

Drafts of various parts of 'The Original of Monarchies'

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Chap. 1. The original of Monarchies.

The whole earth was by the first inhabitants divided into many coordinate governments according to the number of families. For when Moses had reckoned up the posterity of Noah to the fourth generation, he adds: These are the families of the sons of Noah after their generations in their nations & by these were the nations divided after the flood.^[1] Which is as much as to say, that as Noah divided the whole earth between his three sons & gave Europe to Iaphet Asia to Sem & Africa to Ham without making any one Lord of the others territories: so each of these divided his part between his sons & each of them their parts between theirs without making any one Lord of anothers inheritance till the whole earth was distributed into independant & coordinate nations tribes & families. For what Moses saith of the division of the whole earth among all the posterity of Noah, he saith of the division of the several parts among the posterity of his severall sons. For when he had reckoned up the children & grand-children of Iaphet he subjoyns: By these were the Isles of the Gentiles divided in their lands every one after his tongue after their families in their nations. And so of the rest. So then upon the first plantation of the earth there were no standing kingdoms. Every father was sovereign Lord of his own inheritance during his life & then the son's became sovereign Lords of their several shares & so on till the earth was planted with innumerable scattered families not subject to any other Lords then their common fathers. For I here reckon every father with all his posterity to be one family & upon the fathers death to break into so many families as he left sons surviving him. These families by encrease of people soon grew into towns & towns consisting of <93v> many families required † < insertion from the left margin > that the fathers of families should assemble & consult together for the common good of their families & agree upon such laws as should be common to them all & appoint a common Iudge to judge between family & family according to those laws. Thus the first towns became what we now call Cities each with its Court & Iudges & the fathers of ffamilies became Elders of the City & the towns which sprang up afterwards became villages of the Cities from whence they sprang & in whose fields they were built., & the Iudge by degrees enlarging his authority became a King , & the City with its Villages became his Kingdom & such Kingdoms < text from f 93v resumes > either by appointing a common captain of all their forces or by conquering one another grew into greater & greater Kingdoms till they arrived to the bigness they are now at. For in the first ages the Cities & kingdoms were so small & numerous that Abraham with 318 men beat four kings with their armies when they had newly beaten five others & Moses with only 1200 men beat five Kings of Midian & Ioshua overcame 31 on the west of Iordan besides the two great Kingdoms of Sihon King of Heshbon & Og the King of Bashan on the other side of the river, & some other kingdoms of the Canaanites which he left unconquered. thirty kingdoms in that small country of Canaan, & in the twelfth part thereof which was Iudahs lot, there were 125 Cities besides villages.

So Egypt after the death of Menes or Misraim the common father of the Eygyptians became divided into several kingdoms. Sir Iohn Marsham^[2] has given catalogues of the kings of cities of Egypt, Thebes, This, Memphis & Heliopolis down from the reign of Menes their first king for many ages These cities first became

Lords of all the other cities of Egypt & then the kingdom of Thebes swallowed up those of This and Memphis about the days of the Patriarch Iacob & thereby became the greatest kingdom in the world then known to the Greeks, as I gather from Homer's celebrating Thebes above all other cities for riches & greatness & saying nothing of Nineveh & Babylon which have since their empire been so famous.

In Syria the first kingdom of any considerable bigness was that of Damascus & that grew great after the days of king David. ffor in his days ^[3] Hadadezer was king of Soba a town & country between Iudea & Euphrates & was confederate with Damascus & with three other kings of Syria who served him & had wars with Toy king of Hamath or Epiphania another City of Syria. All these kingdoms were seated neare Iudea, & so was the Kingdom of Tyre. And beyond these in the more northern part of Syria tis not to be doubted but that there were others.

In Asia minor the first kingdom of any great extent was the Lydian seated at Sardes, & that <94r> grew great only in the reign of the two last kings Alyatte & Croesus.

Greece also consisted of small polities till Philip of Macedon conquered them, & those small polities were at first much smaller. Every City was a distinct & absolute polity (as even the word Polity (derived from πολυς a City) imports) untill divers cities for strengthening themselves combined to set up a common king over them to manage their affairs in time of danger, & this king by steps got the government into his own hands. For this is plain by the history of the Cities of Attica thus set down by Thucydides.^[4] Vnder Cecrops saith he, & the ancient kings untill Theseus, Attica always κατὰ πόλεις ὤκειτο, πρυτανεία τε ἔχουσα καὶ ἄρχοντας was inhabited City by City having magistrates & prytanæa wherein the sacred fire was kept. Neither did they consult the king when there was no fear of danger but each apart administred their own commonwealth & had their own Council. Yea some, as the Eleusinians with Eumolpus against Eurichtheus, did sometimes make war. But when Theseus a prudent & potent man obtained the kingdom he took away the Councils & Magistrates of other cities & made them all meet in one Council & Prytanæum at Athens.

So also Italy consisted anciently of many small dominions & those arose out of smaller. ffor when Romulus founded Rome^[5] the dominion of the Latines was but a small part of Italy & yet consisted of 30 Courts or Councils in so many towns each with the sacred fire kept in the Prytanaeum or Court 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.

Had we good accounts of the earliest ages of the more eastern nations I doubt not but we <94v> might find the same constitution of things there. For all the Medes, as Herodotus tells us,^[6] after they had been conquered by the Assyrians & recovered their liberty, lived for a while under their old laws without a king: & then by consent making Dejoces their king, he required them to build him a city fit to reside in, that this being fortified & adorned, then might have no great care of the rest. Whereupon they built & walled Ecbatane. Their want of a regal City shews that till now there was no kingdom of any considerable bigness in all Media. So Gaule & Britain till Cæsar conquered † <insertion from the right margin > † them consisted of many little kingdoms, & so did America till the Spaniards & other Europeans invaded it. < text from f 94v resumes >

So then it was not without good ground that Iustin out of Trogus gives this account of the original of Kingdoms. ^[7] Principio rerum, gentium nationumque imperium penes reges erat: quos ad fastigium hujus majestatis non ambitio popularis sed spectata inter bonos moderatio prohevebat. Populus nullis legibus tenebatur; arbitria Principum pro legibus erant: Fines imperij tueri magis quàm proferre nos erat: Intra suam cuique patriam regna finiebantur. Primus omnium Ninus rex Assyriorum veterem & quasi avitum gentibus morem nova imperij cupiditate mutavit. Hic primus intulit bella finitimis.

To make this a little plainer, its to be considered that the name of kings was at first given to the fathers of families, & that of kingdoms to their families. For the four first ages so much celebrated by antiquity are the ages of the four first generations of kings. Saturn was King in the golden age, Iupiter in the silver one, & his sons and grand-sons in those of brass and iron thô each reigned over nothing more then his ffamily. For. This Theology was Egyptian & therefore Iupiter here in Iupiter Hammon or Ham: & by consequence his father

Saturn is Noah. He reigned in the first age till the division of the earth between his sons. Then reigned Jupiter Hammon in his own lot till the division thereof between his sons. Then in the third age reigned Osiris & Isis with their brethren in their several lots till Chus not content with his own inheritance invaded the inheritance of the posterity of Sem & planted his sons (as Bochartus has shewn)^[8] in several regions round about the Persian gulf, from the furthest part of Arabia felix to the furthest part of Carmania. And with this <95r> war & the reign of the sons of Chus in their several territories began the iron age. Nimrod was at this time planted by his father in the land of Shinar, & there saith Moses was the beginning of his kingdom: but not content with this country he went out thence into Assyria & planted that land with his posterity, placing them in several seats which at length grew into great cities. Whence Assyria is called the land of Nimrod. Micah.5.6. And Noah divided his kingdom between his sons Ham his kingdom between his sons & Chus his kingdom between his sons so doubtless the sons of Chus (Nimrod as well as the rest) according to the law received from their fathers divided their several kingdoms among their sons & so on untill untill families for want of room to spread into grew into, grew into towns, & the competition between several families in the same town altered the law of dividing the inheritance equally between all the sons & brought in the custome of giving all to the eldest son for preserving the family in its power & authority. So then Nimrod or Ninus left no standing kingdom. Assyria like all other countries became divided among many families & every family was a town & a kingdom & every father a king. For Resen which Nimrod built in Assyria neare Nineve is by Moses called a great city & no doubt its greatness (like that of all other ancient great inland Cities) arose from its dominion in the first ages, till Nineve subdued it with the rest of Assyria.

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Its true that Nimrods kingdom was composed of more cities then one. But Bochartus has shewn that the sons of Chus were planted in several regions round about the Persian gulf from the furthest part of Arabia felix to the furthest part of Carminia & therefore Chus with his family leaving the parts of Eygpt where they first dwelt with their father Cham, went into the region of Chaldea & the Persian gulf & subduing the inhabitants seated themselves there, the father dividding his new territories among all his sons according to the law of those times & the lot of Nimrod falling in Chaldea. ffor there was the beginning of his kingdom before he went into Assyria And as Chus thus divided his territories amongst all his sons so it is to be presumed that his sons & grandsons (Nimrod as well as ye rest) divided theirs among their children according to the same law, till kingdoms became as small in those regions as in other parts of the world. ffor I shew els where that the famous Assyrian monarchy grew up by conquest out of many small kingdoms long after these first ages.

Its true that Nimrod built & reigned over divers cities but it may be presumed that he built them for his children & left to every one his inheritance. ffor Bochartus – – –

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< insertion from f 96v >

Ægypt upon several occasions has been called by several names When the Ethiopians **{illeg}** invaded it & made it a part of their kingdom it was called Ethiopia. From the city Abaris or Avaris which was the Metropolis of the Shepherds it was called Aeria by the Phoenicians. by the Hebrews the land of Ham or Cham & by the Egyptians Chamia or Chemia & to this day the Coptites call it Chemi. Bochart. p. 8. For Herodotus tells us Πάλαι αἱ Θηβαι Αἴγυπτος ἐκαλέετο, & the Hebrew name of Thebes was Hammon No & No Ammon that is (Diospolis) the city of Ham. In Thebais neare Thebes was Coptus the metropolis of a Nomus or Government And the Coptites by some ancient domain now forgotten have given their name to the Thebans & by them to all the Egyptians, & to this day they & the neighbouring Arabians call Egypt Cuphti, whence the Greeks have formed αἴα Cupti. AEgypt

By the Dynasties of Manetho

< text from f 96r resumes >

By the Dynasties of Manetho it appears that Thebes on the east side of the Nile & This on the west side thereof over against Thebes & Memphis on the west side of Nile above the Delta neare the Pyramids & Heracleopolis & Bubastis in the lower Egypt, have been anciently the seats of kings of Egypt, but when those kings reigned, how large their kingdoms were & how many contemporary kingdoms were in Egypt when

they reigned is very uncertain. Some add all their years together whereby Egypt is made older then the flood. Other reckon them contemporary kingdoms as old as the days of Misraim. But I had rather believe them of a later date & not so large as they are usually reckoned there being more contemporary kingdoms in Egypt in the first ages then we have any account of. For since the Coptites gave their name to all the Egyptians its probable that Coptus was anciently a royal city. And in the days of Iacob & Moses Rameses seems to be the seat of the kingdom where was the seat of another kingdom. For the Israelites were in servitude the land of Goshen where the Israelites dwelt was in the way from Syria to Pharaoh's Court Gen 46.28, 29. & that was & the court was upon the banks of the Nile Exod. 2.5 & so neare the land of Goshen that Ioseph went thither from court to meet his brethren & when the first born were smitten at midnight Pharaoh could send away the children of Israel before morning, & when the Israelites went out of Egypt they journeyed from Rameses to Succoth, that is from the city Rameses which they had built. Exod. 12.37 & Num 33.3. The land of Goshen was in the territory of this city Gen 47.11. And this city was a city of treasure that is a fortified city Exod 1.11 & the land of Goshen where Israel dwelt was in the territory of this city Gen 47.11 & in the way from Syria to Pharaoh's court Gen 46.28, 29 which was seated upon the banks of the river Nile. Exod. 2.5 bordering upon the land of Goshen or so near it that Ioseph went thence to meet his father in Goshen & when the first born were slain at midnight Pharaoh could send away the children of Israel the same night Exod. 12.29, 31 & the children of Israel went in the morning from Rameses to Succoth that is from the city which they had built & where Pharaoh was. Exod 12.29, 31, 37 & Num 33.2

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The middlemost tract is Thebais called in scripture the land of Pathmos & the lowermost is more commonly called Egypt. ✠ < insertion from f 97r > ✠ In the middle of this region is the City Memphis or Moph upon the western banks of the Nile neare the Pyramids, & a little below this city the Nile divides it self into two streams comprehending a spacious triangular region called Raab by the Hebrews Rib & Rif by the natives & Delta by the Greeks: & this region with the land on either side is usually called the lower Egypt. # # In Thebais were 10 Nomi or counties | provinces, in the Delta 10 & in the middle region 16 [according to Strabo. l. 17 init.] The eastern stream called the Bubastic river is 146 miles long & flows into the sea at the Pelusiotic mouth of the Nile, the western stream flows 256 miles & goes into the sea at the Canobic mouth of the river. These two mouths are 170 miles asunder. From the Canobic river neare the division of the Nile flows the Thermuthiac river northward through the middle of the Delta into the sea by the Sebennitic streams ± ± These three streames are the biggest. Between the Canotic & Sebennitic Ostia is the Bellitic ostium made by art on the other side the Sebennitic is the Busiritic river running to the Bucolic or Phatnic ostium also made art. flows Between the Businitic & Bubastic ostia were the Mendesian & Tanitic ostia & the city Tanis or Zoan built seven years before Hebron where Abraham sojourned (Num 13 22) & the Tanaites nomus or field of Zoan where Moses did marvelous things Psal 78.12 At the entrance of Egypt in the way from Syria is about 3 miles for the sea was Pithom called also Abaris, Sethron & Sin by the Greeks Pelusium. & over against Pithom in the eastern bank of the Pelusiotic mouth of Nile was the city Rameses & Pharaohs court in the days of Moses & between Pelusium & the court was the land of Goshen where Israel were in bondage.

For Pithom & Rameses - - - < text from f 96v resumes > the lower Egypt & therein all the region of Islands compassed by the mouths of Nile are called the Delta & in hebrew Raab a peare because it resembles the figure of letter Δ & that of a peare. And the large Island between the two eastern streams is Tanis and Zoan & between the eastern stream & the city Pelusium lay the land of Goshen in the province of Rameses. & upon the eastern stream of the Nile over against Pelusium was the city Rameses where Pharaohs court was in the time of Ioseph & Moses & Num 33.2. The Israelites were employed in building Pithom that is Abaris or Pelusium & Rameses treasure cities for Pharaoh. For Pithom (that is Pelusium) & Rameses were cities of treasure (that is fortified cities) which the children of Israel built for Pharaoh & therefore were seated in or neare the land of Goshen where Israel dwelt Exod 1.11 & had land land of Goshen where Israel dwelt was in the territory or province of Rameses Gen. 47.11 bordering upon the river (Exod. 1.22 & 2.3.) & in the way from Syria to Pharaohs court Gen 46.28, 29. & Pharaohs court was seated upon the banks of the river Nile Exod 2.5 & 7.15, 20 & 8.20 in the border of the land of Goshen or so neare it that Ioseph (the second man in Egypt) upon notice given him by Iudah went thence to meet his father in Goshen Gen 46.28, 29 & when the first born were slain at midnight Pharaoh sent for Moses & Aaron & by their hand sent away the children of Israel the same night & they prepare for their journey & borrowed Jewels & rayment of the Egyptians the same night & in the morning under the conduct of Moses & Aaron began their journey from Rameses the city

which they were building. Exod 12.29, 31, 37, & Num 33.2.

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Chap: II. — Of the Kingdome of Egypt.

The first great kingdom in the world on this side the Indies seems to have been that of Eygpt. ffor ^{a[10]} Pliny in recconing up the first inventors of things ascribes to the Egyptians the invention of a royal City, & to the inhabitants of Attica that of a popular one. Which is as much as to say that Athens was by the Greeks accounted the first city in the world under which other cities – united into a popular dominion by a common Council, & the Eygptian Thebes the first city which became the seat of a kingdom. For Thebes was famous in Homers days when the four Monarachies & their head cities were not yet talked of. For, saith ^{b[11]} Strabo Homer knew nothing of the Empire of the Medes & Assyrians, otherwise ^{c[12]} naming the Eygptian Thebes & her riches & those of the Phoenicians, he would not have passed over in silence the riches of Babylon Nineveh & Ecbatane.

Egypt is a long & narrow tract running north & south on both sides the river Nile between two mountains. The south end of this region with the spacious country beyond it was called Ethiopia & the people Ethiopians. The middlemost tract was Thebais called in scripture the land of Pathros & the lowest northern part was Mizraim. In Thebais between the Nile & the red Sea, not far from Thebes was the city Coptus,^[13] whence its probable that the Coptites were originally a people of Thebais. but in time they gave their name to all the Egyptians: and thence the Greeks formed Ἄια Copti, Ægyptus. probably the Coptites founded Thebes & thereby spread their name with their dominion Sir Iohn Marsham reccons that Thebais was anciently divided into two kingdomes the one on the east side of the Nile under the head city Thebes, the other on the west side under the head city This, & that Misraim or Egypt below Thebais was also anciently divided into two kingdoms, the lower upon the seven streams of Nile & the <97r> upper between that & Thebais; both which were called Misraim in the dual number to signify that they were two. And out of these four kingdomes & perhaps some others at length arose the Monarchy of Egypt. But how those kingdoms at first arose out of smaller ones is hard to relate by reason of the great antiquity of the kingdoms. Yet some footsteps there are of their first original.

On the western bounds of Egypt about 180 miles above Pelusium was the city On or Heliopolis. The way between them was through a desert over which there was an open access into Egypt till Sesostris fenced Eygpt on that side with a great ditch of water carried from Pelusuim to Helipolis. The Kingdom of Pharoah in the days of Ioseph & Moses comprehended the territories of Pithom & On & the regions between them & the Nile & the land of Zoan on the other side the Pelusiotic mouth of the river How much further it extended is uncertain Ioseph's going throughout all the land of Egypt, (Gen 41.45, 46) & Israel's being scattered in two days time throughout all the land of Eygpt to gather stubble in stead of straw (Exod. 5.12, 14) shews that this kingdom in those ages was but of small extent. It is called Mizraim, that is the two lands or two cities of Misor but what those lands or cities were is not in history. The word Mizraim was afterwards used to signify all Egypt below Thebais, & the Turks still call it Missir.

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Chap. III. The Monarchy of Egypt.

Egypt called in scripture Misor, Misraim & the land of Ham is a long & broad valley - - - Tropic of Cancer, that is in the north Latitude of $23\frac{1}{2}$ degrees.

One of the first great kingdomes in the world was that of Eygpt. For Pliny in recconing - - - the riches of Babylon Nineveh & Ecbatane.

Iosephus tells us out of Manetho that after the shepherds went out of Egypt to Ierusalem, Tethmosis who expelled them reigned 25 years & 4 months & then was succeeded by his son Chebron after whom reigned Amenophis. And after another king or two he names Mephramuthosis, Thmosis & Amenophis as reigning in order, & after some other kings which seem to be placed out of order as Orus & Armais or Danaus, he names Armesses Miamun & his son & successor Amenophis & his son & sucessor Sethosis the brother of Armais or Danaus. The same Kings are recited out of Manetho by Africanus & Eusebius with a little variation of the name as follows

| Iosephus | Africanus | Eusebius in Greek | Ieroms version of Eusebius |
|------------------|------------------|-----------------------|-----------------------------------|
| 2 Tethmosis | Amos or Amosis | Amosis or Tethmosis | Amosis |
| 3 Chebron | Chebros | Chebron | Chebron |
| 4 Amenophis | Amenophthis | Amenuphus | Amenophis |
| * | * | * | * |
| 1 Mephramuthosis | Misphragmuthosis | Misphragmuthosis. | Misphragmuthosis & Mispharmutosis |
| 2 Thmosis | Teuthmosis | Tuthmosis | Tuthmosis & Thomosis |
| 4 Amenophis | Amenophis | Amenophis | Amenophis |
| * | * | * | * |
| 2 Armesses | Rammeses | Ammeses & Rameses | Remesses |
| 4 Amenophis | Ammenoph | Amenophis & Menophis. | Menophes |
| 5 Sethosis | Sethos | Sethos. | Sethos |

The first king Tethmosis or Amosis who expelled the shepherds is plainly the same with Thmosis or Thuthmosis whose Predecessor Misphragmuthosis shut them up in Abaris & therefore the first & second Amenophis who succeeded them is one & the same Amenophis, & I take the third Amenophis to be still the same & his predecessor Armesses Rammeses or Ammeses to be the same with their Predecessors. Amosis Thomosis or Tethmosis. the predecessors of the first & second Amenophis Africanus recites further out of the 11th & 12th Dynasties of Manetho these four kings as reigning in order, Ammenemes, Gesongoses the son of Ammenemes, Ammanemes & Sesostris & of these the first & second <98v> seem to be the same kings with the third & fourth, Gesongoses (whom Eusebius calls Sesonchosis) being corruptly written for Sesonchosis or Sesak. By all which its plain to me that it was frequent with Manetho to repeat the same kings several times. And by comparing all these successions of kings together they seem to me to be but several repetitions of the same race of Kings succeeding in this order. 1 Mephramuthosis, Mispharmuthosis or Misphragmuthosis. 2 Tethmosis, Thmosis, Thomosis, Amosis, Ammeses, Armesses, Rammeses, Rameses, Remesses. 3 Chebron or Chebros if he be rightly inserted. 4 Amenophis, Amenophthis, Menophis, Ammenoph Ammenemes, Ammon. 5 Sethos, Sethosis, Gesongoses, Sesonchosis, Sesostris.

Considering that Amosis besieged the Shepherds after his father Misphragmuthosis had shut them up in Abaris: its probable that this siege was in the beginning of the reign of Amosis so that Amosis might reign many years after the expulsion of the Shepherds & so be contenporary to Saul & some part of the reign of David ffor I reccon that he expelled the Shepherds after the 20th year of Samuel when Samuel by one single victory over the Philistines restored liberty & a long peace to Israel 1 Sam. 7.13, 14 & before the 2^d year of Saul when the Israelites were again in bondage & the Philistines with a very numerous army made a new vehement & lasting war upon Saul & David & could not be subduded till they had been beaten in many battels 1. Sam 13.. According to Manetho he reigns after the expulsion of the Shepherds 25 years 4 months & Chebron 13 years & by this recconing the reign of Amenophis will begin about the 24th year of David & that of his son Sethosis will be coincident with the reign of Sesak.

We are told in Scripture that Sesak came out of Egypt with 1200 chariots — — — — — answers to that of Sesak in scripture. Well therefore doth Iosephus affirm^[14] that Herodotus ascribes to Sesostris the actions of Sesak & particularly his invasion & conquest of Iudea erring only in the name of the King.

Herodotus in giving an Account of the ancient state of Egypt — — — — — Apries, Amasis, Psammenitus.

