer tells us of an Island in the Ocean which was called Atlantis & inhabited by Calypso the daughter of Atlas, & saith that Atlas Θάλασσης πάσης βένθεα οἶδεν knows all the depths of the sea. So that in the opinion of Homer Atlas sailed with his children into the great Ocean & after his death became a God of the Sea. Clemens Alexandrinus saith that Atlas was the first that built a ship & sailed upon the seas; he means the first that built a long ship with sails & commanded a fleet at sea. Some tell us that Phorcys who reigned over Sardinia & Corsica was overcome by Atlas in a Sea fight & drowned, & others that Sardus the son of Neptune carried a colony of Libyans into Sardinia. And no doubt that colony was occasioned by the victory of Atlas. Homer saith (Odys. 1. v. 70) that Neptune begat Polyphemus of Theosa the daughter of Phorcys.

<239r>

— — — At that time Artaxerxes Ochus carried away all the records of the Egyptians, & Manetho about 80 years after wrote his history of the kings of Egypt, which has since been altered by Africanus. And therefore I have relied more upon the account which Herodotus received from the records themselves kept in the Temples of Egypt & recited to him by the Priests an hundred years before those records were carried away by Ochus.

Concerning the Dynasties of Manetho it may be observed that there is nothing in them which appears to be so old as Moses.

The first & second Dynasties – – – so that they were the same king.

It may be further observed that these Dynasties are set together in wrong order of time. The 15<sup>th</sup> 16<sup>th</sup> & 17<sup>th</sup> Dynasties are of the shepherds & so should have been set down before the 12 13 & 14<sup>th</sup> Dynastys which are of the kings of Diospolis or Thebes & these Dynasties should have been set down before the 3<sup>d</sup> 4<sup>th</sup> & 6<sup>t</sup> Dynasties which are of the kings of Memphys. For Thebes was in its prime in Homers days & Memphis was not till afterwards.

It is further to be observed that the kings are often set down in a wrong order & their names corrupted & repeated again & again & intermixed with the names of other great men & weomen who were only the relations of kings or their viceroys or secretaries of state. So the 11<sup>th</sup> & 12 Dynasties have these kings in continuall order Ammenemes, Gesongeses, Ammenemi filius, Ammanemes qui a suis Eunuchis interfectus est, Sesostris qui Asiam subegit omnem intra annos novem una cum parte Europæ ad fines usque Thraciæ excitatis ubique monumentis gentium a se devictarum, Lachares qui Labyrinthum in Arsenoithide Præfectura construxit in sepulturam suam, Ammeres, Ammenemes, Scemiophris ejus soror. But Gesongeses & Lachares are here corruptly written for Sesonchoses & Mæris, & the third & fourth kings are a repetition of the first & second & Scemiophris is to be omitted as being only the sister of a king & Ammeres & Amenomes the brother of Semiophris may be also omitted as coming erroneously after Mæris, & looking like a repetition of the first king Ammenemes. And if these corrections be made the 11<sup>th</sup> & 12 Dynasties will be reduced to these kings Ammanemes or Ammon who was slain by his Eunuchs, Sesonchosis or Sesostris who conquered Asia & Mæris who made the lake of Mæris & the Labyrinth.

Again the 17<sup>th</sup> & 18<sup>th</sup> Dynasties as they are recited by Iosephus & Africanus out of Manetho have these kings

1 Tethmoses pastorum expulsor

2 Chebron filius

3. Amenophis

4 Amesses ejus soror

5 Mephres mulier

6 Mephamuthosis

7 Thumosis or Thuthmosis

8 Amenophis or Memnon & lapis loquens

9 Orus ejus filius

10 Acencheres or Acherres ejus filia

11 Rathotis ejus frater

12 Acencheres or Chebres

13 Acencheres or Acherres

14 Armais qui est Danaus

15 Armesses or Ramesses

16 Armessesmianum

17 Amenophis or Ammenoph.

18 Sethosis called also Ramesses & Ægyptus who having forces by sea & land left his brother Armais or Danaus governour of Egypt while he invaded Asia.

19 Rapsaces

20 Ammenophthes

21 Ramesis

22 Ammenemes

23 Thuoris.

<239v>

And amongst these kings there are some persons inserted who were not kings as Amesses, Mephres & Acherres three weomen & Rathotis a brother of one of the weomen, Armais a Viceroy & Thuoris the husband of Alcandra who received Menelaus & by consequence was another viceroy & Chebros or Chebyres corruptly written for Acherres, Let these names be rejected & there will remain the following Kings. Tethmosis, Mephramuthosis, Tethmosis, Amenophis or Memnon, Orus, Rameses, Amesses Mianum, Amenophis, Sethosis or Ramesses, Rapsaces, Arsenophes, Ramesis, & Amenemes: which being set in due order without repetitions become Mephramuthosis, Thethmosis, Amenemes, Sethosis or Ramesses Orus, Amenophis, Rhapsaces. And these are the kings of Egypt who reigned next after the Shepherds as above.

So again the 3<sup>d</sup> 4<sup>th</sup> & 6<sup>th</sup> Dynasties of Manetho contain the kings of Memphis, have several repetitions & the names seem to be much corrupted, as by writing Tyris & Soris for Mœris, Mesochris for Sesochris, Charpheres Mencheres & Bicheres for Mycerinus, Soiphis, Siphuris, Suphis Phius, Phiops, for that king whom Herodotus calls Cheops. Mente-Suphis for Methu-Suphis. And if these corrections be made & the repetitions neglected, these dynasties will contain those kings Nicherophes or Vchoreus, Mœris, Cheops, Cephren, Mycerinus Methu-Suphis, Nitocris, & some others of whose credit I am uncertain.

The first & second Dynasties contain a list of the kings of the City This It begins with Menes but contains also Sesochris an older king & may contain some kings still older who perhaps reigned in This when the Shepherds reigned in the lower Egypt For the names of these kings differ so very much from the names of the kings in the dynasties of Thebes & Memphis that they seem to be kings of some other kingdom, & by consequence to have reigned in This over part of the upper Egypt before all Egypt was reduced to a monarchy. This was an old city upon the western side of the Nile neare Abydus in the lower part of Thebais, & gave its name to the Nomus Thinites being the metropolis thereof. And it seems to me that all the ancient great cities of Egypt grew great at first by being the seats of kingdoms untill they conquered one another & united into one monarchy in the days of Eli Samuel & David.

The fift Dynasty of Manetho contains nine kings of Elephantine a city of Ethiopia above Ægypt: but when they reigned & in what order & over what territories is uncertain. Some of them might reign before Sesostris conquered Ethiopia. The 3<sup>d</sup> 4<sup>th</sup> & 5<sup>t</sup> of them viz<sup>t</sup> Nephre-Cheres, Sisiris & Cheres seem to {be} the same with Nephre-Cheres Sesochris & Cheneres the three last kings of This.

<240r>

The Priests of Egypt to create in the people a veneration of their Gods, amde the reigns of those Gods very long & very ancient & separated them from the history of the deified men as if the God Osiris & the man Sesack or Sesostris the, the Dæmon Typhon & the man Antæus had been different persons. And making the Gods Osiris Isis Typhon & Orus some thousands of years older then Sesostris they filled up the intermediate time with above three hundred names of kings even before the days of Herodotus & placed Menes at the head of them. But Dicæarchus the scholar of Aristotel, tells us that Sesostris reigned next after Osiris Isis & Orus & we have proved that he was Osiris himself, & by consequence that between the reign of the Gods of Egypt & the reigne of Sabacon the Ethiopian there is not room for the reign of Menes & his 400 successors in the first 24 Dynasties of Manetho, there being but 200 years in that interval.

### The Introduction. Of the times before the Assyrian Empire

Idolatry had its rise from worshipping the founders of Cities kingdoms & Empires, & began in Chaldea a little before the days of Abraham, most probably by the worship of Nimrod the founder of several great cities. Till Abrahams days the worship of the true God propagated down from Noah to his posterity continued in Canaan as is manifest by the instance of Melchizedeck but in a little time the Canaanites began to imitate the Chaldees in worshipping the founders of their dominions, calling them Baalim & Melchom & Asteroth Lords & Kings & Queens, & sacrificing to them upon their gravestones & in their sepulchres & directing their worship to their statues as their representatives, & instituting colleges of Priests with sacred rites to perpetuate their worship.

When David <sup>a[224]</sup> 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 Benhadad, Hazael, Ben-hadad, \*, \*, Rezen. In the reign of the last Rezen Tiglathpulaser captivated the Syrians & put an end to their kingdom. Iosephus tells us <sup>[225]</sup> 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. Justin <sup>[226]</sup> calls the first of these 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. And from hence its manifest that the eastern nations continued to deify their victorious kings till after the death of Hazael, that is till the reigns of Amaziah & Soas kings of Israel & Iudah, who began their reigns an hundred & forty years after the death of Solomon.

In the reign of Minos king of Crete when Rhadamanthus the brother of Minos carried colonies from Crete to the Greek islands & gave the islands to his captains he gave Lemnos to Thoas or Thias or Theantes the father of Hypsipyle a Cretan worker in metals. Thoas married Calycopis the mother of Æneas & daughter of Otreus king of Phrygia, & for his skill on the harp was by the Greeks called Cynyrras & said to be beloved of Apollo. Sesostris loved his son & made him king of Cyprus & Byblus, & there he reigned till the times of the Trojan war, living to a very great age & becoming exceeding rich & after the death of his wife he built temples to her at Paphos in Cyprus & at Byblus in Syria & instituted priests to her with sacred rites & lustful orgia: whence she became the Dea Cypria & Dea Syria. And from temples erected to her in several places she was called Cytharea, Amathusia, Paphia Byblia, Salaminia, Gnydia, Erycina, Idalia. Fama tradit a Cinyra consecratum vetustissimum Paphiæ Veneris templum, deamque ipsam conceptam mari huc appulsam. Teut. Hist. 2. p. 338. From her sailing from Phrygia to the island Cythara & thence to be Queen of Cyprus she was said to be born of the froth of the sea & is painted sailing on a shell. Cinyrras deified also his son Gingris by the name of Adonis & perhaps was himself deified by his friends the Egyptians by the name of <sup>[227]</sup> Vulcan. ffor Vulcan was most celebrated in Egypt as a king according to Homer the first king of Lemnus & Cyprus. And these are further instances of the ancient practices of deifying men & weomen in Syria till the times of the Trojan war or longer.

☐ For some of them fled as far as Afric & there erected pillars with this inscription: We are Canaanites & flee from the face of Ioshua the robber the son of Nun: some of which pillars remained there till the days of Procopius <sup>[228]</sup>

The lower part of Egypt being yearly overflowed by the Nile was scarce inhabited before the invention of corn which made it usefull. And the king who by this invention first peopled it & reigned over it & taught his people the use of Oxen, (perhaps the king of Heliopolis or the king of Mesir where Memphis was afterwards built, or both) seems to have been worshipped in the Ox by his subjects after his death. And this I take to be the state of the lower part of Egypt till the shepherds or Phenicians who fled from Ioshua conquered it While they reigned in Egypt, the upper part of Egypt called in scripture the land of Pathros was under other kings, reigning perhaps at Coptos & Thebes & This, & Elephantis & Heracleopolis & the other greater cities till they conquered one another. ffor cities grew great in those days by being the seats of kings. <242v> At length Kings of Thebais & other parts of Egypt, came down upon the shepherds, & after a lasting war drove them



out & the Cophtites prevailing over the other kings placed their royal seat at Thebes & gave their name to all Egypt. These conquerors worshipped not the kings of the conquered nations, but the founders of their own new Empire beginning the reign of their kings with the reign of their Gods & Heroes. Whence Ammon, Osiris, Isis, Orus, Bubaste & their Secretary Thoth & General Hercules & Admiral Iapetus or Neptune were Kophtites & flourished after the expulsion of the Shepherds. ffor Osiris & Isis built Thebes sumptuously & reigned over all Egypt including Thebais, which cannot be said of any kings of Egypt before the expulsion of the Shepherds. And Osiris was also a very great conqueror of forreign nations, & therefore not older then Sesak.

The kings of the Cophtites or Egyptians when they drave the shepherds out of the lower Egypt were Mephramuthosis & Amosis. And many of these Shepherds returned from Egypt into Phœnicia whereby the army of the Philistims in their wars against Israel in the days of Ely Samuel Saul & David became exceeding numerous, & others fled as far as Asia minor & Greece & others went westward into Libya. And when Saul & David conquered the Philistims Moabites, Ammonites, Edomites & Syrians, many of them fled by sea with Cadmus & other Captains to Asia minor, Greece & Libya & carried along with them their letters & arts & musick & poetry & the digging excocting & manuaufacturing of metals & making of edged tools & armour & Charriots, & taught the Greeks horsmanship & to build houses & towns & ships & temples & to worship their dead Heroes. For the Gods of Greece lived between the times of Cadmus & the Argonautic expedition; the Curetes & Idæi Dactyli & Telchines & Corybantes & other Phœnician Priests & Princes, & the Egyptians whom Sesostris left in Thrace, introducing this worship. The Chronology of the Greeks makes these things older then the days of David. But this chronology was framed after the days of Alexander the Great by putting the reigns of kings for generations & recconing 30 or 40 years to a generation: whereas kings reign one with another but about 18 or 20 years a piece. If the chronology of the Greeks be corrected by the course of nature, the expedition of Sesostris which was one generation older then the Argonautic expedition, will fall in with that of Sesak.

When the Phenicians fled with Cadmus & his Sister Europa & carried letters & arts & sciences into Crete & Greece, some of the Edomites fled from David into Egypt & others seem to have fled from him by the red sea s far as the Persian gulf & to have carried their letters & arts ~ to the places whether they fled. ffor Letters came into Egypt about that time & Berosus tells us that the Chaldeans between Tigris & Euphrates were at first rude & lived like brutes without laws, & fed on roots & the spontaneus fruits of the earth till one Oannes came thither from the red sea & taught them letters & arts & how to live together in cities & make laws & build temples: & to sow & reap & that he had a double {shape} with a humane voice & that his statue remained in Chaldea till his days having a head & leggs of a man & also a head & taile of a fish. ffor so it seems they painted a seaman.

After Amosis reigned Ammenemes or Ammon over Egypt. He subdued Arabia & all Libya <sup>a[229]</sup> calling it Ammonia & laid the foundation of the empire of Egypt. In his days the Egyptians invented long ships with sails & began to study Astronomy for enabling them to sail by the stars without sight of the shore being perhaps assisted in these things by the Edomites who were skilled in navigation upon the sea. He prepared a fleet of such ships upon the red sea & another upon the mediterranean on the coast of Libya where there were convenient sea-ports & timber for shipping. I think in Greece at Irasa the city of Antæus. He reigned at Thebes from him called No-Ammon, the city of Ammon & upon his death had Temples erected to him with Oracles in them at Thebes & in Ammonia. And these are the oldest Oracles mentioned in history, the Greeks therein imitating the Egyptians. By the extent of his worship may be conjectured the extent of his dominion.

Quamvis Æthiopum populis Arabumque beatis  
Gentibus atque Iudis unus sit Iupiter Ammon

His son Sesak (called {Seso}nchis Sesonchosis, Sesoncosis Sasyches, Sethos, Sethosis, Sesochris, Ses{illeg} Sesostris) first warred under his father being the Hercules {or H}ero of the Egyptians during his fathers reign & afterwards their king. He extended the Empire of Egypt over all Ethiopia & Troglodytica & invaded the coasts of the mediterranean & Thrace & all Asia as far as India. He set up pillars in all his conquests. ② After his wars he carried back into Egypt many captives whom he employed in digging channels from the Nile to the capital cities of the Nomes of Egypt below Memphis & raising the cities higher with the earth dug out of the channels & building their Temples anew. These Temples with the cities were named after the great men of Egypt afterwards deified & had Oracles in them. And hence it came to pass that the cities of Egypt



**The Introduction.**

Idolatry had its rise from the worship of Conquerors & the founders of kingdoms, began in Chaldea a little before the days of Abraham most probably by the worship of Nimrod . Till Abrahams days the worship of the true God continued in Canaan, as appears by the instace of Melchizedeck, but in a little time every City began to worship the founder of its dominion calling him Baal or Moloch that is Lord or king & if they worshipped more kings then one they called them Baalim or Melcom Lords or Gods, & their Queens Asteroth

<243v> after a few years drave them out again, & this is by Manetho called the second expulsion of the Shepherds.

Amenoph built Memphys from him called Menoph & by contraction Moph & Noph, & there founded the magnificent temple of Vulcan & his successors Rhampses Mœris Asychis & Psammiticus built the western northern eastern & southern Porticos thereof. The Egyptian Priests say that Menes who reigned next after the Gods built Memphys & the Temple of Vulcan. And thence I seem to gather that Menes was Menoph or Amenoph & not an older king. ffor Psammiticus who built the last Portico of this Temple reigned three hundred years after the victory of Asa over Zerah & it is not likely that this Temple could be above two or thre hundred years in building.

In the reign of Asychis or soon after the kingdom of Egypt brake into three or four kingdoms. Gnephactus & his Son Bocchoris reigned successively at Memphys, Stephanates Nicepsos & Nechus successively at Sais, & Anysis & some others in other places And in the time of these kingdoms, Ægypt was again subdued by the Ethiopians under Sabacon who slew Bocharis & Nechus & made Anysis fly. About that time some Egyptians fleeing to Babylon carried thither the year of Egypt & the study of Astronomy & Astrology which gave occasion to the Æra of Nabonassar. Sabacon was succeeded by So or Sua & he by Tirhaka or Tearco & he by Merres or Ammeres the last Ethiopian king of Egypt. Then the Assyrians conquered Egypt & reigned over it about two years & left it divided into 12 kingdoms which stood about 15 years & then were conquered by Psamiticus.

The kingdom of Nimrod was more famous for its antiquity then for its greatness. That of David was considerable in those days. That of Egypt seated at Thebes was the first great Empire, but of very short continuance, the Princes of Sesack upon his death falling into civil wars & sharing his dominions amongst them. This was about the time of the Argonautic expedition. And the next Empire of moment was the Assyrian. Thebes the seat of the Egyptian Empire was famous in Homers days. Memphys & her wonders & Nineve & the Assyrian empire are not mentioned by him & therefore rose up later.

Ægyptij dicunt Sesostridem a Mercurio solertiam et consilia didicisse. Ælian. var. hist. Lib XII. c. IV.

These Idæi Dactyli according to the marble were contemporary to Minos. Clemens Alex. tells us that they were reputed the first wise men & Phrygians & Barbarians & found out the Ephesian letters, & Rhymes in Music, whence the Musitian Musitians called them Dactyli. He places them between the inundation of Deucalion & the expedition of Perseus. They used to dance in armour shaking their heads & striking brass upon brass in harmony. Solinus Polyistor c XI tells us: Studium musicum inde cœptum cum Idæi Dactyli modulos crepitu & tinnitu æris deprehensos in versificum ordinem transtulissent. By all which they lived about the time that Bacchus brought music & poetry into Europe & derived their wisdom & skill from Egypt. About the same time people began to make armour in Lemnos under the management of an Artificer, And Prometheus who was contemporary to Osiris & reigned over a colony of Egyptians at mount Caucasus, taught the people there Astronomy & letters & to build houses in the room of caves & dens in which they lived before & to yoke oxen & draw chariots with horses & to saile in ships & to dig iron & brass & silver & gold out of the earth, & work them in the fire as Æschylus describes. So also the people of Libya were without weapons of iron till the Egyptians invaded them. ffor Pliny tells us: Prælium Afri primum fecere contra Ægypti fustibus quos vocant Phalangas And Higynus: Afri et Ægyptij primum fustibus dimicaverunt, postea Belus Neptuni filius gladio belligeratus est a quo bellum dictum. Belus therefore was that conqueror

who with swords & speares invaded the unarmed nations & by that means carried his conquests over the world, And by Jupiter Belus of the East for whom Vulcan & his workmen made thunderbolts that is weapons of war, & who is figured with a thunderbolt in one hand to represent him a warrior & a scepter in the other to represent him a king & rides on an eagle to represent the sublimity of his dominion. He was feigned to be the son of Neptune & Libya to signify his valour & that he came from Libya to conquer the east. And to this Jupiter Belus was the famous temple erected at Babylon .

[Editorial Note 87]

When Bacchus invaded the nations he found them without swords & other weapons of iron, which made his conquests easy. In Europe Cadmus first found out brass in Bœotia & then the Idæi Dactyli found out iron in Crete in the mountain Ida . According to the Marble they {find} they were contemporary to Minos. Clemens –

He was <sup>a[230]</sup> contemporary to Ægialeus the first king of the Sicyonij, being <sup>b[231]</sup> his brother, & is accounted <sup>c[232]</sup> the first man & <sup>c[233]</sup> the father of mankind that is after the flood of Ogyges, & Greece <sup>d[234]</sup> knows nothing ancients then Inachus Phoreus & this flood & therefore we may reckon that there is –

<241v>

Africanus has given us a list of seven kings of the Chaldees reigning in Babylonia before the æra of Nabonassar the first of which is Euechus This name differs so little from Bacchus that I suspect these kings reigned in a colony placed there by him. ffor Bacchus left colonies in several places to secure & govern his conquests. This Dynasty of seven kings being extinguished by the Arabians, was succeeded by a Dynasty of six Arabian kings reigning also in Babylonia, the last of which being conquered, Belus in the 27<sup>th</sup> year of his reign united the kingdom of the Babylonians to that of the Assyrians This Africanus tells us (if I mistake not) from {Berosus}. If this Assyrian Belus who conquered Babylonia was the father of Ninus, & was that king who by conquering his neighbours began to erect the Assyrian Empire that is he who in {Scripture} is called Pul. And thus there will be about 220 years from the 5<sup>t</sup> or 6 year of Rehoboam when Bacchus invaded Asia to the 26 year of Belus; which interval is a reasonable length of time for the reign of these 13 kings. For allowing them one with another a reign of 17 years a piece their whole reign will amount to 221 years.