Diodorus tells us^[15] that the father of Sesostris gathered together <99r> out of all Egypt the male children who were born the same day with Sesostris & placed them with nurses & governours & prescribed to them all the same form of education & discipline being perswaded that they who were so brought up with his son would be most faithfull & usefull to him in his warrs. These children he brought up with exercises of dayly labours commanding that none of them should eat till he had run 180 stadia. By which means they became endued with strong & active bodies & great aspiring minds. Hence I gather that the father of Sesostris was king of Egypt before Sesostris or Sesak was born, & by consequence he was that Pharaoh king of Egypt who married his daughter to Solomon & took Gezer from the Canaanites & gave it to his daughter for a present. ffor Sesak as we shall shew hereafter was of about the same age with Solomon's young spouse & her little sister who by reason of her childhood had no breasts.

Sesostris being thus brought up was sent by his father with an army into that Arabia which lies between Egypt & the Red Sea & being accompanied with those his companions who were brought up with him they overcame the want of water & food & conquered all that nation which till then had been unconquered. Then being sent towards the west he overcame a great part of Afric though but yet a youth. By the first of these conquests the Troglodytes & by the latter the Libyans of Marmorica & Cyrene came under the dominion of Egypt. And this seems to have given occasion to the trafic of Solomon into Egypt for horses. ffor Egypt was supplied with horses from Cyrene, a country famous for breeding a multitude of good horses.

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[16] The Introduction. Of the Chronology of the first ages

All nations before the just length of the Solar year was known reckoned months by the course of the Moon & years by the returns of winter & summer spring & autum (Gen. 1.14 & 8.22.)^[17] And in making Kalendars for their festivals they reckoned 30 days to a Lunar month & twelve Lunar months to a year taking the nearest round numbers.. Whence came the division of the Elliptic into 360 degress. So in the time of Noahs flood when the Moon could not be seen Noah reckoned 30 days to a month. But if the new Moon appeared before the end of the month they †^[18] began the next month with the first day of her appearance. To the Calendar of this year 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. Thales called the last day of the Lunar month the 30th, & Solon called it ἔτην 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.‡ < insertion from f 100v > ^[20] ¶ This the ancient Greeks did every other year which made their Dieteris & 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, with the Tetraeteris alternately wanting an intercalary month. And these periods seem to have been as old as the religions of Greece being used in divers of their sacra The Octaeteris was the Annus magnus of Cadmus & Minos, & seems to have been brought into Greece & Crete by the Phenicians who came with Cadmus & Europa, & to have continued till after the days of Herodotus. For in counting the length of 70 years he reckons 30 days to a Lunar month & 12 such months or 360 days to the ordinary year without the intercalary months & 25 such months to the Dieteris. And according to the number of days in the Calendar year of the Greeks Demetrius Phalareus had 360 statues erected to him by the Athenians. But the Greeks (Cleostratus, Harpalus & others, to make their months agree better with the course of the Moon in the days of the Persian Empire varied the manner of intercalating the three months in the Octaeteris inserting a month in the third 5^t & 8th year & Meton found out the cycle of intercalating seven^[21] months in 19 years. ¶ The ancient year of the Egyptians was also Lunisolar, & continued to be so till the days of Hyperion or Osyris a king of Egypt the father of Helius & Selene or Orus & Bubaste. for the Israelites brought this year out of Egypt, & Diodorus tells us that Vranus the father of Hyperion used this year, & that in the Temple of Osiris the Priests appointed thereunto filled 360 milk bowls every day; I think he means one bowle every day, in all 360, to count the

number of days in the Calendar year, & thereby to find the difference between this & the true solar year. For this was the year to the end of which they added five days. That the Israelites used the Lunisolar year is beyond question. Their months began with their new moons; their first month was called Abib from the earing of corn in that month; their Passover was kept upon the 14th day of the first month the Moon being then in the full & the first fruits of the corn were offered in that festival & the harvest got in before the Pentecost, & the other fruits gathered before the feast of the seventh month. David had only 12 courses of Guards for the 12 months of the year, but its to be understood that when a thirteenth month was added to the year, the course which was to serve upon the first month of the next year, served upon the intercalary month & the next course served upon the first month of the next year, & so on perpetually.^[22] || Simplicius in his Commentary on the 5^t of Aristotels Physical Acroasis, tells us that some begin the year^[23] <101v> upon the summer solstice as the people of Attica, or upon the autumnal Equinox as the people of Asia, or in winter as the Romans, or about the vernal Equinox as the Arabians & people of Damascus: & the month ^[24] began (according to some) upon the full Moon or upon the new. The years of all these nations therefore were Lunisolar & kept to the four seasons. The ancient civil year of the Assyrians & Babylonians was also Lunisolar for this year was used by the Samaritans who came from several parts of the Assyrian Empire, & the Jews who came from Babylon called the months of their Lunisolar year after the names of the months of the Babylonian year. And Berosus tells us that the Babylonians celebrated the feast of Sacæa upon the 16th day of the month Lous which was a Lunar month of the Macedonians & kept to one & the same season of the year. And the Arabians a nation who peopled Babylon use Lunar months to this day. And Suidas tells us that the Saros of the Chaldeans contains 222 Lunar months which are 18 years & six months that is 18 years consisting each of 12 Lunar months besides six intercalary months. Whence it seems to me that the Chaldeans intercalated a month every third year for 18 years together, & at the end of every Saros corrected the reckoning by the course of the Moon. And when Cyrus cut the river Gindus into 300 channels he seems to have alluded unto the **{illeg}** number of days in the Calendar year of^[25] the Medes & Persians.

At length the Egyptians for the sake of Navigation, applied themselves to observe the stars, & by their heliacal risings & settings found the true solar year to be five days longer then the Calendar year & thereupon added five days to the twelve equal Calendar months, making the Solar year to consist of twelve months & five days. Strabo & Diodorus^[26] ascribed this invention to the Egyptians of Thebes. The Theban Priests, saith Strabo, are above others said to be Astronomers & Philosophers. They invented the reckoning of Days not by the course of the Moon but by the course of the Sun. To twelve months each of 30 days they add yearly five days. In memory of this emendation of the year they dedicated the five additional days to Osiris, Isis, Orus senior Typhon Nephthe the wife of Typhon,^[27] feigning that those days were added to the year when these five Princes were born.^[28] And in the sepulchre of Amenophis who reigned soon after they placed a circle of 365 cubits in compass, covered on the upper side with a plate of gold & divided it into 365 equal parts to represent all the days in the year & noted upon each part the heliacal risings & settings of the stars on that day: which circle remained there till the days of Cambyses. In the reign of Vranus the father of Hyperion & grandfather of Helius & Selene the Thebans applied themselves to navigation & Astronomy & by the heliacal risings of the stars determined the length of the solar year. And in the reign of Amenophis when by further Observations they had sufficiently determined the time of the summer solstice, they might place the beginning of this new year upon the Vernal Equinox. And this year being propagated into Chaldæa gave occasion the Æra of Nabonassar. for the years of Nabonassar & those of Egypt began on one & the same day & were in all respects the same. And the first year of Nabonassar began on the 26th day of February seven hundred forty & seven years before the vulgar Æra.^[29] < text from f 100r resumes > This the Greeks did till the days of Herodotus ^{a[30]} every other year except once in eight years, which made the Dieteris & the Octaeteris of the ancient Greeks, with the Tetraeteris alternately omit an interval ab**{illeg}** Which periods seem to be as ancient as the religion of Greece being used in divers of their **{illeg}** The Octaeteris was the Annus magnus of Cadmus & Minos & seems to have been brought into Greece & Crete by the Phenicians who came **{illeg}** Cadmus & E{uro}pa. According **{illeg}** the number of d**{illeg}** in the Calendar ge**{illeg}** the Greeks, Dem**{illeg}** Philareus had **{illeg}** statues erected to him **{illeg}** Athenians. magnus of Cadmus & Minos † < insertion from f 100v > † < text from f 100r resumes >

<101r> of February seven hundred forty & seven years before the vulgar Æra, & thirty & three days & five hours before the vernal Equinox according to the Suns mean motion. for it is not likely that the ^[33] Equation of the suns motion should be known in the infancy of Astronomy. Now reckoning that the year of 365 days

wants 5 hours 49' of the Equinoctial year the beginning of this year will move backwards 33 days & five hours in 137 years & by consequence this year began first in Egypt upon the vernal equinox according to the suns mean motion 137 years before the Æra of Nabonassar began, that is, in the year of the Julian Period 3830 or 98 years after the death of Solomon. And if it began upon the day next after the Vernal Equinox it might begin four years earlier. This year the Persian Empire received from the Babylonian, & the Greeks also used it in the Æra Philippæa dated from the death of Alexander, & Iulius Cæsar corrected it by adding a day in every four years & made it the year of the Romans

[34] The first month of the Lunisolar year began sometimes a week or fortnight before the Equinox & sometimes as much after it. And this gave occasion to the first Astronomers who formed the Asterisms to place the Equinox & 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 twelfth degree & others about the 15th degree. This variety of opinions proceeded from the præcession of the Equinox then not known to the Greeks. When the sphere was first formed the Equinox was in the 15th degree or middle of the constellation of Cancer. Then it came into the 12th 8th & 1st 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 Hipparchus Bithynus, & appears also by the description of the Equinoctial & Tropical circles in Aratus who copied after Eudoxus, & by the positions of the Colures of the Equinoxes & Solstices which in the sphere of Eudoxus described by Hipparchus went through the middle of those Constellations. Now Chiron the Master^[35] of Iason the Argonaut delineated σχήματα ὀλύμπου the Asterisms as the ancient author of Gigantomachia cited by †^[36] Clemens Alexandrinus informs us. And Musæus the master of Orpheus & one of the Argonauts ‡^[37] made a sphere & is reputed the first among the Greeks who made one. And the sphere it self shews that it was designed in the time of the Argonautic Expedition. for that expedition is delineated in the Asterisms with several other ancienter histories of the Greeks: but nothing later then that expedition is delineated there. It seems therefore to have <102r> been formed by Chiron & Musæus for the use of the Argonauts. For the ship Argo was the first long ship built by the Greeks. Hitherto they had kept to the shore in round vessels^[38] of burden with out sails & now upon an Embassy [to the Princes subject to Egypt] they were to sail with expedition through the deep & guide their ship by the stars.^[39] 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.^[40] At that time therefore the solstice was reputed in the fifteenth degree of the constellation of Cancer. Afterwards when Pherecides the Astronomer observed the Solstice in the Island Cyrus & his disciple Thales wrote a book of the Tropicks &^[41] Equinoxes it was found in the 12th degree of that signe. And at length in order to publish the Lunar Cycle of 19 years Meton & Euctemon observed the solstice^[42] 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. Subtract those years from the 316th year of Nabonassar, & the Argonautic Expedition will fall upon the 45th year after the death of Solomon, or thereabouts. And the Trojan war was one generation later, several captains of the Greeks^[43] in that war being sons of the Argonauts. And the ancient Greeks reckoned Memnon or Amenophis to be contemporary to that war feigning him to be the son of Tithonus the elder brother of Priam. Amenophis was therefore of the same age with the elder children of Priam In the last year of the Trojan war he was with his army at Susa according to the ancient Greeks. After that he might return into Egypt & adorn it with Buildings Obelisks & Statues & dye there about 90 or 100 years after the death of Solomon, when he had determined & settled the length of the Egyptian year of 365 days so as to deserve the monument above mentioned in memory thereof

These reckonings founded upon Astronomy differing from the Chronology of the Greeks give us occasion to enquire into the reason of the difference.

The Europæans had no Chronology ancienter then the Persian Monarchy. And what ever Chronology they have of ancienter^[44] times has been framed since by reasoning & conjecture. Plutarch tells us that the Philosophers anciently delivered their opinions in verse as Orphius, Hesiod, Parmenides, Xenophanes Empedocles Thales but afterwards left of the use of verses; & that Aristarchus, Timocharis <103r> Aristillus

Hipparchus did not make Astronomy the more contemptible by describing it in prose after Exdorus Hesiod & Thales had wrote of it in verse. Solon & Pythagoras wrote in verse, & all the seven wise men were addicted to poetry †^[45] as Anaximenes affirmed. Till those days the Greeks wrote only in verse, & while they did so there could be no Chronology, nor any other history then such as was mixed with poetical fancies. Pliny ‡^[46] in reckoning up the inventors of things tells us that Pherecides Syrius taught to compose discourses in prose in the reign of Cyrus, & Cadmus Milesius to write history. And ‡^[47] in another place he saith that Cadmus Milesius was the first that wrote in prose. Iosephus tells us that Cadmus Milesius & Acusilaus were but a little before the Expedition of the Persians against the Greeks. And Suidas calls Acusilaus a most ancient historian & saith that he wrote Genealogies out of tables of brass which his father as was reported found in a corner of his house. Who hid them there may be doubted. ☉ < insertion from f 102v > ☉ For the Greeks had †^[48] no publick Table or inscription older then then the laws of Draco made in or after the 39th Olympiad. < text from f 103r resumes > Pherecides Atheniensis In the reign of Darius Hystaspes or soon after wrote of the antiquities & ancient geneologies of the Athenians in ten books & was one of the first European writers of this kind & one of the best, whence he had the name of Genealogus, & by †^[49] Dionysius Halicarnassensis is said to be second to none of the Genealogists Epimenides not the Philosopher but an historian wrote also of the ancient genealogies. And Hellanicus who was twelve years older then Herodotus digested his history by the ages (or successions) of the Priestesses of Iuno Argiva. Others digested theirs by those of the Archons of Athens or Kings of the Lacedemonians. † < insertion from f 102v > † Hippias the Elean, as Plutarch tells us, published a Breviary of the Olympiads supported by no certain arguments. And Plato derided him for his ignorance. This Breviary seems to have contained nothing more then a short account of the Victors in every Olympiad. Then Ephorus . . . < text from f 103r resumes > Ephorus the disciple of Isocrates ^a^[50] formed a chronological history of Greece beginning with the return of the Heraclides into Peloponnesus & ending with the siege of Perinthus in the 20th year of Philip the father of Alexander the great. ☉ < insertion from f 102v > ☉ But he digested things ^e^[51] by generations. And the reckoning < text from f 103r resumes > And the reckoning by Olympiads was not yet in use. The Arundelian marbles were composed sixty years after the death of Alexander the great. (An 4 Olymp. 128) & yet mention not the Olympiads. But in the next Olympiad Timæus Siculus wrote a history in several books down to his own times according to the Olympiads, comparing the Ephori, the kings of Sparta, the Archons of Athens, & the Priestesses of Argos with the Olympic victors, so as to make the Olympiads, & the Genealogies & successions of Kings & Priestesses & the poetical histories suit with one another according to the best of his judgment, & where he left off, Polybius began & carried on the history. ⚔ < insertion from f 102v > ⚔ Eratosthanes wrote above an hundred years after the death of Alexander the great. He was followed by Apollodorus, & these two have been^[52] followed ever since by Chronologers. But how uncertain their Chronology is, & how doubtfull it was reputed by the Greeks of those times may be understood by these passages of Plutarch. Some recon Lycurgus, saith he, ^a^[53] contemporary to Iphitus & to have been his companion in ordering the Olympic festivals, amongst whom was Aristotel the philosopher: arguing from the Olympic Disk which had the name of Lycurgus upon it. Others supputing the times by the succession of the kings of Lacedæmon as Eratosthenes & Apollodorus, affirm that he was not a few years older then the first Olympiad. ffirst Aristotel & some others made him as old as the first Olympiad, then <103v> Eratosthenes Apollodorus & their followers made him above an hundred years older. And in ^b^[54] another place Plutarch tells us: The congress of Solon with Cræsus some think - - - < text from f 103r resumes > <104r> congress, saith he, of Solon with Cræsus some think they can confute by Chronology. But a History so illustrious & verified by so many witnesses & which is more, so agreeable to the manners of Solon & worthy of the greatness of his mind & of his wisdom, I cannot persuade my self to reject because of some chronical Canons as they call them, which hundreds of authours correcting have not yet been able to constitute anything certain in which they could agree amongst themselves about repugnances.

And as for the Chronology of the Latines, that was still^[55] more uncertain. Plutarch †^[56] represents great uncertainty in the originals of Rome, & so doth Servius ‡^[57]. The old Records of the Latines were burnt by the Gauls 64 years before the death of Alexander the great. And Quintus Fabius Pictor the oldest Historian of the Latines lived an hundred years later then that King.

^[58] Diodorus ⚡^[59] in the beginning of his history tells us that he did not define by any certain space the times preceding the Trojan war because he had no certain foundation to rely upon: but from the Trojan war

according to the reckoning of Apollodorus Atheniensis whom he followed, there were eighty years to the return of the Heraclides into Pelopponesus & from that period to the first Olympiad there were three hundred & twenty eight years, computing the times from the kings of the Lacedemonians. Apollodorus followed Eratostosthenes & both of them followed Thucydides in reckoning 80 years from the Trojan war to the return of the Heraclides into Pelopponesus but in reckoning 328 years from that return to the first Olympiad, they computed the times by the succession of the kings of Lacedemon, as Plutarch also ^[60] affirms. And therein they have been ever since followed by Chronologers. And since this reckoning was gathered by computing the times from the kings of the Lacedemonians, that is from their number, Let us reexamin that computation.

All nations before they began to keep exact accounts of time have been prone to raise their antiquities, & this humour has been promoted by the contention between nations about the antiquity of their originals. The Greeks & Latines have been more modest in this point then the Egyptians & some ^[61] other nations but yet have exceeded the truth. For in stating <105r> the times by the reigns of such kings as were ancients then the Persian Monarchy they have put their reigns equipollent to generations, & accordingly made them one with another an age a piece, reckoning three ages to an hundred years. For they make the seven kings of Rome who preceded the Consuls to have reigned 244 years, which is one with another 35 years a piece. And the 14 Kings of the Latines between Æneas & Numitor or the destruction of Troy & founding of Rome to have reigned 425 years which is above 30 years a piece. And the first ten kings of Macedon (Caranus &c) to have reigned 353 years which is above 35 years a piece & the first ten kings of Athens (Cecrops &c) 351 years which is 35 years a piece. And the eight first kings of Argos (Inachus, Phoroneus &c) to have reigned 371 years which is above 46 years a piece. And between the return of the Heraclides & the end of the first Messenian war the ten kings of Sparta by one race (Exrysthenes Agis, Echestratus, Labotas, Doriagus, Agesilaus, Archelaus, Telechus Alcamines & Polydorus) the nine by the other race (Procles, Sous Euripon, Prytanis, Eunomus, Polydectes, Charilaus, Nicander Theopompus,) the ten kings of Messene (Cresphontes Epytus, Glaucus, Istmius, Doladas, Sybolas, Phintas, Antiochus, Euphaes, Aristodemus,) & the nine of Arcadia (Cypselus, Olæas, Bucolion, Phialus, Simus, Pompus, Ægineta, Polymnestor, Æchmis) took up 379 years which is 38 years a piece to the ten kings & 42 years a piece to the nine. And the five kings of Sparta of the race of Eurysthenes between the end of the first Messenian war & the beginning of the reign of Darius Hystaspis (Eurycrates, Anaxander, Eurycrates II, Leon, Anaxandrides) reigned 202 years which is above 40 years a piece. Thus the Greek Chronologers who followed Ephorus have made the kings of their several cities who lived before the times of the Persian Empire to reign about 35 or 40 years a piece one with another, which is a length so much beyond the course of nature as is not to be credited. For by the ordinary course of nature kings reign one with another about 18 or 20 years a piece And if in some instances they reign 5 or 6 years longer in others they reign as much shorter. Eighteen or 20 years is a medium. So the 18 kings of Iudah who succeeded Solomon reigned 390 years which is one with another 22 years a piece. The 15 kings of Israel after Solomon reigned 259 years which is $17\frac{1}{4}$ years a piece. The 18 Kings of Babylon Nabonassar &c reigned 209 years which is $11\frac{2}{3}$ years a piece. The 10 Kings of Persia (Cyrus &c) reigned 208 years which is almost 21 years a piece. The 16 successors of Alexander the Great in Syria (Seleucus &c) reigned 244 years which is $15\frac{1}{4}$ years a piece. The eleven in Egypt (Ptolomæus Lagi &c) reigned 277 years which is 25 years a piece. The ten in Macedonia (Aridæus &c) reigned 156 years, which is $15\frac{1}{2}$ years a piece. The 29 Kings of England (William the Conqueror &c) reigned 648 years, which is $22\frac{1}{3}$ years a piece. The first 24 kings of France (Faramond &c) 458 years which is 19 years a piece. The next 24 Kings of France (Ludovicus Balbus &c) 451 years which is $18\frac{3}{4}$ years a piece The next 15 (Philippus Valesius &c) 315 which is 21 years a piece. And all the 63 kings of France 1224 years which is $19\frac{1}{2}$ years a piece. Generations from Father to son may be reckoned one with another about 34 years a piece or about three generations to an hundred years. But if the generations proceed by the eldest sons they are shorter so that three of them may be reckoned to 75 or 80 years. And the reigns of Kings is still shorter because Kings are succeeded not only by their eldest sons but sometimes by their brothers & sometimes they are slain or deposed & succeeded by others of an equal or greater age, especially in elective & turbulent kingdoms. But Ephorus & his followers have taken the reigns of kings for generations & reckoned three generations to an hundred & sometimes to an hundred & twenty years & founded the technical chronology of the Greeks upon this way of reckoning. Let the reckoning be reduced to the course of nature by putting the reigns of kings one with another at about 18 or 20 years a reign: & the ten kings of Sparta by one race, the nine by another race the ten kings of Messens & the nine of Arcadia above mentioned between the return of the Heraclides into Pelopponesus & the end of the first Messenian war will scarce take up above 180 or ^[62] 200 years. 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 Oiolyeus the son of Theras the brother in law of Aristodemus & Tutor of his sons Eurysthenes & Proclus 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 this war there were six generations, which (as I conceive) being for the most part by the eldest sons, will scarce exceed 30 years to a generation & so may amount to about 175 or 180 years. That war lasted 20 years. Add the last 15 years & there will be about 190 or 195 years to the end of that war. Thus by five several ways of reckoning this period scarce amounted to 200 years, whereas the followers of Ephorus make it about 380 years. In the race of the Spartan kings descended from Eurysthenes, after Polydorus reigned these kings, Eurycrates I, Anaxander, Eurycrates II, Leon, Anaxandrides, Cleomenes, Leonidas, &c., and in the other race after Theopompus reigned Zeukidamus, Anaxidamus, Archidamus, Agasicles, Ariston, Demaratus, Leotycides, &c according to Pausanias, or Anaxandridas Archidemus, Ananileus, Leutychides, Hippocratides, Ariston, Demaratus, Leutychides II according to Herodotus. Leonidas was slain at Thermopylæ in the sixth year of Xerxes & Leutychides was then alive, so that in one race there were seven kings between the end of the first Messenian war & the sixth year of Xerxes & in the other race there were between six & seven kings according to Pausanias or between seven & eight according to Herodotus, or at a medium, seven kings in both races. Which at 20 years to a reign take up 140 years. And these years being added to the 190 or 200 years between the return of the Heraclides into Peloponesus & the end of the first Messenian war & to the 139 years between the sixth years of Xerxes the 20th year of Philip an 4 Olymp. 109, <107r> make almost 480 years from the return of the Heraclides into Peloponesus to the 20 year of Philip: Whereas Ephorus reckons this interval to be almost 750 years, & later Chronologers make it 760 years, which is 280 years too long. Subduct the years of the Olympiads & there will remain but about 40 or 50 years from the return of the Heraclides to the first Olympiad which interval the followers of Ephorus reckon to be about 320 years. And this is the fundamental error of the artificial chronology of the Greeks.

☐ The kingdom of Macedon

< insertion from f 108r >

– of the ancient 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^[63] Peloponnesus with the Heraclides as above & after him & his son Cissus the kingdom of Argos became divided among the posterity of Temenus untill Phidon reunited it expelling his kindred. He grew potent, appointed weights & measures in Peloponnesus & removing the Pisæans & Eleans presided in the Olympic games, but was soon after subdued by the Eleans & Spartans. Herodotus^[64] reckons 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 Phidon & at first erected small Principalities which after the death of Caranus became one under Perdiccas. Herodotus tells us^[65] that after Perdiccas reigned Aræus (or Argæus,) Philip, Aeropus, Alcetas, Amyntas, & Alexander successively. Alexander was contemporary to Xerxes king of Persia, & died an . 4 Olymp. 79 & was succeeded by Perdiccas, & Pausanias tells us^[66] that there were eight kings of Macedon before Archelaus the son of Perdiccas. Now by reckoning above 40 years a piece to these kings, Chronologers have made Caranus older then the Olympiads. Whereas if we should reckon their reigns at about 18 or 20 years a piece the first seven reigns counted backwards from the death of Alexander will place the beginning of the kingdom of Macedon under Perdiccas & Caranus upon the 46th Olympiad or thereabouts. It could not be older because Leocides the son of Phidon & Megacles the Son of Alcmaeon an Athenian at one & the same time courted Agarista the daughter of Clisthenes king of Sicyon (as Herodotus^[67] tells us,) & the Amphictyons by the advice of Solon made Alcmaeon & Clisthenes & Eurolycus king of Thessaly commanders of their army in their war against Cyrrha & the Cyrrhæans were conquered an. 2, Olymp. 47, according to the Marbles. Phidon therefore & his brother Caranus were contemporary to Alcmaeon & all of them to Clisthenes & Solon, & flourished about the 47th or 48th Olympiad. This Alcmaeon entertained & {condued} the Messengers which Cræsus sent to consult the Oracles at Delphos an. 1 Olymp. 56 according to the Marble^[68] & for so doing was sent for by Cræsus & rewarded with much riches. Megacles the son of Alcmaeon married Agarista. And

Pisistratus when he obtained the tryanny at Athens married the daughter of Megacles & Agarista, & Clisthenes the son of Megacles & Agarista expelled the sons of Pisistratus an. 1 Olymp. 67, according to the Marbles. By all which circumstances the times of Leocides & Megacles & their fathers. Phidon & Alcmaeon are sufficiently stated.^[69]

Iphitus presided^[70] both in the Temple of Iupiter Olympus & in the Olympic games, & so did his successors till the 26th Olympiad, & so long the victors were rewarded with a {Tripeus}: but then the Pisæans getting above the Eleans began to preside & rewarded the victors with a crown & instituted the Carneia to Apollo, & continued to preside till Phidon interrupted them, that is till about the time of the 48th Olympiad.^[71] For in the 48th Olympiad the Eleans entred the Country of the Pisæans suspecting their designs but were prevailed upon to return home quietly Afterwards the Pisæans confederated with several other Greek nations, & made war upon the Eleans & in the end were beaten. In this war I conceive it was that Phidon præsidèd, suppose in the 49th Olympiad.^[72] ffor in the 50th Olympiad, for putting an end to the contentions between the kings <108v> about presiding, two men were chosen by lot out of the city Elis to preside, & their number in the 65th Olympiad was increased to nine & afterwards to ten, & these Iudges were called Hellenodicæ, judges for or in the name of Greece. Pausanias tells us that the Eleans called in Phidon, & together with him celebrated the 8th (he should have said the 49th) Olympiad, but Herodotus that Phidon removed the Eleans. And both might be true. The Eleans might call in Phidon against the Pisæans & upon overcoming them claim the presiding in the games & be refused by Phidon, & then confederate with the Spartans & by their assistance overthrow the kingdom of Phidon, & recover their ancient right of presiding in the games.

Strabo tells us that Phidon was the tenth from Temenus not the tenth king, for between Cissus & Phidon they reigned not, but the tenth by generation from father to son including Temenus. If 27 years be reckoned to a generation by the eldest sons, the nine intervalls will amount to 243 years, which being subducted from the 48th 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 Chronologers reckon about 514 years from the return of the Heraclides to the 48th Olympiad, & account Phidon the seventh from Temenus: which is after the rate of 85 years to a generation & therefore not to be admitted.

The artificial Chronologers - - - < text from f 107r resumes > The artificial Chronologers have made Lycurgus the^[73] Legislator as Old as Iphitus the restorer of the Olympiads & Iphitus above an hundred years older then the first Olympiad, & to help out the hypothesis they have feigned 28 Olympiads older then the first Olympiad wherein Coræbus was victor. But these things were feigned after the days of Thucydides & Plato. ffor Socrates died three years after the end of the Peloponnesian war & Plato^[74] introduceth him saying that the institutions of Lycurgus were not of three hundred years standing or not much more. And Thucydides, in the reading followed by Stephanus, saith^[75] that the Lacedemonians had from ancient times used good laws & been free from tyranny, & that from the time that they had used one & the same administration of their commonwealth to the end of the Peloponnesian war there were three hundred years & a few more. Count 304 years back from the end of the Peloponnesian war & they will place the legislation of Lycurgus upon the 18th Olympiad. Athenæus^[76] tells us out of ancient authors (Hellanicus Sosimus & Hieronymus) that Lycurgus the legislator was contemporary to Terpander the Musician & that Terpander was the first man who got the victory in the Carneia in a solemnity of music instituted in those festivals in the 26 Olympiad. He overcame four times in the Pythic games & therefore lived at least to the 29th Olympiad. And beginning to flourish in the days of Lycurgus, it is not likely that Lycurgus began to flourish much before the 18th Olympiad. The name of Lycurgus being upon the Olympic disk Aristotel concluded thence that Lycurgus was the companion of Iphitus in restoring the Olympic games. And this argument might be the ground of the opinion of Chronologers that Lycurgus & Iphitus were contemporary. But Iphitus did not restore all the Olympic games. He restored <109r> the racing in the first Olympiad Coræbus being Victor^[77] In the 14th Olympiad the double Stadium was added Hypænus being victor. And in the 18th Olympiad the Quinquertium & Wrastling were restored, Lampus & Eurybatus (two Spartans) being victors. And the Disk was one of the games of the Quinquertium & Pausanias tells us^[78] that there were three disks kept in the Olympic treasury at Altis. These therefore having the name of Lycurgus upon them, shew that they were dedicated by him at the restoring of the Disk in the 18th Olympiad. Now Polydectes king of Sparta being slain before the birth of his son

Charillus or Charilaus, left the kingdom to Lycurgus his brother & Lycurgus upon the birth of Charillus became Tutor to the child, & published his laws in the reign of Agesilaus the successor of Dorissus or Doriagus in the other race of the kings of Sparta. And therefore Lycurgus & Agesilaus flourished in the 18th Olympiad & Charillus was then a child. ffrom the return ^[79] of the Heraclides into Peloponnesus to the beginning of the reign of Agesilaus there were six reigns including that of Aristodemus the father of Eurysthenes & Procles. For Aristodemus came to the kingdom according to Herodotus. And from the same return to the beginning of the reign of Polydectes in the other race of the Spartan kings there were also six reigns, & these reigns at 20 years a piece amount to 120 years. Count those years backwards from the 18th Olympiad & the return of the Heraclides will be about 51 years before the first Olympiad as above.

Iphitus who restored the Olympic games was^{[80] [81]} descended from Oxylus the son of Hæmon the son of Thoas, the son of Andræmon. Hercules & Andræmon married two sisters. Thoas warred at Troy. Oxylus returned into Peloponnesus with the Heralides. Iphitus is by 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 son of Oxylus the son of Hæmon, & by this reckoning the return of the Heraclides into Peloponnesus will be two generations by the eldest sons (or about 54 years) before the first Olympiad.

From the return of the Heraclides count 80 years backwards to the Trojan war & the destruction^[82] of Troy will be about 70 or 80 years after the death of Solomon & the Argonautic expedition which was one generation earlier will be about 40 or 45 years after it, as was determined above by arguments taken from Astronomy.

✠ And these argument are confirmed by two arguments more &c < insertion from f 108v > ✠^[83] These reckonings are confirmed by one argument more For Æsculapius & Hercules were Argonauts & Hippocrates was the 18th from Æsculapius inclusively by the fathers side & the 19th from Hercules by the mother's side. And because these generations, being taken notice of in history, were most probably by the principal of the family & so for the most part by the eldest sons: we may reckon about 28 or, at the most, 30 years to a generation. And thus, the 17 intervalls by the fathers side & eighteen by the mothers will at a middle reckoning amount unto about 508 years, which counted backwards from the beginning of the Peloponnesian warr, at which time Hippocrates began to flourish, will reach up to the 42th year after the death of Solomon, & there place the Argonautic Expedition.

< text from f 109r resumes >

When the Romans conquered the Carthaginians, the archives of Carthage came into their hands. And thence Appion in his history of the Punic wars tells us in round numbers that Carthage stood 700 years. And Solinus adds the odd number of years in these words Hadramyto et Carthagini autor est a Tyro populus. Carthaginem (ut Cato in Oratione Senatoria autumat) cum rex Hiarbas rerum in Libya potiretur, Elissa mulier extruxit domo Phoenix, & Carthadam <110r> dixit quod Phœnicum ore exprimit civitatem novam: mox sermone verso Carthago dicta est, quæ post annos septingentos triginta septem exciditur quam fuerat extructa. Elissa was Dido, & Carthage was destroyed in the consulship of Lentulus & Mummius in the year of the Julian Period 4568, from whence count backwards 737 years, & the Encæmia or Dedication of the city will fall upon the 16th year of Pigmaleon the brother of Dido. She fled in the seventh year of Pigmaleon, but the Æra of the city began with its Encænia. Now both Sychæus and {illeg} upon taking that land might come into the hands of the Romans & Virgil & his Scholiast Servius relate that Teucer came from the war of Troy to Cyprus in the days of Dido a little before the reign of her brother Pigmaleon & in conjunction with her father seized Cyprus & ejected Cinyras & Apollodorus saith that Cinyras married Metharme the daughter of Pygmaleon. And if the Romans in the days of Augustus followed not the artificial chronology of Eratosthenes but had these things from the Records of Carthage & Cyprus; the destruction of Troy will be in the reign of the predecessor of Pigmaleon, & by consequence about 70 or 80 years later then the death of Solomon as above [Its probable also that the originals of the kingdom of the Greeks in Cyprus were recorded in the annals of Cyprus & Tyre.

② The expedition of Sesostris was one generation older then the Argonautick expedition. ffor in his return back into Ægypt he left Æetes at Colchos, & Æetes reigned there till the Argonautick expedition. And at his entring into Egypt, his brother Danaus fled from him into Greece

<111r> 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 reputed the master builder. And Nauplius the Argonaut was born in Greece of Amymone one of the daughters of Danaus soon after their arrival. And two others of the daughters of Danaus married Archander & Archilites the sons of Achæus the son of Creusa the daughter of Erechtheus king of Athens, & therefore & the daughters of Danaus were three generations younger than Erechtheus, & by consequence contemporary to Theseus the son of Ægeus. the adopted son of Pandion the son of Erechtheus & Theseus stole Helena about the time of the Argonautic expedition being then 50 years old & she but ten. Sesotris was therefore contemporary to Rehoboam & by consequence was Sesak. For Sesotris & Sesak were both of them kings of Egypt, & they agree not only in time but also in their actions & conquests. Where Herodotus describes the expedition of Sesotris Iosephus tells us that he described the expedition of Sesac & attributed the actions of Sesac to Sesotris, erring only in the name of the king. Corruptions of names are frequent in history. Sesotris was otherwise called Sesochris, Sesoosis, Sethosis, Sesonchis, Sesonchosis. Take away the Greek terminations, & the names become Sesost, Sesoch, Sesoos, Sethos, Sesonch: which names differ very little from Sesak. As the Greeks changed Moph into Memphis so they changed Sesac into Sesonchis.

Sesac came out of Egypt in the fifth year of Rehoboam & ^[84] spent nine years in that expedition & therefore returned back into Egypt in 14th year of Rehoboam, & at that time left Æetus at Colchos, And Phrixus & his sister Helle fled from Ino the daughter of Cadmus to Æetes soon after. Ino was therefore alive in the fourteenth year of Rehoboam & by consequence her father Cadmus flourished in the reign of David & not earlier. Cadmus was the father of Polydorus the father of Labdacus the father of Laius, the father of Oedipus the father of Eteocles & Polynices who in their youth slew one another in the war of the seven captains at Thebes about ten years after the Argonautic expedition. And Thersander the son of Polynices warred at Troy. These generations being by the eldest sons many be reckoned at about 24 or 25 years to a generation. At which rate Polydorus might be born about the beginning of Davids reign & come with his father into Greece when he was about 16 or 18 years old. Androgeus the eldest son of Minos upon his overcoming in the ^[85] Athenæa or quadrennial games at Athens in his youth, was perfidiously slain out of envy, & Minos thereupon made war upon the Athenians, & compelled them to send every eighth year seven beardless youths & as many young Virgins to be given as a reward to him that should get the victory in the like games instituted in Crete in honour of Androgeus. These games seem to have been celebrated in the beginning of the Octacteris, & the Athenæa in the beginning of the Tetraeteris then brought into Crete & Greece by the Phenicians. And upon the third payment of this tribute of children, that is, 20 or 24 years after the death of Androgeus Theseus became victor & returned from Crete with Ariadne the daughter of Minos, & coming to the island Naxos or Dia, Ariadne was there taken from him by Glaucus a commander at sea, & <112r> became the mistress of the great Bacchus & by him had two sons called Phlias & Eumedon who were Argonauts. Minos was therefore about 65 or 70 years old when Theseus overcame, & his mother Europa & her brother Cadmus came into Crete & Greece about the middle of Davids reign or but a very little before.

Polydorus the son of Cadmus married Nicteis the daughter ^[86] of Nictæus, & dying left his kingdom & young son Labdacus under the administration of Nictæus. Then Epopeus king of Egeus (afterwards called Sicyon) stole Antiope the Daughter of Nictæus, & thereupon Nictæus made war upon him & in a battle wherein Nictæus overcame, both were wounded & died soon after. Nictæus 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 Antiope, & she in returning home brought forth Amphion & Zethus. Labdacus being grown up received the kingdom from Lycus, & afterwards dying left it again to his administration. When Amphion & Zethus were about twenty years old, at the instigation of their mother Antiope 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 than the Argonauts, & Epopeus was contemporary to Polydorus. Agamemnon & Menelaus the sons of Plisthenes the son of Atreus the son of Pelops were at the Trojan war, & so were Idomeneus & Meriones the grandsons of Minos. And Deucalion the son of Minos & grandson of Europa was an Argonaut. And by all these circumstances the coming of Cadmus & Europa into Greece & Crete is determined to be about three ordinary generations or an hundred years before the Argonautic expedition & four ordinary generations before the destruction of Troy.

In the days of Erechtheus king of Athens & Celeus king of Eleusis,^[87] Ceres a woman of Sicily came into Attica & taught Triptolemus the son of Celeus to sow corn. She lay with Iasion the brother of Harmoniaë the wife of Cadmus. And soon after her death Erechtheus was slain in a war between the Athenians & Eleusinians; & for the benefaction of bringing tillage into Greece, the Eleusinia sacra were instituted to her by Celeus & Eumolpus, & a sepulcher or temple was built to her in Eleusine, & the families of Eumolpus & 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, Harmoniaë & Cadmus were all contemporary to one another, & therefore flourished about 90 or 100 years before the Argonautic expedition & scarce above. For Calais & Zetes the sons of Orithyia the daughter of Erechtheus were Argonauts.

Celeus was the son of Rharus the son of Cranaus the successor of Cecrops. Car the son of Phoroneus the son of Inachus <113r> built a temple to Ceres in Megara. Arcas the son of Callisto the daughter of Lycaon the son of Æzeus (or as some say, of Pelasgus) received corn from Triptolemus & taught his people to make bread of it. Myles the son of Lelex was the first who set up a hand mill or Quern in Greece to grind corn, & Polycaon the brother of Myles married Messene the daughter of Triopas the son of Phorbas the brother of Pirasus. Pelops came into Peloponnesus in the reign of Epeus the son of Endymion the son of Aëthlius the son of Æolus, & Ætolus the brother of Epeus slew Apis the son of Phoroneus. And by these circumstances Cecrops, Inachus, Æzeus, Pelasgus, Lelex, Phorbas, Pirasus & Æolus flourished two or three generations before the coming of Cadmus 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 remembered above three generations before the use of letters. These men came with colonies from Egypt & began to build towns, soon after their coming. And these towns are reckoned the oldest in Europe. For before the seas began to be 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.

‡ < insertion from f 113v > ‡^[88] Inachus had several sons who reigned in several part of Peloponnesus & there built towns, as Phoroneus who built Phoronicum afterwards called Argos from Argus his grandson, Ægialeus who built Ægialea afterwards called Sicyon from Sicyon the grandson of Erechtheus. Phegeus who built Phegea afterwards called Psophis from Psophis the daughter of Lycaon. And these were the oldest towns in Peloponnesus. At that time Lycaon built Lycosura reckoned the oldest town in Arcadia & his sons who were 24 in number built each of them a town except the youngest called Oenotrus who sailed thence with his people into Italy & there set on foot the building of towns. And this is reckoned the first colony which the Greeks sent abroad. Phoroneus had also several children & grandchildren who reigned in several places & built new towns, as Car, Spartus, Apis. And this division & subdivision of territories has made great confusion in the history of the first kingdoms of Peloponnesus, & thereby given occasion to the vainglorious Greeks to make these kingdoms much older then they really were. Particularly Acusilaus the Argive out of his brazen tables feigned that Phoroneus was the oldest man in the world & to make the kingdom of Argos older then the rest either he or some other Greek hath collected several collateral races of Princes into one continued series of kings pretended to reign successively at Argos. Others by faining many spurious kings of Sicyon have made the kingdom of Sicyon above 200 years older then that of Argos. tho it was founded by Ægialeus the brother of Phoroneus For Apis the third or fourth king of this kingdom 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, & Hyginus (Fab. 7 & 8) that Epaphus the Sicyonian got Antiopa with child & others call him Epopeus. But the later Greeks have made two men of the two names Apis & Epopeus & between them inserted twelve feigned kings who made no wars nor did any thing mentioned in history, & yet reigned 620 years that is, above 50 years a piece one with another. By the extravagant length of their reign you may know that they have been feigned to make the kingdom of Sicyon look ancient.

And as of one Apis or Epopeus the Greeks have made two kings so of one Inachus & one Io his daughter they have made two corruptly writing Iasus for the second Inachus & of one Sthenelus the son of Perseus & predecessor of Danaus they have made two putting many kings between them:: & so of one Pandion & one Erechtheus kings of Athens they have made two, giving the name of Erechthonius to the first Erechtheus.

And Amphictyon the son of Deucalion a Scythian they have made the third king of Athens, tho the name denotes a senator of the Amphictyonic Council & this Council was not so ancient, being erected by a

confederacy of the Greeks against Sesostrius or Bacchus. For Amphictyon entertained Bacchus & the rest of the [Egyptian] Gods in a feast. Its impossible that any thing done in Greece could be remembred above three generations before the use of letters, & therefore the kingdoms of Athens Sicyon & Argos could not be above three generations older then the coming of Cadmus.

It seems to me therefore that Cecrops Cranaus, Erechtheus, Cecrops II & his brother Pandion, & Ægeus, & Theseus &c reigned successively at Athens; Ægialeus, Europa, Telchin, Apis or Epopeus, Lamedon, Sicyon &c at Sicyon; & Phoroneus, Apis, Argus, Criasus &c at Argos. Abas was contemporary to Apis the Argive & might be the same man: for his sons Acrisius & Prætus reigned in several parts of the kingdom of Argos. And if Acrisius at length inherited Argos, he must be the same <114v> man with Criasus the successor of Argus. for the ancient names have been very liable to corruption. Acrisius left Argos to his grandson Perseus, but Perseus changed kingdoms with Megapenthes the son of Prætus & built Mycene, & was succeeded by his Son Sthenelus, & Sthenelus left his kingdom between his sons Eurystheus, & Gelanor. Eurystheus reigned in Mycene, but Gelanor was ejected by Danaus the Egyptian about 20 or 25 years before the Argonautic expedition. By this reckoning the oldest cities & kingdoms of Greece will ^[89] not be above two or three generations older then the coming of Cadmus, but its difficult to set right the genealogies, reigns & chronology of the fabulous ages, & I leave these things to be further examined.

Bacchus the conqueror loved two weomen, Venus & Ariadne. -

< text from f 113r resumes >

Bacchus the conqueror loved two weomen Venus & Ariadne. Venus was the mistress of Anchises & Cinyras & mother of Æneas who all lived till the destruction of Troy, & the sons of Bacchus & Ariadne were Argonauts as above: & therefore the great Bacchus flourished but one generation before the Argonautic expedition. Plutarch tells us^[90] that the people of Naxos, 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. But Homer Hesiod Thucydides Herodotus Strabo &c knew but of one Minos, & Homer describes him to be the son of Iupiter & Europa, the brother of Rhadamanthus & Sarpedon & the father of Deucalion the Argonaut & the grandfather of Idomeneus who warred at Troy, & that he was the legislator of Crete & judge of Hades. Herodotus makes Minos & Rhadamanthus the sons of Europa contemporary to Ægeus the father of Theseus. Apollodorus & Hyginus say that Minos the father of Androgeus Ariadne & Phædra was the son of Iupiter & Europa & brother of Rhadamanthus & Sarpedon; & Hyginus that two of <114r> the sons of Bacchus & Ariadne were Argonauts. This Bacchus was^[91] potent at sea conquered eastwards as far as India, brought his army over the Hellespont, conquered Thrace, left music & poetry there killed Lycurgus king of Thrace & Pentheus the grandson 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. This Bacchus was therefore contemporary to Sesostrius. And both being kings of Egypt & potent at sea & great conquerors & carrying on their conquests into India & Thrace they must be one & the same man.

The ancient Greeks, who made the fables of the Gods, relate that^[92] 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 some said that Epaphus was the son of Io. Serapis & Epaphus are Osiris, & 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. Dicæarchus ^a[93] represents them two generations older then Sesostrius, saying that after Orus the son of Osiris & Isis reigned Sesonchosis. He seems to have followed the opinion of the people of Naxos who made Bacchus two generations older then Theseus & for that end feigned two Minoses & two Ariadnes: ffor by the ^b[94] consent of all antiquity Osiris & Bacchus were one & the same king of Egypt. This is affirmed by the Egyptians as well as by the Greeks. And some ^c[95] of the ancient Mythologists as Eumolpus & Orpheus, called Osiris by the the names of Dionysus & Sirius) Osiris was king of all Egypt, & a great conqueror & came over the Hellespont in the days of Triptolamus & there killed Lycurgus, & therefore his expedition falls in with that of Bacchus. Osiris Bacchus & Sesostrius lived about the same time & by the relation of historians were all of them kings of all Egypt, & reigned at Thebes, & adorned that city, & 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, And all three left pillars with inscriptions in their conquests. And 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 who reigned in the lower Egypt, no conqueror of Syria India Asia & Europe before Sesak. The sacred history admits of no Egyptian^[96] conqueror of Palestine before this king.