Bishop Vsser takes this Euechus to be the great God Bel of the Babylonians & not without reason. ffor Babylonia was inhabited by Arabians & the great God of the Arabians was Bacchus Diodorus tells us that the Egyptians report that many colonies out of Egypt were disperst over all parts of the world & that Belus led a colony into the Province of Babylon & fixing his seat at the river Euphrates consecrated Priests & according to the custome of the Egyptians freed them from all public taxes & impositions. These Priests the Babylonians call Chaldeans who observe the motions of the stars in imitation of the Priests Naturalists & Astrologers of Egypt. < insertion from the left margin of f 241v > By his being the founder of Astronomy, he lived in the age of Ammon and his sons { & his being sent with} a colony of Egyptians to Babylon, freeing the Priests from taxes & forming their government after the manner of Egypt, he was a king of Egypt & Babylonia was a Province of his kingdom all which is the character of Bacchus < text from f 241v resumes > Babylonia therefore was conquered first by Belus an Egyptian in founding the Monarchy of Egypt & then by Belus an Assyrian in founding the monarchy of Assyria. Of the first Belus Strabo makes this mention Durat adhuc ibi (Babylone) Iovis Beli templum: inventor hic fuit Sideralis scientiæ. And Stephanus: Babylon viri Babylonis opus antiquissimum, sapientissimi filij Beli, non ut Herodotus Semiramidis. Hac enim erat antiquior duo millia annorum, ut Herennius prodidit. Semiramis was contemporary to Ninus the son of the Assyrian Belus: the Babylonian Belus was much older, the interval being here magnified to 2000 years. This Belus was called Jupiter Belus the Egyptian Jupiter Hammon This Belus for his valour was called the son of Neptune & celebrated as the God of war. So Hyginus: Afri et Ægyptij primum fustibus dimicaverunt postea Belus Neptuni filius gladio belligeratus est, unde bellum est dictum.<sup>[235]</sup> In conquering Libya they fought with clubs. So Pliny : Prælium Afri primum fecere contra Ægyptios fustibus quos vocant Phalangas. This conqueror seems to be the great Jupiter Belus of the east who holds a scepter in one hand to express that he was a king, & a thunderbolt in the other to express his power in war, & rides on an Eagle to express the sublimity of his dominion.

<244r>

Manetho tells us that the Shepherds being expelled Egypt by Mispframuthosis & his son Amosis & their associates went with their families & possessions to the number of 240000 out of Egypt through the wilderness into Syria & seating themselves in Judea built there a city which might be sufficient for their number & called it Ierusalem. Here Manetho takes these shepherds to be the Israelites who built Ierusalem, but he tells us that some took them for Arabians. Africanus speaking of the first six kings of the Shepherds tells us more truly that they were Phenicians. Herodotus [l. 2. c. 112] tells us that a region in Memphys was inhabited by Tyrian Phenicians And Manetho [apud Porphyrium περὶ ἁποχῆς & Eusebium Præp l 4. c. 16. p. 155] that in Heliopolis they sacrificed three men daily to Iuno till Amosis having taken that city from them abolished those sacrifices by substituting waxen images of men. By their religion you may know that the people expelled by Amosis were Phenicians. Diodorus in his 40<sup>th</sup> book [apud Photium in Bibl.] saith that in Egypt there were formerly multitudes of Strangers of several nations who used foreign 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 Judea not far from Egypt a country then uninhabited & desert, being conducted thither by one Moses a wise & valiant man who after he had possessed himself of the country, among other cities built Ierusalem. In relating these things the Egyptians & Greeks have confounded the history of the departure of Israel out of Egypt under the conduct of Moses with that of the expulsion of the Phenicians by Amosis & that of the expulsion of the Jews by Amenophis in the reign of Asa, & by doing so have sometimes made Moses contemporary to Amosis & sometimes taken Osarsiphus for Moses whereas Amosis was contemporary to Samuel & Osarsiphus to Asa. If their narrations be freed from this mistake they will amount to this, that a little before the building of Ierusalem by David the shepherds were expelled Egypt by Mispframuthosis & Amosis & the greatest part of them came into Phœicia & by consequence assisted the Philistims & Edomites against Eli Samuel & David & some of them under the conduct of Lelex, Cecrops, Inachus, Phoroneus, Phorbas Pelasgus, Hellen, Æolus the father of Æthlius Ceres Cadmus, Erechtheus, Phineus Memblarius Peteos, Asterius, Danaus & civilized the Greeks teaching them to leave of their way of living in caves & woods like wild beasts & to assemble & live together in towns & cities & to exercise manual arts & plow & sow & use letters & to worship their dead kings & Heroes & erect Temples Statues & Oracles to them. And these things were not so ancient by two or three hundred years as they have been represented by the Greek Chronologers, who lived about 40 years after the reign of Alexander the great & formed the Chronology of the Greeks by the years of the Olympiads.

The same Chronologers in adjusting the different reckonings of several writers have made two Minoses & two Ariadnes & two kings of Athens called Pandion instead of one & of two names of one king of Athens called Erechthonius & Erechtheus they have made two kings & of two other names of one king of Sicyon called Apis & Epopeus they have also made two kings & between them have inserted 10 or 12 feigned names of kings assigning them reigns of 40 or 50 years a piece to make that kingdom ancient whereas I reckon it impossible to remember any thing done in Greece above an hundred years before the invention of letters. ‡ < insertion from f 245r > ‡ And Danaus the brother of Sesostris they have made 240 years older then the Argonautick expedition notwithstanding that the ship Argo was built by Argus the son of Danaus after the pattern of the long ship in which Danaus came with his daughters into Greece & that Nauplius the Argonaut was the son of Amymone one of the daughters of Danaus, & that two of the daughters of Danaus married Archander & Archilites the sons of Achæus the son of Creusa the daughter of Erechtheus king of Athens, & so were three generations younger then Erechtheus, & that Æetes whom Sesostris left at Colchos reigned there till the Argonautick expedition. < text from f 244r resumes > In like manner they have made two kings of Inachus & Iasus by corrupting the name & two Ios one the daughter of Inachus, another the daughter of Iasus. By the number of kings of Sparta Messene & Arcadia there could scarce be above 200 years between the return of the Heraclides into Peloponnesus & the end of the first Messenian war but these Chronologers have made this interval 380 years. In the 18<sup>th</sup> Olympiad the Quinquertium was restored & the Disk was one of the games of the Quinquertium & the name Lycurgus was upon the Disk & therefore he & his young pupil Charilaus lived at that time, but the Chronologers make them almost 200 years older. Lycurgus (according to Athenæus l 14 p. 625) was contemporary to Terpander the Musitian & that Terpander was the first man who got the victory in the Carnea in a solemnity of music instituted in those festivals in the 26<sup>th</sup> Olympiad. Iphitus who restored the Olympic games was descended from Oxylus the son of Hæmon the son of Thoas the son of Andræmon. Hercules & Andæmon married two sisters, Thoas warred at Troy. Oxylus returned into Peloponnesus with the Heraclides. Iphitus is by <244v> some reckoned the son of Hæmon, by others the son of Praxonidas the son of Hæmon. But Hæmon being the father of Oxylus I would reckon Iphitus the son of

Praxonidas the son of Oxylus the son of Hæmon. But the Chronologers place the return of the Heraclides into Peloponnesus 326 years before the restauration of the Olympiads by Iphitus. Hercules the Argonaut was one generation younger then Sesostris the brother of Danaus & the Hereclides returned into Peloponnesus in the fourth generation from Hercules, & two generations more to Iphitus, makes seven generations from Sesostris to Iphitus which reckoning about 28 or 30 years to a generation amounts to about 200 years. And so many yeres there were between the expedition of Sesak & the first Olympiad. And by all these arguments Sesostris was contemporary to Sesak.

The ancient Greeks in feigning that Io the daughter of Inachus or as others say of Phoroneus went into Egypt & became the Egyptian Isis & that Apis the son of Phoroneus after he had reigned in Greece became the Egyptian Epaphus or Osiris shews that Osiris & Isis reigned in Egypt (according to the opinion of the ancient Greeks who made these fables) about two or three generations later then Inachus reigned in Greece & by consequence that they were contemporary to Sesostris & his Queen or not above one generation earlier & by the unanimous consent of all antiquity Osiris was the great Bacchus. The Egyptians (as Diodorus C. 1. p. 14 relates) make Osiris contemporary to Triptolemus & Lycurgus king of Thrace. And these two men lived but one or two generations before the Argonautic expedition, Lycurgus being contemporary to Tharops the grandfather of Orpheus. Sesostris Osiris & Bacchus agree in all things & therefore were one & the same king. All three were kings of Egypt & great conquerors & potent at sea & lived in the same age. All three carried on their conquests through Persia as far as India. All three set up pillars where they conquered. All three had an army of weomen as well as an army of men. All three came over the Hellespont into Thrace & were there in danger of losing their army. All three conquered Thrace & there put a stop to their conquests & returned back from thence into Egypt. And their history agrees also with so much of the history of Sesak as is extant. He came out of Egypt with a very great army & God gave him the kingdoms of the earth 2 Chron 12.8. And in those times till Asa fortified Iudea & overcame Zerah , there was no peace to him that went out nor to him that came in but great vexations wer upon all the inhabitants of the countreys & nation was destroyed of nation & city of city for God did vex them with all adversity 2 Chron 15.5, 6 Herodotus adds that where nations submitted without opposition Sesostris set up pillars with the genitals of a woman & that there were such pillars in Iudea & the scriptures tell us that Iudea submitted to Sesak without opposition. Well therefore did Iosephus say that Herodotus had ascribed to Sesostris the actions of Sesak. ffor there is no other king of Egypt besides Sesak to which the great actions of Sesostris Osiris & Bacchus can agree.

Solon having travelled into Egypt . . . . . in magnifying their antiquities.

And hence it is that the Dynasties of those kings who reigned at once in several parts of Egypt, have been added together as successive Dynasties of Monarchs of all Egypt; & that the Dynasties of kings reigning at Thebes & Memphys have been exceedingly corrupted, the name of one & the same king by various corruptions being repeated again & again as the names of several kings, & some Princes who reigned not being reckoned among the kings. Which makes it impossible to give a true account of the ancient state of Egypt by the Dynasties of Manetho. Herodotus who lived before Darius Ochus carried away the Archives of Egypt has given a truer account of that kingdom, setting down the names of all the kings of Egypt from the days of Sesostris & erring only in the order & in making two kings of Osiris & Sesostris & placing after Menes 330 successors the last of which was Myris. Let <245r> Sesostris be joyned with Osiris as one & the same king, & the kings between Menes & Myris whom he names not be omitted as having done nothing memorable : & then the kings of Egypt recited by Herodotus if Amon be prefixed will stand in this order, Ammon Osiris or Sesostris, Menes, Nitocris Myris Proteus Rhampsinitus Cheops, Chephren, Mycerinus, Asychis, Anysis, Sabacus Æthiops. But Proteus seems to have been rather a governour of the lower parts of Egypt then a king. And Nitocris is said by Manetho to have built the third great Pyramid & then she must have reigned after Mycerinus who founded it. And this {is} the best account that I can meet with of the ancient kings of Egypt, & seems to be sufficiently exact. For in the dark ages which preceded the Assyrian Monarchy it suffices to have laid down a general notion of the state of the world without undertaking to be exact in particulars.

① The first reckoning of time among the Greeks was by generations & reigns of kings, & this reckoning was used by the Greeks till the times of the Persian Empire. In the latter times of that Empire, & Chiefly after the death of Alexander the great the Greeks turned genealogies into numbers of years reckoning the reigns of kings one with another for genealogies & three genealogies to about an hundred years & by such reckonings they adjusted their ancient times to the Olympic years. & made the times before the Persian Empire much too ancient. For kings reign one with another but about 18 or 20 years apiece, seldome above 24 years a piece in any kingdom or under 14 whereas in the chronology of the Greeks preceding the Persian Monarchy they reign one with another about 34 years a piece. Let the times between the return of the Heraclides into Peloponnesus & the invasion of Greece by Darius Hystaspis (whereby the Chronology of the Greeks began to be connected with that of the Persians) be shortened in the proportion of about 19 to 34: & the return of the Heraclides into Peloponnesus will be about the tenth year of Amaziah king of Iudah. ⑤ Hercules the Argonaut flourished four generations earlier, which reckoning about 26 or 28 years to a generation by the eldest sons of a family amount to about 110 years, & by this reckoning the Argonautick expedition was in the middle of the reign of Asa about 40 years after the death of Solomon, & the expedition of Sesostris in the middle of the reign of Rehoboam. ffor the expedition of Sesostris was one generation earlier then the Argonautic expedition, the ship Argo being the first long ship of the Greeks & built in imitation of the ship in which Danaus fled with his daughters from his brother Ægyptus or Sesostris into Greece in the end of that expedition, & Nauplius the son of Amymone one of the daughters of Danaus being an Argonaut. Sesostris was contemporary to Sesak & both were kings of Egypt & therefore they were the same king for their names & actions agree, Sesostris being sometimes called Sethosis, Sesaosis Sesonchis & Sesonchosis) By this reckoning also the Trojan war (which was one generation later then the Argonautic expedition) fell in with the reign of the father of Dido as Virgil (not from the chronology of the Greeks but rather from that of the Carthaginians) relates, & Homer & Hesiod were not above 400 years older then Herodotus, as Herodotus relates; // & ☉ < insertion from lower down f 246r > ☉ And these reckonings are confirmed by Astronomy. For in the primitive Constellations, the histories of things done in Greece are described till the times of the Argonautic expedition & that expedition is delineated in the signes of Aries, Taurus, Gemini, Argo. Hydra, Crater, Corvus & Chiron, & nothing relating to the Trojan war or to the war of the seven Captains nothing later then the Argonautic expedition is there represented. Which convinces me that the celestial globe was formed in the time of that expedition & most probably by Chiron & Musæus or one of them & that for the use of the Argonauts. For Laertius tells us that Musæus made the first sphære & he was the Master of Orpheus & one of the Argonauts. And an ancient author cited by Clemens Alexandrinus saith that Chiron the master of Iason delineated σχήματα Ὀλύμπου the constellations. Now the Equinoctial & solstial points in the oldest sphere of the ancients were placed in the middle of the signes or constellations of Aries, Cancer, Chelæ & Capricorn that the Lunisolar year might begin when the sun was in the first signe. Afterwards those points were found in the twelfth degree of those constellations & then in the eighth & at last in the beginning of those constellations. The motion of the Equinoxes & solstices are now well {known &} being counted {back}wards from the present times will place those points upon the middle of those constellations in the reign of Asa where we placed the Argonautic expedition. <246v> When Meton found out the Cycle of 19 years in order to publish it he & Euctemon observed the solstice in the year of Nabonassar 316 & placed it in the eighth degree of the constellation of Cancer. And reckoning that the Equinox goes backward a degree in 72 years & seven degrees in 504 years, the summer solstice will fall upon the middle of Cancer in the 45<sup>th</sup> year after the death of Solomon. And least you should think that the solstices were not observed so long ago, the Greeks in those days had many Astronomers, Endymion, Aristæus, Chiron, Linus, Musæus, Atreus, Ancæus, Orpheus, Palamedes. Aristæus who married Autonoe the daughter of Cadmus brought Astronomy from Libya where he was educated: & Iustin saith that he found or observed the rising of the stars in the solstice. And in the Island Cyrie or Syrus there was an Heliotropium or place fitted for observing the solstice before Homers days. < text from higher up f 246r resumes > Polydorus the son of Cadmus was the father of Labdacus the father {of} Laius the father of Œdipus the father of Eteocles & Polynices who in their youth slew one another in the war of the seven captains at Thebes about two years after the Argonautic expedition : from which time reckoning back four generations by the eldest sons or 110 years, Polydorus will be a youth in the middle of the reign of David & might then come with his father into Greece. At that time Letters & the use of metals — — — — — & others. Before his days some Ægyptians (Cecrops, Argus Lelex, Inachus Pelasgus, ) came with colonies from Ægypt into Greece & this might be in the days of Eli & Samuel & not earlier, it being almost impossible to remember any thing done in Greece above an hundred years before the use of letters.

When Ioshua conquered Canaan — — — — — that the Gergesites fled from Ioshua going into Afric.

The manner of their coming into Egypt is thus described by Manetho the Egyptian in the second book of his history of Egypt. We had a king called Timæus . . . . . Manetho gives of this kingdom of Shepherds.

Diodorus in his 40<sup>th</sup> book . . . . . under the conduct of Cadmus & other captains.

The retiring of the shepherds out of Egypt augmenting . . . . . & quitted Egypt between the 20<sup>th</sup> year of Samuel & the beginning of the reign of Saul, upon a prospect of {joyning} with the Philistims . . . . . to seek new seats in Asia minor Greece & Afric.

When David smote Hadad-ezer king of Zobah . . . . . using her sepulchre for a temple.

Thomosis or Amosis reigned after the expulsion of the shepherds 25 years & 4 months according to Manetho & therefore died about the 12<sup>th</sup> year of Davids reign. When David smote Edom (which was about the 18<sup>th</sup> year of his reign as above) the king of Edoms servants . . . . .

Phasidis hos imponat Colchosque vocari  
Impuret.

When Sesostris in returning home came back to Pelusium . . . . .

. . . . . Et Pharios currus regum cervicibus egit.

Lucian an Assyrian accounted the Temples of Ægypt very old those in Phœnicia built by Cinyras as old — — — — — Vpon his death Ægypt fell into civil wars being invaded first by the Libyans & then by the Ethiopians & these wars set Asa at liberty to revolt & fortify the cities of Iudah. Pliny tells us: Ægyptiorum bellis attrita est Æthiopia — — — — — And thus ended the great Empire of the Egyptians seated at Thebes.

After the victory of Asa the people of the lower Ægypt revolted from the Æthiopians & made Osarsiphus their captain & called in the Iews to their assistance & the people of Thebais & Æthiopia set up Amenophis or Memnon over them & fortified Memphys & after thirteen years Memnon {with his young} son Ramesses or Rhampses came down with a great army conquered &lt247r> Osarsiphus & drave out the Iews. And to this action Ramesses seems to relate when he inscribed on his Obelisk (as Hermapion interpreted it) that he had saved Ægypt by expelling foreigners. Manetho takes these Israelites to be the Shepherds returning into Ægypt in the days of Osarsiphus & Memnon & expelled by Memnon 511 years after their first entrance. If this chronology may be relied upon let 511 years be counted back from the expulsion of the Israelites by Amenophis & the first reign of the shepherds in Egypt will begin within 8 or 10 years after the conquest & division of the land of Canaan by Ioshua.

Memnon reigned long, recovered the dominion of Sesostris at Susa raised some magnificent structures in Ægypt, & was by Homer Pindar & the ancient Greeks reputed one generation later than Tithonus the elder brother of Priam, & contemporary to the Trojan war. He was succeeded by his son Ramesses Rhampsis or Rhampsinitus who built the western portico of the very magnificent Temple of Vulcan at Memphis. And Mœris built the northern Portico Asychis the eastern Portico & Psammiticus the southern Portico of the same Temple. Whence I gather that Menes who built the body of that Temple reigned after the expulsion of the Shepherds for Psammiticus reigned 300 years after Sesak, & it is not likely that a Temple could be above three or four hundred years in building or that so magnificent a structure for architecture & bigness could be founded before Ammon & Sesack erected the monarchy of Egypt & Amosis united the upper & lower Ægypt under one king. Thebes was the imperial seat of Ammon & Sesak & from Ammon had its name of Ammon-no or No-ammon, & was famous in Homers days: but Memphis which afterwards became the imperial seat of the kings of Egypt is not once mentioned by Homer. That city with its miracles rose up afterwards the kings of Egypt adorning it when it became their imperial seat. Mœris made the Lake of Mœris with two great Pyramids in it & a Labyrinth near it. His successors Suphis Cephrene Mycerinus & Nitocris followed his example in building Pyramids. After them reigned Asychis who built a large brick Pyramid & the eastern Portico of the Temple of Vulcan & then Egypt became divided into three or more kingdoms. Gnephactus &

his son Bocchorus reigned at Memphis. Stephanates, Nicepsos & Nechus reigned successively at Sais, & others reigned at Tanis or Zoan

In the days of Boccharis & Nechus Egypt was again invaded & subdued by the Ethiopians under Sabacon & continued in the hands of his successors Sevechus, So, Tirhaka & Merres or Ameres till it was conquered by the Assyrians.