Thymetes ^a[97] who was contemporary to Orpheus & wrote a Poesy called Phrygia of the actions of Bacchus in very old language & character, said that Bacchus had Libyan weomen^[98] in his army, amongst whom was Minerva a woman born in Libya near the river Triton & that Bacchus commanded the men & Minerva the weomen. Diodorus ^b[99] calls her Myrina, & saith that she was Queen of the Amazons in Libya & there conquered the Atlantides & Gorgons, & then made a league with Orus the son of Isis, & passing through Egypt subdued the Arabians & Syria & Cilicia & came through Phrygia [viz^t in the army of Osiris or Bacchus] to the mediterranean, but passing over into Europe, was slain with many of her weomen by the Thracians & Scythians the conduct of Sipylus a Scythian & Mompsus a Thracian whom Lycurgus king of Thrace had banished. This was that Lycurgus <115r> who opposed the passage of Bacchus over the Hellespont & was soon after conquered & slain by him. But afterwards Bacchus met with a repulse from the Greeks under the conduct of Perseus ^c[100] who slew many of his weomen as Pausanias relates, & was assisted by the Scythians & Thracians under the conduct of Sipylus & Mompsus, which repulse put a stop to his victories. And in returning home he left part of his men in Colchos under Æetes & part of his weomen upon the river Thermodon near Colchos under Marthesia & Lampeto. for Dionysius ^d[101] speaking of the Amazons who were seated at Thermodon, saith that they dwelt originally in Lybia, & there reigned over the Atlantides, & invading their neighbours conquered as far as Europe. And Ammianus ^e[102] that the ancient Amazons breaking through many nations attackt the Athenians, & there receiving a great slaughter retired to Thermodon. And Iustin ^f[103] that these Amazons had at first [he means at their first coming to Thermodon] two Queens who called themselves daughters of Mars, & that they conquered part of Europe & some cities of Asia [viz^t in the reign of Minerva] & then sent back part of their army to Thermodon with great booty [under their said new Queens;] that Marthesia being afterwards slain was succeeded by her daughter Orithya & she by Penthesilea; & that Theseus captivated & married Antiopa the sister of Orithya, Hercules made war upon the Amazons in the reign of Orithya, & Penthesilea came to the Trojan war. Whence the first wars of the Amazons in Europe & Asia & their settling at Thermodon were but one generation before those actions of Hercules & Theseus & but two before the Trojan war, & so fell in with the expedition of Sesostris. And since they warred in the days of Isis & her son Orus & were a part of the army of Bacchus or Osiris; we have here a further argument for making Osiris & Bacchus contemporary to Sesostris, & all three one & the^[104] same king with Sesak.

The Greeks reckon Osiris & Bacchus to be sons of Jupiter, & the Egyptian name of Jupiter is Ammon. Manetho in his 11th & 12th Dynasties, as he is cited by Africanus & Eusebius, names these four kings of Egypt as reigning in order: Ammenemies, Gesongeses or Sesonchosis the son of Ammenemes. Ammenemes who was slain by his Euneuchs & Sesostris who subdued all Asia & part of Europe. Gesongeses & Sesonchoris are corruptly written for Sesonchosis: & the two first of these four kings Ammenemes & Sesonchosis are the same with the two last, Ammenemes & Sesostris, that is, with Ammon & Sesack. So then Ammon was the father of Sesak. For Diodorus saith^[105] that Osiris built in Thebes a magnificent temple to his parents Jupiter & Iuno, & two other Temples to Jupiter, a larger to Jupiter Vranius & a less to his father Jupiter Ammon who reigned in that city. And Thymetes abovementioned who was contemporary to Orpheus wrote expressly 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 anciently called Ammonia. Stephanus saith; Πάσα ἡ Λίβυη οὕτως ἐκαλεῖτο, ἀπὸ Ἀμμοῦ, ^[106] All Libya was called Ammonia from Ammon. This is that king of Egypt from whom Thebes was called No-Ammon & Ammon-no, the city of Ammon, & by <116r> the Greeks Diospolis, the city of Jupiter Ammon. Sesostris built it^[107] sumptuously & called it by his fathers name.

The lower part of Egypt being yearly overflowed with 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^[108] over it (perhaps the king of the city Mesir where Memphis was afterwards built) seems to have been worshipped in

the Ox or calf after death by his subjects for this benefaction. And this I take to be the state of the lower Egypt called Mizraim^[109] till the shepherds or Phenicians who fled from Ioshua conquered it. For there was a tradition that some of them fled as far as Afric & some said that they there ^a[110] erected pillars with this inscription. We are Canaanites & flee from the face of Ioshua the robber the son of Nun. And Eusebius ^b[112] tells us that these Canaanites flying from the sons of Israel built Tripolos in Afric. And the Ierusalem Gemara ^c[113] that the Gergesites fled from Ioshua going into Afric. These Phenicians staying in great numbers in the lower Egypt erected a kingdom there, & reigned long under their own kings Salatis, Bæon,^[114] Apagnas, Apophis, Ianias, Assis, & others successively. And in the mean time the upper part of Egypt called Thebais & in scripture the land of Pathros, was under other kings, reigning perhpas at Pathros & Coptos, & Thebes, & This, & Syene & Elephantis, & Heracleopolis & other greater cities till they conquered one another or were conquered by the Ethiopians. ffor cities grew great in those days by being the seats of kings. But at length one of these kingdoms having conquered the rest, made war upon the shepherds, & in the reign of its kings Misphragmuthosis & Amosis or Thomosis drove them out of Egypt, & united all Egypt into one monarchy, & under < insertion from f 115v > made war upon the shepherds & drove them out of the western part of Egypt & in the reigne of Amosis or Tethmosis took Heliopolis from them & there abolished their practice of sacraficing men & made them relinquish all the rest of Egypt retiring through Abaris or Pelusium into Phenicia & the neighbouring regions, & by this success united all Egypt into one monarchy, & under < text from f 116r resumes > their next kings Ammon & Sesak grew into a great empire. This conquering people worshipped not the kings of the Shepherds whom they conquered & expelled, but abolished their religion of sacrificing men & after the manner of those ages deified their own kings who founded their new dominion, beginning the history of their Empire with the reign & great acts of their Gods & Heros. Whence their Gods Vranus or Ammon & Titæa or Rhea, Osiris & Isis, Orus & Bubaste, & their secretary Thoth & General Hercules & Admiral Iapetus Neptune or Typhon, were all of them Thebans & flourished after the expulsion of the Shepherds. For Osiris & Isis built Thebes sumptously & reigned over all Egypt including Thebais: which cannot be said of any king of Egypt before the expulsion of the Shepherds. Homer places Thebes in in Ethiopia, & the Ethiopians ^e[115] 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.

< insertion from f 115v >

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 represent their conquering Kings & Princes by various hieroglyphical figures; as by painting Ammon with Rams horns to signify the King who conquered Libya a country abounding wiath sheep; his father Amosis with a sith to signify the king who conquered the lower Egypt a country abounding with corn; his son Osiris by an Ox because he taught the conquered nations to plow with oxen, & Bacchus with bulls horns for the same reason, & with grapes because he taught the nations to plant maze, & upon a Tiger because he subdued India Orus the son of Osiris with a Harp to signify the Prince who was eminently skilled on <116v> that instrument; Jupiter upon a Eagle to signify the sublimity of his dominion & with a thunderbolt to represent him a warrior. Venus in a chariot drawn with two doves to represent her amorous lustfull disposition Neptune with a Trident to signify the commander of a fleet composed of three squadrons; Thoth with a doggs head & wings on his feet & a caduceus writhen about with two serpents to signify a man of craft & an Embassadour who reconciled two contending nations; & Pan with a pipe & with the leggs of a goat to signify a man delighted in piping and dancing Hercules with Pillars & a Club, because Sesostris set up pillars in all his conquests & in the reign of his father Ammon fought against the Libyans with clubs. So Hyginus: Afi et Egyptij primum fustibus dimicaverunt, postrea Belus Neptuni filius gladio belligeratus est, unde bellum dictum. [†][116] And hence it came to pass that upon the division of Egypt into Nomes by Sesostris, the great men of the kingdom to whom the Nomes were dedicated were represented in their sepulchres or Temples of the Nomes not in the shape of men but by various hieroglyphicks, as by an Ox, a Cat, a Dog, a Cebus, a Goat, a Lyon, a Scarabeus, an Ichneumon, a Crocodile, an Hippopotamus, an Oxyrinchus, an Ibis, a Crow, a Hawk, a Leek, & were worshipped by the Nomes in the shapes of these creatures.

And while this new kingdom thus deified her Princes - - -

< text from f 116r resumes >

<117r>

And while this new kingdom thus deified her Princes, the Phœnicians^[118] also deified theirs who either founded new kingdoms or enlarged them or were otherwise great benefactors; an instance of which we have in the kingdom of Cœlo-Syria. For when David ^b[119] 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 king of Assyria captivated the Syrians & put an end to their kingdom. Now Iosephus ^c[120] tells us that the Syrians till his days worshipped both Adar (that is Adad or Benadad) & his successor Hazael as Gods for their benefactions & for building Temples by which they adorned the city Damascus. For, saith he, they daily celebrate solemnities in honour of these kings, & boast their antiquity not knowing that they were novel & lived not above eleven hundred years ago. It seems these kings built sumptuous sepulchres for themselves & were worshipped therein. Iustin^[121] calls the first of these kings Damascus, saying that the city had its name from him & that the Syrians in honour of him worshipped his wife Arathes as a Goddess, using her sepulchre for a Temple.

Another instance we have in the kingdom of Cyprus &^[122] Byblus^[123] 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 a Lemnos to Thoas or Theias or Thoantes the father of Hypsipyle, a Cretan worker in metals & by consequence a disciple of the Idæi, & perhaps a Phœnician; for the Idæi & Telchines & Corybantes brought their arts & sciences from Phœnicia.^[124] Thoas married Calycopis the mother of Æneas & daughter of Otreus King of Phrygia, & for his skill on the harp was by the Greeks called Cinyras & said to be exceedingly beloved of Apollo or Orus. The great Bacchus loved his wife & being caught in bed with her in Phrygia, composed the matter by making him king of Cyprus & Byblus, & then <118r> came over the Hellespont with his army & conquered Thrace & was by the Phrygians & Thracians called Ma-fors or Mavors, The Valiant, & by contraction Mars. Thoas reigned in Cyprus & Byblus till the times of the Trojan war living to a very great age & becoming exceeding rich, & after the death of his wife Calycopis^[125] 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 & the Dea Syria. And from temples erected to her in several places she was also called Cytharea, Amathusia, Paphia, Byblia, Salaminia, Gnydia Erycina, Idalia. Fama tradit a Cinyra consecratum vetustissimum Paphiæ Veneris templum, deamque ipsam conceptam mari huc appulsam. Tacit. Hist. l. 2. p. 338. From her sailing from Phrygia to the island Cythara & thence to be Queen of Cyprus she was said (by the Cypreans) to be born of the froth of the sea & was painted sailing upon a shell. Cinyras deified also his son Gingris by the name of Adonis, & for assisting the Egyptians with armour was perhaps himself deified by his friends the Egyptians by the name of ^a[126] Vulcan. ffor Vulcan was celebrated chiefly by the Egyptians, & was a king according to Homer & reigned in Lemnos & Cinyras was an inventor of arts,^[127] & found out copper in Cyprus, & the hammer & anvil & tongues & laver, & employed workmen in making armour & other things & was the only King celebrated in history for working in metals, & was king of Lemnos & the husband of Venus all which is the Character of Vulcan, & about the time of the death of Cinyras the Egyptians built a very sumptuous temple at Memphys to Vulcan & neare it a smaller Temple to Venus^[128] hospita.

< insertion from f 117v >

ffor Thoas lay with his own daughter Smyrna & of her begat

< text from f 118r resumes >

And as the Thebans, Phenicians & Syrians in those days deified their own kings, so upon their coming^[129] into Asia minor & Greece with Cadmus & Sesostris they taught those nations to do the like. For then it came there into fashion κτερίζειν parentare, to celebrate the funerals of their dead fathers with festivals &

invocations & sacrifices offered to their ghosts & to erect magnificent sepulchres in the form of Temples with Altars & statues to persons of renown & there to honour them with sacrifices & invocations. Every man might do it to his ancestors & the Greeks did it to all the eminent Grecians, as to Minos & Rhadamanthus the nephews of Cadmus, to Ino his daughter & Melicertes the son of Ino, to Bacchus the son of his daughter Semele, Aristæus the husband of his daughter Autonoe, Iasion the brother of his wife Harmonia, Hercules the son of Alcmena, Æsculapius the son of Apollo or Orus, Machaon the son of Æsculapius, Palemocrates the son of Machaon, to Pandion & Theseus kings of Athens, Hippolytus the son of Theseus Pan the son of Penelope, Ceres, Proserpina, Triptolemus, Celeus Trophonius, Castor, Pollux, Helena, Menelaus, Agamemnon, Amphiarus & his son Amphilochus. Cybele, Hector & Alexandra the son & daughter of Priam, Phoroneus, Orpheus, Protesilaus, Achilles & his mother, Ajax, Arcas, Idomeneus, Merion, Æacus, Melampus, Britomartis Adrastus, Iolaus & divers others. They deified their dead in various manners according to their abilities & circumstances & the merits of the person, some only in private families as household Gods or Dij Penates, others by erecting gravestones to them in publick for annual sacrifices, others by building <119r> also to them sepulchres in the form of houses or temples & some by appointing also mysteries & ceremonies and set sacrifices & festivals & initiations & a succession of Priests for observing & performing those institutions in the Temples & then handing them down to posterity. Altars might begin to be erected before the days of Cadmus but Temples began a little after.^[130] For Æacus the son of Ægina who was two generations older then the Trojan war, was one of the first, some say the first, who built a Temple in Greece. The custome of deifying men founded upon the doctrine of Dæmons or transmigration of souls & their being either parts or powers of the supreme Deity, the Greeks & Asiaticks had from the Egyptians & therefore formed the first images of the Gods in the shape of the Egyptian Mummies with their leggs bound up.. But Idolatry began in Egypt & Assyria & spread thence into the neighbouring countries long before it came into Europe. For the countries upon the Nile & Tigris being exceeding fertile were first frequented by mankind & grew first into kingdoms & therefore first began to adore their kings. But these kingdoms were little ones in the beginning & every kingdom worshipped only its own kings untill they conquered one another, at length Sesostrius by conquest spread the worship of the Gods of Egypt into all his conquests & made them more famous & universal then the Gods of any other kingdom had been before

Diodorus saith^[134] in his 40th book that in Egypt there were formerly multitudes of strangers of several nations who used forreign rites & <120r> 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 these came into Iudæa not far from Egypt a country then uninhabited & desart, being conducted thither by one Moses a wise & valiant man, who after he had possest himself of the country, among other cities built Ierusalem & the Temple. Diodorus here mistakes the original of the Israelites as Manetho Apion. Ptolomy the Mendosian & some others had done before, confounding their flight into the wilderness under the conduct of Moses with the flight of the shepherds from Misphragmuthosis & Amosis into Phœnicia. But however he lets us know that the shepherds were expelled Egypt a little before the building of Ierusalem & the Temple, & that after several hardships several of them came into Greece & other places under the conduct of Cadmus & other captains, but the most of them settled in Phœnicia next Egypt. We may reccon therefore that the expulsion of the shepherds by the kings of Thebais was the occasion that the Philistims were so numerous in the days of Saul, & that so many men came in those days with colonies out of Egypt & Phenicia into Greece, as Cecrops, Lelex, Inachus, Pelasgus Æzeus, Ægialeus, Cadmus, Phineus, Memblierius, Alymnus, Erechtheus, Peteos, Phorbas, in the days of Eli Samuel & David; some of them (as Cecrops, Lelex, Inachus) flying in the days of Eli from Misphragmuthosis who conquered part of Egypt; others retiring from his successor Amosis into Phœnicia & Arabia petræa in the days of Samuel, & there mixing with the old inhabitants who not long after being conquered by David fled from him by sea under the conduct of Cadmus & other captains into Asia minor Greece & Libya, & there built towns, erected kingdoms & set on foot the worship of the dead

Ammenemes or Ammon the next king of Egypt by his conquests laid the foundation of the Egyptian Empire In his days the Egyptians invented long ships with sails, & began to observe the positions & heliacal risings & settings of the stars & the length of the solar year for enabling them to sail by the stars without sight of the shore & this gave a beginning to Astronomy & Navigation: for hitherto they had gone only by the shore with oars in round vessels of burden, first invented upon the red sea. He prepared a fleet of such long ships in the red sea & another in the mediterranean upon the coast of Libya, where there were convenient sea ports & timber for shipping, I think in Cyrene at Iraca the city of his son Antæus. For he conquered all Lybia as was

said above & ^{a[135]} called it Ammonia & Antæus governed Libya in the days of his successor Osiris —. By his fleet upon the red sea he invaded also & conquered Arabia. And After his death in the Temples erected to him at Thebes & in Ammonia at {Merae} in Ethiopia they set up Oracles & thereby made the people worship him as a God who acted in them. And these are the oldest Oracles mentioned in history the Greeks therein imitating the Egyptians. By the extent of his worship you may gather the extent of his dominion.

[136] Quamvis Æthiopum populis Arabumque beatis
Gentibus atque Indis unus sit Iupiter Ammon.

⌘ The ancient Egyptians & c < insertion from f 119v > [137] ⌘ The ancient Egyptians feigned^[138] that Rhea lay secretly with Saturn, & Sol prayed that she might bring forth neither in any month nor in the year: that Mercury playing at dice with Luna overcame & took from the Lunar year the 72th part of every day, & thereof composed five days & added them to the 360 days that she might bring forth in them. & that the Egyptians celebrated those days as the birth days of her five children Osiris, Isis, Typhon, Orus senior & Nephthe the wife of Typhon. And therefore according to the opinion of the ancient Egyptians, the five days were added to the Lunar calendar year in the reign of Saturn & Aken the parents of Osiris Isis & Typhon, that is in the reign of Ammon & Titæa the parents of the Titans. But the Solstices not being yet settled, the beginning of this new year was not fixed to the Vernal Equinox before the reign of Amenophis. In those days every king among the Greeks was a Iupiter during his reign; & thence it is that Ammon was the Iupiter of the Egyptians during his own reign, their Saturn during his sons reign & their Vranus during his Grandsons reign. This is that Saturn who was the father of Iupiter Neptune & Pluto. And his wife was that Rhea Titæa or Terra who was worshipped as the mother of the Gods. So also Asterius king of Crete was the Iupiter of the Cretans during his own reign, but when he was expelled by his son Minos & lay hid in Italy, he became the Saturn of the Latines, & his son Minos the Iupiter of the Cretans.

< text from f 120r resumes >
<121r>

Sesak first warred under his father Ammon being the Hero or Hercules of the Ægyptians during his fathers reign & afterwards their king. Vnder his father he invaded all the coasts of the mediterranean going westward upon the coast of Afric as far as the straits mouth, & back again upon the coast of Europe as far as the Tyrrhene sea.

[139] Venit ad occasum mundique extrema Sesostris.

And partly in his fathers reign &, partly, in his own he subdued all Ethiopia & Troglodytica, & perhaps Arabia felix & in the fift year of Rehoboam came out of Egypt with a great army of Libyans Troglodytes & Ethiopians, & spoiled the Temple & reduced Iudea into servitude & went on conquering eastward towards India & westward as far as Thrace. ffor God had given him the kingdome of the countries, 2 Chron. 12.2, 3, 8. In this expedition he spent nine years setting up pillars with inscriptions in all his conquests, & in the 14th year of Rehoboam returned back into Egypt leaving Æetes with a part of his army in Colchos & Prometheus at mount Caucasus to defend his conquests from the Scythians. Apollonius Rhodius & his Scholiast tell us that Sesonchosis king of all Egypt (that is Sesak) invading all Asia & a great part of Europe peopled many cities which he took & that Æa (the Metropolis of Colchos) 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. Vpon his return home he divided Egypt by measure amongst his soldiers & this gave a beginning to surveying He divided Ægypt also into Nomes or counties & dug a canale from the Nile to the head city of every Nome & with the earth dug out he caused the ground of the city to be raised higher & built a Temple in every city for the worship of the Nome & in the Temples set up Oracles, some of which remained till the days of Herodotus: & by this means the Egyptians of every Nome were induced to worship the great men of the kingdom to whom the Nome the city & the Temple or sepulchre of the God was dedicated. For every Temple had its proper God & modes of worship & annual festivals at which the Council & people of the Nome met to sacrifice & & regulate the affairs of the Nome & administer justice & buy & sell. But Sesak himself & his wife by the names of Osiris & Isis were worshipped in all Egypt. And because Sesak to render the Nile more useful dug channels from it to all the capital cities of

Egypt that river was consecrated to him & he was called by its names Ægyptus, Siris & Nilus. From the word Nahal a Torrent, that river was called Nilus & Diodorus^[140] tells us that Nilus was that king who cut Egypt into canals to make the river usefull. In scripture the River is called Selichor or Sihor: & thence the Greeks formed the words Siris, Sirius, Ser- Apis O-Siris. But Plutarch tells us that the syllable O put before the word by the Greeks made it scarce intelligible to the Egyptians. The Arabians from the word Bacche Bacche which in their language signifies Great Great called him Bacchus. And one of the epithites of Bacchus was ἐνυαλιος a word peculiar to Mars. And this I take to be the true original of the Nomes & religions & Gods & Temples of Egypt, & of the cities built by the Gods & called after their names. Whence Diordorus †^[141] tells us that of all the Provinces of the world — there were in Ægypt alone many cities built by the ancient Gods, as by Jupiter Sol Hermes Apollo Pan {Eilithyia} & many others. And ‡^[142] Lucian an Assyrian who had viewed the antiquities of Assyria Syria & Ægypt tells us that the Temples of Egypt were very old, those in Phœnicia built by <121v> Cinyras as old & those in Assyria almost as old as the former but not altogether so old. Which shews that the monarchy of Assyria rose up after the monarchy of Egypt, & that the temples of Egypt then standing were those built by Sesostris about the same time that the temples of Phœnicia & Cyprus were built by Cinyras Hiram & Adad.

During the reign of Sesostris Israel was without <122r> During his reign Israel was without a teaching Priest & without law & the nations were in great adversity. ffor 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 And nation was destroyed of nation & city of city: for God did vex them sore. 2 Chron. 15.3, 5, 6. But in the fift year of Asa the land of Iudah became quiet from war & had quiet ten years, & Asa took away the altars of strange Gods, & brake down the images, & built the fenced cities of Iudah with walls & towers & gates & barrs, having rest on every side & got up an army of 580000 men, with which in the 15th year of his reign he met Zerah the Ethiopian who came out against him with an army of a thousand thousand Ethiopians & Libyans. The way of the Libyans was through Egypt & therefore Zerah was now Lord of Egypt. They fought at Maresha nere Gerar bewteen Ægypt & Iudea & Zerah was beaten so that he could not recover himself. And from all this I seem to gather that Osiris or Sesak was slain in the 4th or 5^t year of Asa & there upon Egypt fell into civil wars being invaded by the Libyans & defended by the Ethiopians for a time & afterwards becoming subject to the Ethiopians who slew Orus the son & successor of Sesak drowning him in the Nile & seized his kingdom. By these civil wars of Egypt the land of Iudah had rest ten years. Sesostris reigned long, Manetho saith 48 years, & therefore he began his reign about the 17th year of Solomon, & his son Orus was slain & Egypt subdued by the Ethipoians before the 15th year of Asa For Pliny tells us:^[143] Ægyptiorum bellis attrita est Æthiopia visissim imperitando serviendoque clara et potens etiam usque ad Trojana bella Memnone regnante. Æthiopia seems to have reigned over the upper part of Egypt as far as Thebes till Ammon & Sesak conquered it. Then it served Ægypt till the death of Sesak & no longer: for Herodotus tells us^[144] that he alone enjoyed the empire of Ethiopia. Then the Ethiopians under Zerah became lords of Egypt & Libya & were expelled the lower Egypt by Osarsiphus an Egyptian.. And the next King of the Ethiopians called Amenophis or Memnon subdued the lower Egypt.

When Asa by his victory over Zerah became safe from Egypt^[145] he assembled all the people & they offered sacrifices out of the spoils & entred into a covenant upon oath to seek the Lord & in lieu of the vessels taken away by Sesak, he brought into the house of the Lord the things which he & his father had dedicated the gold & the silver & the vessels 2 Chron. 15.

When Zerah was beaten so that he could not recover himself^[146] the people of the lower Egypt revolted from the Ethiopians called in to their assistance 200000 Iews & under the conduct of one Osarsiphus caused the Ethiopians now under Memnon to retire to Memphys & to fortify that pass & then went back into Ethiopia. But after thirteen years Memnon & his young son Ramesses came down with a great army from Æthiopia conquered the lower Egypt & drove out the Iews And this action the Egyptian writers & their followers call the second expulsion of the shepherds taking Osarsiphus for Moses: Manetho saith that the shepherds kept Egypt <123r> 511 years. Count backwards those years from the 28th or 30th year of Asa & the kingdom of the shepherds in Egypt will begin about 6 or 8 years after the expulsion of the Canaanites by Ioshua.

Historians agree that Menes reigned in Egypt next after the Gods & built Memphys & the magnificent Temple of Vulcan. He built only the body of the temple of his successors Ramses or Rhampymitus, Mæris,

{Asychis} & Psammiticus built the western, northern eastern & southern porticos thereof. 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 three hundred years in building, or that any {Menes} King of all Egypt could reign before the expulsion of the Shepherds The last of the Gods of Egypt was Orus with his mother, Isis & sister Bubastes & {illeg} Thoth & their contemporaries & the king who reigned next after their deaths was Memnon or Amenophis called by the Egyptians Amenoph & therefore he is Menes. For the names Amenoph or Menoph & Menes do not much differ. And from Amenoph the city Memphis said to be built by Menes had its Egyptian names Moph Noph Menoph or Menuf as it is still called by the Arabian Historians. The fortifying of this place against Osarsephus gave occasion to the building of it. He reigned in the times of the Trojan War & I think about ten or twenty years longer, & the Temple of Vulcan might be then founded by him upon the death of Cinyras the husband of Venus & Vulcan of Egypt who had furnished their kings with armour. The Kings of Egypt reigned first at Thebes & then at Memphys, & Thebes was famous in Homers days but Memphys grew famous afterwards And therefore the Pyramids & other great works neare Memphys were made by the kings who reigned after the times of the Trojan war & in the days of Herodotus were not above 400 years old: For Herodotus tells us that Homer and Hesiod were but 400 years before him. In a plane not far from Memphis are many small Pyramids said to be built by Venephes, & I suspect that Venephes has been written corruptly for Menophis or Amenophis. ffor after the example of these Pyramids the following Kings built others much larger The plane in which they were built was the burying place of that city as appears by the Mummies there found & therefore the Pyramids were the sepulchral monuments of the kings & Princes of that city.

For next after Amenophis & his son Ramses, called Rhampsinitus by Herodotus reigned Moeris who built the lake of Mœris with two great pyramids of brick in the middle of it. ffor preserving the division of Egypt into equal shares amongst the soldiers this king wrote a book of surveying which gave a beginning to Geometry. And after the example of the two brick Pyramids which he built Cecrops Cephren & Mycerinus who reigned successively after him, built the three great Pyramids of marble. Mycerinus died before the third was finished & his successor Nitocris finished it. Then reigned Asychis who build the eastern Portico of the temple of Vulcan very splendidly, & a large Pyramid of brick, & was succeeded by Anysis a blind man. And these are the kings who reigned at Memphys, & spent their time in adorning that city untill Ægypt was again divided into several small kingdoms. For Nitocris & Asychis were succeeded at Thebes by Gnephactus & his son Boccharis; at Sais by Stephanates Necepsos & Nechus; & at Tanis by Petubastes, Osorchon, Psammis & Zet . And Egypt being weakened by this division was again invaded & gradually conquered by the Ethiopians under Sabacon who slew Bochoris, & Nechus & made Anysis fly.

Isaias^[147] speaking of the times next preceding the reign of Sabacon mentions the kingdoms seated at Zoan or Tanis & Noph or Memphis. I will set, saith he, the Egyptians against the Egyptians & they shall fight every one against his neighbour, city against city & kingdom against kingdom, & the spirit of Egypt shall fail. — And the Egyptians will I give over into the hand of a cruell Lord [viz^t <124r> Sabacon] & a fierce king shall reign over them. — Surely the Princes of Zoan are fools, the Counsell of the wise Counsellours of Pharaoh is become brutish. How say ye unto Pharaoh, I am the son of the wise the son of the ancient kings. — The Princes of Zoan are become fools, the Princes of Noph are deceived, they have also seduced Egypt, they that were the stay of the Tribes thereof. — In that day there shall be a high way out of Egypt into Assyria & the Assyrian shall come into Egypt & the Egyptian into Assyria, & the Egyptians shall serve with the Assyrians.

After the study of Astronomy was set on foot for the use of navigation & the Egyptians by the heliacal risings & settings of the starrs had determined the length of the solar year of 365 days, & by other observations had fixed the {illeg} & formed the fixt stars into asterisms (all which was done in the reign of Ammon Sesak & Memnon) it may be presumed that they continued to observe the Planets. ffor they named them after their Gods & Nicepsos by the assistance of Petosiris a Priest of Egypt invented Astrology grounding it upon the motions of the Planets. And when the Ethiopians under Sabacon invaded Egypt, a body of Egyptians fled from him to Babylon & carried thither the Egyptian yeare & the study of Astronomy & Astrology. & founded the Æra of Nabonasser. Diodorus tells us that Belus led a colony of Egyptians to Babylon & there instituted Priests exempt from taxes after the manner of Egypt, who observed the stars.

After Sabacon reigned Senechus, Tirhakah & Merres or Ammeres successively. Senechus seems to be that Sua or So king of Egypt with whom Hoshea king of Israel conspired against the Assyrians in the 4th year of Hezekiah, three years before the captivity of the ten Tribes (2 King. 17.4.) And Tirhakah reigned over

Ethiopia & Egypt in the 14th year of Hezekiah (2 King. 18 21, 24 & 19.9) & therefore succeeded Senechus between the 4th & 14th year of Hezekiah. And in the reign of Manasser the King of Assyria invaded & conquered Iudea Egypt & Ethiopia.

☉ The Atlantides & < insertion from f 123v > ☉^[148] The Atlantides related that Vranus was their first King & reduced them from a salvage course of life & caused them to dwell in towns & cities & to use & lay up the fruits of the earth & that he reigned over a great part of the world & by his wife Titæa had eighteen children among which were Hyperion & Baselia the parents of Helio & Selene; that the brothers of Hyperion slew him & drowned his son Helio in the Nile, & divided his kingdom amongst themselves; & that the country bordering upon the ocean fell by lot to Atlas, from whom the people were called Atlantides. By Vranus, Hyperion Basilea Helio & Selene I understand Ammon, Osiris, Isis, Orus & Bubaste; & by the sharing of the Kingdom of Hyperion among his brothers the Titans I understand the division of the earth among the Gods mentioned in the poem of Solon.

< text from f 124r resumes >

For 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. And this poem fell into the hands of Plato^[149] who relates out of it that at the mouth of the straits neare Hercules pillars there was an island called Atlantis, the people of which nine <125r> thousand 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 & Greece & what ever was contained within the pillars of Hercules, but was resisted & stopt 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 [having finished their conquests] 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, Erecthonius, 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 these circumstances it is manifest that these Gods were the *Dij magni majorum Gentium*, & lived in the ages between Cecrops & Theseus & that the wars which Sesostris made upon the nations by sea & land & the following invasion of Egypt by Neptune are here described; & how the Captains of Sesostris shared his conquests among themselves, as the captains of Alexander the great did his conquests long after; & instituting Temples & Priests & sacred rites to themselves caused the nations to worship them after death as Gods; & that the island Gadir or Gades with the dominions thereof over Libya as far as Ægypt fell to the lot of him who after death was deified by the name of Neptune. For in that island Homer places Calypso the daughter of Atlas presently after the Trojan war when Vlysses being shipwrackt, escaped thither. Homer calls it the Ogygian island & places it 18 or 20 days sail westward from Pheacia or Corcyra. And so many days sail Gades is from Corcyra, reckoning with the ancients a thousand stadia to a days sail. 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 midst of a wood, there being no men in the island to assist Vlysses in building a new ship or to accompany him thence to Corcyra: which description of the island agrees to 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 father of Atlas & grandfather of Calypso, & so was but two generations before the destruction of Troy. This is that Neptune who with Apollo or Orus fortified Troy with a wall in the reign of Laomedon, & left many children in Greece some of which were Argonauts & others were contemporary to the Argonauts; & therefore he flourished one generation before the Argonautic expedition, 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, & 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.

The Cretans affirmed that Neptune was the first who set out a fleet, having obtained this prefecture of Saturn [the father of Iupiter <126r> Neptune & Pluto] whence posterity reconned things done in the sea to be under his government, & mariners honoured him with sacrifices. The invention of tall ships with sails is also ascribed to him He was first deified in Afric as Herodotus affirms, & therefore reigned over that Province.

ffor his eldest son Atlas who succeeded him was not only lord of the island Atlantis, but also reigned over a great part of Afric giving his name to the people called Atlantij, & to the mountain Atlas & the Atlantic ocean. The outmost parts of the earth & promontories & whatever bordered upon the sea & was washed by it the Egyptians called Neptys & on the coasts of Marmonica & Cyrene Bochart & Arius Montanus place the Naphtuim a people sprung from Misraim, Gen. 10.13. And thence Neptune & his Wife Neptys might have their names, the words Neptune Neptys & Naphtuim singnifying the King Queen & people of the sea coasts. He & his son Atlas are celebrated in the ancient fables for making war upon the Gods of Egypt: as where Lucian saith that Corinth being full of fables tells the fight of Sol & Neptune, that is of Apollo & Python or Orus & Typhon; & when Agatharcides relates how the Gods of Egypt fled from the Giants till the Titans came in & saved them by putting Neptune to flight, & where Hyginus tells the war between the Gods of Egypt & the Titans commanded by Atlas. The Titans are the posterity of Titæa some of which under Hercules assisted the Gods, others under Neptune & Atlas warred against them: for which reason (saith Plutarch) the Priests of Egypt abominated the sea & had Neptune in no honour. By Hercules I understand here the General of the forces of Thebais & Ethiopia whom the Gods of Egypt called to their assistance against the Giants after the death of Osiris. For Diodorus saith that when Osiris made his expedition over the world, he left his kinsman Hercules General of his forces over all his dominions & Antæus governour of Lybia & Ethiopia. Antæus reigned over all Afric to the Atlantic ocean & built Tingis or Tangiers Pindar tells us that he reigned at Irasa, a town of Libya where Cyrene was afterwards built. It appears that he invaded Egypt & Thebais: because he was beaten by Hercules & the Egyptians neare Antæa or Antæopolis a town of Thebais: And Diodorus tells us that this town had its name from Antæus whom Hercules slew in the age of Osiris. Hercules overthrew him several times, & every time he grew stronger by recruits from Libya his mother earth. But Hercules at length intercepted his recruits & slew him & took the Libyan world from his successor Atlas & made Atlas pay tribute out of his golden orchard, the kingdom of Libya. Whence its probable that Antæus was the proper name of Neptune the father of Atlas & Neptune the name by which Antæus was deified ffor it was usual in those days to deify men by new names. So Sesak was deified in several countries by the several names of Osiris, Bacchus, Dionysus, Belus, Mars & Hercules; Thoas Calycopis & Gingris by the names of Vulcan Venus & Adonis; Alcæus the son of Alcmena by the name of Hercules; Ino & her son Melicertes by the names of Lencothea & Palæmon; the son of Semele by the name of Bacchus, & Romulus by the name of Quirinus. Some tell us that Antæus was the son of Neptune: but in his age, dominion & <127r> actions he agrees with Neptune himself unless you will say that he governed Afric by land while Neptune commanded at sea. The invasion of Egypt by Antæus Ovid has relation unto where he make Hercules say, ———— Sævoque alimenta parentis Antæo eripui. And thus much concerning the ancient state of Egypt Libya & Greece described by Solon.

‡ Macrisi an Arabian historian < insertion from f 127v > ‡ Macrisi an Arabian historian, cited by Vanslebius in his voyage into Ægypt, represents that Ischemun, Atrib, Sa, & Coptus, four sons of Misraim reigned over four equal parts of Egypt; viz^t Coptus over the upper part of Egypt from Isoan (or Syene) to the city Coptus, Ischemun over all the country below Coptus to the city Menuf or Memphis, Atrib over the lower Egypt now called Delta & Sa over Libya between Egypt & Barbary; & that Coptus overcame all his brethren & chose the city Menuf for his royal seat: & that from him the race of the ancient Egyptians have been ever since called Coptites & their country Αἰγύπτος Ægypt the Greeks giving it that name by changing K into Γ: & that the the city Menuf continued the royal seat of the Kings of Egypt untill Nebuchadnezzar sackt it. If by the the four sons of Mizraim you understand not four single men but four nations sprung from Mizraim, which at first had kings in every city & at length grew into the four kingdoms above mentioned: there may be much of truth in this history. The people of Coptus might conquer & reign over all the upper Egypt from Coptus to Syene & afterwards they might conquer the middle part of Egypt down to Memphys & then the lower Egypt expelling the Shepherds, & lastly the people of Sais & Libya as far as the lesser Syrtes And in the time of these wars the Cophtites might remove their royal seat first to Thebes in or before the reign of Ammon & then to Memphys in the region of Menes as above, & reign in Memphys till first the Ethiopians under Sabacon, then then Assyrians under Asserhadon & lastly the Babylonians under Nebuchadnezzar invaded them. A learned man derives the names of Ægypt & Æthiopia from the names of the cities Coptus & Thebes. Ægyptos being Αἴα Κοππου the land of Coptus & Æthiopia Αἴα Θήβης the land of Thebes: & those names being given while the cities were the royal seats of two kingdoms.

< text from f 127r resumes >

As the Gods or ancient Kings & Princes of Greece, Egypt^[150] & Syria of Damascus have been made much ancients than the truth, so have those of Chaldea & Assyria. For ^a[151] Diodorus tells us that when Alexander was in Asia the Chaldeans reckoned 470000 years since they first began to observe the motions of the stars. And Ctesias & the ancient Greek and Latin writers who copy from him, have made the Assyrian Empire as old as that Belus or Baal who was worshipped in all the east & Belus as old as Noah's flood within 60 or 70 years, & tell us the names of all the kings of Assyria down from his feigned son Ninus to Sardanapalus the last king of that Monarchy. But the names of his kings except one or two, have no affinity with the names of the Assyrians mentioned in scripture. For the Assyrians were usually named after their Gods Bel or Pul, Chaddon, Haddon, Adon or Adonis, Melech or Moloch, Alsur or Assur, Nebo, Nergal, Merodach, as in these names, Pul, Tiglath-pul-asser, Salmon-asser, Adra-melech, Shar-asser, Asser-haddon, Sardanapalus or Asser-adan-pul, Nabon-asser or Nabo-adon-asser, Bel-adan, Chiniladan, or Chen-el-adon, Nebo-pul-asser, Nebu-chadon-asser, Nebuzaradan or Nebo-assar-adon, Nergal-asser, Nergal-shar-asser, Labo-asser-dach, Shesheb-asser, Beltes-asser, Evil-meradach, Shamgar-nebo, Rabsaris or Rab-asser, Nebu-shasban, Mardocempad or Merodac-empad. Such were the Assyrian names but those in the Canon of Ctesias are of another sort, except Sardanapalus whose name he had met with in Herodotus. He makes Semiramis as old as the first Belus, but Herodotus tells us that she was but five generations older than the mother of Labynitus. He represents that the city Ninus was founded by a man of the same name & Babylon by Semiramis, whereas either Nimrod or Assur founded those & other cities without giving his own name to any of them. He makes the Assyrian empire continue about 1360 years whereas Herodotus tells us that it lasted but 500 years, & the numbers of Herodotus concerning those old times are all of them too long. He makes Nineveh destroyed by the Medes & Babylonians three hundred years before the reign of Astibares & Nebuchadnezzar who destroyed it, & sets down the names of seven or eight feigned kings of Media between the destruction of Nineveh & the reigns of Astibares & Nebuchadnezzar, as if the Empire of the Medes erected upon the ruins of the Assyrian Empire had lasted 300 years, whereas it lasted but 72. And the true Empire of the Assyrians described in scripture, whose kings were Pul Tiglathpulsasser Salmonasser, Senacherib, Asserhaddon &c he mentions not, tho much nearer to his own times: which shews that he was ignorant of the antiquities of the Assyrians. Yet something of truth there is in the bottom of some of his stories as there uses to be in Romances; as that Nineveh was destroyed by the Medes & Babylonians, that Sardanapalus was the last king of Assyria, & that Astibares & Astyages were kings of the Medes: but he has made all things too ancient, & out of vain glory <128r> taken too great a liberty in feigning names & stories to please his reader.

When the Jews were newly returned from the Babylonian captivity, they confessed their sins in this manner Now therefore our God - - - let not all the trouble seem little before thee which hath come upon us, on our kings, on our Princes & on our Priests & on our Prophets & on our fathers & on all thy people since the time of the kings of Assyria unto this day (Nehem. 9.32) that is since the time of the kingdom of Assyria or since the rise of that Empire. And therefore the Assyrian Empire arose when the kings of Assyria began to afflict the inhabitants of Palestine; which was in the days of Pul. He & his successors afflicted Israel & conquered the nations round about, & upon the ruin of many small & ancient kingdoms erected their Empire, conquering the Medes as well as other nations. But of these conquests Ctesias knew not a word, not so much as the names of the conquerors, or that there was an Assyrian Empire now standing. For he supposes that the Medes reigned at this time & that the Assyrian Empire was at an end above 250 years before it began.

However we must allow that Nimrod founded a kingdom at Babylon & perhaps extended it into Assyria; but this kingdom was but of small extent if compared with the Empires which rose up afterwards. And if it had been greater yet it was but of short continuance, it being the custome in those early ages for every father to divide his territories amongst his sons. So Cham was king of all Afric & Iaphet of all Asia minor & Europe, but they left not standing kingdoms. After the days of Nimrod we hear no more of the Assyrians or of Nineveh or Babylon till the days of Ionah. In the time of the Judges of Israel & reign of David we find Syria & Mesopotamia subject to kings of other cities (Jud. 3.8. 2 Sam. 8 & 10.) The kingdoms of Israel, Moab, Ammon, Edom, Philistia, Sidon, Damascus, & Hamath the great continued subject to other Lords till the reign of Pul & his successors, & so did the house of Eden (Amos 1.5. 2 King. 19.12) & Haran or Carrhæ (Gen 12 2 King. 19.12) & Sepharraim in Mesopotamia & Calneh neare Bagdad (Gen 10.10 Isa 10.8. 2 King. 17.31.) Sesak & Memnon were great conquerors in the East, but in their histories there's not a word of an Assyrian Empire then standing to oppose them. On the contrary the Assyrians sometime between the reigns of Nimrod & Pul, went into captivity (Amos 9.7.) Homer mentions Bacchus & Memnon kings of Egypt & Persia but knew nothing of an Assyrian Empire. Ionah prophesied when Israel was in affliction under the king of Syria & this was in the latter part of the reign of Jehoahaz & first part of the reign of Joas kings of

Israel, & by consequence about 120 years before the captivity of the ten tribes. Nineveh was then a city of large extent, but full of pastures for cattle, so that it contained but about 120000 persons. After its captivity it was not yet grown so great & potent as not to be terrified at the preaching of Jonah & to fear being invaded by its neighbours & ruined within forty days. Its king was not yet called king of Assyria but only ^{a[152]} 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 properly so <129r> called & this kingdom began to make war upon the neighbouring nations, its kings were no longer called kings of Nineveh but kings of Assyria.

Amos prophesied in the reign of Ieroboam the son of Ioas king of Israel soon after Ieroboam had subdued the kingdoms^[153] of Damascus & Hamath, 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.^[154] Ye which rejoyce in a thing of nought, which say, Have we not taken to us horns by our strength? Behold I will raise up against you a nation, o house of Israel saith the Lord, & they shall afflict you from the entering in of Hamath unto the river of the wilderness. God here threatens to raise up a nation against Israel, but what nation he names not. That he conceales till the Assyrians should appear & discover it. In the prophesies of Isaiah, Jeremiah, Ezekiel, Hosea, Micah, Nahum, Zephany & Zechary, which were written after this Monarchy grew up, its openly named upon all occasions; but in this of Amos not once, tho the captivity of Syria & Israel be the subject of the prophesy & that of Israel be often threatened. He only saith in general that Syria should go into captivity unto Kir, & that Israel notwithstanding her present greatness should go into captivity beyond Damascus, & that God would raise up a nation to afflict them, meaning that he would raise up above them from a lower condition a nation whom they yet feared not. ffor so the Hebrew word **קִרְיָא** signifies when applied to men, as in Amos. 5.2. 1 Sam. 2.8. 2 Sam.12.11 Psal.113.7. Ier 10.20, & 50.32 Hab. 1.6. Zech. 11.16 Amos mentions the Assyrians but once, & 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 Caphtor, & the Assyrians from Kir? Amos. 9.7. They were therefore returned from captivity, & at the writing of this prophesy made no great figure in the world, but were to be raised up against Israel & by consequence rose up in the days of Pul & his successors. For after Ieroboam had conquered Damascus & Hamath, his successor Menahem destroyed Tipsah with its territories upon Euphrates because in his expedition against Shallum who usurped the crown, they opened not to him. And therefore Israel continued in its greatness till Pul (probably grown formidable by some victories) caused Menahem to buy his peace. Pul therefore reigning presently after the prophesy of Amos, & being the first upon record who began to fulfill it, may be justly reckoned the first conqueror & founder of this empire.