It was the custome of the ancient heathens to consecrate & worship their dead kings as Gods & sacrifice to them upon their tombs & gravestones as altars & in their Sepulchers as Temples. The Latines worshipped their ancient kings Saturn Ianus & Quirinus & continued to consecrate their dead Emperors till the fall of the heathen Empire. The Phenican colonies who came with Cadmus & Europa consecrated their dead Heroes Ino the daughter of Cadmus the son of his sister Iupiter Creticus, Bacchus, Ladæmon & Hercules his grandchildren, & other Heros to the fourth generation. Whence came the four ages of the Gods of Greece ending with the warr of the seven Captains at Thebes & that at Troy as Hesiod represents. Chiron was born in the golden age of the Greeks & lived till the Argonautic expedition in which Talus the son of Minos & the last man of the brazen age was slain. Therefore the silver age was that of Minos & the golden that of his parents Asterius & Europa commencing with the Phœnician colonies. So also the people of Libya & Mauritania worshipped their dead kings as informs us. And the Syrians of Damascus worshipped their kings **{illeg}** Ader or Adad & Hazael & as above & so the Chaldeans began to worship their kings in the days of Abraham & the **{illeg}** <247v> {Phenicians} theirs before the people of Israel came out of Egypt the names Baalim Lords & Milcom kings denoting their dead Princes & Asteroth the Queens of Shepherds & the Egyptian Ox or calf worshipped by Israel in the Wilderness & by the ten tribes being dedicated to him that invented corn in Egypt. And this makes it highly probable that when Ammon & Sesak had erected the Monarchy of Egypt, they & their Queens & Princes were consecrated by the Egyptians after death & became the great Gods of Egypt & that Menes was the first king who reigned after the ages of those Gods. Its said that he built Memphis. And this city being called Moph & Noph & Menoph & by the Greeks Memphis seems to have borrowed its name from Amenophis, called Amenoph & Menoph by the Egyptians For he fortified this city against Osarsiphus.

Oracles began in Ægypt in the days of Amon & Sesostris, & came thence into Greece. The first Oracle was at Thebes. Thence went two Priestesses after the death of Ammon the one into Libya where she set up the Oracle of Iupiter Ammon, & the other into Greece where she set up the Oracle of Iupiter Dodonæus at Dodonia. Herodotus tells us that this was the oldest Oracle in Greece & resembled the Oracles of Ægypt Sesostris after his wars dividing Ægypt into 36 Nomes & building Temples in the capital cities, set up Oracles in most of them if not in all of them, & all the Temples and their Councils of Senators or Princes of the Nome who met at set times of the year to order publick affairs, the people at the same time coming together to sacrifice & feast & buy & sell & consult the Oracle & the Oracle was inspired no doubt by the Priests & they by the councillors or by the King of Egypt. And in like manner the Greeks set up Oracles in the Temple of Apollo at Delphos † < insertion from lower down f 247v > [† And in like manner the Greeks set up Oracles in the temple of Apollo at Delphos & in that of Ceres at Patræ neare Thermopylæ in which two places the Amphictyonic Council instituted by Acrisius met half yearely with the people to sacrifice & feast & buy & sell after the manner of the Councils of Egypt. And the like Oracles were erected in several other Temples of Greece. And all this was done in the ages of the Gods when the religion of worshipping dead men was first set up in Greece: the commerce between Egypt & Greece in the days of Sesostris giving occasion to Acrisius Theseus Danaus & other kings of Greece & their ministers the Priests to set up these religions out of state policy. < text from higher up f 247v resumes >

13 Before the invention of shipping to pass the Hellespont Europe was doubtless peopled from the backside of the black sea & lake of Mœotis & spake the Teutonick language & after the manner of the ancient Scythians lived without towns. The colonies which Cecrops Lelex & others brought from Ægypt first taught them to live in towns after the manner of Ægypt & to coast the sea shore & pass the Hellespont About 70 or 80 years after the Phœnicians under Cadmus brought in letters & the invention & manufacture of metals & the use of edged Tools whereby Minos the nephew of Cadmus got up a fleet of round ships & Dædalus improved the art of working in wood for building of houses & sepulchres or temples to the dead & carving of statues. At that time the Egyptians began to build long ships with sails & got up a fleet of such ships in the red sea & another in the mediterranean on the coasts of Libya & for enabling themselves to quit the sea coasts & sail by the stars they applied themselves to observe the positions & heliacal risings & settings of the stars



& delineate them on the globe. And this study Aristæus who was educated in Libya neare Cyrene & was the Tutor of Sesostriſ & afterwards came into Greece & married Autonoe the daughter of Cadmus, brought with him from Libya into Greece. At the same time also a woman of Sicily taught the Greeks to sow corn & was deified for it by the name of Ceres & all this was in the days of Minos king of Crete. And about 5 yeares after the Phœnicians Sesostriſ came with his fleet & army & brought in the planting of vines, & plowing with Oxen, & horſmanship, & muſick & poetry & the names of the Egyptian Gods & manner of their worſhip & Oracles & festivals & {ſhecyonias}. And the Greeks applied the Ægyptian ceremonies to their dead Heros And all this was in the days of Theſeus. And this I take to be the firſt original of houſes & towns & navigation & Letters & tillage, & Arts & temples & Idolatry in Europe. The Luni-solar year & Octaeteris was also brought into Greece at this time: for Minos uſed the Octaeteris.

<248r>

By all theſe circumſtances it is manifeſt that theſe Gods lived in the ages between Cecrops & Theſeus & that Neptune the father of Atlas then reigned over the Iſland Atlantis & all Libya as far as Ægypt & over the ſea coaſts of Europe as far as the Tyrrhene ſea & with all his forces by ſea invaded all places within the ſtraits & particularly Egypt & Greece but was ſucceſſfully reſiſted by the Greeks ‡ < insertion from lower down f 248r > [‡ & that this was in the days of Sesostriſ becauſe two generations before the navigation of Vlyſſes to the Ogygian Iſland where he converſed with Calypſo the daughter of Atlas a little after the deſtruction of Troy as Homer relates – This Neptune & Orus the ſon of Sesostriſ in the reign of Lamedon the father of {illeg} fortified Troy with a wall. And Nauplius & Ancaeus the ſons of this Neptune were Argonauts.. It appears alſo that Neptune was not the ſupreme monarch but the Admiral of of a ſuperior Monarch becauſe he & other Princes ſhared the dominion between them by conſent & that this dominion was very large becauſe it is called the earth & alſo becauſe the other Princes were potent enough to oblige him to be content with his ſhare. This dominion was therefore the empire of Sesostriſ & Neptune was the Admiral & with his other Princes ſhared the Provinces of his Empire after his death as the Captains of Alexander did his conqueſts, & according to the cuſtome of thoſe early ages erecting Temples to themſelves with Priests & ſacred rites cauſed themſelves to be worſhipped by the nations as Gods. Neptune was firſt worſhippd in Afric & therefore Afric fell to his lot ffor his ſon Antæus reigned at Hirſa in Libya acording to Pindar. And ſince he invaded Egypt, he is the Typhon & Python of the ancient Egyptians who ſlew {his brother} Osiris & made war upon his ſon Orus & the Gods or Princes of Egypt as the Poets ſing, & ſhared the Empire with them. For the Egyptians referred Typhon to the ſea & had no other Neptune but curſed him as an enemy. And becauſe the Iſland Atlantis conteining Gadir or Gades was a part of his lot & he left it to his ſon Atlas it ſeems to me that this was the Ogygian Iſland where Calypſo the daughter of Atlas (according to Homer) reſided in the times next after the Trojan wars. ffor Homer places it 18 or 20 days ſail . . . . . agrees to Gades. < text from higher up f 248r reſumes >

And whereas the expedition of Sesostriſ was but about 400 yeares before Solon went into Egypt its observable that the Priests of Egypt in thoſe 400 yeares had magnified the {hiſtory} & antiquity of {illeg} of Egypt in magnifying their antiquities. And hence it is that in the dynaſties of Manetho the Egyptians have multiplied the names of their kings & added Dynaſty to Dynaſty to make a ſhew of the great antiquity of their Gods whereas the great conqueſts of Ammon & Sesak in the days of David Solomon & Rehoboam gave occaſion to their being worſhipped by the conquered nations & called Dij magni majorum gentium. Ammon was worſhipped in Ægypt Ammonia Æthiopia & Arabia felix by the name of Ammon & therefore reigned over theſe countries: Sesak in all Ægypt & Thebais, by the name of Oſyris , in Arabia by the name of Bacchus in other places by the name of Hercules or Belus or {Mnevis} He was that Mars who lay with Venus & that Hercules who ſet up pillars in ſeveral places denoting his conqueſts <248v> The Greeks feign that Apis the ſon of Phoroneus went into Ægypt & there became the Apis Epaphus or Osiris of the Egyptians & that Io the ſiſter or daughter of Phoroneus became their Isis. And therefor the ancient Greeks who made thoſe fables reputed Osiris & Isis later then Phoroneus. The Egyptians make Osiris a great conqueror & by the conſent of all antiquity Osiris & Bacchus were the ſame man & conquered as far as India & it is not likely that ſuch a conqueror could reign in Egypt before the expulſion of the Shepherds The great Bacchus loved two weomen Venus & Ariadne. Venus was the mother of Æneas & Ariadne the daughter of Minos taken from Theſeus then a young man & by theſe circumſtances the time of this Bacchus is determined. By the Poem of Solon it appears alſo that Sesostriſ had an army of weomen from Libya commanded by a Libyan woman who was deified by the name of Minerva It is not my deſigne to give a particular account of the heathen Gods. It may ſuffice to obſerve in general that according to the cuſtome of thoſe ages of deifying conquerors & the

founders of kingdoms & benefactors, Sesak his wife & Children & father & mother & Secretary & Mistress & the maker of his armour & commanders of his forces by land & sea were deified by the conquered nations & became the Dij consentes the Dij magni majorum gentium Osiris or Bacchus or Mars Isis Apollo Diana Iupiter Iuno Mercury, Venus, Vulcan, Hercules Pan, Minerva Neptune. During the reign of his father he was the Egyptian Hercules: in his own reign the commander of his forces in Thebais & Ethiopia was their Hercules. ffor Hercules was not a king. And these are the Gods to whom the cities & temples of Egypt built by Sesostris were dedicated.

[Editorial Note 88]

<249v>

It is not my designe to settle anew the chronology of ancient Greece {illeg} content my self for obviating objections & reconciling difficulties to {illeg} that in the race of the Kings of Sicyon Apis & Epopeus are but two names {of one} & the same king & all the kings between them are fictitious & ought to be rejected. That the race of the first kings of Argos is very much disturbed That Theseus at the age of about 20 years stole Ariadne the mistres of the great Bacchus & the daughter of Minos the son of Europa the sister of Cadmus a little above three great years or 24 solar years after the death of Androgeus the eldest son of Minos & by consequence when Minos was about 70 years old That Theseus at the age of 50 years stole Helena then 10 years old & that Paris stole her after she was {married} to Menelaus twenty years before the Trojan war began according to Homer: so that from the coming of Europa & Cadmus to the taking of Troy were about 136 {years.} That Homer & Hesiod flourished about 40 or 50 years after the taking of Troy.

Iphitus did not restore all the Olympic games. He restored the racing in the first Olympiad Coræbus being victor. In the 14<sup>th</sup> Olympiad the double stadium was added Hypæus being victor. In the 18 Olympiad the quinquertium & wrestling were restored Lampus & Eurybatus two Spartans being Victors & the Disk was one of the games of the Quinquertium & there were three Disks kept in the Olympic treasury at Altis & the name of Lycurgus was upon them. And therefore he flourished in the 18<sup>th</sup> Olympiad. Socrates died {fifty} years after the end of the Peloponnesian war & Plato introduces him saying that the institutions of Lycurgus were but of 300 years standing or not much more & Thucydides 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 common wealth to the end of the Peloponnesian war there were three hundred years & a few more ffrom the end of that war count backwards 300 years & the reckoning will end at the 19<sup>th</sup> Olympiad. Homer & Hesiod flourished about 40 or 50 years after the destruction of Troy: Till their days Thebes was the metropolis of Egypt. Memphys with her miracles & the Assyrian Empire grew famous afterwards. Lycurgus brought the Poems of Homer out of Asia. Terpander the musician was contemporary to Lycurgus, wrote his laws in verse imitated Orpheus & Homer & was the first victor in the Carnea in a solemnity of music instituted in those festivals in the 26<sup>th</sup> Olympiad. He was the first who distinguished the modes of Lyric musick by several names And Ardalus & Clonas soon after did the like for wind music. And from henceforward several eminent Musicians & Poets flourished in Greece as Archilaus, Polynestus, Thaletas, Xenodamus, Xenocritus, Sacadas, Tyrtæus, Telesilla, Alcman, Arion, Stesicorus, Mimnermus, Alcæus, Sappho, Theognis, Anacreon, Pindar, by whom the music & poetry of the Greeks was brought to perfection. ② ② Between the return of the Heraclides & the end of the first Messenian war there were 11 Kings of Sparta by one race & 10 by another race & 10 Kings of Messene & nine of Arcadia. The first at 18 years a piece one with another the second & third at 20 years apiece the fourth at 22 years apiece took up about 200 years. This war lasted 20 years & therefore began 180 years after the return of the Heraclides. Euryleon the son of Ægeus commanded the {main} body of the Messenians in the fift year of this war & was in the fift generation from Oiolytus the son of Theras the brother in law of Aristomenus & tutor {of} his sons Eurysthenes & Proclus as Pausanias relates, & by consequence from the return of the Heraclides in the days of Theras to the fift year of the first {Messenian} war there were six generations. Reccon 31 years to a generation & the interval {will be} about 186 years. Thus by six several ways of reckoning there {are} <249r> about 200 years from the return of the Heraclides to the end of the first Messenian war. And by other reckonings I find that there were about 100 years more to the death of Cyrus

3 Iphitus & his successors præsidèd both in the temple of Iupiter Olympus & in the Olympic games till the 26<sup>th</sup> Olympiad & so long the victors were rewarded with a Tripus. Then the Pisæns 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 which was in the 48<sup>th</sup> Olympiad. ffor in that Olympiad the Eleans entred the country of the Pisæans with an army but were perswaded to return home quietly. Then the Pisæans confederated with several other Greek nations (viz Phidon & those {under} him) & made war upon the Eleans & in the end were beaten. During these wars I conceive it was that Phidon præsidèd suppose in the 48<sup>th</sup> or 49<sup>th</sup> Olympiad. ffor 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 of Elis to preside & their number in the 65 Olympiad was increased to 9, & afterwards to ten & these judges were called Hellenodicæ, Iudges for or in the name of Greece. 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 & the nine intervals taking up the 240 years from Temenus to Phidon there were about 80 years to three generations which is a moderate reckoning.

4 Herodotus tells us that Perdiccas founded the kingdom of Macedon & that the seven first kings were Perdiccas Argeus Philippos Aeropos Alcetas Amyntas Alexander the last of which was contemporary to Xerxes. Let their reigns be reckoned at about 18 or 20 years apiece & counted backward from the death of Xerxes & they will place the founding of that kingdom in the days of Phidon the brother of Caranus suppose in the 48<sup>th</sup> or 49<sup>th</sup> Olympiad. When the Eleans & Spartans together conquered Phidon then Phidon & his brother Caranus & kinsman Perdiccas being all of the posterity of Temenus fled from Argos into Macedonia & there seated themselves. ffor Thucydides tells us that the progenitors of Alexander were of the posterity of Temenus & came from Argos & obtained the sea coasts of Macedonia & reigned there expelling the inhabitants of Pieria by war, & makes Archelaus the son of Perdiccas the son of Alexander the ninth king of Macedon. And this seems to be the original of the kingdom of Macedon.

5. Hercules the Argonaut flourished one generation before the destruction of Troy & four generations before the return of the Heraclides into Peloponnesus: which reckoning about 26 or 28 years to a generation by the eldest sons of a family, place the taking of Troy about 80 years & the Argonautic expedition about 110 years before the return of the Heraclides. The first was therefore about 70 the other about 40 years after the death of Solomon.

7 The Romans by conquering Carthage grew acquainted with the records of the Carthaginians. And Appian in his history of the Punic wars tells us in round numbers that Carthage stood 700 years & <sup>b[236]</sup> Solinus adds the odd number of years in these words Hadranyto et Carthagini author est a Tyro populus. Carthaginem (ut Cato in Oratione Senatoria autumat) cum rex Hiarbas rerum in Libya potiretur, Elissa mulier extruxit domo Phœnix & Carthadam dixit, quod Phœnicum ore exprimit civitatem novam; mox sermone verso Carthago dicta est; quæ post annos septingentos triginta septem exciditur quam fuerat extructa. Carthage was destroyed in the Consulship of Lentulus & Mummius in the year of the Julian period 4568 from whence count backwards 737 years complete & the Encœmia or dedication of the City will fall upon the 16<sup>th</sup> year of Pygmalion the brother of Dido. The foundation of the city was laid in the 7<sup>th</sup> year of Pygmalion when Dido fled from Tyre but the Æra thereof began with the dedication of the city. Virgil followed not the Chronology of the modern Greeks nor perhaps was acquainted with it. If he followed that of the Carthaginians, then Teucer after the destruction of Troy (the marble saith seven years after) sailed to Cyprus in the reign of Belus (otherwise called Methres & Matgenus) the father of Pygmalion & Dido & there built the city Salamis. Iosephus calls Belus Matgenus & tells us out of the Tyrian Annals that he reigned nine years & that Carthage was built in the seventh year of his son & successor Pigmaleon, that is 90 years after the death of <248v> Solomon. Whence Teucer came to Cyprus between the 74<sup>th</sup> & 80<sup>th</sup> year after the death of Solomon & Troy was taken seven years before, that is about 72 years after his death. Theopompus tells us that the Greeks who followed Agamemnon (meaning Teucer Agapenor & their companions{ }) seized Cyprus & ejected Cinyras & Virgil that they did it by the help of Belus. ffor he & his son Pigmaleon reigned over part of Cyprus & there built the cities Citum Lapethes & Carpathia & Virgil introduces Dido speaking thus

Atque equidem Teucerum memini Sidonia venire  
ffinibus expulsum patrijs, nova regna quærentem  
Auxilio Beli: Genitor tum Belus opinionam  
Vastabat Cyprum, et victor dititione tenebat

Tempore jam ex illo casus mihi cognitus urbis  
Trojanæ, nomenque tuum, regesque Pelasgi.

Servius adds: Cyprum subactam Belus concessit Teucero ut in ea collocaret imperium If this conquest of Cyprus by the father of Dido was noted in the Carthaginian histories Virgil might have it from thence. In the time of the Trojan war Cinyras was king of Byblus & Cyprus & being an artificer in brass & iron sent Agamemnon a breast plate, & Teucer married his daughter.

8 The time of the Argonautick expedition is confirmed by Astronomy. For in the primitive Constellations – – – – – upon the middle of Cancer 40 or 50 years after the death of Solomon.

9. The famous expedition of Sesostris King of Egypt was one generation older then the Argonautic expedition & so falls in with the reign of Sesak. And their names & actions agree. Sesostris is sometimes called Sesoosis, Sethosis, Sesochris, Sesonchis, Sesonchosis which names are corruptions of the word Sesac. And Sesak was a great conqueror so as to give occasion to Iosephus to say that Herodotus ascribed the actions of Sesak to Sesostris. And there is no other king ☉ < insertion from f 16r > ☉ And there is no other king of Ægypt besides Sesak to which the actions of Sesostris can agree. Sesak came out of Egypt in the fifth year of Rehoboam spent 9 years in conquering all the east & upon his return {illeg} his brother Danaus fly into Greece with his fifty daughters in a long ship after the pattern of which the ship Argo was built; & Nauplius the Argonaut was the son of Amydone one of his fifty daughters. Danaus therefore fled from Egypt in the 14<sup>th</sup> year of Rehoboam & the Argonautic Expedition was about 20 or 30 years later. ♣ Sesostris in his return into Egypt left a colony of Egyptians.

10 The great Bacchus king of Egypt & conqueror of the east loved two weomen Venus the mother of Æneas & Ariadne the daughter of Minos & by her he had two sons called Philius & Eumedon who were Argonauts. This Bacchus was therefore contemporary to Sesostris Both were kings of Egypt & were very potent by land & sea & led an army eastward as far as India & westward into {Thrace} & Greece & in memory of their conquests set up pillars with inscriptions in all places, & agreeing in all things they were one & the same king of Egypt. He took Ariadne from Theseus when Theseus was a beardless young man suppose about 20 years of age. When Theseus was 50 years old he stole Helena she being seven or as some say ten years old & when she was the wife of Menelaus & about 20 or 25 years old Paris stole her & Troy was destroyed 20 years after according to Homer. From the time therefore that Bacchus took Ariadne from Theseus to the destruction of Troy were about 60 or 65 years. He took her from Theseus by the help of his fleet for Glaucus the son of Neptune lay with her.

11 Minos was the son of Axerous king of Crete & Europa the sister of Cadmus & Andrageus the eldest son of Minos was slain at Athens being a young man about 21 years old, & Minos compelled the Athenians by way of punishment to pay a tribute of Children every eight years & upon the third payment Theseus stole Ariadne & quitted her to Bacchus. And therefore Europa came to Crete about 70 years before the expedition of Theseus to Cret or 132 years before the destruction of Troy. Polydorus the son of Cadmus was the father of Labdacus the father of Laius the father of Ædipus the father of Eteocles & Polynices who in their youth slew one another at the war of the seven captains against Thebes about ten years after the argonautic expedition. From the time therefore that Cadmus came into Europe with his young son Polydorus, to the war of the seven Captains there were four generations by the eldest sons of the family & so many years more as Polydorus was younger then Eteocles & Polynice: that is about 110 or 120 years, reckoning about 27 years to a generation. And therefore the coming of Cadmus & his brothers & other commanders & his sister Europa with colonies of Phenicians into Greece & Asia minor & Libya, fell in with the fifteenth or 20<sup>th</sup> year of David when David conquered the nations round about & caused them to fly from him. Ino the daughter of Cadmus ..... older then David.