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 there were no great empires in the world except that of Egypt founded by Ammon & Sesak which was but of short continuance. Towns began to be built in Europe not above an hundred & eighty years before the Argonautick expedition, & the founder of every town was its first king. The first city that reigned over all Italy was Rome, & the <130r> first that reigned over all Greece was Macedon. Media before the days of Dejoces was peopled by villages, & Ecbatane was the first city of the Medes which reigned over all the rest as Herodotus relates. Nineveh was the first capital city of all Assyria Babylon the first of all Chaldea Thebes the first of all Egypt, & Ierusalem the first of all Phenicia from Egypt to Euphrates. Phenicia & the regions upon Tigris were but thinly peopled in the days of the Patriarchs. Four kings from the coasts of Shinar & Elam invaded & spoiled the Rephaims & the inhabitants of the countries of Moab Ammon Edom & Amaleck & the Ammorites & kings of Sodom, Gomorrha, Adma & Zeboim, & yet were pursued & beaten by Abraham & three other kings of Canaan with an armed force of only 318 men. The Patriarchs {fed} their flocks wherever they pleased the ground being not yet appropriated. And Egypt was so thinly peopled that Pharaoh said of the Israelites Behold the people of the children of Israel are more & mightier then we, & to prevent their multiplying caused their male children to be drowned. The chariots of iron of all Egypt in the days of Moses were but 600 & the chariots of Iabin king of Hazor in the land of Canaan in the days of Debarah & Barak were 900. The Canaanites spread & gave new names to places & built new cities all the days of the Patriarchs, & the cities continued each under its own king till the days of Ioshua, & the Canaanites that fled from Ioshuah conquered Egypt. 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 the heathens & to have given an idea of the dark ages more consistent with 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 particular kingdoms, it remains now that I proceed to consider the great Empires which have risen since the end of the fabulous ages; beginning with the Olympiads & Æra of Nabonassar.

<131r>

Chap II. The Original Of the Kingdome of Egypt.

Egypt, called in scripture Misor Misraim & the land of Ham, is a long and broad valley or meadow on both sides the Nile between mountains and deserts, running north and south from Syene to the Mediterranean. It consisted of two regions, the upper lying on both sides the single stream of the Nile & the lower lying upon the mouths of the Nile in the 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 by the Greeks Heptanomis & Arcadia. The Metropolis of Thebais was Thebes called in Scripture Ammon No (now corruptly Minis) that is the city of Ammon or Iupiter, or (as the seventy interpret) Diospolis. It stood on both sides the Nile at the distance of about 840 stadia below the less Cataract. Below it on the western side of the Nile was the city This. The Metropolis of Heptanomis was Noph Moph or Memphis a city on the western bank of the Nile just above the Delta & about 1000 furlongs from the mediterraneum. Not far from Memphys were the fields where the Egyptians buried their dead & built Pyramids to their memory.

About half a mile or a mile below Memphys the Nile began to divide it self into several streams to water the Delta. The main stream runs on the western side of the Delta & is called the Canobic Ostium. The first stream which parts from it runs on the eastern side of the Delta & is called the Bubastic river or Pelusiatic ostium. The next stream which parts from it runs through the middle of the Delta & is called the Thermusiatic River or Sebennitic 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, & westward or southwest from it upon the eastern bank of the same Pelusiatic ostium stood Ramesses & not far from Ramesses eastward was Pithom. These were the two cities which the Israelites built for Pharaoh & between them lay the land <132r> of Goshen where Israel was in bondage & on the other side of the river was the field & city of Zoan or Tanis & higher upon the eastern bank of the same stream not far below Memphys was Bubastis or Phostast called in scripture Phibeseth. On the eastern border of Egypt about 1200 furlongs above Pelusium stood the city On Aven or Heliopolis whose Priest Poliphera married his daughter Assenath to Ioseph. The way between these two cities was through a desert over which there was an open access from the east into Egypt till Sesostrius fenced Egypt on that side from the incursions of the Syrians and Arabians with a great ditch of water carried from the Pelusium to Heliopolis. ‡ < insertion from f 131v > ‡ Sesostrius & afterwards Paraoh Necoh & Darius Hystaspis endeavoured to cut a navigable ditch 100 cubits wide & 62 miles long from the Nile to the red Sea, & the Greeks finished it. This ditch began a little above Bubaste & about twelve miles below Memphys, & ran by the city Patumus to the red Sea as Herodotus writes.^[155] Others say it ran by Heropolis. The seventy (Gen 46 28) say that Ioseph met his father Jacob at Heropolis in the land of Ramesses & the Coptic version of the seventy puts Pithom for Heropolis. Whence some think that Heropolis Patumus & Pithom are the same city. < text from f 132r resumes >

Between Egypt & the Red Sea were nations of Arabians called Troglodytæ, & in Scripture Sukkijm. And in Thebias between the Nile and the Red sea not far from Thebes^[156] was Coptus a common city of the Egyptians & Arabians & the Metropolis of the Coptite Nome. This people gave the name of Coptites to all the Egyptians & Probably the Coptites founded Thebes & thereby spread their name with their dominion. Yet Egypt is sometimes taken by writers for Delta & Heptanomis without Thebais & sometimes only for Delta.

† Ammianus - < insertion from f 131v > † Ammianus tells us:^[157] Tres Provincias Ægyptus fertur habuisse temporibus priscis, Ægyptum ipsam & Thebaidem & Libyam: quibus duas adjecit posteritas, ab Ægypto Augustamnica & Pentapolim a Libya sicciore disparatam. In Augustamnica he places the cities Pelrasium

& Rhinocorura & therefore it lay on the eastern side of the lower Egypt, as Libya did on the western. In Pentapolis he places the Gardens of the Hesperides & between this & the lower Egypt he places the drier Libya. < text from f 132r resumes >

About ten 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 from certain Lakes & meeting 700 furlongs below the City. Thence the Nile flowed northward 2000 furlongs more and then bending backward ran southwest 3700 furlongs till it came almost over against Meroe. Then it ran again to the north with some inclination eastward 5300 furlongs to the great catarract & from thence northward 700 furlongs to the less catarract & from thence it ran northward in a right line through the middle of Egypt 5000 furlongs to the Mediterranean Sea. These bendings of the Nile above the less catarract with the rivers which there run into it, seem to be the rivers of Ethiopia mentioned in the Prophets Zeph. 3.16 & Isa. 18.1 # For < insertion from f 131v > # For the ^{a[158]} meadows on both sides the Nile above Egypt were very fertile after the manner of Egypt, & the inhabitants of those meadows & of the Islands of the Nile were Blacks flat-faced with curled hair & shrill voices. Beyond the meadows on both sides were barren regions & beyond those divers other Ethiopic Nations.

The ^{b[159]} ancients distinguished Africa from Asia by the river Nile & accordingly made two sorts of Ethiopians the eastern & the western. So Homer

Αἰθίοπας, τὸι διχθὰ δεδάιαται ἔσχατοι ἀνδρῶν
Οἱ μὲν δυσσομένου Υπερίονος, οἱ δ' ἀνιόντος.
Partibus, hi qua Sol cadit & qua tollitur illi.

In the time of the Monarchy of Egypt the eastern were under one government the western under another On the eastern or Arabic side of the Nile < text from f 132r resumes > On the eastern or Arabic side of the Nile from the less cataract up to Meroe & beyond it were the Arabic Ethiopians called Megabars & Blemmijes These & the rest between the Nile & the red sea are called {Abexim} or Abassins & in Scripture Chus. Iuba ^{e[160]} makes them not Ethiopians but Arabians. Iosephus ^{d[161]} saith that the Ethiopians even untill his days were called Chus both by themselves & by the neighbouring nations. Arius Montanus saith that they are still called so by the Merchants of Portugal. Over against them on the other side the Nile & in the south of Libya were the Nubians & other western Ethiopians which seem in scripture to be called Lud. The Nubians were anciently <133r> divided into little kingdoms under kings of their own & frequently warred with the Arabian Ethiopians for one anothers territories. The eastern & western Ethiopians the Ancients sometimes distinguished by ^{f[162]} calling them Ethiopians & Libyans. In scripture they seem to be distinguished by the names of Chus & Lud. 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 called sometimes Egypt & sometimes Ethiopia. These are the Ethiopians mentioned by Ezekiel, I will make desolate the land of Egypt from Magdol to Syene & unto the border of Ethiopia Ezek.29.20 10. They extended from the Nile to the Red sea, for the Topaz of the Island Ophiusa Chitis or Topazium (an Island in the Red Sea on the coast of Egypt over against Coptus where excellent Topases were found in plenty) is called the Topaz of Ethiopia Job 28.19 And again when God threatned the desolation of Egypt by Nebuchadnezzar he adds, In that day messengers shall go forth from me in ships to make the careless Ethiopians afraid (Ezek. 30.9) that is in ships upon the Red Sea. These are the Ethiopians which warred under Egypt (2 Chron 12.3) & were captivated with the Egyptians by the Assyrians (Isa 20.4) being the strength of Thebes. Art thou (Nineveh) better then populous No. whose rampart was the [Red] Sea - Chus & Mizraim were her strength & it was infinite Put & Lubim were thy helpers yet she went into captivity Nahum 3.9. Chus here can be no other then the Ethiopian Arabians or Arabian Ethiopians bordering upon Thebais on one side as Egypt did on the other. And the same Ethiopia is meant in the book of Ester when Achsuerus is said to reign from India into Chus. Esth.1.1.

Next above the less cataract was Phylæ called in Scripture Phul, a city & region common to the Ethiopians & Egyptians & next below this cataract were Elephantis & Syene cities in the southern border of Egypt & in the mid way between Meroe & the Mediterranean Sea. Elephantis was in a little Island of the Nile three miles below the less cataract & Syene was a little lower & lay just under the Tropic of Cancer, that is in the north latitude of $23\frac{1}{2}$ degrees.

Manetho an Egyptian Priest has given us the names of many kings reigning in several parts of Egypt as at Elephantis, at Diospolis or Thebes, at This, at Memphis, at Bubastis at Heracleopolis, at Tanis, at Sais, at Xoïs: & Eratosthenes has also given us a list of the kings of Thebes. Which makes it not improbable that there have been many kingdoms of Egypt at once as Artaphanes^[163] & the Alexandrine Chronicle tell us there were. But a certain account of their rise magnitude duration & fall is not now to be had. Yet this is certain that before the reign of Sesac all the first kingdoms were swallowed up by the kingdom of Thebes.

<134r>

In the days of Iacob & Moses there was a kingdom in the lower Egypt of a considerable bigness whose kings resided at Ramesses. For where Pharaoh & his court resided there Ioseph placed his father & brethren that they might be near him (Gen 45.10) not in the very city but in the territory adjoining where their flocks & heards might have pasturage & this was in the land of Ramesses (Gen 47.11) in Goshen which seems to be one of the villages of the city being on the same side of the river so that a chariot could pass from the one to the other (Gen 46.28, 29) so neare the city that Pharaohs daughter coming down to wash her self in the river & walking along the river with her maids found Moses whom his mother had hid in the flaggs & sent for a nurse of the Hebrew weomen staying till the nurse came to receive the child Exod. 2.3, 5, 7, 9. In that city Moses did his wonders in the sight of Pharaoh Exod. 7.15, 20, & 9.29, 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 Iewels & rayment & urged them to be gone & the next morning Moses & Aaron led the children of Israel from Ramesses out of Egypt & they journied that day with their flocks & heards to Succoth a place in the wilderness bewteen Egypt & the Red Sea, Exod. 11.8 & 12.29, 30, 31, 37, 38, 41. Num 33.3, 5. Ramesses was therefore the royal seat of this kingdom: but of what extent this kingdome was is uncertain. I suspect it comprehended but a part of the Delta as well for the reasons above written as because upon † < insertion from f 133v > † notice that the children of Israel fled Pharaoh speedily took all the Chariots of Egypt, being 600 in number, & pursued after them & overtook them at Pihahiroth their third encampment that is at the end of the third day. This small number of chariots & quick pursuit by land makes it probable that Pharaohs kingdom lay only on the eastern side of the Bubastick river. Yet after Ramesses was demolished & Zoan a city on the other side of that river became the royal city of the lower Egypt (Isa. 19.11 & 30.4) Moses is said to have done his wonders in the feild or territory of Zoan (Psal. 78.) the territory of this city now comprehending the territory of Ramesses.

< text from f 134r resumes >

The Kings of Ramesses are not mentioned by Manetho except Timaus the last king whom the Shepherds conquered. Nor did Manetho know any thing of the peregrination & servitude of Israel in Egypt but takes those victorious shepherds for the Israelites, which makes me suspect that the kings in his dynasties are generally later then the days of Moses. ffor 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 antiquities of his own country & therefore would not have omitted the kings of Ramesses & servitude of Israel had his records reacht so high.

The first & second Dynasties of Manetho contein 17 kings of {the} city This, the first of which is Menes accounted the founder of the kingdom, in memory of whom the solemnity & worship of the Ox Mnevis, was instituted. <135r> The sixteenth is Sesochris who reigned 48 years & [εἶχεν ὕχος εἰς πλάτος γ, read εἶχεν ὕχος πηχων εἰς πλαιστων γ] was five cubits & three palms high.

The 3rd 4th 6^t 7th & 8th Dynaties contein the first 24 kings of Memphis enumerated by name & their successors without naming them. The eighteenth king of Memphis in these Dynasties is Sesochris who reigned 48 years & was five cubits & three palms high & is therefore the same Sesochris with the former, that is Sesach or Sesostris. ffor Sesostris was of a gigantic stature. Diodorus says that he was of the same height with his statues which were 4 cubits 4 palms high. Eusebius that he was 4 cubits 3 palms & 2 digits high. Which in royal or sacred cubits of a common cubit & a royal palm to the cubit, equal 5 common cubits & 3 palms.

The 5th Dynasty contains eight kings of Elephantis whereof the 3^d & 4th kings are Nerepheres & Sisicris, or (as they are named by Syncellus) Nephcheres & Sisiris & these seem to be the same kings with Nephcheres & Sesochris the 15th and 16th kings of This & with Zebercheres & Sesochris the 16th and 18th kings of Memphis in the Dynasties above mentioned.

The 9th and 10th Dynasties mention kings of Heracleopolis but their names are not set down.

The 11th 12th & 13th Dynasties contain the first 24 kings of Diospolis or Thebes enumerated by name & their successors without name. The 20th of these kings is Sesostrius who reigned 48 years & in nine years subdued Asia & part of Europe & set up his statues wherever he went. By the length of his reign he is the same king with Sesochris in the former Dynasties.

Now according to the above mentioned Dynasties of Manetho, the 15 kings of This which preceded him reigned 487 years. The 17 of Memphis who preceded him reigned 498 years and the 19 of Diospolis who preceded Sesostrius reigned 143 years. And therefore if Sesochris & Sesostrius be Sesac, all these Dynasties began later than the servitude of the Israelites in Egypt. For the Israelites came out of Egypt 520 years before Sesac invaded Judea.

The 14th Dynasty is of the kings of Xoïs without name.

The 15th 16th & 17th Dynasty is of the Shepherds & they invaded Egypt after Moses had led the Israelites out of it as I shall shew hereafter. In the 10th year of Salatis the first king of the Shepherds Africanus begins the reign of Menes the kings of Thebes.

The 18th 19th & 20th Dynasties contain another series of <136r> the kings of Diospolis the 17th of which is Sethos. Iosephus reciting out of Manetho the kings of these Dynasties with their actions saith that Sethos (or as he calls him Sethosis) was Ægyptus 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 Sesostrius or Sesac. The 16 kings which in these Dynasties preceded him reigned only 287 years, & therefore were all of them later than Moses.

The 21th & 23th Dynasties contain eleven kings of Tanis the second of which is represented contemporary to David. But the king of Tanis began long after. The 22th Dynasty contains nine kings of Bubastis the first of which is Sesonchis or Sesochis that is Sesac. And the rest of the Dynasties of Mantho contain kings of a later date.

Eratosthenes has given us a series or Canon of 38 kings of Thebes beginning with Menes & differing from the Canons of Manetho. In the title of the Canon according to the edition of Africanus, the first king Menes is said to begin his reign in the 10th year of the reign of the Phœnician Shepherds in Egypt. The first nineteen kings in this canon reigned 574 years & the 20th 21th & 22th kings called Apappus Echeseos & Nitocris seem to be the same with Phiops Methesuphis & Nitocris the three last kings of Memphis in the sixt Dynasty of Manetho. For Apappus & Phiops reigned each one hundred years & therefore are one & the same king. Echeseos & Methesuphis reigned each one year & Nitocris was a Queen of the same name in both canons. Now before these two kings & one Queen of Memphis reigned 20 other kings of Memphis whose reign took up 586 years according to the 3^d 4th & 6th Dynasties of Manetho, & therefore Menes the first king of Thebes in the canon of Eratosthenes began his reign later by 12 years than the first king of Memphis in the Dynasties of Manetho, that is at the same time with Menes the first king of This. For he began his reign eleven years later than the said first king of Memphis as above. Also both kings (Menes of Thebes & Menes of This) reigned above 60 years so that their reigns were contemporary & he of Thebes is in the Canon called Menes Thebennites [read Thinites] that is Menes of This so that they were the same king.

From all which it seems to me that in the Dynasties of <137r> Manetho & Eratosthenes there is nothing so ancient as the coming of Israel out of Egypt. And yet the Egyptian Priests by summing up the years of all the Dynasties together have made their kingdom much older than the creation of the world: which shews that they knew not when their kings reigned. In these Dynasties the kings seem to be often set out of order

insomuch that its difficult to find above two or three together in due order of time & their names are much corrupted & some of them were perhaps only brothers or sisters of Kings or Viceroyes or Secretaries of State , & the same King is named several times, the Priests of Egypt affecting by naming many kings & adding Dynasty to Dynasty, to make their nation look ancient. According to these Dynasties set in order as above there were in the days of the Iudges of Israel many kingdoms in Egypt all which united into one Monarchy before the reign of Sesostris. But whether those kingdoms were so ancient as the Dynasties make them may be doubted. For by further examining the order of the kings we shal find hereafter that several kings reigned after Sesostris who in the Dynasties are named before him

Sometime after the departure of the Israelites out of Eygpt the Shepherds from the east invaded & conquered Timaus^[164] king of the lower Egypt & burnt the cities & subverted the Temples of the Egyptians & reduced the people into servitude & at length creating a king over them they fortified the city Abaris & reigning there a long time had various warrs with the kings of the higher parts of Eygpt. This invasion I place after the departure of Israel out of Egypt because during their stay in Eygpt there is no mention of Shepherds or Arabians or Canaanites there but Pharoah & all his people are constantly spoken of as Eygptians. The Israelites had been in Egypt 215 years & yet remained a distinct people so as not to be called Egyptians & the Shepherds after they invaded Egypt remained also a distinct people because the Egyptians at length drove them out of Egypt.^[165] The Egyptians abominated Shepherds & would not so much as eat with them & by way of distinction b^[166] called the kings of the Shepherds Hicsos, that is Shepherd kings. And they differed also in religion the Shepherds sacrificing men after the manner of the Canaanites & nations of Arabia but the Egyptians abolishing such sacrifices. But in the story of Moses the king of Egypt under whom Israel was in bondage was called Pharaoh like the kings of the royal line of the Egyptians, & he & his captains & army & all his people except the Israelites are considered as one nation & called Egyptians without distinction. Pharaoh sought the life of Moses for killing an Egyptian (Exod. 2.15) The Iews were in bondage under the Egyptians (Exod. 3.8, 9) The tenn plagues fell on the Egyptians & the Egyptians were drowned in the red sea. Not one word in all the story of any other people then Egyptians & Israelites. And it is further to be observed that the worship of the calf which Israel brought out of Egypt <138r> was not that of the Canaanites or Arabians but that which the genuine Egyptians paid to their Gods . And Pharaoh feared least upon any incursion of forreigners Israel should help them & go with them out of the land. And as shepherds were an abomination to the Egyptians in the days of Iacob so the sacrifices of Shepherds were an abomination to the Egyptians in the days of Moses (Exod. 10.9) These Egyptians therefore were not the kingdom of Shepherds, but that kingdom either ceased before the days of Iacob or was set up after the days of Moses.

These shepherds, saith Manetho,^[167] first seated themselves in Egypt without warr & then gaining the Princes of the region where they were they invaded the cities of Egypt with great violence & reducing them into servitude at length made Salatis their King. He took Memphys and built & fortified Abaris or Pelusium strongly with a wall & numerous garison. After him reigned sucessively Beon Apacnas, Apophis, Ianias or Staen, Assis or Arcles & many others. Their city Abaris the Egyptians accounted the city of Typhon calling it Sethron from Seth a name of Typhon, & the country about Abaris was long after the fall of this kingdom called Bucolica because the Shepherds there fed their heards & flocks. These shepherds like the people of Phenicia & Arabia sacrificed men & in Busiris a city in the middle of the Delta the Egyptians long after the expulsion of these Shepherds continued to beat themselves in their worship^[168] & some cut their foreheads after the manner of the Priests of Baal^[169] the God of the Zidonians. At the Tomb or Temple of Osiris they sacrificed red men because Typhon was red & few Eygptians being found of that colour they usually sacrificed strangers, In Heliopolis they sacrificed three men daily till one of the kings of Egypt whom Manetho calls Amosis having taken that city from them abolished those sacrifices by substituting waxen images of men. At length therefore Misphegmos king of Thebais drave them out of almost all Eygpt & made them retire into the the city Abaris where they walled in tenn thousand Acres of land & shut themselves up, & his son & successor Tuthmosis or Thummosis or (as Appian the Gramniunan & others call him) Amosis besieged them there & covenanted with them that they should leave Egypt & go whether they pleased & thereupon <139r> saith Manetho, they went out of Eygpt through the Desart into Syria.

Hence Manetho concludes that they were the Israelites. Others take them for Arabians. Africanus speaking of the first six kings saith they were Phenicians. Ἡσάν δὲ Φοίνικες ξενοὶ βασιλεῖς 5. Bochartus makes them a colony of Phenicians & interprets the names of the first six kings in the Phenician language. And Ierome saith of the language of Canaan, Inter Ægyptiam & Hebræam media est et Hebrææ magna ex parte confinis. Its

between the Egyptian & Hebrew & for the most part comes neare the Hebrew. Which is a strong argument that the Canaanites were mixt of people who had conversed in Egyt later then the Hebrews had done. The Canaanites were shepherds & lay next Egypt & the main body of the Arabians lay at a greater distance from Egypt with Edom between & so were less likely to invade it. ffor Edom lay before Egypt ^{b[170]} extending from Canaan to the Red Sea & the Edomites kept their seats.