12. And about 70 or 80 years before when the Shepherds were driven out of Egypt by Amosis & forced to seek new seats, Cecrops, Lelea, Inach {Chus} {and} others came with colonies from Egypt into Greece. And this {illeg} <16v> memory of things done in Europe. ffor it is not to be conceived that any thing done in Europe above an hundred years before the use of letters could be remembred.

13. That the kings of Athens may be no older, Erechthonius & the first Pandion are to be rejected as being the same with Ereotheus & the next Pandion. ffor Erechthonius is by Homer & Plato called Erechtheus. And

Pandion the son of Erechthonius warred with Labdacus the grandson of Cadmus, & therefore was contemporary to Pandion the son of Erechtheus. In the days of Erechtheus Ceres a woman of Sicily brought the sowing of corn into Greece. She lay with Iasion the brother of Harmonia the wife of Cadmus & therefore was contemporary to Cadmus who was entertained at Eleusis by Celeus king of Eleusis & instructed his young son Triphthremus in the art of sowing corn. Celeus was the son of Rharus the son of Craxaus the successor of Cecrops & therefore Cecrops was two generations & a reign or about 74 years older than Erechtheus & Cadmus. The war between the Athenians & Eleusinians in which Erechtheus was slain was presently after her death.

14. That the kings of Sicyon may be no older the kings between Apis & Epaphus or Epopeus are to be rejected as fictitious. ffor Apis Epaphus & Epopeus are but several names of one & the same king. Ægyalus the first king of Sicyon was the brother of Phoroneus & Apis or Epaphus the fourth king was their grandson being the son of Niobe the daughter of Phoroneus by the mothers side.

15 That the kings of Argos may be no older it is to be noted that the race of the kings of this city between Phoroneus & Acrisius (namely Apis Argus Pirasus Phorbas Triopas Iasus Crotonus Sthenelus Danaus Lynceus Abas) is very corrupt. I suspect it was taken from the brazen table which Acusilaus pretended to dig up in his fathers house. ffor he made Phoroneus the oldest king of Greece & therefore feignd such an account of the race of his successor as made him the oldest. For some of the kings between Phoroneus & Acrisius as Sthenelus Danaus & Lynceus were later than Perseus the grandson of Acrisius, & others as Pirasus Phorbas & Triopas were contemporary to Inachus & Phoroneus. For Polycaon the youngest son of Lelex married Messene the daughter of Triopas the son of Phorbas: & therefore Phorbas & his brother Pirasus were as old as Lelex who was older than Inachus. Clemnes makes Phorbas as old as Actæus the predecessor of Cecrops & Triopas as old as Cecrops. Iasus was the father of that Io who was carried into Egypt & therefore is written corruptly for Inachus Huginus (Fab 145) writes it not Iasus but Inachus. One Inachus & one Io chronologers have made two, & instead of the second Inachus written Iasus. Apis is the Epaphus or Epopus mentioned above. His son & successor Argus gave his name to the city. Whence I reckon the first four kings to be Inachus, Phoroneus, Apis & Argus. The brothers Acrisius & Prætus were as old as Argus & reigned in two several places Acrisius with his successors Perseus, Sthenelus, Danaus, Lynceus Abas in one place & Prætus Megapenthes Anaxagoras &c in another place & Perseus changed kingdoms with Megapenthes. Inachus had several sons who reigned in several parts of Peloponnesus & there built towns as Phoroneus who built Phoropicum afterwards called Argos, Ægyaleus who built Ægyalea afterwards called Sicyon, & Phegeus who built Phegea afterwards called Psophis. Phoroneus had also several children as Apis Car & Spartus who reigned in several places. And this division & subdivision has made a great confusion in the history of the kingdoms of Peloponnesus. But <sup>a[237]</sup> Pausanias tells us that in the reign of Car the son of Phoroneus temples were first erected to Ceres in Megara & that Car erected a Temple to her there: & therefore Car was contemporary to Erectheus Celeus & Cadmus & Inachus but two generations older, & the rapture of his <17r> daughter Io but one generation older than that of Europa.

16. Herodotus tells us that the Phenicians were the authors of dissensions who coming from the red sea to the Mediterranean ..... was committed soon after in revenge of the rapture of Io.

17 The red sea being shallow & calm & full of islands navigation began there in small round vessels sufficient to pass from island to island. When by the shepherds of Egypt & soon after by the army of David the Edomites were driven from the red sea they fled to the coasts of the Mediterranean then under the communion of the Canaanites & built Azoth & began to coast the mediterranean in such vessels as they had used in the red sea & seized Sidon & went from thence as far as Greece with Colonies & merchandice & stole Io, & sending colonies to several places upon the mediterranean built new towns & named some of them Erythra from their old King Erythra the author of navigation & from Erythrean sea so named after him. And at length the Egyptians found out long ships with sails in imitation of which the Greeks built the ship Argos & presently after the Trojan war the Tyrheans sailed as far as Gades & there bu. And in the mean time the trafic of the red sea came into the hands of David & his son Solomon. So Stephanus in Azot tells us that a fugitive from the Erythræan sea built Azot or Ashdod & Pliny: Nave primus, in Græciam ex Ægypto Dinaus advenit vente ratibus navigabatur inventis in mare rubro inter insulas a rege Erythra. Erythra is the king of Edom usually supposed to be Esau. ffor Esau Edom & Erythra are words of the same signification & signify red. So Pliny Solinus & Isidorus tell us that Erythia at Gades had its name from the Tyreans who came from the red sea – Erythia dicta est quoniam Tyrij aborigines eorum orti a rubro mari ferebantur. Plin. l. 4 c. 22. In



capite Bœticæ insula a continenti setpingentis memoratur quam Tyrij a mari rubro profecti Erythiam Pœni sua lingua Gadir id est septum vocarunt. Solin cap. 26. Quare Tyrij a rubro mari profecti occupantes in lingua sua Gades id est septum nominaverunt. Isidorus. And so Dionysius Afer tells us that the Phœnicians sprang originally from those men who were native Erythræans & invented shipping & merchandice by sea & Astronomy & that they inhabited Ioppa, Gaza Elais Tyre, Berytus Byblus Sidon Tripolis. And his old interpreter Priscian:

– littora juxta

Phœnices vivunt veteri cognomine dicti

Quos misit quondam mare rubrum

And the Phenicians themselves & the Persians related to Herodotus that the Phenician merchants traded first upon the red sea & went from thence to the Mediterranean just before the rapture of Io (Herod l. 1. c. 1 & l 7. c 89.) And Herodotus tells us also that the Gephureans were Phœnicians who came with Cadmus into Bœotia & affirmed of themselves that they were originally from Erethria. And Stephanus that Erythra was the name of a city in Bœotia of another in Ionia, of another in Libya, of another in Cyprus. It was also the name of a city in Ætolia & of another in Paphlagonia & of another in Asia near Chius & of a Promontory in Crete & of another in Libya. And no doubt these names were imposed by the Erythræans in memory of the country & Sea from whence they came.

18. And that the Mediterranean began at this time to be navigated may be gathered from the first peopling of the Islands. ffor Diodorus tells us that the seven Islands called Æolides between Italy & Sicily were desert & uninhabited till Lipanus & Æolus about the time of the Trojan war went thither & peopled them: that Malta & Gaulus or Gaudus on the south side of Sicily were first peopled by Phenicians & so was Madera without the straits: that the Cyclade Islands were at first desolate & uninhabited but Minos the Son of Europa king of Crete having a powerful fleet sent many colonies out of Crete & peopled many of those islands & particularly Carpathus. Sime lay wast & desolate till Treops came thither with a colony under Cthonius. Strongylæ or Naxus was first inhabited by the Thracians in the days of Boreas the father of Caluis & Zethas & husband of Orithia the daughter of Erechtheus. Samus was at first desolate & inhabited only by a great multitude of terrible wild beasts Aristæus who married Autonoe the daughter of Cadmus carried a colony from Thebes into Cæa an island not inhabited before. The island Rhodes was at first called Ophiusa being full of serpents before Phorbas a Prince of <17v> Argos went thither & made it habitable by destroying the sreptents, in memory of which he is delineated in the heavens in the constellation of Ophinchus. Crete was first inhabited by the Idæi Dactyli who lived in caves & by their arts & religious mysteries seem to have been Priests either of Phenicia or Egypt. And Cyprus which lay near Phœnicia seems to have been peopled not long before the days of Cadmus ffor Eratosthenes 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 by this means they could not 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 Europe abounded at first very much with woods, one of which called the Hercynian took up a great part of Germany & Sarmatia, being above nine days journeys broad & 40 long in Cæsars days: but now those woods are almost cut down to make room for inhabitants.

19. Before the Greek seas began to be navigated its reasonable to believe that Europe was peopled from the backside of the Euxine sea, & lake Mœotis & that the first people lived without touns or houses like the old Scythians & spake the Scythian, Sarmatan & German languages, And that the Greek language was introduced afterwards by colonies which came by sea from Ægypt & Phenicia & chiefly from Asia minor where Moses places the posterity of Iavan. ffor there the Greek language was first cultivated as is manifest by the poem of Homer notwithstanding that the Greeks out of vanity would have Ionia to be a colony of Greece.

20. The colonies which came with Cecrops, Lelex, Pelasgus, Inachus Æolus & their contemporaries being acquainted with the making of brick in Egypt began first to build houses & towns with their villages & to form themselves into governments with a Prytaneum & a perpetual fire for sacrifices in every town. Those which came with Cadmus & his brothers & sister Europa brought in letters & the digging excocting & manufacturing of metals & the fabric & use of edged tools & Minos thereby got up a fleet of round ships, & Dædalus & Talus improved the art of working in wood for building of houses & Temples & making statues. ffor they invented the Chip-ax & saw & wimble & perpendicular & compass & turning-lath & glew. Cadmus

found gold & copper in the Pangean mountain & from him the copper stone has ever since been called Cadmia. The Idæi Dactyli soon after found Iron in mount Ida in Crete & began to work it into armour & utensils, & brought in poetry & musick by dancing in ther armour & striking upon the armour with their weapons to keep time to the musick. And Rhadamanthus carried Thoas one of those Phenician artificers from Crete & gave him the island Lemnos where he became famous for his skill He invented the hammer & anvil & tongues & laver & the making of tiles. He bought Calycope of her father Areus a king of some part of Phrygia & lived with her afterwards in Cyprus & Byblus & grew exceeding rich even to a proverb, & lived very long. ffrom his skill upon the harp he was called Cinyras. She had Æneas by Anchises & lay also with Sesostris the Mars of the Thracians just before he passed the Helespont into Thrace & by that means she obtained Cyprus & Byblus for her husband. And he deified her after her death, & built a Temple to her in Cyprus & instituted Priests to her with sacred rites & obscæne initiations & became her chief Priest himself, & was buried in the same Temple & became the Baal of the place & the Baal-Canaan or Vulcan of the Latins. She lay with Gingris the son of Cinyras & deified him after death by the name of Adonis, & caused him to be worshipped after the manner of Osiris & Tammuz.

< text from f 248v resumes >

<250r>

< insertion from the right margin of f 250r >

Om into Bœotia under Cadmus, another under Proteus into Besaltia in Thrace under Proteus, another under Thasus into the Island Thasus neare Thrace another under Cilix into Cilicia, another into Rhodes left there by Cadmus./ When Cecrops came first into Greece the Cares had vessels in which they sailed between the Islands of the Cyclades & infested the sea coasts of Attica. And this navigation made way for the trade between Greece & Phœnicia wherby Io & Europa were stole by the Merchants.

< text from f 250r resumes >

— — — long remembred.

Since the Phenicians who stole Io carried her into Egypt, it is evident that they then traded between Egypt & Greece. Now the principal trafic with Egypt has in all ages been for corn. This was a commodity with which Ægypt allways abounded & which Greece then wanted. ffor plowing & sowing was not yet in use among the Greeks. When Solomon desired Hiram king of Tyre to send him timeber for his buildings he gave Hiram for the timber, 20000 measures of wheat & 20000 measures of barley & 20000 baths of wine & 20000 baths of oyle. Whence it seems that the people of Tyre wanted corn in proportion to their people & therefore Egypt being neare them, they would be apt to send Merchants thither for what they wanted, & this might occasion a trafic between Egypt & Phenicia some time before the Phenicians began to sail as far as Greece. ffor when the Philistims took Sidon, some of Sidon made their escape by sea to Tyre, which without shipping they could not have done. When therefore the Phenicians began to sail as far as Greece & to set on foot a trade between Greece & Egypt, it may justly be presumed that the principal commodity with which they supplied the Greeks from Egypt was corn. And this was first done in the days of Erectheus king of Athens & of Myles the son of Lelex king of Laconia

Erechtheus had several sons — — — — From all which compared together I conclude that Erechtheus was about three generations (or an hundred years) older then the Argonauts & so was contemporary to Cadmus & might begin his reign about 20 or 30 years before Solomon Now Erechtheus in a time of famin procured a great quantity of corn from Egypt & for this benefaction the people of Athens made him their king: And therefore the trafic of carrying corn from Egypt to Greece began before his reign.

⊙ < insertion from the left margin of f 250r > ⊙ Lelex was <sup>a[238]</sup> an Egyptian & his son Myles first of any man set up a hand Mill in Greece in a place thence called Alesia that is the Quern or Mill, & taught his people how to grind corn.<sup>[239]</sup> Myles was — < text from f 250r resumes > Myles was <sup>c[240]</sup> the father of Eurotas the father of Sparte the mother of Eurydice the wife of Acrisius & mother of Danae & therefore Myles was thre generations older then Acrisius, recconing four such generations to an hundred years because they were by the eldest sons. Now when the Egyptians under Sesostris or Sesak invaded Greece that is about the 12<sup>t</sup> or 14<sup>th</sup> year of Rehoboam, Acrisius collected the Amphyctionic Councel against them & made his grandson Perseus captain of the forces of Greece as shall be shewed hereafter & therefore Acrisius was at that time an



old man & so was Myles three generations or 75 years before that is in the middle of the reign of David if he lived so long, & so also was Lelex **{illeg}** before or about the <250v> middle of the reign of Saul & therefore Lelex was contemporary to Samuel & came into Greece in his days & Myles set up mills for grinding of corn in the reign of Saul or at least before the middle of Davids reign.

When the Phenicians brought corn from Egypt into Greece they would be apt to bring weomen from Egypt to instruct & assist the Greeks in making of bread for promoting the merchandise of the corn, especially when they brought a great quantity of corn out of Egypt for Erechtheus. ffor at that time Ceres is said to have come to Athens. She pretended to come in quest of her daughter who perhaps had been carried away by the merchants, & under that pretence travelled from Athens to Eleusis & being there entertained by the daughters of Celeus king of Eleusis nurst up & instructed his young son Triptolemus & taught him how to sow corn. He sowed it in a field of Eleusine called Rharia from Rharus the father of Celeus & son of Cranaus. & as the corn increased he dispersed it over the cities of Greece & this was the original of sowing corn in Greece. Afterwards Osiris (who is Sesostris) coming into Greece taught them how to till the grownd with Oxen whereas till then they tilled it with their hand-labour.

Ceres lay with Iasion the brother of Harmonia the wife of Cadmus & Triptolemus lived till Sesostris or Osiris came into Greece. And therefore Ceres came into Greece in the days of Cadmus & taught the sowing of corn towards the end of Davids reign. After her death Celeus Eumolpus & other Greeks in memory of these things instituted the Eleusina sacra with ceremonies brought from Egypt. And soon after was the war between the Athenians & Eleusinians in which Erechtheus on one side & Immaradus the son of Eumolpus on the other side were slain. This war therefore putting an end to the reign of Erechtheus seems to have been about the middle of Solomons reign: for Erechtheus reigned long Then reigned Cecrops & Pandion in the days of Solomon & Ægeus in the days of Rehoboam. Pandion had war with Labdacus the grandson of Cadmus.

[241]Arcas the son of Callisto the daughter of Lycaon the son of Pelasgus received corn from Triptolemus & taught his people to sow & make bread of it & therefore Arcas may be reckoned contemporary to Solomon or Rehoboam & Pelasgus to Samuel or Saul. Triptolemus also taught agriculture to Eumalus the first king of Achaia.

[242]In the reign of Car the son of Phoroneus temples were first erected to Ceres in Megara & Car erected a Temple to her there, & therefore Car was contemporary to Solomon & Phoroneus to David as above.

Erechtheus was the son of Pandion the son of Erichthonius, & I take Erichthonius to be an Egyptian. For he first of any man taught the Greeks to draw a chariot with horses which invention came from Lybia & Egypt, & as Cecrops to denote him a founder was called the son of the earth & to signify that he was of two natures & languages the Egyptian & the Greek was represented a man above & a serpent below so was Erichthonius. The Greeks not knowing his parents derived him from foreigners Vulcan & Minerva by a miraculous birth & the Egyptians reckoned his grandson & children to be an Egyptian by his family. And the Egyptians reckoned that Erichthonius was an Egyptian by his family. Erichthonius being two generations (or about 50 years) older then Erechtheus may be reckoned contemporary to Samuel & Saul. But I do not take him or his son Pandion to have been king of Athens. Erechtheus seems to be the first of the family who reigned there. For he was elected king for procuring a great quantity of corn from Egypt in a famin, [243]& then he changed the name of the {people} from Cranaans to Athenians. Vnder Cecrops they were called {Cecropians} and under Cranaus Cranaans & under Erechtheus Athenians, under Ion & Cecrops II Romans. **{illeg}** in those days gave a new name to the people Herod l. 8 And therefore

<251r>

and therefore I reckon not Erichthonius but Erechtheus to be the successor of Amphictyon, or if you please of Cranaus: for Amphictyon was not so old the Amphictyonic council not being instituted till the reign of Theseus. Cranaus was the father of Rharus the father of Celeus & therefore scarce two generations older then Erechtheus. And if Cecrops was of about the same age with Cranaus or but a little older he will be contemporary to Samuel & Saul.

So then Cecrops, Erichthonius, & Lelex were contemporary to Samuel & in his reign led colonies from Egypt into Greece. Its probable that when the Theban army under Misphragmuthosis invaded & subdued the

lower Egypt & a great body of the Shepherds retired to Abaris & were there shut up, others amongst whom were Cecrops, Erechthonius & Lelex & perhaps Pelasgus) escaped out of the Canobic ostium of the Nile in such vessels as they could meet with upon that river & fled to Libya, Phenicia, Cyprus, Asia minor & Greece, for the Athenians were reckoned a colony of Egyptians coming from Sais a Province of Egypt upon the Canobic ostium of the Nile. These lived for a while without commerce with Phenicia & Egypt, & only endeavoured to reduce the Greeks from a salvage way of life, but in the next generation when a new king of Egypt had driven the shepherds out of Abaris into Phœnicia & the Philistims took Sidon & made the inhabitants fly by sea to Tyre & perhaps to some other remoter places & Saul & David beat the Philistims & Moabites & Ammonites & drove the Edomites from the red sea to the mediterranean, these nations, partly to seek new seats & partly to get a livelihood by traffic sailed as far as Greece & supplied the Greeks with corn from Egypt. And then did Cadmus <251v> carry a colony into Greece & his brother Thasus another into Thasus & Proteus another into an island neare Thrace & Cilix another & Proteus another into Bisaltia in Thrace.

Cecrops is therefore justly reckoned one of the first Egyptians who led colonies into Greece He joynd one man & one woman & first called Iupiter God & set up an altar at Athens & after him came in the whole genealogy of the Gods of Greece. He was the first that reduced the people of Attica into cities, Phoroneus the first that built cities about Argos Polycaon the son of Lelex the first that built cities in Messene & Lycaon the first that built cities in Arcadia. Till then the people lived disperst in villages: & by this circumstance you may know that these men lived much about the same time. Cecrops in sailing from Egypt by these coasts came to Phœnicia & Cyprus & then to Greece. He seems to be one of the shepherds because a colony which he left in Cyprus sacrificed yearly a man to his daughter Agraulis, an impiety which the genuine Egyptians were free from. By the like colonies the sacrificing of men came also into Greece. For Erechtheus sacrificed his daughter & therefore his family was of the race of the shepherds. But circumcision (the religion of the genuine Egyptians) was not any where in Greece introduced by any of the Colonies.

Cadmus pretending to be sent — — — shepherds. Strabo lets us know — — king of their country. Some think that the letters which Cadmus brought into Europe came originally out of Egypt: but since Cecrops Erichthonius & Lelex came from Egypt without letters, I take these letters to be Phenician as they have been always accounted. Navigation & Merchandise occasioned the invention of Astronomy & Arithmetic & letters were as necessary to a Merchant & therefore its reasonable to ascribe the invention of all these things to the Phenicians or if you please to the inhabitants of the red sea who were the first Merchants. There Moses might learn them when he dwelt in the land of Midian, & from thence the Erythreans might bring them into Phœnicia.

[244]Herodotus tells us that the Gephyreans, as they themselves reported, were originally from Erythræa. But, saith he by inquiring, I find that they were Phœnicians who came with Cadmus into Bœotia & dwelt in the Tanagrian country & being expelled thence first by the Argives & then by the Bœotians they retired to Athens where they built Temples which had nothing common with other Temples but were distinct. He adds that the Phœnicians who came with Cadmus of whom the Gephyreans were a part, brought many doctrines into Greece & particularly letters & that the Iones learnt letters of the Phœnicians & called them Phœnician letters Since these Gephyrans were originally Erythreans its probable that the city Erythræ in Bœotia was built by Erythreans who came with Cadmus.