Herodotus tells us that a region in Memphys round the temple of Proteus was inhabited by Tyrian Phenicians all which place was called the camp of the Tyrians. Probably these were the reliques of the Shepherds. He tells us also of a city in the Delta called Atarbechis in which was a temple of Venus. And by the name of the city this Venus seems to be the Venus of the Phœnicians called Atargatis. The name is corruptly formed of Aster-dag, & signifies a Queen of Shepherds heardsmen & marriners the word Aster, & in the plural number Asteroth signifying heards of cattel & flocks of sheep & the word dag a fish. As a Queen of Shepherds & heardsmen she wore upon her head the head of an Ox (that is a diadem so formed) & was called Astaroth, Astarte, Athara, & as a Queen of Mariners she was sometimes formed like a fish below & then called Atargatis, Derceto, & here in Herodotus Atarbechis. When any bulls died in Egypt it was the custome of the Egyptians to bury them neare their cities with one or two horns above ground for a signe & after a certain time when their bodies were rotted away the inhabitants of this city Atarbechis came to the cities of Egypt in ships, dug up the bones, carried them away to a common burying place & there buried them together. This service imposed by the Egyptians upon the inhabitants of this city implies that they were the remains of ancient heardsmen who had left a brood of cattel scattered over the land of Egypt, & their Goddess Atarbechis after whom according to the <140r> custome of the Egyptians who named their cities from their Gods) the city seems to be named implies that they were Phenicians.

Lucian tells us^[171] that the Phœnicians had a Temple which was not Assyrian but Ægyptian & came into Phœnicia from Heliopolis & was large & very ancient. He tells us also that at Biblais they had another large Temple dedicated to Venus in which they worshipped Adonis & every year beat themselves & lamented his death throughout the whole region & then performed to him a sacrifice of the dead & shaved their heads after the manner of the Egyptians when their Apis was dead. And some of Biblus affirmed that under the name of Adonis the Egyptian Osiris was worshipped & all this mourning performed to him, & that he was buried at Biblus, & they confirmed their opinion by this ceremony that the head of Osiris was every year brought out of Egypt to Biblos in a ship, & saith Lucian I saw this head formed of the Egyptian papyr. This custome it seems they took to be in remembrance of the bringing of the true head of Osiris out of Egypt to be buried at Biblus & upon that opinion grownded their worship. So then Adonis, Venus & the Boar are but other names of Osiris, Isis & Typhon, & the worship of Adonis & his Venus is Egyptian. All which are further arguments that the Phœnicians came out of Egypt. And its probable also that they brought their Hercules from thence.

It seems to me therefore that as when David invaded Edom & Nebuchadnezzar invaded Iudea the invaded people retired into Egyt, so when Ioshua invaded Canaan & drave out the inhabitants they retired in great numbers into Egypt & & seated themselves about Abaris where they found pasturage for their cattel, & when they found themselves numerous & strong enough they made warr upon Timaus king of the Egyptians (whom perhaps Ezekiel calls Tammuz) & overthrew the kingdom of Ramesses & staying long in Egyt used themselves to navigation upon the river Nile & when they were driven out of Egypt retired into Phœnicia, & mixing with the Phœnicians some of them applied themselves to sea-affairs.

<141r>

Polemo in the first book of his Greek histories saith expresly that in the time of Apis the son of Phoroneus part of the Egyptian army withdrew it self from Egypt & seated it self on Palestine not far from Arabia. Africanus in citing this passage^[172] thinks that Polemo understood the Israelites led out of Egypt by Moses. And Manetho tells us that when the shepherds were expelled Egypt they went through the wilderness into Syria & built a city in the land which is now called Iudea which might 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 Phenicia their original country, & there seated themselves, & that this was done a little before the seventh year of David. For David reigned seven

years in Hebron & then smote the Iebusites & took from them Iebus which is Ierusalem & reigned there 33 years more & built Ierusalem round about.

Diodorus in his 40th Book^[173] saith that in Egypt there were formerly multitudes of strangers of several nations who used forreign rites and ceremonies in worshipping the Gods for which they were expelled Egypt & under Danaus Cadmus & other skilfull commanders after great hardships came into Greece & other places but the greatest part of them came into Iudea not far from Egypt a country then uninhabited & desart being conducted thither by one Moses a wise & valiant man; who after he had possest himself of the country among other cities built Ierusalem & the Temple. Diodorus here mistakes the original of the Israelites as Manetho had done before, but thereby lets us know that the shepherds were expelled Egypt a little before the building of Ierusalem & the Temple & after several hardships some of them came into Greece & other places under the conduct of Cadmus & other captains, but the most of them settled in Phœnicia next Eygpt. We may recon therefore that the wars between the King of Thebais & the shepherds were the occasion that in those days so many men came with Colonies out of Egypt & Phenicia into Greece as Cecrops, Selex, Inachus, Cadmus, Erectheus, Peteos, ; & that these things happened in the reign of Eli, Samuel & David, Cadmus being contemporary to David as was shewed above.

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, Least peradventure the people repent when they see war <142r> and they return into Egypt, but God led the people about through the way of the wilderness of the Red sea Exod. 13.7. And therefore the shepherds upon leaving Egypt were to expect war with the Philistims unles they took care to prevent it by a treaty.

Manetho tells us that Thummosis 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 Desart into Syria with all their possessions & families to the number of 240000. They were not beaten out of Egypt but retired quietly with their heards & flocks & wives & childred 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 their 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. From the days of Sampson to the 20th year of Samuel they reigned 40 years over Israel. Then Samuel by one single victory shook off their dominion & took from them the cities which they had taken from Israel from Ekron even unto Goth & put a full end to that war so that the Philistims came no more into the coasts of Israel 1 Sam. 7. But afterwards 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 and spears, but the Israelites went to the Artificers of the Philistims to sharpen their shares & coulters & axes & mattocks. And in the second 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, & when Saul saw any strong or valiant man he took him unto him (1 Sam. 14.52) nor could the Philistims be subdued any more till David had beaten them in many battels. Now the very great numbers of the Philistims in the <143r> beginning of their war with Saul & David & the greatness of their power in this war above what it was in the war with Samuel implies an access of forces & seems no way to be so well accounted for as by supposing that when the Philistims being beaten by Samuel found themselves too weak for the Hebrews & the shepherds being besieged in Abaris found themselves too weak for 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 till Saul revolted & he & David by a tedious & difficult war 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 were 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.

About the time that Saul reigned when the Philistims strengthened by the access of the shepherds were in their greatest power they besieged & took Zidon & thereby gave occasion to the building of Tyre as Trogus in his 18th Book thus mentions. A rege Ascaloniorum expugnati Sidonij navibus appulsi Tyrum 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 calls Tyre the daughter of Zidon, the inhabitants of the Isle whom the merchants of Zidon have replenished. This original of Tyre I understand not of the first building of the town which Iosephus saith was 240 years before the building of Solomons Temple but of the making it a populous trading City like that of Zidon & building it accordingly. For the Zidonians built it for that purpose. And this seems to have been in the days of Hiram & his father Abibalus the two first Kings of Tyre named in history. For Iosephus tells us^[174] out of Menander <144r> & Diodorus that Hiram king of Tyre succeeding his father Abibalus added a large region to the Island eastward by heaping up earth & built the city greater & the Temple of Jupiter Olympus 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 old Temples built new ones & dedicated the Temples of Hercules and Astartes. Kings upon founding or much enlarging their kingdoms usually build their cities more sumptuous as David & Solomon did Ierusalem & the Temple, Sesostris the cities & temples of Egypt, Nebuchadnezzar the city Babylon, Deioces Ecbatane & Augustus Rome, & accordingly the building of Tyre by Hiram argues a new dominion of the Tyrians. Now that this was the building of Tyre mentioned by Trogus may be concluded from hence that Solomon in the beginning of his reign called the servants of Hiram Zidonians. My servants, saith he, shall be with thy servants & unto thee will I give hire for thy servants according to all that thou desirest, for thou knowest that there is not amongst us any that can skill to hew timber like unto the Zidonians 1 King. 5.6. The new inhabitants of Tyre had not yet lost the name of Zidonians nor had the old inhabitants (if there were any considerable number of them) gained the reputation of the new ones for skill in hewing of timber as they would have done had shipping been long in use at Tyre. We may reckon therefore that the king of Ascalon (one of the five Lords of the Philistims) took Zidon in the beginning of the reign of David or not long before. For then were the Philistims most potent & active in invading their neighbours & propagating their dominion. And from the hostility between the Philistims & Sidonians it seems to have happened that David had friendship with the king of Tyre while he made war upon the Philistims. So then Ierusalem & Tyre were built about the same time as head cities of new kingdoms & thence forward continued in a flourishing condition till Nebuchadnezzar besieged & 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 with which 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:^[175] Nave primus in Greciam ex <145r> 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. For Esau, Edom & Erythra are words of the same signification & signify red.^[176] Whence that sea was called mare Erythræum the red sea or sea of Edom. From these Edomites the Phenicians seem to have had their rise: for the Phenicians traded first upon the Red sea & went from thence to the Mediterranean, as they themselves & the Persians related to Herodotus.^[177] And so Pliny:^[178] Tyrij orti ab Erythræo mari ferebantur, & Solinus, Tyrij a mari rubro profecti. Hence Dionysius Afer^[179] calls the Phenicians Erythreans & his old Interpreter thinks the name taken from the Red Sea. And Strabo tells us^[180] that some report that the Phœnicians and Sidonians were colonies of the inhabitants of the Ocean & that they were called Phenicians [Punici] because the sea is red.

How and when the Phenicians came from the red sea may be gathered from the history of David. For 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, and as many of the Edomites as could escape fled to the Philistims & to Sidon & other places where they could be protected. For Stephanus in Azot tells us τάυτην ἔκτισαν εἰς τῶν ἐπανελθόντων ἂπ' Ερυθρας θαλάσσης φευγάντων. A fugitive or Exul from the Red sea built Azot or Ashdod. That is, a fugitive Prince of

Edom fortified it against the Israelites. By this victory over the Edomites, Ezion Gebar & Eloth (sea ports of the Edomites on the Red Sea) came into the hands of David & his successors untill the reign of Ioram, that is for 150 years or above. And Solomon^[181] built a Navy in Ezion Gebar & sent it on the Red sea with the fleet of Hiram king of Tyre to Tarshish & Ophir for gold & silver & ivory & Peacocks [or Parrots] & Apes & pretious stones & Almug trees; by which means the Queen of Sheba or Sabæa in Arabia Felix heard of Solomon's glory; and Hiram sent with Solomons servants in Solomon's navy his own servants shipmen who had knowledge of the sea. Solomon's servants were therefore novices in sea affairs & Hiram's servants were experienced shipmen who had knowledge of those seas by former voyages, for Hiram had also a navy on the Red sea¹ King. 10.11, 22. Thus the trade of the Edomites on the Red sea came into the hands of Solomon & Hiram until the Egyptians invaded that sea & left only the Mediterranean to the Tyrians.

In what year the Edomites were vanquished is uncertain. If Solomon may be supposed about 22 or 23 years old at the birth of his eldest son Rehoboam, since Rehoboam was 41 years old at the death of Solomon, the birth of Solomon <146r> will be about the 17th year of Davids reign. And since Solomon was David's second son by Bathsheba, the seige of Rabbah when David first lay with Bathsheba will begin at least two years before & in two years before that David had two great victories over the Ammonites & Syrians so that the war against them began in the 13th year of David's reign, & the first 12 years of his reign were spent in wars with the house of Saul & with the Philistims and Amalekites & Edomites & Moabites In the two first years of his reign he warred with the house of Saul & his next wars were with the Philistims. Then he took Ierusalem & came & dwelt there in the eighth year of his reign, & the wars against Edom & Moab seem to be in the next four years: so that the error cannot be great if we place the flight of the Edomites upon the tenth year of David's reign.

When the Edomites were driven from their seats it may be presumed that they sent out colonies upon the Mediterranean & of this there are footsteps. ffor Herodotus tells us that among the colonies of Cadmus there were Erythræans & Stephanus (in Ερυθραῖ) that Erythra was the name of a city in Ionia, of another in Lybia, of another in Locris, of another in Bœotia & of another in Cyprus. Erythræ in Ionia was a seaport town & a colony of forreigners. The inhabitants said that they came from Crete^[182] under the conduct of Erythrus the some of Rhadamanthus but their God was Phenician;^[183] for they worshipped the statue of Hercules brought from Tyre & in memory of its comeing from thence they kept it standing upon the wood of the ship which brought it. By their God you may know that they were Phœnicians, & by their name that they came from the Erythrean sea.

Herodotus tells us^[184] that the Phenicians were the authors of Dissentions, who coming from the red sea to the Mediterranean & seating themselves on the sea coasts of Syria, quickly undertook long voyages & in carrying Egyptian & Assyrian wares passed over to other coasts and chiefly to Argos: ffor Argos was then the chief city of Greece. That the Phenicians coming hither exposed their merchandise & after 5 or 6 days, when they had sold almost all certain weomen came to the sea^[185] amongst whom was Io the daughter of Inachus. And 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 <147r> coming to Tyre carried away Europa, and a while after the Greeks committed also a second injury in carrying away Medea from Colchos. And when the king of Colchos sent an Embassadour to demand his daughter back & that the raptors might be punished, the Greeks answered that as they (to wit 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 these passages of Herodotus it appears that the navigation of the Phenician Merchants to Greece began upon their coming from the Red Sea, & by consequence that the rapture of Io and Europa was not ancienter then the reign of David. The Sidonians might have ships before, & sail as far as Eygpt, but it doth not appear that they traded with Greece before they fled from the Philistims & the Philistims fled from David & 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. In such vessels as were used upon the Red sea they sailed by the shoar of the Mediterranean till they came as far as Greece. These vessels were round & continued in use till the Egyptians invented long ships in one of which with fifty oars Danaus came into Greece. & In imitation of this ship the Greeks built the ship Argo.^[186] At that time masts & sails were also invented by Isis & Neptune & used by Dædalus , & navigation still improving the Phœnicians soon after the Trojan war (as Strabo

relates)^[187] sailed to the middle of the coast of Afric where they built cities & went out beyond the Pillars of Hercules into the Atlantic sea. The Phœnicians seem to be chiefly Zidonians: ffor the Edomites fled to the enemies of Israel & in those days the Zidonians grew famous among the Greeks while Tyre was scarce known to them: Homer often mentions Zidon & Zidonians but makes no mention of Tyre.

The expulsion of the Shepherds out of Eygpt 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 shal shew hereafter. Iustin Martyr ^a[188] tells us that Moses lived in the days of Ogyges & Inachus, & that Apion the son of Possidonius in his commentary against the Iews & in his fourth book of Histories saith that when Inachus reigned at Argos the Iews under the conduct of Moses departed from Amasis king of Egypt, and that the same thing is reported by Ptolomy <148r> the Mendesian an Egyptian Priest who wrote the affairs of Eygpt, & by Hellanicus & Philocorus who wrote the Acts of the Athenians & by Castor & Thallus & Alexander Polyhistor. So also Tatian ^b[189] & Clemens ^c[190] out of ancient authors make Inachus contemporary to Moses & his son Phoroneus to Ogyges under whom happened the first flood. The Shepherds were therefore expelled Egypt & the monarchy of Egypt erected in the days of Inachus the father of Phoroneus & Io, & therefore Inachus reigned in the days of Saul & a little before & after. For 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 living to a civil one & erected an altar to Iuno & these things the Greeks learnt of the Egyptians & Phenicians & therefore Phoroneus reigned about the time that the Phœnicians began to sail into Greece or presently after, by consequence after the expulsion of the shepherds & Edomites so that his reign fell in with part of Davids. He was contemporary ^d[191] to Ægialeus the first king of the Sicyonij, being ^e[192] his brother, & is accounted the first man & the father of mankind, that is after the flood of Ogyges, & therefore since Greece ^f[193] knew nothing ancients then Inachus, Ægialeus & this flood, we may recon that there is no memory of any thing done in Europe ancients then the days of Samuel & Eli. Before the use of letters brought in by Cadmus, nothing could be long remembred.

Since the Phenicians who stole Io carried her into Æyght, it is evident that they then traded between Eygpt & Greece. Now the principal trafic with Egypt has in all ages been for corn. This was a commodity with which Æyght always abounded & which the new colonies in Greece then wanted. ffor plowing & sowing was not yet in use among the Greeks. When Solomon desired Hiram king of Tyre to send him timber for his buildings,^[194] he gave Hiram for the timber, twenty thousand measures of wheat & twenty thousand measures of barley & twenty thousand baths of wine & twenty thousand baths of oyle. Whence it seemes that the people of Tyre were numerous in proportion to the soile so as to want corn & wine & oyle & therefore Egypt being neare them they would be apt to send Merchants thither for what corn they wanted; & this might occasion a trafic between Egypt & Phœnicia some time <149r> before the Phœnicians began to sail as far as Greece. For 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 Phœnicians began to sail as far as Greece & to set on foot a trade between Greece and Eygpt, it may justly be presumed that the principal commodity with which they supplied the new colonies in Greece was corn. And this was first done a little before the reign of Erechtheus king of Athens & in the days of Myles the son of Lelex king of Laconia.

Erechtheus ^a[195] had several sons Cecrops, Pandion, Metion, Thespius, Orneus, & daughters Orythia, Procris, Creusa, Merope. Xuthus upon the death of his father Hellen king of Thessaly, ^b[196] being expelled Thessaly by his elder brothers Æolus & Dorus, fled to Athens & married Creusa the daughter of Erechtheus by whom he had two sons Achæus and Ion. Ion married Helice the daughter of Selinus king of Ægianus & succeeded Selinus in the kingdom. Æchæus by the help of the Athenians & Ægialeans recovered his fathers kingdom in Thessaly & his sons Archander & Archilites married the daughters of Danaus; & therefore the daughters of Danaus were three generations younger then Erechtheus. In a war between the Athenians & Eleusinians, the Athenians made Ion their captain & Erechtheus was slain in battel. Vpon his death his sons falling out about their fathers kingdom, Xuthus adjudged it to Cecrops the eldest son, but Cecrops after he had by the assistance of Ion reigned a while, was expelled the kingdom by his brothers & Pandion succeeded. He was ^c[197] the father of Ægeus the father of Theseus who in the time of the Argonautic expedition was about 45 years old. Metion or Eumetion was ^d[198] the father of Eupalamus the father of Dædalus who flourished in the reign of Oedipus & built the Labyrinth in Crete when Theseus was a child. Diodorus saith

that Hymetion was the father of Dædalus, Plutarch that Merope was his mother. Thespis had 50 daughters who ^{e[199]} lay with Hercules in his youth. Orneus ^{f[200]} was the father of Peteus the father of Menestheus who warred at Troy. Orithyia by Boreas ^{g[201]} had Calais & Zete who were in the Argonautic expedition & Procris ^{h[202]} conversed with Minos king of Crete. From all which compared together I gather that Erechtheus was about twenty years younger than David, & therefore reigned in the latter part of David's reign & in the beginning of Solomon's: & that Danaus being about two generations younger was contemporary to Rehoboam & Abia. Certainly the daughters of Danaus flourished in the times next before the Argonautic expedition: for Nauplius the son of Amymone the daughter of Danaus was one of the Argonauts, & Argus the Son of Danaus was the master builder of the ship.

Erechtheus ^{a[203]} was the son of Pandion the son of Erechthonius & I take Erechthonius to be an Egyptian. For he first of any <150r> man taught the Greeks to draw a chariot with horses which invention came from Libya & Egypt. And as Cecrops to denote him a foreigner of unknown parents was called *Ἀυτόχθων* the son of the earth & to signify that he was of two nations & languages the Egyptian & the Greek was represented of two natures, a man above & a serpent below, so was Erechthonius. The Greeks not knowing his parents derived him from foreigners by a miraculous birth of the earth & the Egyptians reckoned his grandson Erechtheus to be ^{b[204]} an Egyptian by his family. Now Erechthonius being two generations or about 50 or 60 years older than Erechtheus may be reckoned contemporary to Samuel & Saul: but I do not take him or his son Pandion to have been king of Athens. For Erechtheus in a time of famine procured a great quantity of corn from Egypt, ^[205] & for this benefaction the people of Athens made him their king & therefore he did not inherit his father's kingdom but succeeded some other king, suppose Amphictyon, by right of Election. Cranaus the predecessor of Amphictyon was the father of Rharus the father of Celeus & therefore contemporary to Erechthonius: for Celeus was contemporary to Erechtheus. Whence it is probable that Cecrops the Predecessor of Cranaus began his reign in the days of Eli. He is reckoned one of the first Egyptians who led Colonies into Greece. He was the first that civilised the people of Attica & gathered them into cities. ^[206] He joined 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 came from the province of Sais which lies upon the Canobic ostium of the Nile & in sailing from thence he came by the sea coasts of Phenicia & Cyprus to Greece, & seems to be one of the shepherds because ^{e[207]} 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 ^{f[208]} sacrificed his daughter & therefore his family was also of the race of the shepherds. But circumcision, the religion of the genuine Egyptians was nowhere introduced in Greece by any of these colonies. When Cecrops came first into Greece, the Cares sailed between the Islands of the Cyclades, & infested the sea coasts of Attica. And this navigation made way for a trade between Greece & Phenicia, & for the rapture of Io & Europa.

<151r>

When the Phenicians began their trade & brought corn from Egypt into Greece, they would be apt to bring women out of Egypt to instruct and assist the Greeks in the making of bread for promoting the merchandise of the corn, especially when they brought a great quantity of corn out of Egypt for Erechtheus. ^[209] For 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 Merchants & under that pretence travelled from Athens to Eleusis a city of Attica, & being there entertained by the daughters of Celeus king of Eleusis, she nursed up & instructed his young son Triptolemus & taught him how to sow corn. He sowed it in Eleusine in a field called Rharia from Rharus the father of Celeus, & as the corn increased he dispersed it over the cities of Greece; & this was the original of sowing corn in Greece. ^[210] Afterwards Bacchus coming into Greece taught them how to till the ground with Oxen, for at first they tilled it with their hand labour.

Ceres ^{a[211]} lay with Iasion the brother of Harmonia the wife of Cadmus, & Triptolemus lived till Bacchus Osiris or Sesostris came into Greece: & therefore Ceres came into Greece in the days of Cadmus & taught the sowing of corn in the latter part of David's reign. After her death Celeus Eumolpus & others ^{b[212]} in memory of these things instituted the Eleusinia 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 his sons Cecrops & Pandion in the days of Solomon & grandson Ægeus in the days of Rehoboam. Pandion ^{c[213]} had war with Labdacus the grandson of Cadmus.

^[214] 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 & Pelasgus to Samuel. Triptolemus also conveyed corn to Eumelus^[215] the first king of Achaia & taught him & his son Agriculture & how to build a city & Eumelus named the city Aroas from the tillage of the earth

^[216] In the reign of Car the son of Phoroneus, Temples were first erected to Ceres in Megara, & Car erected a <152r> Temple to her there & therefore Car was contemporary to Solomon & Phoroneus to David as above.

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 Eurystheus: And Iphicles Hercules & Eurystheus were born at the same time. And 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 or 55 years old. And this is confirmed by his being the father of Gorgophone who was the Grandmother of the Argonauts Lynceus & Idas & of Castor, Pollux, Clytemnestra and 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 generation older.

Gorgophone had two husbands Perieres & Oebalus, & Oebalus ^{a[217]} was the son of Perieres the son of Cynortes the son of Amyclas the brother of Eurydice the wife of Acrisius; & Perseus was the son of Danae the daughter of Acrisius & Eurydice; & therefore Acrisius was two generation older then Perseus, & so may be reckoned of the same age with David & Amphictyon king of Athens. ffor he assisted in erecting the Amphictyonick Council. Amyclas & Eurydice were the children of Laudemon by ^{b[218]} Sparte the daughter of Eurotas the son or brother of Myles the son of Lelex & therefore Lelex was five or six generations older then Perseus & so might be contemporary to Eli. He was ^{c[219]} an Egyptian & his son Myles ^{d[220]} 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.