Conon in his 37<sup>th</sup> Narration — — times of Agenor & Cadmus, & that when they conquered Asia they first subdued Phœnicia & made it a Province of Egypt, & made the Phenicians assist them by sea & land in carrying on their conquests.

For Cepheus was almost contemporary to Cadmus being a generation older then Perseus the grandfather of Euristheus who was contemporary to Hercules & the Argonauts. ‡ < insertion from the left margin of f 251v > ‡ He was reckoned of about the same age with Cadmus. For Apollodorus makes this Cepheus & his brother Phineus to be the sons of Belus a king of Egypt, the same Belus who was reputed the brother of Agenor the father of Cadmus & Europa Be the genealogy true or false it shews that the ancients derived the family of Cepheus from Egypt. He was accounted an Ethiopian that is an Egyptian of Thebais. Now Conon in his 40<sup>th</sup> Narration — — — erected there under the dominion of Egypt < text from f 251v resumes > Now Conon in his 40<sup>th</sup> Narration saith that Cepheus — — — of Thebais

L 11. Iustin tells us that the Amazons had at first two Queens Marthesia & Lampeto who called themselves daughters of Mars & conquered part of Europe & some cities of Asia & there having built Ephesus & many other cities, sent back part of their army to Thermodon with great booty, & that Marthesia being afterwards slain was succeeded by her daughter Orithya & that when Orithya & her sister Antiope reigned over the Amazons Hercules made war upon them. Their kingdom therefor upon the river Thermodon was but one age older then Hercules & by consequence their wars in Europe & Asia were synchronal to the wars of Bacchus & they were part of his army. In like manner Dionysius a<sup>[245]</sup> speaking of the Amazons who were seated at Thermodon tells us that they dwelt originally in Libya & there reigned over the Atlantides a potent nation & being victorious conquered as far as Europe & built many cities there. And Iustin tells us that these Amazons had at first two

The old Scholiast of Apollonius Rhodius calls him Sesonchosis saying that Sesonchosis who was king of all Egypt & according to Dicæarchus reigned after Orus the son of Osiris & Isis, conquered all Asia & a great part of Europe & erected pillars of his conquests & made laws & found out horsemanship (which some refer to Orus) & that he left a colony at Æa with laws writ in Tables & with geographical Tables of his conquests & that Theopompus calls him Sesostris. For these conquests & Pillars & planting a Colony at Æa are by others referred to Sesostris. Now Sesonchosis, or as others call him, Sesonchis, is the same name with Sesach. much after the manner that Memphis is the same name with Moph or that the Susanchites are the people of Sessa or Shushan called Sheshach by Ieremiah ch 25 & 51.

As Suidas reconns Homer two ages later then Orpheus & Herodotus in the life of Homer, tells us that Homers master was that Phemio whom Homer in the first of his Odysseys mentions to have sung at a feast of Penelope's lovers within ten years after the Trojan war. He tells us also that Homers mother married the same Phemio, & that Homer when his sight began to fail him lodged for some time with Mentor of Ithaca; that Mentor to whose trust Vlysses when he went to the warr of Troy committed the care of his house & family & that Homer then learnt of <252v> Mentor many things concerning Vlysses, & in gratitude made an honourable mention of Mentor in his Odysseys. From all which it seems that Hesiod & Homer flourished in the age next after the Trojan war, or about 60 or 80 years before the Olympiads.

How Ammon & his sons Atlas, Prometheus, Osiris set on foot the study of Astronomy you have heard already. ffrom Egypt it came into Greece before the Trojan war & among the Grecians who then flourished Chiron, Endymion, Orpheus, Atreus Palmedes, Astræus are mentioned for their skill therein. Hesiod & Homer mention several Constellations & therefore the Sphære of the Greeks was formed before their days. The Constellations generally relate to Persons who flourished in the age which ended with the Argonautic Expedition, & there was nothing of a later date delineated in the Heavens. There is nothing relating to the war at Thebes or Troy & therefore the Constellations were formed after the Argonautic expedition & before those wars. In the constellations of Perseus Andromeda, Cepheus, Cassiopœa, & Cete you have the story of Perseus in those of Bootes Plaustrum & Virgo the story of Icarus & his daughter. Eugonasis, Sagitta, Vultur cadens, Cancer Leo Draco relate to Hercules. Orion, Canis major, Procyon, Lepus, Scorpio to Orion who lived in the same age. Argo, Hydra, Crater, Corvus, Aries Taurus Gemini & Ara to the Argonautic expedition. There's Ariadnes crown, Orpheus's Harp, Bellerophons Horse, Ganimede's Eagle, Lædas Swan Neptunes Dolphin, Æsculapius with his serpent, Chiron the Centaur Erichonius the son of Vulcan & Capricorn or Pan, Aquarius or Ganimede & the ffishes of Venus. All these Constellations relate to the Argonautic expedition & the times immediately preceding & therefor they were formed presently after that expedition. Theres nothing of a later date, nothing in the heavens relating to the wars at Thebes & Troy & therefore they were formed before those wars.

[246]Now Achilles Tatius tells us that some anciently placed the solstice in the beginning of Cancer others about the 12 degree & others about the 15<sup>th</sup> degree. This variety of opinions proceeded from the Precession of the Equinox which Hipparchus first discovered. At first the solstice was in the <253r> 15 degree or middle of the Constellation of Cancer, then in the 12<sup>th</sup>, 8<sup>th</sup>, 4<sup>th</sup> & 1<sup>st</sup> degree{e} successively. Eudoxus placed the Solstices & Equinoxes in the middle of the signes as Hipparchus proves. Now it was about 40 years after the death of Solomon that the entrance of the sun into the 12 signes fell as neare as could be upon the middles of

the 12 constellations of the Zodiac & therefore that was the time when the constellations were formed. & the Trojan war was later

Med ♈ in ♉ 7. 43  
 ♉ ♈ 2. 24  
 ♈ ♉ 7. 32  
 ♉ ♈ 2. 16  
 ♈ ♉ 29. 34  
 ♉ ♈ 11. 7  
 ♈ ♉ 15. 30 –  
 ♈ ♉ 8. 32  
 ♈ ♉ 8. 31  
 ♈ ♉ 25. 28 +  
 ♈ ♈ 3. 4

<253v>

Sevil pieces of 8	17.12.	4.6	6.0.	6.
Mexico	17.12.		6.0.	6
Pillar	17.12.		6.0.	6
Peru	17.12.		6.0.	6
Cross Dollars	18.0.		$5.10\frac{1}{3}$	$5.10\frac{1}{2}$
Ducatons of Florence	20.21.		7.4.	7.4
Ecu	17.12		6.0.	6.
Crusado	11.4		$3.9\frac{2}{3}$ .	3.10
3 Guilders	20.7		6.11.	7.0
Old Rix Dollar	18.10		6.0.	6.0
Pieces of 8 new Plate	14.0		$4.9\frac{1}{2}$ .	

[Editorial Note 90]

Viro Clarissimo D. Guidoni Grando Isaacus Newton salutem.

Accepi Librum D. Viviani de Locis solidis ut et libros tuos in quibus Geometricè demonstras Problemata Viviani et Hugenij, et pro tanto munere gratias ago quamplurimas. Geometriam Veterum adhuc florere et vestris eximijs inventis ac demonstrationibus auctam esse valde gaudeo. Hyeme præterita Librum de rebus Opticis et origine colorum olim scriptum in lucem edidi cujus exemplar ad te mitto. Anglice scriptus est, at sub finem invenies libellum unum et alterum de rebus Mathematicis idiomate Latino, quorum gratia totum mitto. Vtinam tanto Iudici non displiceant. Vale.

Londini VII Kal. Iun.

&lt;254r&gt;

&lt; insertion from the left margin of f 254r &gt;

He buried his daughter in the belly of a wooden Ox in the City {Apis} & this Ox was {illeg} worshipped by {illeg} daily till the days of Herodotus.

&lt; text from f 254r resumes &gt;

At that time Artaxerxes Ochus carried away all the records of the Egyptians, & afterwards some Egyptians collecting what they could meet with composed a chronicle of 30 dynasties of Kings of Egypt, & Manetho about 80 years after the victory of Ochus by the assistance of that Chronicle wrote his history of those kings. But Herodotus received his account of those kings from the records themselves kept in Temples of Egypt an hundred years before they were taken away by Ochus & therefore is more to be credited.

One fault of the Chronology of Manetho is that by summing up all the dynasties it makes the Monarchy of Egypt too old. ffor the Dynasties collected in several cities ought to be considered singly.

The first & second Dynasties — — — so that they were the same kings.

Thus you see there is nothing in the Dynasties of Manetho so old as Moses. And yet by adding all the Dynasties together Chronologers have made the Kingdom of Egypt much older {than} the creation of the world.

Another fault of the Chronology of Manetho is that in the Dynasties of the same city the kings are set out of order & variously repeated & the names of the kings are corrupted & the Queens & brothers & Sisters & children of kings & their Viceroy & secretaries of state & the human names of some of the Gods are inserted in the <254v> dynasties & several names of the same king (as Osiris, Sesostris Sesochis, & Sethos, Menes Amenemes & Amenophis) are put for several kings. And all this is done for giving an acco{unt of the} race of kings who reigned over Egypt in the 200 years between Menes & Sabacon the Ethiopian: so that the Egyptians after their records & antiquities had been injured by the invasions of the Ethiopians Assyrians Babylonians & Persi- under Cambyses & interpolated by the Priests of Egypt to make their kingdom look ancient, & carried away by the Persians under Artaxerxes Ochus, seem to have heaped together the names of as many of their ancient kings & famous men as they could remember, without knowing when & in what order they reigned or whether some of them were kings.

At that time Artaxerxes Ochus king of Persia carried away all the records of the Egyptians & Manetho about 80 years after wrote history of the kings of Egypt, which has since been altered by Africanus. But Herodotus received his account of those kings from the records themselves kept in the Temples of Egypt & recited to him by the Priests an hundred years before Ochus invaded Egypt & therefore I have hitherto relied principally upon is more to be credited.

&lt; insertion from the left margin of f 254v &gt;

He was succeeded in Egypt, according to Herodotus, by Sethon Priest of Vulcan in whose reign Sennacherib invaded Iudea & marching against Egypt besieged Pelusium called Libnah in Scripture: at which time Tirhakah king of Ethiopia coming against him he lost in one night 185000 men. Herodotus saith that the Quivers & bow-strings & leathers of the bucklers of his soldiers being eaten by a vast multitude of field mice, the Egyptians set upon him the next day & easily put his army to flight with a great slaughter, in memory of which the statue of Sethon was erected with a mouse in his hand & this motto, In me quis intuens esto pius. It seems as if he was beaten by the joint power of the Æthiopians & Egyptians.

&lt; text from f 254v resumes &gt;

Manetho has given us 30 dynasties of Kings of Egypt but not in due order of time. The 15<sup>th</sup> 16<sup>th</sup> & 17<sup>th</sup> dynasties are of the Shepherds & so should be set down in the first place. The 18<sup>th</sup> & 19<sup>th</sup> Dynasties are of the kings which expelled them & reigned at Thebes & therefore should have been set down in the next place.

The 11<sup>th</sup> & 12<sup>th</sup> contain a repetition of some of the kings which reigned at Thebes. The 1<sup>st</sup>, 2<sup>d</sup>, 3<sup>d</sup>, 4<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup> & 8<sup>th</sup> were intended to contain the kings which reigned afterward at This & Memphis, beginning with Menes, & therefore should be set next. The 5<sup>t</sup> is of kings which reigned at Elephantine in Ethiopia, but at what time is uncertain. In the 9<sup>th</sup> & 10 the kings are not named

<255r>

Hesiod tells us that Bacchus married Ariadne the daughter of Minos & the Egyptians themselves affirmed (as Herodotus reports) that Bacchus was the same God with him whom all the Egyptians worshipped by the name of Osiris

Now Osiris whom all the Egyptians worshipped together with Isis, the Egyptians themselves affirmed to be the same god with Bacchus, as Herodotus reports; & Hesiod tells us that Bacchus (he who with an army from Egypt invaded Asia India & Thrace) married Ariadne the daughter of Minos. And therefore Osiris & Isis were contemporary to Minos & Ariadne & flourished in the reign of Solomon & Rehoboam. a Herod. l. 2. b Hesiod Theogon. vers. 945.

p. 15. l. 26. & <sup>ab</sup> became the mistress & <sup>c</sup> <sup>b</sup> Hesiod Theogon. vers 945.

Mæris translated the sea

All these reigned at Thebes till Mæris translated the seat of the empire from Thebes to Memphis. After Mæris Herodotus reckons Sesostrius, Pheron, Proteus, Rhampsinitus, Cheops — — — — pag 17 lin 32. The six first

II. 17.

princes of Egypt. The Egyptian Priests related to Herodotus that Menes built Memphis & the magnificent temple of Vulcan & that Rhampsinitus & Mæris built the western & north Porticos thereof & by consequence that this Temple stood eleven thousand years before the kings of Egypt began to build the Porticos thereof. Whereas I never yet heard of any temple that stood two thousand years. And its much {more} reasonable to believe that the kings of Egypt would add the Porticos while the body of {the} temple was new & beautiful. Its further observable that Mæris translated the seat of the Monarchy of Egypt from Thebes to Memphis & therefore all the 330 kings of Egypt reigned at Thebes till Mæris began to adorn Memphis. If with Herodotus we omit the names & There is here but one king between Menes & Mæris — — — — Apres Amosis Psamminitus. [And if more kings are to be added they must be inserted between Menes & Mæris.] Which makes it probable that as the Greeks have inserted fourteen feigned kings of Sicyon between Apis & Epopeus to make that kingdom look ancient, so the Egyptians to make their Monarchy & their Gods look ancient have inserted above three hundred feigned kings between Menes & Mæris. And this is the more probable because Osiris in the opinion of the ancient Egyptians themselves was one & the same person with the great Bacchus & this Bacchus was contemporary to Ariadne & Theseus & was the same king of Egypt with Sesostrius & Sesac. And before the Egyptians had corrupted their antiquities the Greeks deified Bacchus the son of Semele with the sacred rites of Osiris & feigned that Io the daughter of Inachus was carried into Egypt & became the Goddess Isis. But let us take a view of the kings of Egypt recited by Herodotus

— who reckons 330 kings from Menes to Mæris inclusively & eleven more to — — — — & by consequence 13 kings from the death of Orus & beginning of the reign of Menes to the beginning of the reign of the 12 contemporary kings

[Editorial Note 91]

out of Italy. And therefore that invasion was almost 300 years before the building of Naxos & Siracuse. Suppose it 260 years before & it will fall upon the 27<sup>th</sup> year of Solomon. Hellanicus &

<256r>



**{illeg}** David & that of Argos above 800 years older & that of Athens above 500 years older . But how come they to know this? Could the history of Athens be preserved for 500 years together without the use of Letters? Or could Sicyon & Germany remember their Originalls five hundred **{illeg}** of hers? We find by daily experience that the memory of such things as are not committed to writing, wears out in thre or four **{illeg}** years | generations When letters first came in its reasonable to beleive that the Greeks would commit to writing as much of the antiquities of the several kingdoms of Greece as they could remember & thence it comes to pass that the antiquities of all those kingdoms reach up to about 60 80 or 90 years before the coming in of Letters & no higher as we have {stated} them. And the like has happened in the region of Troy & Phrygia. ffor Priamus king of Troy was the son of Laomedon the son of Ilus the son of Tros the son of Erichthonius the son of Dardanus the son in law of Teucer & therefore Teucer was five generations or about 100 years older then Priamus & so flourished in the days of Eli & Samuel. Erichthonius had a numerous breed of horses. Dardanus is said to be the brother of Iasion who lay with Ceres in the reign of David. And his wife's father Teucer is the first king of the Trojans mentioned in history. Let this therefore remain a truth that the antiquities of the several kingdoms of Greece & Troy reach about 3 or 4 generations higher then the first use of letters & that there is no memory now remaining of any thing done in Euroe & Asia minor before the High-priesthood of Eli.

And indeed Europe was not peopled very long before. ffor Diodorus tells us ② that the Cyclad Islands were at first desolate & uninhabited but Minos the son of Europa king of Crete having a powerfull fleet sent many colonies out of Crete & peopled many of the Cyclades & particularly that Carpathus was first seized by the soldiers of Minos. Syme lay wast & desolate till Triops came thither with a colony under Chthonius. Stragyle or Naxus was first inhabited by the Thracians in then days of Boreas. ① He tells us also that the seven Islands called Æolides between Italy & Sicily were desert & uninhabited till Liparus & Æolus about the time of the Trojan war went thither from Italy & peopled them & that Malta & Gaulus or Gaudus the south side of Sicily were first peopled by Phœnicians & so was Madera without the straits. ③ Samus was at first desert & inhabited only by a great multitude of terrible wild beasts (See Bochart in Canaan l 1. c 8) Aristæus who married the daughter of Cadmus carried a colony from Thebes into Cœa an island not inhabited before (Salust apud Servium) The Island Rhodes was at first called Ophiusa being full of Serpents before Phorbas the son of Triopas 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. Claræ jampridem insulæ Delos & Rhodos memoria produntur enatæ; postea minores, ultra Melon Anaphe, inter Lemnum et Hellespontem Nea , inter Nebedum et Teon Alone &c Plin l 2. c 87. In Asia Delos emersit & Hieria et Anaphe et Rhodus Ammian l. 17. And even the Island Cyprus which lay next Phœnicia seems peopled not long before the days of Cadmus. ffor Eratosthenes tells us that Cyprus at first so overgrown with <256v> wood that it could not be tilled. And that they first cut down the wood for melting of Copper & silver, afterwards they built ships & navies of it. **{illeg}** could not 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 Europe at first abounded very much with woods, one of which called the Hercynian wood took up a good part of Germany, but now those woods are almost cut down to make room for inhabitants, & this has ben done since the invention of iron in the reign of Minos.

[Editorial Note 92]

which single consideration overthrows the chronology of the Greeks & confirms {that} which we have delivered above,

in history. So also in Italy the first memory of things reaches no higher than Ianus & Saturn who flourished two or three generations before letters were brought in by Evander & his mother Carmenta. Let this therefore remain a truth that the antiquities of the several kingdoms of Greece & Troy & of the Aborigines in Italy reach about two or three or at most four generations higher then the first use of Letters & that there is no memory now remaining of any thing done in Europe & Asia minor before the High-priesthood of Eli.

<257r>

Herodotus tells us that one of the gates of Babylon was called the gate of Semiramis & that she was five generations older then Nitocris the mother of Labynitus or Nabonnedus the last king of Babylon; & therefore she flourished six generations or 200 years before Nabonnedus & by consequence in the reign of Pul & his



successor Tiglathpileser. And the followers of Ctesias tell us that she built Babylon & was the widdow of Belus the founder of the Assyrian empire, that is the widdow of Pul. Other authors ascribe the building of Babylon to Belus himself, that is to Pul.

Phorbas the son of Lapethus went to Rhodes.

Melus Paphus & Callista planted by the followers of Cadmus.

Hercules having killed Augeas held an Olympic agon at Elis.

Cleodius the son of Hyllus killd in third attempt of the Heraclides to return.

Aristomachus the son of Cleodius attempting to return was slain

Calypso at Cales?

Iust before the return of the Heraclides Aristomachus the son of Cleodius the son of Hyllus the son of Hercules slain

Hercules (who began to reign over Sparta at that Expedition was the father of Hyllus, the father of Cleodius, the father of Aristomachus, the father of Temenus Crespones & Aristodemus who led the Heraclides into Peloponnes & Aristodemus was the father of {Eurysthes} & Procles the two first kings of Sparta who began & therefore the return of the Heraclides into Peloponnesus was between four & five generations later then the Argonautic expedition, & these generations being by the cheif of the family may be reckoned at about 25 years to a generation & so will amount to about 112 years & so long it was from the Argonautic expedition to the return of the Heraclides, viz<sup>t</sup> about 30 or 32 years from the taking of Troy & 80 years more to the return of the Heraclides Count those years back from the return of the Heraclides & the taking of Troy will be about 130 years

The ancients generally reckoned 80 years from the taking of Troy to the return of the Heraclides. And the reckoning was not much amiss. For Hercules the Argonaut.

– Euristheus who was of the same age with Hercules was slain in the first attempt of the Heraclides to return, Hyllus was slain in the second attempt, Cleodius in the third attempt, Aristomachus in the fourth attempt & Aristodemus died in the last attempt & left the kingdom of Sparta to his sons Eurysthenes & Procles. Whence the return of the Heraclides was between four & five generations after the Argonautic expedition & these generations were short ones, being by the chief of the family. And therefore we cannot err much if we reckon with the ancients eighty years from the taking of Troy to the return of the Heraclides. From the return of the Heraclides count therefore

[Editorial Note 93]

making Cyaxeres to be the immedate successor of Phraortes & Astyages the father of Mandane & grandfather of Cyrus to be the son & successor of Cyaxeres & husband of Ariene, whereas he was his father & predecessor of Cyaxeres & son & successor of Phraortes – Cyaxeres had a son who married Ariene the daughter of Alyattes king of Lydia, as Herodotus mentions but this son was not Astyages the father of Mandane

Herodotus hath inverted the order of the kings Astyages & Cyaxeres, making Cyaxeres to be the son & successor of Phraortes, & the father & predecessor {of} Astyages the father of Mandane & grandfather of Cyrus. & telling us that {illeg} Astyages was husband of Ariene the daughter of Alyattes king of Phrygia & that Cyrus took this Astyages prisoner & that he was And Pausanias hath coppied after Herodotus in telling us that Astyages the son of Cyaxeres reigned in Media in the days of Aliattes king of Lydia. Cyaxeres had a son who married Ariene the daughter of Alyattes king of Lydia & the name of this son might be Astyages but this son was not the father of Mandane nor was conquered by Cyrus. For at his marriage with Ariene which was in the year of the total Eclips of the Sun anno Nabonass 147, he could scarce be less then twenty years old, & therefore at the taking of Babylon must have been 82 years old or above: whereas the predecessor of

Cyrus who took it was then but 62 years old & his name, as we learn from Daniel, was Darius. This Darius was therefore the younger brother of him who married Ariene. For he was the son of Achsuerus –

– & grandfather of Cyrus & telling us that this Astyages married Ariene the daughter of Alyattes king of Lydia & was at length taken prisoner & deprived of his dominion by Cyrus

<258r>

### Emendanda

Pag. 12 l 27, 28. read in Syria after the breaking of that Monarchy (Seleucia &c) reigned 244 years, which is  $15\frac{1}{4}$  years a piece. The eleven of Egypt from the same period (Ptolomæus Lag. &c)

Pag. 16 l. 4 upon the 19 Olympiad & according to Socrates it might be upon the 20<sup>th</sup> or 22<sup>th</sup>.

2980.	11. 8°. 41'. 43"		38. 45'. 33"		31°. 56'. 40"
1699.	6. 12. 35. 56.	☿	7. 37. 9	♄	28. 58. 30
	7. 3. 54. 13	♂	28. 51. 36	♂	27 1. 50
	3. 26. 18. 3		20		6
	11 0. 12. 16		1. 28. 51. 56		
	1 28. 31. 56				
	♄. 29. 4. 12				

<260r>

### Chap. V. Of the Empire of the Medes.

We have said that the kings of the Medes before Cyrus were Dejoces, Phraortes, Astyages, Cyaxeres, & Darius. The three first reigned before the kingdom grew great, the two last were great conquerors & erected the Empire. For Æschylus who flourished in the reigns of Darius Hystaspis & Xerxes & died in the 76<sup>th</sup> Olympiad, introduces Darius thus complaining of those who persuaded his son Xerxes to invade Greece.

[247] They have done a work

The greatest & most memorable, such as never happened,

(For it has emptied the falling Susa)

From the time that king Iupiter granted this honour

That one man should reign over all Asia

Having the imperial scepter.

Μηδος γὰρ ἦν ὁ πρῶτος ἡγεμῶν στρατοῦ.

Ἄλλος δ' ἐκείνου παῖς, τὸ δ' ἔργον ἥνυσε.

Τρίτος δ' ἅπ' αὐτοῦ Κυρὸς εὐδαίμων ἀνὴρ, &c

For he that first led the army was a Mede.

The next who was his son, finished the work.

The third was Cyrus, a happy man, &c.

The Poet here attributes the founding of the Medo-Persian Empire to the two immediate predecessors of Cyrus, the first of which was a Mede, & the second was his son. The second was Darius the Mede, the immediate predecessor of Cyrus, according to Daniel; & therefore the first was the father of Darius, that is, Achsuerus, Assuerus, Oxyares, Axeres or Cy-Axeres. For Daniel tells us that Darius was the son of Achsuerus (or Ahasuerus, as the Masoretes erroneously call him) of the seed of the Medes, that is, of the seed royal. This is that Assuerus who together with Nebuchadnezzar took & destroyed Nineveh according to

Tobit: which action is by the Greeks ascribed to Cyaxeres & by Eupolemus to Astibares a name perhaps corruptly written for Assuerus. By this victory over the Assyrians, & subversion of their kingdom seated at Nineveh, & the ensuing conquests of Armenia Cappadocia & Persia, he began to extend the reign of one man over all Asia; & his son Darius the Mede, by conquering the kingdoms of Lydia & Babylon finished the work: & the third king was Cyrus a happy man for his great successes under & against Darius, a large & peaceable dominion in his own reign.

Cyrus lived seventy years according to Cicero, & reigned nine years over Babylon according to Ptolomy's Canon, & therefore was 61 years old at the taking of Babylon: at which time Darius the Mede was 62 years old according to Daniel. And therefore Darius was two generations younger then Astyages the grandfather of Cyrus. For Astyages (according to Herodotus & Xenophon<sup>[248]</sup>) gave his daughter Mandane to Cambyses a Prince of Persia, <261r> and by them became the grandfather of Cyrus, & Cyaxeres was the son of Astyages (according to Xenophon<sup>[249]</sup>) & gave his daughter to Cyrus. This daughter, saith Xenophon,<sup>[250]</sup> was reported to be very handsome & used to play with Cyrus when they were both children, & to say that she would marry him; & therefore they were much of the same age. Xenophon saith that Cyrus married her after the taking of Babylon: but she was then an old woman. Its more probable that he married her while she was young & handsom & he a young man; & that because he was the brother in law of Darius the king, he led the armies of the kingdom untill he revolted. So then Astyages, Cyaxeres & Darius reigned successively over the Medes; & Cyrus was the grandson of Astyages & married the sister of Darius & succeeded him in the throne.

< insertion from f 260v > <sup>[252]</sup>Herodotus hath inverted the order of the kings Astyages & Cyaxeres, making Cyaxeres to be the son & successor of Phraortes, & the father & predecessor of Astyages the father of Mandane & grandfather of Cyrus, & telling us that this Astyages married Ariene the daughter of Alyattes king of Lydia & was at length taken prisoner & deprived of his dominion by Cyrus. And Pausanias hath copied after Herodotus in telling us that Astyages the son of Cyaxeres reigned in Media in the days of Alyattes king of Lydia. Cyaxeres had a son who married Ariene the daughter of Alyattes king of Lydia, but this son was not the father of Mandane & grandfather of Cyrus, but was contemporary to Cyrus. And his name is preserved in the name of the Darics which upon the conquest of Cræsus by the conduct of his General Cyrus, he coyned out of the gold & silver of the conquered Lydians. His name was therefore Darius as he is called by Daniel. For Daniel tells us that this Darius was a Mede & that his fathers name was Assuerus, that is Axeres or Cy-Axeres or Prince Axeres, the word Cy signifying a Prince. Considering therefore that Cyaxeres reigned long, & that no author mentions more kings of Media then one called Astyages, & that Æschylus who lived in those days knew but of two great Monarchs of Media & Persia (the father & the son) older then Cyrus: it seems to me that Asstyages the father of Mandane & grandfather of Cyrus was the father & predecessor of Cyaxeres; & that the son & successor of Cyaxeres was called Darius. Cyaxeres according to Herodotus reigned 40 years – < text from f 261r resumes > Cyaxeres according to Herodotus<sup>[253]</sup> reigned 40 years & his successor 35 & Cyrus according to Xenophon seven. Cyrus died anno Nabonass. 219, & therefore Cyaxeres died anno Nabonass. 177, & began his reign anno Nabonass. 137; & his father Astyages reigned 26 years, beginning his reign at the death of Phraortes who was slain by the Assyrians anno Nabonass. 111 as above.

Of all the kings of the Medes Cyaxeres was the greatest warrior. Herodotus saith<sup>[254]</sup> that he was much more valiant then his ancestors, & that he was the first who divided the kingdom into Provinces & reduced the irregular & undisciplined forces of the Medes into discipline & order. And therefore by the testimony of Herodotus he was that king of the Medes whom Æschylus makes the first conqueror & founder of the empire. For Herodotus represents him & his son to have been the two immediate predecessors of Cyrus, erring only in the name of the son. Astyages [the king being the father of Mandane & grandfather of Cyrus was certainly two generations older then Darius & by consequence he was the predecessor & father of Cyaxeres as is affirmed by Xenophon. This king] did nothing glorious. <sup>[255]</sup>In his reign a great body of Scythians commanded by Madyes, invaded Media <262r> & Parthia as above & reigned there about 28 years. But atlength his son Cyaxeres circumvented & slew their captains in a feast, & made the rest fly to their brethren in Parthia, & immediately after, in conjunction with Nebuchadnezzar, invaded & subverted the kingdom of Assyria & destroyed Nineveh.

In the fourth year of Iehojakim, which the Iews reckon to be the first of Nebuchadnezzar (dating his reign, from his being made king by his father, or from the month Nisan preceding) when the Victors had newly

shared the Empire of the Assyrians, & in prosecuting their victory were invading Syria & Phenicia & were ready to invade the nations round about: God threatned<sup>[256]</sup> that he would take all the families of the north (that is the Medes) and Nebuchadnezzar the king of Babylon, & bring them against Iudea & against the nations round about, & utterly destroy those nations & make them an astonishment & lasting desolations, & cause them all to drink the wine-cup of his fury: and in particular names the kings of Iudah & Egypt, & those of Edom & Moab & Ammon & Tyre & Sidon, & the Isles of the sea, & Arabia & Zimri, & all the kings of Elam, & all the kings of the Medes, & all the kings of the north, & the king of Sesack: & that after 70 years he would also punish the king of Babylon. Here in numbring the nations which should suffer he omitts the Assyrians as fallen already, & names the kings of Elam or Persia, & Sesack or Susa, as distinct from those of the Medes and Babylonians: & therefore the Persians were not yet subdued by the Medes, nor the king of Susa by the Chaldeans. And as by the punishment of the king of Babylon, he means the conquest of Babylon by the Medes: so by the punishment of the Medes, he seems to mean the conquest of the Medes by Cyrus.

After this, in the beginning of the reign of Zedekiah, that is, in the ninth year of Nebuchadnezzar, God threatned that he would give the kingdoms of Edom & Moab & Ammon & Tyre & Zidon into the hand of Nebuchadnezzar king of Babylon, & that all the nations should serve him & his son & his son's son untill the time of his land should come, & many nations & great kings should serve themselves of him (Ier. XXVII.) And at the same time God thus predicted the approaching conquest of the Persians by the Medes & their confederates. Behold, saith he, I will break the bow of Elam the chief of their might. And upon Elam will I bring the four winds from the four quarters of heaven, & will scatter them towards all those winds, & there shall be no nation whither the outcasts of Elam shall not come. For I will cause Elam to be dismayed before their enemies & before them that seek their life: & I will bring evill upon them even my fierce anger, saith the Lord, & I will send the sword after them till I have consumed them. And I will set my throne in Elam, & will destroy from thence the King & the Prince, saith the Lord. But it shall come to pass in the latter days (viz<sup>t</sup> in the reign of Cyrus) that I will bring again the captivity of Elam saith the Lord. Ier. XLIX.54. The Persians were therefore hitherto a free nation under their own king, but soon after this were invaded subdued captivated & dispersed into the nations round about, & continued in servitude untill the reign of Cyrus. And since the Medes & Chaldeans did not conquer the Persians till after the ninth year of Nebuchadnezzar: it gives us occasion to enquire what that active warrior Cyaxeres was doing in the ten years next after the taking of Nineveh.

<263r>

Now Herodotus tells us that presently after that conquest Cyaxeres drave out of his kingdom the remainder of the Scythians who had reigned in Asia 28 years, & made them retire through the regions between the Caspian & Euxine seas into the regions of Scythia neare the Lake Mæotis, & warred with Alyattes king of Lydia five years, conquering all the regions between them as far as to the river Halys. For so far the Empire of the Assyrians had extended. And that in the sixt year of this war in the time of a battel, the two armies were parted by a total Eclips of the Sun which was predicted by Thales, & then the two kings made peace by the mediation of Nebuchadnezzar king of Babylon & Syennesis king of Cilicia, & the peace was ratified by a marriage between Astyages the son of Cyaxeres & Ariene the daughter of Alyattes. This total Eclips fell upon the year of Nabonassar 147 Apr. 28 between 9 & 10 of the clock in the morning, as the calculation shews. And therefor the war with Alyattes began in the year of Nabonassar 142 which was the fourth year of Iehojakim, the very same year in which Nebuchadnezzar came against Pharaoh Nechaoh & invaded Syria. These two kings therefore as soon as they had taken & destroyed Nineveh, went westward & expelled the Scythians in those parts, & seized all the western provinces of the Assyrians in Armenia, Pontus, Cappadocia, Syria Palestine & Arabia Petrea: & then making peace with Alyattes king of Lydia, they went eastward, & in the reign of Zedekiah conquered the Persians.

Afterwards, in the eleventh year of Zedekiah's reign or nineteenth of Nebuchadnezzar, Ezekiel comparing the kingdoms of the east to trees in the garden of Eden, thus mentions their being conquered by the kings of the Medes & Chaldeans. Behold, saith he, the Assyrian was a cedar in Lebanon with fair branches – his height was exalted above all the trees of the field – & under his shadow dwelt all great nations – no tree in the garden of God was like unto him in his beauty – but I have delivered him into the hand of the mighty one of the heathen – I made the nations to shake at the sound of his falll when I cast him down to the grave with them that descend into the pit. And all the trees of Eden, the choise & best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into the grave with him, unto them

that be slain with the sword, & they that were his arm, that dwelt under his shadow in the midst of the heathen. Ezek. XXXI.

The next year Ezekiel in another Prophecy, thus enumerates the principal nations who had been subdued & slaughtered by the conquering sword of Cyaxeres and Nebuchadnezzar. Ashur is there & all her company [viz<sup>t</sup> in Hades or the lower parts of the earth where the dead bodies lay buried] his graves are about him, all of them slain fallen by the sword – which caused their terror in the land of the living. There is Elam [or Persia] & all her multitude round about her grave, all of them slain, fallen by the sword which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living: yet have they born their shame with them that go down into the pit – There is Meshech Tubal & all her multitude [the Scythians] her graves are round <264r> about him, all of them uncircumcised, slain by the sword, tho they caused their terror in the land of the living. There is Edom, her kings, & all her Princes which with their might are laid by them that were slain by the sword. – There be the Princes of the north all of them, & all the Zidonians, which with their terror are gone down with the slain. Ezek. XXXII. Here by the Princes of the north I understand those on the north of Judea, & chiefly the Princes of Armenia & Cappadocia who fell in the wars which Cyaxeres made in conquering those countries. Elam or Persia was conquered by the Medes & Susiana by the Babylonians after the ninth & before the nineteenth year of Nebuchadnezzar. And therefore we cannot err much if we place these conquests in the twelfth or fourteenth year of Nebuchadnezzar. In the nineteenth twentieth & one & twentieth year of this king he invaded & <sup>a[257]</sup>conquered Judea, Moab, Ammon, Edom, the Philistims, & Zidon; & <sup>b[258]</sup>the next year he besieged Tyre & after a siege of 13 years he took it in the 35<sup>th</sup> year of his reign, & then he <sup>c[259]</sup>invaded & conquered Egypt, Ethiopia & Libya And about eighteen or twenty years after the death of this king, Darius the Mede conquered the kingdom of Sardes, & after five or six years more he invaded & conquered the Empire of Babylon & thereby finished the work of propagating the Medo-Persian Monarchy over all Asia, as Æschylus represents.

Now this is that Darius who coined a great number of pieces of pure gold called Darics or Stateres Darici. For Suidas Harpocraton & the Scholiast of Aristophanes tell us that these were coined not by the father of Xerxes but by an earlier Darius, by Darius the first, by the first king of the Medes & Persians who coined gold money. They were stamped on one side with the Effigies of an Archer crowned who had a bow in his left hand & an arrow in his right & was cloathed with a long robe. ffor I have seen one of them in gold & another in silver. They were of the same weight & value with the Attic stater or piece of gold money weighing two Attic drachms. Darius seems to have learnt the art & use of money from the conquered kingdom of the Lydians, & to have recoined their gold. For the Medes before they conquered the Lydians, had no money. Herodotus tells us<sup>[260]</sup> that when Cræsus was preparing to invade Cyrus, a certain Lydian called Sandanis advised Cræsus that he was preparing an expedition against a nation who were cloathed with leather breeches & made all their garments of leather, who eat not such victuals as they would but such as their barren country afforded, who drank no wine but water only, who eat no figgs nor other good meat, who had nothing to lose but might get much from the Lydians. For the Persians, saith Herodotus, before they conquered the Lydians had nothing rich or valuable. And Isaias tells us<sup>[261]</sup> that the Medes regarded not silver nor desired gold. But the Lydians & Phrygians were exceeding rich even to a proverb. <sup>[262]</sup>Midas & Cræsus, saith Pliny, in infinitum possederant. Iam Cyrus devicta Asia [auri] pondo 34000 millia invenerat præter vasa aurea aurumque factum, et in eo folia ac platanum vitemque Qua victoria argenti quinquaginta millia talentorum reportavit, et craterem Semiramidis cujus pondo quindecim talentorum colligebat. Talentum autem Ægyptium pondo ctoginta capere Varro tradit. What the Conqueror did with all this gold & silver appears by the Daricks. The Lydians, according to Herodotus,<sup>[263]</sup> were the first who coined gold & silver, <265r> and Cræsus coined gold moneys in plenty called Cræsei, & it was not reasonable that the money of the kings of Lydia should continue current after the overthrow of their kingdom: & therefore Darius recoined it with his own effigies in form of an archer, but without altering the current weight & value. So then he reigned from before the conquest of Sardes till after the conquest of Babylon.

The conquest of Asia minor put the Greeks into fear of the Medes. For Theognis who lived at Megara in the very times of these wars, writes thus

Πίνωμεν χαρίεντα μετ' ἀλλήλοισι λεγοντες

Μηδὴν τὸν Μηδῶν δειδιότες πόλεμον.



Let us drink talking pleasant things with one another,

Not fearing the war of the Medes.

And again

Αὐτὸς δὲ στρατὸν ὕβριστὴν Μήδων ἀπέρυκε

Της δε πόλε

Thou Apollo, drive away the injurious army of the Medes

From this city, that the people may with joy

Send thee choise hecatombs in the spring

Delighted with the Harp & chearfull feasting,

And choruses of Pæans, & acclamations about thy Altar.

For truly I am afraid, beholding the folly

And sedition of the Greeks which corrupts the people. But thou Apollo

Being propitious keep this our city.

The Poet tells us further that discord had destroyed Magnesia Colophon & Smyrna (cities of Ionia & Phrygia) & would destroy the Greeks: which is as much as to say that the Medes had then conquered those cities.

The Medes therefore reigned till the taking of Sardes. And further, according to Xenophon & the Scriptures, they reigned till the taking of Babylon. For Xenophon tells us<sup>[264]</sup> that after the taking of Babylon Cyrus went to the king of the Medes at Ecbatane & succeeded him in the kingdom. And Ierome<sup>[265]</sup> that Babylon was taken by Darius king of the Medes & his kinsman Cyrus. And the scriptures tell us that Babylon was destroyed by a nation out of the north (Ier. 50.3, 9, 41) by the kingdoms of Ararat Minni (or Armenia) & Ashchenaz (or Phrygia minor. Ier LI.27) by the Medes (Isa. XIII.17, 19) by the kings of the Medes & the captains & rulers thereof & all the land of his dominion (Ier LI.11, 28.) The kingdom of Babylon was numbred & finished & broken & given to the Medes & Persians (Dan. V.) first to the Medes under Darius & then to the Persians under Cyrus. ffor Darius reigned over Babylon like a conqueror, not observing the laws of the Babylonians, but introducing the immutable laws of the conquering nations the Medes & Persians (Dan. VI.8, 12, 15:) & the Medes in his reign are set before the Persians (Dan ib. et V.28, & VIII.20) as the Persians were afterwards in the reign of Cyrus & his successors set before the Medes (Esther I.3, 14, 18, 19. Dan. X.1, 20 & XI.2) which shews that in the reign of Darius the Medes were uppermost.

You may know also by the great number of Provinces in the kingdom of Darius that he was king of the Medes & Persians. For upon the conquest of Babylon he set over the whole kingdom an hundred & twenty Princes (Dan. VI.I) & afterwards when Cambyes & Darius Hystaspes had added some new <266r> territories, the whole contained but 127 Provinces (Esther I.1.)

The same thing is also confirmed by Iosephus <sup>a</sup>[266] who writes that Cyrus king [or Satrapa] of the Persians & Darius king of the Medes made war upon Balthassar whom the Babylonians called Naboandel, & besiegd him in Babylon the handwriting appearing on the wall the night on which the city was taken, & that Darius being 62 years old, overthrew the kingdom of Babylon by the help of his kinsman Cyrus, & carried back Daniel with him into Media & there had him in great honour, & that Daniel built at <sup>b</sup>[267] Susa a very beautifull & admirable Tower in which the kings of the Medes Persians & Parthians were afterwards buried, & which continued entire & was kept by Priests of the Iewish nation until the days of Iosephus.

When therefore the Angel told Daniel<sup>[268]</sup> that he would return to fight with the king of Persia, for when he was gone forth the Prince of Greece should come, & that in the first year of Darius he stood to confirm & to

strengthen him: the meaning is that he had assisted Darius in warring against the Chaldeans & was in like manner to assist the Greeks in warring against the Persians.

The Persians about the middle of the reign of Zedekiah being conquered by the Medes continued in subjection under them till the end of the reign of Darius: & Cyrus who was of the royall family of the Persians, might be Satrapa of Persia & command a body of their forces under Darius but was not yet an absolute & independent king. But after the taking of Babylon, when he had a victorious army at his devotion & Darius was returned into Media, he revolted from Darius in conjunction with the Persians under him, <sup>a[269]</sup> they being incited thereunto by Harpagus a Mede, whom Xenophon calls Artagerses & Artabanus, & who had assisted Cyrus in conquering Cræsus & Asia minor, & had been injured by Darius. Harpagus was sent by Darius with an army against Cyrus, & in the middst of a battel revolted to him. Darius got up a fresh army, & the next they fought again. This last battel was fought at Pasargadæ in Persia. according to <sup>b[270]</sup> Strabo. And there Darius was beaten & taken prisoner by Cyrus, & the monarchy was by this victory translated to the Persians. The last king of the Medes is by Xenophon called Cyaxeres & by Herodotus Astyages the father of Mandane; but those kings were dead before, & Daniel lets us know that Darius was the true name of the last king, & Herodotus that the last king was in this manner beaten by Cyrus & therefore Cyrus revolted from Darius either in the same year in which he took Babylon, or in the beginning of the next year.

This victory over Darius was about two years after the taking of Babylon. For the reign of Nabonadius the last king of the Chaldees, whom Iosephus calls Nabonadel & Belshazzar, ended in the year of Nabonassar 210, nine years before the death of Cyrus according to the Canon. But after the translation of the kingdom of the Medes to the Persians, Cyrus reigned only seven years according to Xenophon;<sup>[271]</sup> & spending the seven winter months yearly at Babylon, the three spring months at Susa & the two summer months at Ecbatane, he came the seventh time into Persia & died there in Spring & was buried at Pasargadæ. By the Canon & the common consent of all Chronologers he died in the year of Nabonassar 219, & therefore beat Darius the first time in the year of Nabonassar 211 & conquered in the year of Nabonassar 212 seventy & two years after the destruction of Nineveh. And therefore being at his death seventy years old according to Herodotus, he was born in the year of Nabonassar 149, his mother Mandane being the sister of Cyaxeres at that time a young man, & also the sister of Amyite the wife of Nebuchadnezzar, & his <267r> father Cambyses being of the old royal family of the Persians. Some tell us that Cyrus reigned thirty years, but they seem to include all the time that he commanded the armies of the kingdom as well under Darius as after his reign.

The war between Cyaxeres & Alyattes & the total Eclips of the Sun predicted by Thales, are by Chronologers placed sixteen years later then I have placed them, & I leave this matter to be further examined.

<268r>

who is mentioned in the book of Iudeth: for the history of that king suits with these times. For Nebuchadnezzar in the twelfth year of his reign made war upon Arphaxad king of the Medes & in that war was left alone by a defection of the auxiliary nations of Cilicia, Damascus, Syria, Phœnicia, Moab, Ammon & Egypt, & without their help routed the army of the Medes & slew Arphaxad in the 17<sup>th</sup> year of his reign as is mentioned in the book of Iudeth. And Herodotus tells the same story of a king of Assyria who routed the Medes & slew their king whom he calls Phraortes, & saith that in the time of this war the Assyrians were left alone by the defection of the auxiliary nations, being otherwise in good condition. Arphaxad was therefore the Phraortes of Herodotus & by consequence was slain in or near the beginning of the reign of Iosiah. For this war was made after Phœnicia, Moab Ammon & Egypt had been conquered & revolted (Iudeth 1.7, 8, 9) & by consequence after the reign of Asserhaddon who conquered them. It was made when the Iews were newly returned from captivity & the vessels & altar & temple were sanctified after the profanation (Iudeth IV.3) that is, soon after Manasseh their king had been carried captive to Babylon by Asserhaddon, & upon the death of that king or some other change in the Assyrian Empire had been released with the Iews from that captivity & had repaired the altar & restored the sacrifices & worship of the temple. ({2 Chron. XXXII.11, 13, 16.})

After this war, Nebuchadonosor king of Assyria in the 18<sup>th</sup> year of his reign sent his captain Olofernes with a great army to avenge himself on all the west country because they had disobeyed his commandment, & Olofernes went forth with an army of 12000 horse & 120000 foot of Assyrians Medes & Persians & reduced



Cilicia & Mesopotamia & Syria & Damascus & part of Arabia & Ammon & Edom & Madian & then came against Iudæa. And this was done when the government was in the hands of the High Priest & Ancients of Israel (Iudeth IV.8 & VII.23) & by consequence when Iosiah was a child. In times of prosperity the children of Israel were apt to go after false Gods & in times of affliction to repent & turn to the Lord. So Manasses a very wicked king being captivated by the Assyrians repented & being released from captivity restored the worship of the true God. And so when we are told that Iosiah in the eighth year of his reign while he was yet young began to seek after the God of David his father (2 Chron. XXIV.3) & in the twelfth year of his reign began to purge Iudah & Ierusalem from Idolatry & to destroy the high places & groves & altars & images of Baalim, we may understand that these acts of religion were occasioned by impending dangers & escapes from danger. When Olofernes came against the western nations & spoiled them, then were the Jews terrified, & they fortified Iudæa & cried unto God with great fervency & humbled themselves in sackcloth & put ashes on their heads & cried unto the God of Israel that he would not give their wives & their children & cities for a prey & the Temple for a profanation: & the High Priest & all the Priests put on sackcloth & ashes & offered daily burnt offerings with vows & free gifts of the people (Iudeth IV) & then began Iosiah to seek after the God of his father David. And after Iudeth had slain Olofernes, & the Assyrians were fled & the Jews who pursued them were returned to Ierusalem, they worshipped the Lord <269r> and offered burnt offerings & free offerings & gifts & continued feasting before the sanctuary for the space of three months (Iudeth XVI.18) & then did Iosiah purge Iudah & Ierusalem from Idolatry. Whence it seems to me that the 18<sup>th</sup> year of Nebuchadonosor fell in with the 7<sup>th</sup> or 8<sup>th</sup> of Iosiah, & by consequence the twelfth of Iosiah with the two or three & twentieth of Nebuchadonosor.

[272]At that time the Scythians under Madyas or Medus having invaded Media & beat the Medes in battel, went thence towards Egypt but were met in Phœnicia by Psammiticus & bought off & returning reigned over a great part of Asia but in the end of about 28 years were many of them slain in a feast by the Medes under the conduct of Cyaxeres just before the destruction of Nineveh & the rest fled, I think to their brethren in Parthia.

The last king of Assyria called Saracus by Polyhistor was contemporary to Nabopolasser king of Babylon & to Astyages king of the Medes For Nabopolasser married his son Nebuchadnezzar to Amyite the daughter of Astyages. And by this marriage having contracted affinity, they conspired against the Assyrians, & being old, their sons Nebuchadnezzar & Cyaxeres led the armies of the two nations against Nineveh, forced Saracus to burn himself destroyed the city & shared the kingdom of the Assyrians. This victory the Jews refer to the Chaldeans, the Greeks to the Medes, Tobit, Polyhistor, Iosephus & Ctesias to both. It gave a beginning to the great successes of Nebuchadnezzar & Cyaxeres, & laid the foundation of the two collateral Empires of the Babylonians & Medes, these being branches of the Assyrian empire. And thence the time of the fall of the Assyrian empire is determined the conquerors being then in their youth. In the reign of Iosiah when Zephany prophesied, Nineveh & the kingdom of Assyria were standing & their fall was predicted by that prophet (Zeph. I.1, & II.13.) & in the end of his reign Pharaoh Nechoh king of Egypt the successor of Psammiticus went up against the king of Assyria to the river Euphrates to fight against Carchemish or Circutium & in his way thither slew Iosiah (2 King. XXIII.29. 2 Chron. XXXV.20.) But in the third & fourth year of Iehojakim the successor of Iosiah, the two conquerors, having taken Nineveh & finished their war in Assyria, prosecuted the conquest westwards, & leading their victorious forces against the king of Egypt as an invader of their right of conquest, they beat him at Carchemish, & took from him whatever he had newly taken from the Assyrians (2 King. XXIV.7. Ier. XLVI.2. Eupolemus apud Euseb. Præp. l. 9. c. 39.) & therefore we cannot err above a year or two if we refer the destruction of Nineveh & fall of the Assyrian empire to the second year of Iehojakim, Anno Nabonass. 140.

While the Assyrians reigned at Nineveh Persia was divided into several kingdoms. And amongst others there was a kingdom of Elam which flourished in the days of Hezekiah, Manasses, Iosiah & Iehojakim kings of Iudah & fell in the days of Zedekiah, (Ier 25.25 & 49.34 & Ezek. 32.24.) This kingdom seems to have been potent & to have extended eastward & northward as far as the river Oxus which runs westward into the Caspian

[273]the prophet Hosea in the time of that interregnum or soon after mentions the King of Assyria by the name of Iarib. And perhaps there might be a king of Assyria called Iarib: but whether he preceded or succeeded Pul is uncertain. And if he preceded him, yet it appears not that he carried on his conquests beyond the Province of Assyria. Pul seems to be the first who carried on his conquests beyond those bounds. He {conquered Calneh} with its territories in the reign of Ieroboam (Isa 10.8, 9. Amos 1.1 & 6.2) & invaded Israel in the reign of Menahen (2 King. 15.19) but stayed not in the land, being bought off by Menahen for a thousand talents of silver. In his reign therefore the kingdom of Assyria was advanced on this side Tigris. For he was a great warrior & seems to have conquered Haran & Carchemish & Reseph & Calneh & Thalasser & all Chaldea & founded or enlarged the city Babylon & left it under Deputy Kings. For the Æra of Nabonasser (the first of those kings in the Canon) began soon after the reign of this king: and Isaiah who lived & prophesied in the days of Pul & his successors thus describes the founding of Babylon. Behold, saith he, the land of the Chaldeans; this people was not till the Assyrian founded it for them that dwell in the wilderness [that is for the Arabians,] they set up the towers thereof, they raised up the palaces thereof. Isa. XXIII.13.

[274]This city is said to have been built by Semiramis, & one of the gates {thereof} was called the Gate of Semiramis. She was the widdow of the first or second king of Assyria, a woman (as Herodotus relates) five generations older then Nitocris the mother of Labynitus or Nabonnedus the last king of Babylon, & therefore she was contemporary to Tiglathpileser. And probably she might reign in Babylon next before Nabonassar. The short reigns of the first ten kings who succeeded her & Nabonassar make it probable that they were but deputy Princes put in & out at the pleasure of the king of Assyria. Then reigned Asserhadon & those that succeeded him appear by their long reigns to have been kings for life. These Princes reigned at Babylon before Asserhadon: those that succeeded him appear by their long reigns to have been Kings for life.

Tiglathpileser warred in Phœnicia & captivated Galile with the two Tribes & an half in the days of Pekah king of Israel & placed them in Halath & Habor & Hara & at the river Gozan, places lying in the western borders of Media between Assyria & the Caspian Sea (2 King. XV.29. 1 Chron. V.26) & about the fift or sixt year of Nabonassar he came to the assistance of the king of Iudah against the kings of Israel & Syria, & overthrew the kingdom of Syria which had been seated at Damascus ever since the days of king David, & carried away the Syrians to Kir in Media, as Amos had prophesied & placed other nations in the regions of Damascus (2 King. XV.37, & XVI.5, 9. Amos I.5. Ioseph Antiq. l. 9. c. 13). Whence it seems that the Medes were conquered before, & that the Empire of the Assyrians was now grown great. For the God of Israel stirred up the spirit of Pul king of Assyria & the spirit of Tiglathpilaser king of Assyria to make war. 1 Chron. V.26.

Salmanasser (called Enemesser by Tobit (chap. 1) invaded <sup>a[275]</sup> all Phœnicia, took the city Samaria, & captivated Israel & placed them <sup>b[276]</sup> in Chalach & Chabor [&] by the river Gozan, & in the cities of the Medes, & <sup>b[277]</sup> peopled Samaria with captives brought from Babylon, & from Cutha or Susa, & from Ava or Iva, & from Hamath or Antioch & from Sepharvaim, & therefore reigned over those cities & over the Medes. And Hosea <sup>c[278]</sup> seems to say that he took Arbela. And his successor Sennacherib <sup>d[279]</sup> saith that his fathers had conquered also Gozan & Haran (or Carrhæ) & Reseph (or Resen) & the children of Eden & Arpad or {Aradis}

<272r>

Sennacherib called Sargon by Isaias (chap XX.1) in the 14<sup>th</sup> year of Hezekiah invaded Phœnicia, & took several cities of Iudah & attempted Egypt, & Tirhakah & Sethon kings of Ethiopia & Egypt coming against him, he lost in one night 185000 men, as some say, by a plague or a fiery wind, as others, by being disarmed by mise or perhaps surprized by Tirhakah & Sethon; & returning in hast to Nineveh was there slain soon after by two of his sons who fled into Armenia, & his son Asserhadon succeeded him. At that time did Merodach-Baladan or Mardocempad King of Babylon, send an embassy to Hezekiah king of Iudah.

Asserhadon, corruptly called Sarehedon by Tobit (ch. I.21) & {Assardan} by the seventy, peopled Samaria with captives brought from several parts of Assyria, the Dinaites, the Apharasathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, the Elamites (Ezra IV.2, 9) & therefore reigned over all these nations. [280]In the year of Nabonasser 68 he put an end to an interregnum of eight years standing at Babylon & began to reign over that city in person. Then he invaded Iudæa, took Azot,

carried Manasses captive to Babylon, & captivated also Egypt & Thebais & Ethiopia above Thebais, & by this war he seems to have put an end to the reign of the Ethiopians over Egypt.

And now the Assyrian Empire seems arrived at its greatness, being united under one Monarch, & containing Assyria, Media, Apolloniatis, Susiana, Chaldæa, Mesopotamia, Cilicia, Syria, Phœnicia, Egypt, Ethiopia, & part of Arabia, & reaching eastward into Elymais & Parætacene. For Strabo reckons these two among the Provinces to which the Monarchy had given the name of Assyria, & Herodotus makes Parætacene a province of the Medes. And if Chalach & Habor where Salmanasser placed part of the ten Tribes be Colchos & Iberia (as some think) we are also to add these two Provinces with the two Armenias Pontus & Cappadocia as far as the river Halys.

Asserhadon seems to be the Sardanapalus who reigned over Media & Babylonia till those nations revolted, the name Sardanapalus being derived from Asser-hadon-pul. Cleitarchus <sup>a[281]</sup> saith that he died of old age after he had lost his dominion over Syria; others say that he slew himself. The Scythians of Turan or Turquestan beyond the river Oxus, began in those days to infest Persia. And perhaps by one of their inroads might give occasion to the revolt & by another to the interregnum at Babylon above mentioned. Herodotus represents that the Medes revolted first & by force of arms defended their liberty & gave occasion to other nations to revolt, & elected Dejoces their king & built Ecbatane. And perhaps they might revolt oftener then once. For others say that they revolted under the conduct of Arbaces who was a Mede & one of the general commanders of the forces of Sardanapalus. In the book of Iudeth (if I mistake not) he is called Arphaxad. For Arphaxad is there said to have built Ecbatane & therefore reigned soon after the revolt. Arbaces was encouraged to revolt by the luxurious & effeminate life of his king, & conspired with Belisis another commander of the Assyrian forces. And Eusebius tells us that the writers of the Babylonian affairs say that Arbaces made Belisis king of the Assyrians. I suppose he meanes, king of so much of the Assyrian Empire as after the revolt of the nations remained in subjection to Nineveh. This revolution happened in the <273r> year of Nabonassar 81. For at {that} time Asserhadon was succeeded at Babylon by Saosduchinus. And by this revolution Manasses was set at liberty to return home & fortify Ierusalem. And the Egyptians also, after the Assyrians had reigned three years over them (Isa. XX.3, 4) were set at liberty & created twelve contemporary kings over themselves as above.

Sardanapalus is said to have built Tarsus & Anchiale in one day & to have been the son of Anacyndaraxes or Cyndaraxis or as others name him, Anabaxaris. I suppose they mean Sennacherib. The kings who reigned after him in Media were Dejoces, Phraortes, Astyages, Cyaxeres & Darius; those at Babylon were Saosduchinus, Chiniladon, Nabopolassar & Nebuchadnezzar with his sons: & those at Nineveh, I think, were Saosduchinus, Nebuchadonosor & Saracus. By Nebuchadonosor I understand that king of Assyria who is mentioned in the book of Iudeth. For the history of that king suits with these times. For there it is said that Nebuchadonosor in the twelfth year of his reign made war upon Arphaxad king of the Medes & was then left alone by a defection of the auxiliary nations of Cilicia, Damascus, Syria, Phœnicia, Moab, & Ammon, & Egypt, & without their help routed the army of the Medes & slew Arphaxad; & Arphaxad is there said to have built Ecbatane & therefore was either Dejoces or his son Phraortes who might finish the City founded by Dejoces. And Herodotus tells the same story of a king of Assyria who routed the Medes & slew their king Phraortes, & saith that in the time of this war the Assyrians were left alone by the defection of the auxiliary nations, being otherwise in good condition. Arphaxad was therefore the Phraortes of Herodotus, & by consequence was slain neare the beginning of the reign of Iosiah. For this war was made after Phœnicia Moab Ammon & Egypt had been conquered & revolted (Iudeth I.7, 8, 9) & by consequence after the reign of Asserhadon who conquered them. It was made when the Jews were newly returned from captivity, & the vessels & altar & temple were sanctified after the profanation (Iudeth IV.3) that is, soon after Manasseh their king had been carried captive to Babylon by Asserhadon, & upon the death of that king or some other change in the Assyrian Empire had been released with the Jews from that captivity, & had repaired the altar & restored the sacrifices & worship of the Temple (2 Chron. XXXII.11, 13, 16.) In the greek version of the book of Iudeth (ch. V:18) it is said that the Temple of God was then cast to the ground, but this is not said in Ierom's version, & in the Greek version (ch. IV.3 & XVI.20) it is said that the vessels & the altar & the house were then sanctified after the profanation, & in both Versions (ch. IV.11) the Temple is represented standing.

After this war, Nebuchadonosor king of Assyria in the 13<sup>th</sup> year of his reign (according to the Version of Ierome) sent his captain Olofernes with a great army to avenge himself on all the west country because they

had disobeyed his commandment, & Olofernes went forth with an army of 12000 horse & 120000 foot of Assyrians Medes & Persians & reduced Cilicia & Mesopotamia & Syria & Damascus & part of Arabia & Ammon & Edom & Madian & then came against Iudæa. And this was done when the government was in the hands of the High Priest & Ancients of Israel (Iudeth IV.8 & VII.23) & by consequence not in the reign of Manasses or Amon but when Iosiah was a child. In times of prosperity the children of Israel were apt to go after false Gods, & in times of affliction to repent & turn to the Lord. So Manasses a very wicked king, being captivated by the Assyrians, repented, & being released <274r> from captivity restored the worship of the true God. And so when we are told that Iosiah in the eighth year of his reign while he was yet young began to seek after the God of David his father (2 Chron XXXIV.3) & in the twelfth year of his reign began to purge Iudah & Ierusalem from Idolatry & to destroy the High Places & Groves & Altars & Images of Baalim, we may understand that these acts of religion were occasioned by impending dangers & escapes from danger. When Olofernes came against the western nations & spoiled them, then were the Iews terrified, & they fortified Iudæa & cried unto God with great fervency, & humbled themselves in sackcloth & put ashes on their heads, & cried unto the God of Israel that he would not give their wives & their children & cities for a prey & the Temple for a profanation: & the High Priest & all the Priests put on sackcloth & ashes & offered daily burnt offerings with vows & free gifts of the people (Iudeth IV) & then began Iosiah to seek after the God of his father David. And after Iudeth had slain Olofernes, & the Assyrians were fled & the Iews who pursued them were returned to Ierusalem they worshipped the Lord and offered burnt offerings & gifts & continued feasting before the sanctuary for the space of <sup>three</sup> | <sup>2</sup> months (Iudeth XVI.18) & then did Iosiah purge Iudah & Ierusalem from idolatry. † < insertion from f 273v > † Whence it seems to me that the eighth year of Iosiah fell in with the fourteenth or fifteenth of Nebuchadonosor, & {b} that the twelfth year of Nebuchadonosor in which Phraortes was slain, was the 5<sup>th</sup> or 6<sup>th</sup> of Iosiah. Phraortes reigned 22 years according to Herodotus, & therefore succeeded his father Dejoces about the 40<sup>th</sup> year of Manasses. Dejoces reigned 53 years according to Herodotus, & these years began in the 16<sup>th</sup> year of Hezekiah, which makes it probable that the Medes dated them from the time of their revolt. And according to all this reckoning the reign of Nebuchadonosor fell in with that of Chiniladon: which makes it probable that they were but two names of one & the same king. For in the book of Iudeth I do not find the Babylonians among the revolting nations. < text from f 274r resumes >

[282] Soon after the death of Phraortes, the Scythians under Madyes or Medus, having invaded Media & beat the Medes in battel went thence towards Egypt but were met in Phœnicia by Psammiticus & bought off, & returning reigned over a great part of Asia: but in the end of about 28 years were many of them slain in a feast by the Medes under the conduct of Cyaxeres just before the destruction of Nineveh, & the rest fled I think to their brethren in Parthia.

The last king of Assyria, called Saracus by Polyhistor, was contemporary to Nabopolasser king of Babylon, & to Astyages the successor of Phroartes in the kingdom of the Medes. For Nebuchadnezzar the son of Nabopolasser married Amyite the daughter of Astyages. And by this marriage the two kings having contracted affinity they conspired against the Assyrians, & being old, their sons Nebuchadnezzar & Cyaxeres led the armies of the two nations against Nineveh, slew Saracus, destroyed the city & shared the kingdom of the Assyrians. This victory the Iews refer to the Chaldeans, the Greeks to the Medes, Tobit, Polyhistor Iosephus & Ctesias to both. It gave a beginning to the great successes of Nebuchadnezzar & Cyaxeres, & laid the foundation of the two collateral Empires of the Babylonians & Medes, these being branches of the Assyrian Empire. And thence the time of the fall of the Assyrian Empire is determined, the conquerors being then in their youth. In the reign of <275r> Iosiah when Zephany prophesied, Nineveh & the kingdom of Assyria were standing, & their fall was predicted by that Prophet (Zeph. I.1 & II.13) & in the end of his reign Pharaoh Nechoh king of Egypt the successor of Psammiticus went up against the king of Assyria to the river Euphrates to fight against Carchemish or Circutium, & in his way thither slew Iosiah (2 King XXIII.29. 2 Chron. XXXV.20.) & therefore the last king of Assyria was not yet slain. But in the third & fourth year of Iehojakim the successor of Iosiah, the two conquerors having taken Nineveh & finished their war in Assyria prosecuted the conquest westward & leading their forces against the king of Egypt as an invader of their right of conquest, they beat him at Carchemish & took from him what ever he had newly taken from the Assyrians, (2 King. XXIV.7. Ier. XLVI.2. Eupolemus apud Euseb. Præp. l. 9. c. 39) & therefore we cannot err above a year or two if we refer the destruction of Nineveh & fall of the Asyrian Empire to the second year of Iehojakim Anno Nabonass. 140.

While the Assyrians reigned at Nineveh Persia was divided into several kingdoms. And amongst others there was a kingdom of Elam which flourished in the days of Hezekiah, Manasses, Josiah & Jehoiakim kings of Judah & fell in the days of Zedekiah (Jer XXV.25 & XLIX.34. & Ezek. XXXII.24.) This kingdom seems to have been potent, & to have had wars with the kings of Touran or Scythia beyond the river Oxus with various success, & at length to have been subdued by the Medes & Babylonians, or some of them. For while Nebuchadnezzar warred in the west Cyaxeres recovered the Assyrian Provinces of Armenia Pontus & Cappadocia & then they went eastward against the Provinces of Persia & Parthia. Whether the Pischadians whom the Persians reckon to have been their oldest kings, were kings of this kingdom of Persia or of the Assyrians I leave to be examined.

[Editorial Note 1] The remainder of this page is written upside down.

[1] De nat. deor l. 3

[2] Hymn. 1 in Iovem.

[Editorial Note 2] The remainder of this page is written upside down.

[3] Pausan. l. 5. c. 2, 3, 8.

[Editorial Note 3] The remainder of this page is written upside down.

[4] See Hosea v 13 &

[5] a Annales Tyrij apud Iosephum l. 9 Antiq. c. ult.

[6] b 2 King. XVII.6, 24.

[7] Canon Ptol.

[8] a Apud Athenæum l. 12. p. 530.

[9] a Apud Athenæum l. 12. p. 530.

[10] Vol. 1. Polyglott. Hesychius. Plinius. Iosephus. Ient Sirn I<sup>n</sup>

[11] Herod. l. 1

[Editorial Note 4] Folios 17-18 are marked for insertion after f 248.

[12] Herod. l. 2

[13] Cont. Ap. l. 1

[Editorial Note 5] The following text is written upside down and runs backward from f 19v to f 19r.

[Editorial Note 6] Apart from the folio number, the text on this page is written upside down.

[14] a Isa 23.3. Jer 2.18

[15]

b Dionys. Afer. Perieg.

b Plin. l. 5. c. 9.

[16] c Plutarch in Iside

[17] d Diodor l. 1

[18] Cic. de Natura Deorum.

[Editorial Note 7] The following text is written upside down and appears to run backward from f 21v to f 20v.

[19] Diodor l. 3 c. 4.

[20] Diodor l. 5. c. 4.

[Editorial Note 8] The remainder of this page is written upside down, and appears to be a resumption of the text from f 26r.

[Editorial Note 9] The remainder of this page is written upside down.

[21] \* Aratus in Phænom. sub initio. Paulus in Act. c. 7. v. 27, 28. Moses Deut. 4.39. & 10.14. Solomon Reg. 8.27. David Psal. 139. 7, 8. Iob c. 22. v. 12. Ieremiah Propheta c 23. v. 23, 24.

[Editorial Note 10] The following text is written upside down and runs backward from f 28v to f 28r.

[22] 2 Chron 14..8.

[23] b 2 Chron 16.8

[24] 2 Chron 14.

[Editorial Note 11] The remainder of this page is written upside down.

[25] – d

[Editorial Note 12] Although folio 32r-v is written the right way up, and the text sequence is far from obvious, the catchword 'Mercury' on f 32v suggests that f 32r is intended to be read after it.

[26] Diodorus l

[27] b Diodor l

[28] c Deodol l 1 p. 10

[29] d Sanchoniatho apud Euseb. Præp. Ev. p 39.

[30] g Diod. lib 1

[31] h Herod l 2 c 129

[32] k Diodor l. 1.

[33] a Ioseph cont. Ap. l 2. p 1069

[34] l 1. p 17, 51

[Editorial Note 13] The inserted text is written upside down.

[35] g apud Euseb. Præp. Evang. l. 6. c. 10 p 277.c.

[36] a

[37] c Hæres. l. 1. sec.

[38] d Strom. l. 1. p. 34

[39] e lib 9. seu in Bocis.

[40] q Pausan in Achaicis sub finem p. 194

[41] f apud Photium p. 1063.

[Editorial Note 14] The remainder of this page is written upside down.

[Editorial Note 15] The remainder of this page is written upside down.

[42] Apud Ioseph. Antiq. l. 10. c. 1 & in Apion. l. 1 & Euseb. l. 9. Præp.

[Editorial Note 16] The remainder of this page is written upside down.

[43] a Herod lib j Xen: Cyrop. l. 1

[44] b Xen. Cyrop. l. 1.

[45] Ovid Metam. l. 5 fab. 5.

[Editorial Note 17] The following text is written upside down and runs backward from f 44v to f 44r.

[46] Ioseph. Antiq. vol. 8. c. 4.

[47] Antiq. l. 8. c. 4.

[Editorial Note 18] The remainder of this page is written upside down.

[48] Apud Photium c 279.

[49] Fab. 274

[50] Apud Euseb. Chron. gr

[51] a Apud Strabonem lib. 14. p. ult.

[Editorial Note 19] The remainder of this page is written upside down.

[Editorial Note 20] The remainder of this page is written upside down.

[Editorial Note 21] Both sides of f 48 are written upside down; it seems likely that the verso should be read first.

[52] Ioseph. l. 9. c. 2.

[53] Iustin l. 36.

[Editorial Note 22] The remainder of this page is written upside down.



[Editorial Note 23] The remainder of this page is written upside down.

[Editorial Note 24] Apart from the folio number, ff 54r and 54v are both written upside down. It is not obvious in which order they should be read since neither appears to follow from the other.

[Editorial Note 25] The text on this page is written upside down.

[Editorial Note 26] The following text is written upside down and appears to run backward from f 56v to f 55r.

[54] a Apud Athenæum lib. XIII. p. 601)

[55] b Lucian in **{illeg}**

[56] c Porphyrius **{illeg}**

[57] Argonaut. l. II. v. 124.

[58] Lib. XIII. p. 601.

[59]

Pausan. l. 1. c. 2.

Hygin. Poet. Astron. in Arctophylacte.

Lactant. Placid. lib. 6. Fab. 1.

[60] Herod. l. 2. c. 50, 52

[61] Pausan. l. 1. c. 2

[Editorial Note 27] The following text is written upside down and appears to run backwards from f 58v to 57r.

[62] Herod l. 2

[63] Herod. l. 5.

[64] Strabo l. 10. p. 464, 465, 466

[65] Strom. 1.

[66] Strabo l. 10. p 475

[67] d Porphy. in vita Pythag.

[68] e in Sacrificijs

[69] f De nat. Deor. l

[70] g Ode 1 in Iovem v. 8.

[71] Argonaut. l. 2. v. 1237

[72] Argonaut. l

[73] Hesiod

[74] Pausan. l. 5 c

[75] a Apollodor. l. 3 p. 169.

[76] b. Strabo l. 16 p. 476. Home{r} Odyss. τ vers. 179.

[77] c. Censorin c. 18

[78] Herod. l. 1. c.

[79] r Gemini c. 6.

[80] Herod l 1. c S. Augustin. de Trin. lib. cap. IV.

[81] a Gen. Cicero in Verrem.

[82] b Herod l. 1. c Plutarch in Numa Censorinus c. 18, 20.

[83] e Livius l. 1

[84] f Plutarch in Numa

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

[86] Ib. 1

[87] Herod. l. 6. c. 125, 126.

[Editorial Note 28] The text on this page is written upside down.

[88] Herod. l. 2 Cens. c. 18.

[89] b

[90] c

[91] d Diog. Laert. in Epimenide.

[92] e l. 7. c 6

[93] f l. 5. c. 29.

[94] cont. Ap. l. 1.

[95] in Lycurgo

[96] Hygin. fab. 274

[97] b Herod l. 2

[Editorial Note 29] The following text is written upside down and runs backward from f 84v to f 84r.

[98] 2 King. 24.1

[99] a Apud Diodor l. 5. c.

[100] b Dionys. l. 1. p. 15

[101] c Dionys. l. 1. p. 26, 27

[102] c Dionys. l. 1. p. 26, 27

[Editorial Note 30] The text on this page is written upside down.

[Editorial Note 31] The remainder of this page is written upside down.

[Editorial Note 32] The remainder of this page is written upside down.

[Editorial Note 33] The remainder of this page is written upside down.

[Editorial Note 34] The remainder of this page is written upside down.

[103] a Homer. Odyss. l. 8. v. 292

[104] b Hesiod. Theogon. v. 945.

[105] a Homer. Odyss. l. 8. v. 292

[106] a Homer. Odyss. l. 8. v. 292

[107] b Hesiod. Theogon. v. 945.

[108] b Hesiod. Theogon. v. 945.

[109] c Herod. l. 2.

[110] d Diodor. l. 1. p. 14d

[111] b Homer Odyss l. 8. v. 292

[112] c Hesiod Theogon. v. 945

[113] d Apollodor l 3. c. 1

[114] e Apollodor l. 3. c. 6.

[115] e Apollodor l. 3. c. 6.

[116] f Homer Il. β. vers. 572.

[117] e Apollodor l. 3. c. 6.

[Editorial Note 35] The following text is written upside down and runs backward from f 93v to f 93r.

[118] † Præp. l. 2. p. 58

[119] Diodor. l. 3.

[120] a See Marshams chron. p.

[121] a Apud Athenæum l. 12. p. 529.

[122] Ib. p. 530.

[Editorial Note 36] The text on this page is written upside down.

[Editorial Note 37] The remainder of this page is written upside down.

[Editorial Note 38] The remainder of this page is written upside down.

[123] a 1 King. V.1

[124] {† O}d. β.

[Editorial Note 39] The remainder of this page is written upside down.

[125] Pausan

[126] Herod. l. 2

[127] Nat. Hist. l. 2 c. 8

[Editorial Note 40] Folios 106v, 107r and 107v are all written upside down but do not appear to constitute a continuous text.

[Editorial Note 41] Apart from the folio number, the text on this page is written upside down.

[Editorial Note 42] The text on this page is written upside down.

[Editorial Note 43] The remainder of this page is written upside down.

[Editorial Note 44] The remainder of this page is written upside down.

[128] Cic. l. 1 de Divinat. Plin l 1 Euseb. Chron Solin c. 20

[129] Herod. l. 1

[Editorial Note 45] The remainder of this page is written upside down.

[130] Apollonij Argonautica. lib. 1. v. 77, 78

[131] Isa. 23.

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

[Editorial Note 46] The remainder of this page is written upside down.

[Editorial Note 47] The remainder of this page is written upside down.

[Editorial Note 48] The following text is written upside down and runs backward from f 128v to f 128r.

[133] Pausan l. 10. p. 875.

[134] Pausan l 3. p 211

[Editorial Note 49] The following text is written upside down and runs backward from f 130v to f 130r.

[135] a Diodorus lib. 3 cap. 4.

[136] b Plutarch in Theseo.

[Editorial Note 50] The text on this page is written upside down.

[Editorial Note 51] The remainder of this page is written upside down.

[137]

88  
192  
40  
320

[Editorial Note 52] The remainder of this page is written upside down.

[Editorial Note 53] The following text is written upside down from the bottom of the page as far as 'Moses learnt letters among them'.

[Editorial Note 54] The following paragraph is not written upside down.

[Editorial Note 55] The remainder of this page is written upside down.

[138] a l 7 c. 56.

[139] a Euseb. Præp. l. 10 c. 9

[140] a Damaratus apud Clement Alexand. Admonit ad Gent. p. 27

[141] b Apud {Photium} in Bibliotheca.

[142] Pausan. l. 1. c. 3

[143] Diog. Laert. p. 15. Plutarch in Solon p. 92.

[144] Hesiod. Opera l 2. v. 4, 122, 175 179

[145] a Apollodor l 3. p 169

[146] b Strabo l 16 p 476. Homer Odys. τ. vers. 179.

[147] c Censorin. c. 18.

[148] c Censorin. c. 18.

[149] Cic. in Verrem.

[Editorial Note 56] The text on this page is written upside down.

[150] Strabo l. 7 p. 321.

[151] Herod. l. 7

[Editorial Note 57] The text on this page is written upside down.

[152] a Diodor. l. 1 c. 2.

[153] a Diodor. l. 1 c. 2.

[154] b Diodor. l. 1. c. 3.

[155] c Herod l. 2

[156] d Deodol. l 1 c. 2.

[157] d Deodol. l 1 c. 2.

[158] e Diodor

[159] Plutarch in Iside

[160] Plin. l. 6. c. 29

[Editorial Note 58] The remainder of this page is written upside down.

[161] a Diodor l. 1 c. 4

[162] a Diodor l. 1 c. 4

[163] b Diodor. l. 1 c. 7.

[164] b Diodor. l. 1 c. 7.

[165] c Herod lib. 2.

[166] c Herod lib. 2.

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

[168] a Hecatæus apud Diodorum l

[169] a Hecatæus apud Diodorum l

[170] b Pindar. Nem. Ode 1

[171] Pausan. l. 3 p. 211.

[172] c Tyrtæus Poeta.

[173] d Apud Ioseph cont. Apion p. 104, 105.

[Editorial Note 59] The remainder of this page is written upside down.

[Editorial Note 60] The remainder of this page is written upside down.

[Editorial Note 61] The remainder of this page is written upside down.

[Editorial Note 62] The remainder of this page is written upside down.

[Editorial Note 63] The remainder of this page is written upside down.

[174] a Strab l 16 p 758, a, b. & l. 17 p 819b & p. 786.c

[175] b Apud Plin l. 6. c 29 & l 3 c 9

[176] See these Dynasties in

[177] l 1. cont. Ap.

[Editorial Note 64] The remainder of this page is written upside down.

[178] Herod. l. 1.

[Editorial Note 65] The remainder of this page is written upside down.

[179] Apud Euhemerum locum citante Athen l 44.

[180] b Stephanus in Ιοπῆ  
See Bochart in Phaleg. l. 4. c. 34.

[Editorial Note 66] The remainder of this page is written upside down.

[Editorial Note 67] The following text is written upside down and runs backward from f 173v to f 172v.

[181] Dionys. Halicarn. l. 2.

[Editorial Note 68] The remainder of this page is written upside down.

[Editorial Note 69] The text on this page is written upside down.

[Editorial Note 70] The remainder of this page is written upside down.

[182]  
Pausan. lib 9. p. 1.

[183] Plutarch. in Theseo.

[184] Apud Strabonem lib

[185] † δημοι

[186] Apud Strabonem lib.

[187] † in Corinthiacis.

[188] a

[189] b Euseb. Chron.

[190] c Tatian p 172.c.

[191] Pausan. l 8 sub initio.

[192] a Argonaut l. 4. v. 272.



[Editorial Note 71] The remainder of this page is written upside down.

[Editorial Note 72] The remainder of this page is written upside down.

[Editorial Note 73] The remainder of this page is written upside down.

[Editorial Note 74] The remainder of this page is written upside down.

[193] Apud Euseb. Præp. Evang. l. 1 c. 9. p. 33.

[194] a

[Editorial Note 75] The remainder of this page is written upside down.

[Editorial Note 76] The following text is written upside down and runs backward from f 211v to f 211r.

[195] Ioseph.

[196] De Dea Syria

[197] Diodor l 1

[198] {Chron}

[199] Apollodor l. 3. p 169

[200] c Censorin c. 18

[201] b Strabo l 16 p 476. Homer Odys. τ vers 179.

[202] e Diog. Laert p. 15. Plutarch. Solon p 92.

[203] f Cic. in Venem

[204] Num 9.11

[205] 1 Chron 27.

[Editorial Note 77] The remainder of this page is written upside down.

[206] a

[Editorial Note 78] The remainder of this page is written upside down.

[Editorial Note 79] The remainder of this page is written upside down.

[Editorial Note 80] The remainder of this page is written upside down.

[207] Pausan. l. 4 c. 1. p. 281.

[208] Diodor. l. 1. c. 2.

[209] Diodor. l. 1. c. 2

[210] b Lucian de Saltatione

[211] Nonnus Dionysiad l. 13. v. 333, & seq. Bochart. Canaan l. 1. c. 24.

[Editorial Note 81] The remainder of this page is written upside down.

[Editorial Note 82] The remainder of this page is written upside down.

[Editorial Note 83] The remainder of this page is written upside down.

[212] a Strabo l. 16.

[213] a Herod l. 1. initio.

[Editorial Note 84] Apart from the folio number, the text on this page is written upside down.

[Editorial Note 85] The remainder of this page is written upside down.

[214] b Pausan l 2 c 16, 22, 25 Higyn. fab. 145.

[215] b Pausan l 2 c 16, 22, 25 Higyn. fab. 145.

[Editorial Note 86] The remainder of this page is written upside down.

[216] z.

[217] f lib. 3 p. 184.a

[218] b Diodor l. 1.

[219] Fab. 274.

[220] lib. 3.

[221] s Plin. l. 7. c. 56.

[222] Fab. 274

[223] t lib. 1. p. 23

[224] a 1 Sam 8.10.

1 King. 11.

[225] Iospeh. Antiq. l. 9. c. 2.

[226] Iustin. l. 36.

[227] † Baal Canaan.

[228] in {tillage}

[229] a Steph. in A{μ}μωνία.

[Editorial Note 87] The remainder of this page is written upside down.

[230] a Clemens Strom p 321

[231] b Apollodor l 2 initio

[232] c Clemens Strom 1 p 321.

[233] c Clemens Strom 1 p 321.

[234] d Plato in Timæo. Syncel. p. 68.a

[235] Fab 274

[Editorial Note 88] The following text is written upside down and runs backward from f 249v to f 248v.

[236] b. c. 30

[237] a **{illeg}** 37, 40

[238] a Pausan. l. 1. c. 39, 44.

[239] b Pausan. l. 3. c. 20

[240] c Pausan. l. 3. c. 1.

[241] Pausan. l. 8. c. 4.

[242] Pausan. l. 1. c. 39, 40.

[243] Herod l. 8.

[244] Herod. l. 5.

[Editorial Note 89] The remainder of this page is written upside down.

[245] a Apud Scholiastem Apollonij lib 2.

[246] c. 24

[Editorial Note 90] The remainder of this page is written upside down.

[Editorial Note 91] The remainder of this page is written upside down.

[Editorial Note 92] The remainder of this page is written upside down.

[Editorial Note 93] The remainder of this page is written upside down.

[247] Æsch. Persæ. v. 761.

[248] Herod. l. 1. c. 107, 108. Xenophon. Cyrop. l. 1. c. 1.

[249] Cyrop. l. I. sec. 22.

[250] Cyrop. l. VIII. sec 36.

[251] Pausan. l. V. c. 10.

[252] Herod. L. I.

- [253] Herod. l. I. c. 106, 130.
- [254] Herod. l. I. c. 103.
- [255] Herod. ib.
- [256] Jer. XXV.
- [257] a Jer. 27.3, 6. Ezek. 21.19, 20, & 25.2, 8, 12.
- [258] b Ezek. 26.2 & 29.17, 19
- [259] c Ezek. 29.19 & 30.4, 5.
- [260] Herod. l. I. c. 71.
- [261] Isa. XIII.17.
- [262] Plin. l. XXXIII. c. 3.
- [263] Herod. l. I. c. 94.
- [264] Cyrop. l. 7.
- [265] Comment. in Dan. 5.
- [266] a Ioseph. Antiq. l. 10. c. 12
- [267] b Vide Hieronimum in Daniel. c. 8. v. 2.
- [268] Dan. X.20
- [269] a Suidas in Ἀρίσταρχος. Herodot. l. 1.
- [270] b Strabo. l. 15. p. 730
- [271] Cyrop. l. 8. sec 44, 45
- [272] Herod. l. 1. Steph. in Παρθυαίοι.
- [273] viz. Chronology p. 277.
- [274] a Herod. l. 3. sub finem.
- [275] a Annales Tyrij apud Iosephum l. 9 Antiq. c. ult.
- [276] b 2 King. XVII.6, 24, 30.
- [277] b 2 King. XVII.6, 24, 30.
- [278] c Hos. X.14.
- [279] d 2 King. 19.12.
- [280] Canon Ptol.

[281] a Apud Athenæum l. 12. p. 530.

[282] Herod. l. 1  
Steph. in Παρδυσαιοι

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