So then the Shepherds in Egypt being prest by the wars of the king of Thebais began to fly to send colonies abroad in the days of Eli. At that time they sent some Colonies into Greece under the conduct of Cecrops Erechthonius & Lelex & perhpas Pelasgus & some others but the main body shut themselves up in Abaris. These colonies lived for a while without having any commerce with Phenicia & Egypt & only endeavored 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 going thence into Phenicia, & the Phenicians & Edomites being prest by the wars of Saul & David, they <153r> sent out new colonies from Phenicia. Cadmus led a Colony into Bœotia, & ^{b[221]} left another in Rhodes & ^{c[222]} left another under his brother Thasus in the Island Thasus neare Thrace & his companion Proteus ^{d[223]} led another into Bisaltia in Thrace & Cilix at the same time ^{e[224]} led another into Cilicia & Membliarius ^{f[225]} another into the Island Thera neare Crete

Cadmus pretending to be sent in quest of his sister Europa & coming into Phocis ^{a[226]} followed an Ox which he had bought of the heardsmen of Pelagon & which was marked in both sides with a white spot resembling the full moon. This was in imitation of the Ox Apis & shews that he was of the religion of the Egyptians who worshipped that Ox. And 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. Strabo ^{b[227]} lets us know that the people which accompanied Cadmus into Europe were mixt of Phenicians & Arabians: which Arabians I take to be such as fled from the red sea & other places to Zidon in the wars of David. Conon in his 32th Narration saith that when Cadmus was sent to seek Europa he was accompanied with Proteus who fearing the tyranny of Busiris came with Cadmus out of Egypt, & married Chrysonome the daughter of Clytus king of a region in Thrace & by the assistance of Clytus expelled the Bisaltes & became king of their country. Cadmus therefore came out of Egypt with the shepherds.

Herodotus tells us^[228] that the Gephyreans, as they themselves reported, were originally from Erythræa. But, saith he, by inquiring, I find that they were Phenicians 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 Phenicians 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 of the Phenicians & called them Phenician letters. Since these Gephyreans were originally Erythreans, its probable that the city Erythra in Bœotia was built by Erythreans who came with Cadmus.

Some think that the letters which Cadmus brought from Phenicia were originally from Egypt, which is improbable because Cecrops Erichthonius & Lelex came from Egypt before without letters. Navigation & merchandise occasioned the invention of Astronomy & Arithmetick, & 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 mer <154r> chants. There Moses might learn them when he dwelt in the land of Midian & from thence the Erythreans might bring them into Phenicia.

Cadmus came from Phœnicia with his family ffor he was accompanied with his a^[229] brothers Cilix & Thasus & b^[230] wife Hermione & mother Telephassa c^[231] who was buried in the Island Thasus. Polydorus the son of Cadmus d^[232] married Nicteis the daughter of Nicteus & dying left his kingdom & young son Labdacus under the administration & tuition of Nicteus. Then Epopeus king of Ægialus (afterwards called Sicyon) stole Antiopa the daughter of Nicteus & thereupon Nicteus made war upon him & in a battel wherein Epopeus overcame both were wounded & died soon after. Nicteus left the tuition of Labdacus & administration of the kingdom to his brother Lycus & Epopeus or (as Hyginus calls him) Epaphus^[233] left his kingdom to Lamedon who presently ended the war by sending home Antiopa & she in returning home brought forth Amphion & Zethus. Labdacus being grown up f^[234] received the kingdom of Lycus & afterwards dying left it again to his administration. About When Amphion & Zethus were about 20 years old, at the instigation of their mother Antiopa they killed Lycus, made Laius the young sone of Labdacus fly to Pelops, seized the city Thebes, compassed it with a wall & from their kinswoman Thebe called it Thebes, & then 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. Whence I gather that Amphion killed Lycus and married Niobe about two generations before the Argonautic expedition & as much after the coming of Cadmus into Europe that is about the 25^t year of Solomon & that Amphion & Zethus were born & Epopeus & Nicteus slain about 20 years before & that Pelops was of about the same age with Amphion & Zethus. Amphion with almost all his family perished by the plague & Zethus soon after dying the Thebans called back Laius & made him their king. He married Iocasta the sister of Creon & by her had Oedipus who ignorantly slew his father & married his mother. Between the death of Laius & reign of Oedipus Creon administerd the kingdom for Iocasta & k^[235] in the reign of Creon Hercules was born at Thebes. Whence I gather that Oedipus was about 20 or 25 years older then Hercules, & his sons Eteocles & Polynices whom he had by a former wife named Eurygenea, were of about the same age with Hercules. Polynices the younger brother in the reign of his father Oedipus fled to Argos & there married the daughter of Adrastus king of Argos & upon the death <155r> of Oedipus returned to Thebes. But falling out with Eteocles about the kingdom returned back to Adrastus. And 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 and Thersander overcame & was made king of Thebes & soon after was slain in going to the war at Troy, leaving Tisamenus a son under age to succeed him.

After Lamedon had reigned some years at Ægyale a^[236] he 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, from whome the city Ægyale was called Sicyon & the kingdom Sicyonia. And Sicyon was succeeded by his grandson Polybus who was contemporary to Adrastus king of Argos & by consequence to the Argonautic expedition & war of the seven captains. The kings of Sicyon were therefore^[237] Ægyalus, Europs, Telchin, Apis or , Epaphus or Epopeus Lamedon, Sicyon, Polybus &c. Between Apis & Epaphus or Epopeus Chronologers reccon many other kings, for whom there is

no room. None of those kings gave their name to any cities regions or people as was the custome in those days. None of them had wars with any nation. Epopeus^[238] was the first king of Ægyale who made war; & without war kingdoms do not use to continue long. Apis is reckoned by some^[239] the son or grandson of Phoroneus, & by others the grandson of Ægyaleus 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. Herodotus tells us^[240] that Apis in the Greek tongue is Epaphus & we shewed above that Epaphus & Epopeus are the same king. The Greeks feign that this king went into Egypt & there became the great god whom 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.

Between Phoroneus & Acrisius Chronologers reckon up many kings of Argos, namely Apis, Argus, , Pirasus or Phorbas, Triopas, Iasus Crotopus, , Sthenelus, Danaus, Lynceus &c. And yet for so many intermediate successive kings there is no room. Its more probable that they were kings of several cities which afterwards united under Argos. For Some of them <156r> were contemporary to Inachus & Phoroneus & others were later then Aerisus. ffor Polycaon the younger son of Lelex ^{a[241]} married Messene the daughter of Tropas the son of Phorbas. & therefore Phorbos was as old as Lelex & by consequence older than then Inachus. He led a Io the daughter of Inachus is sometimes called the daughter of Iasus, which makes it suspected that Iasus is corruptly written for Inachus. Danaus & his son Lynceus & daughters were younger then Perseus the grandson of Aerisus & 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.

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 ^{a[242]} contemporary to Perseus & Perseus flourished in the reign of those two kings.

So then these three kings of Egypt Osiris, Bacchus, & Sethosis lived 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 37th 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 Phenicians gloried in their descent from Egypt, & being conquered by the Egyptians & become the subjects of Egypt they affected to be accounted Egyptians, & for that end derived their great men from the royal family reigning at Thebes. For they † < insertion from f 155v > † accounted Belus to be a Phenician. So Dorotheus the Sidonian an old Poet as he is cited by Iulius Firmicus

Vrbs Babylon vetus a Tyrio quæ condita Belo est.

And so Dido in Virgil

Implevitque mero pateram, quam Belus & omnes
A Belo soliti. i.e. A Belo primo rege Assyriorum: Servius.

And upon these words of Virgil –

[cælataque in auro
ffortia facto patrum, series longissima rerum,
Per tot ducta viros, antiquæ ab origine gentis.]

Servius has this Note

A Belo primo rege Assyriorum: ut, Ab antiquo durantia cinnama Belo
Ab eo usque ad Belum patrem Didonis; qui et ipse Assyrius fuit: hinc est,
Quam Belus et omnes a Belo soliti;

cum inter patrem et filiam medius nullus existat.

Also the Phenicians represented Agenor the — — — < text from f 156r resumes > represented Agenor the father of Cadmus to be ^{a[243]} the brother of Belus, & Cepheus & Phineus to be his sons: which Belus was the father of Ægyptus & 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 ^{b[244]} Iuno Ammonia. And therefore Ammon was the father of Ægyptus, Danaus, Cepheus & Phineus and brother of Agenor according to the Phenicians, so that in his reign happened the story of Agenor & Cadmus & in the next reign the storys of Ægyptus, Danaus, Cepheus & Phineus. Now Cepheus & his daughter Andromeda were contemporary to Perseus & therefore flourished in the reign of Solomon. By reason of his being reputed the son of Belus he is called an Ethiopian, that is an Egyptian of <157r> Thebais, but I take him to be one of the Egyptian shepherds residing at Ioppa in Phenicia. For Conon in his 40th Narration saith that Cepheus the father of Andromeda reigned from the Mediterranean to the Red Sea & that his kingdom was called Ioppa from the city Ioppa upon the Mediterranean. And Stephanus in *Ιόπη* tells us that this city was built by Cepheus. And Solinus c. 47 that they there shewed the rock to which Andromeda was chained.

Manetho tells us^[245] that Ægyptus & Danaus were Sethosis & Armais & that Sethosis having forces by sea & land left the government of Ægypt to his brother Armais while he invaded & conquered Cyprus Phœnicia, Media, Persia & other nations. Others ascribe these conquests to Sesostris: for Sethosis & Sesostris are but two names of the same king. The Greeks have transmitted to posterity many things concerning Sesostris all which had been forgotten had those things been done before the use of letters brought into Europe by Cadmus. And therefore Sesostris reigned after the rapture of Europa & by consequence after the days of Saul 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 either to the warlike & victorious reigns of Saul & David or 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. And on the other hand all antiquity reckon Sesostris older then the Trojan war & something older then the Argonautic expedition. The ship Argo was the first long ship built by the Greeks & the Greeks built it after the pattern of the long ship in which Danaus upon the return of Ægyptus or Sethosis into Egypt, sailed with his fifty daughters to Greece,^[246] & Argus the son of Danaus was the master builder. Sethosis therefore returned into Egypt before the Argonautic expedition & not above one generation before, & by consequence invaded the nations in the reign of Rehoboam, & so can be no other king then Sesak.

The same thing is confirmed by Iosephus^[247] who affirms that Herodotus ascribes to Sesostris the actions of Sesak, mentioning his expedition against Ierusalem & conquest of Palestine & other nations & erring only in the name of the king. Which is all one as to say that Sesak was that conquerer whom Herodotus calls Sesostris. The old Scholiast of Apollonius Rhodius^[248] out of Dicæarchus calls him Sesonchosis saying that Sesonchosis who was king of all Egypt & reigned after Orus the son of Osiris & Isis, conquered all Asia & a great part of Europe & erected pillars of his conquests, <158r> and made laws & found out horsemanship & left a colony at Æa with laws writ in Tables & with Geographical Tables of his conquests by land & sea & that Theopompus calls him Sesostris. Now Sesonchosis or as others call him Sesonchis is the same name with Sesak much after the manner that Memphis is the same name with Moph, or that the Susanchites (Ezra 4) are the people of Susa or Shushan called Sheshach by Ieremiah chap. 25 & 51.

Ægypt was conquered successively by the Ethiopians, Assyrians, Babylonians & Persians & by those conquests their antiquities & Records were from time to time impaired & at length destroyed & carried away upon the conquest of Egypt by Artaxerxes Ochus king of Persia, & from that time the Greeks left off travelling into Egypt for knowledge. Manetho & Eratosthenes wrote long after that conquest which makes their accounts of the kings of Egypt very confused. Herodotus travelled into Egypt almost an hundred years before that conquest & in giving an account of the ancient state of Egypt he tells us^[249] 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 & among whom were eighteen Ethiopians & a foreign woman named Nitocris who aquired 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 Mœris. But Menes & Mœris reigned at Memphis & together with some other kings of Memphjs built there the most magnificent Temple of Vulcan. & therefore were later then Sesostris as we shall further shew hereafter, & so was Nitocris

later if she reigned over both Egypt & Ethiopia as Iosephus mentions, & built the third Pyramid at Memphis as is affirmed by Manetho. Herodotus therefore justly passes over in a few words all the ages of Egypt before Sesostris as obscure & containing 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 us the best account of this kingdom, sets down their kings in the <159r> following order if Menes Mœris & Nitocris be duly inserted. Sesostris, Pheron, Menes, Proteus, Rhampsinitus Mœris, Cheops, Cephren, Mycerinus, Nitocris, Asychis, Anysis, Sabachon 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, Thomosis or Amosis the successor of Mispfragmuthosis & founder of the Egyptian Monarchy. Menes is the first of the kings who reigned at Memphis. The kings before him reigned at Thebes. These were deified & became the Gods of Egypt & next after the Gods reigned Menes. The history of the deified kings is full of obscurity, but seems to be as follows.

[1] Gen. 10. 32.

[2] In Canone Chronico lib. 1. Sec. 1.

[3] 2 Sam. 8 & 10

[4] Thucyd. l. 2 p. 110. vid Chro 475

[5] Dionys. Halicarn. 1.2.

[6] Herod. l. 1. c. 96, 97.

[7] Iustin. l. 1, in principio.

[8] Bochart. in Phaleg. lib. 4. cap. 3 & seq.

[9] l 2. c 5

[10] a lib. 7. c. 56.

[11] b lib. 15. p. 735.

[12] c Homer ιλ. 9.

[13] Strabo l. 17 p 815 a, c, d, & l. 16 p. 781. c.

[14] Ioseph. Antiqu.l. 8. c. 4

[15] Diod. l. 1.

[16] Chron. pag. 71

[17] Gen 1 14 & 8.2{2} Censorinus c. 19 & 2{illeg} Cicero in Verren{illeg} Geminus c. 6. p.{illeg}

[18] † Cicero in Ver{illeg}

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

[20] 75

[21] 76

[22] {Apu}d Theodor. {illeg}am de {illeg} {m}ensibus.

[23] 77

[24] 77

[25] 79

[26] Strabo l. 17 p. 816. c Diodor. l. 1. p. 32 d.

[27] Plutarch de Osinde & Iside

[28] Diodor. l. 1. c. 4.

[29] 80

[30] a Vide Censor c. 18, et Herod{illeg}

[31] † Apud Athenæum l. 14

[32] a Apud At{illeg}æum . l. {illeg}

[33] 81

[34] 82

[35] 83

[36] † Stronc. 1. p. 306, 332

[37] ‡ Laeritus Proæm. l. 1.

[38] 85

[39] Suidas in A'ναγαλλός

[40] Apollodor. l. 1. c. 9. sec. 25

[41] 92

[42] 93

[43] 95

[44] 45

[45] † Apud Diog. Laert. in Solon p. 10

[46] ‡ Nat. Hist. l. 7. c. 56.

[47] ‡ Nat Hist. l. 5 c. 29.

[48] † Ioseph.cont. Ap. l. 1. & Suidas in

[49] † Dionys. l. 1. initio

[50] a Diodorus Sic. lib. 16. p. 550. ed. Steph.

[51] e Polyb. p. 379.b

[52] 48

[53] a in vita Lycurgi sub initio

[54] b in Solone prope finem

[55] 49

[56] † Plutarch in Romulo & Numa.

[57] ‡ in Æneid VII v. 678.

[58] 50

[59] ⬠ Lib. 1. in Proæmia

[60] † in Lucurgo sub initio.

[61] 51

[62] 54

[63] C. 118 -

[64] Herod. l. 8. S

[65] Herod. l. 8.

[66] Pausan, l. 2 sub finem

[67] Herod. l. 6.

[68] Herod. l. 6. c. 125, 126.

[69] Ch. 122

[70] Strabo l. 8. p. 355

[71] Pausan. l. 6. c. 22.

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

[73] {7}

[74] Plato in Minoe

[75] Thucyd. l. 1. p. 13

[76] Athen. l. 14. p. 625.

[77] Pausan. l. 5. c. 8

[78] Pausan. l. 6. c. 19

[79] 60

[80] 61

[81] Pausan. l. 5. c. 4

[82] 63

[83] Chr. 61

[84] 130

[85] 101

[86] Chr. 132

[87] 134

[88] 172

[89] 174

[90] 192

[91] 191

[92] 192

[93] a

[94] b

[95] c Diodor. l. 1 p. 7

[96] 193-4

[97] a Apud Diodor. lib.3 p. 130

[98] 194

[99] b

[100] c

[101] d Apud Scholiasten Apollonij, lib. 2.

[102] e. Lib. 23.

[103] f. Lib. 2

[104] 196

- [105] Diodor. l. 1. c. {3} p. 9.
- [106] Stephanus in Ἀμμόνιᾳ
- [107] 197
- [108] 197
- [109] D. Augustin
- [110] a Procop. De bell. Vandal. l. 2
- [111] a Procop. De bell. Vandal. l. 2
- [112] b Chron. l. 1. p. 11
- [113] c. Ad Tit. Shebijth, cap. 6.
- [114] 201
- [115] e Diodor. l. 3 p. 101.
- [116] † Vide κορυνητης in Iliad.
- [117] a Fab. 275
- [118] 221
- [119] b 1 Sam. 8.10 1 King. 11.
- [120] c Antiq. l. 9. c. 2
- [121] Iustin. l. 36.
- [122] 222
- [123] Diodor. l. 5 c. ult. p. 238.
- [124] Homer. Odyss. l. 8. v. 268 & seq. Et Hymn. 1 & 2 in Venerem. Et Hesiod Theogon. v. 192.
- [125] Clemens Admonit. ad Gent. p. 10./ Apollodor. l. 3. c. 13 Pindar Pyth. Ode 2 Hesych. in Κινυράδαι
- [126] a Baal-Canaan.
- [127] Clemens Alexandr. Admonit. ad Gent. p. 21. Plin. l. 7. c. 56.
- [128] 225
- [129] 158
- [130] Arnob. adv. Gentes. l. 6. p. 191
- [131] a Diodor. l. 1. p. 36
- [132] Diodor. l. 1 p. 8.

[133] ^a De Dea Syria

[134] Apud Photius in Bibl.

[135] ^a Steph. in Αμμωνία

[136] Lucan ch. 9.

[137] 208

[138] Plutarch. de Iside. p. 355 d. Diodorus L. 1. p. 9. a.

[139] Lucan. l. 1.

[140] Diodor.lib. 1 p. 39

[141] † Diodorus. l.1. p. 8

[142] ‡ Lucian De Dea Syria

[143] Plin. l. 6. c. 29.

[144] Herod. l. 2. c. 110

[145] 236

[146] 237

[147] Isa. 19

[148] Diodor. l. 3. c. 4

[149] Plato in Timæo etc Critia.

[150] 263

[151] ^a Diodor. l. 2. c. 3

[152] ^a Jonah 3.6, 7.

[153] 271

[154] Amos. 6.14

[155] Herod l. 2. Ptolomy Geog.

[156] Strabo l 17. p. 815 a, b, c

[157] Lib. 22.

[158] ^a Diodor. l. 3. c. 1.

[159] ^b Dionys. Perreg.

[160] ^e Iuba apud Plin l. 6. c. 29.

- [161] d l. 1 Antiq. c. 7.
- [162] f Strabo Geog. l. {illeg} p 822. B. Diodor. l. 9 c.1.
- [163] Artaphan apud Euseb. Præp. l. 9. c. 27.
- [164] Manetho apud Ioseph cont Ap. l. 1. p 1039.
- [165] Gen
- [166] b Manetho apud Iosephum cont. Ap. l. 1. p 1040
- [167] Apud Ioseph. cont. Ap. p. 1039.
- [168] Herod. l. 2
- [169] 1 King 18. 28
- [170] b 1 King. 9.26.
- [171] De Dea Syria p. 1058
- [172] Apud Euseb. Præp. Evang. l. 10 c. 10
- [173] Apud Photium in Bibl.
- [174] Antiq. l. 8. c. 2. p. 267, 268 & cont Apion <144r> l. 1. p. 1043
- [175] Plin. l. 7. c. 56.
- [176] Chro 108
- [177] Herod. l. 1. c. 1 & l. 7 c. 89.
- [178] Plin.l. 4. c. 22.
- [179] Dionys. de situ Orbis.
- [180] Strabo l. 1. p. 42. d.
- [181] 1 King. 9
- [182] Pausan. l. 7. c. 3
- [183] Pausan. l. 7. c. 5
- [184] Herod. l. 1.
- [185] 109
- [186] Pausan. l. 7. c. 21. Hygin. Fab. 277.
- [187] Strabo l. 1. p.48
- [188] a In Cohortatione ad Græcos.

- [189] b Orat. cont. Græcos
- [190] c Strom. 1
- [191] d Clemens Strom. 1. p. 321
- [192] e Apollod. l. 2 initio
- [193] f Plato in Timæo Syncel. p. 68. a.
- [194] 2 Chron. 2.10
- [195] a Apollodor. l. 3 c. 14.
- [196] b Pausan. l. 7. c.1 & l. 1. c. 31 , 38.
- [197] c Pausan. l. 1. c. 5
- [198] d Apollodor. l. 3. c. 14. Pausan. l. 7. c. 4. & l. 9. c. 3. & l. 10 c. 17.
- [199] e Diodor. l. 4 Pausan. l. 9. c. 29.
- [200] f Pausan. l. 2. c. 25
- [201] g Orphei Argonaut v. 216 Hygin. Fab. XIV
- [202] h Apollodor. l. 3. c. 14
- [203] a Pausan. l. 1. c. 5. Hygin. Fab. 48.
- [204] b Diodor. l. 1. p. 17.
- [205] c Diodor. ib.
- [206] d Euseb. Præp. l. 10.c. 9.
- [207] e Porphyry. περὶ ἀποχῆς l. 2 §54
- [208] f Damaratus apud Clement. Admonit. ad Gent. p. 27. Hygin. Fab. 46.
- [209] Diodor. l. 1. p. 17.
- [210] Diodor. l. 3. p. 138
- [211] a Homer. Odys. 5 Diodor. l. 5. p. 237.
- [212] b Diodor. l. p. 17.
- [213] c
- [214] Pausan. l. 8. c. 4
- [215] Pausan. l. 7. c. 18
- [216] Pausan. l. 1. c. 39, 40.

[217] a

[218] b Pausan. l. 3. c. 1. Apollodor. l. 3. c. 10.

[219] c Pausan. l. 1. c. 39, 44

[220] d Pausan. l. 3. c. 20

[221] b Diodor. l. 5. p. 227.

[222] c Pausan. l. 5. c. 25 Conon Narrat. 37 Steph. in Θάσσοις. Herod. l. 2. Apollodor. l. 3 c. 1.

[223] d Conon. Narrat. 32

[224] e Apollodor. l. 3. c. 1

[225] f Steph. in Θήρα. Pausan. l. 3. c. 1.

[226] a Pausan. l. 9. c. 12

[227] b Strabo l. 10. p. 447 & l. 9. p. 401

[228] Herod. l. 5

[229] a supra

[230] b Bochat. Geog. l. 1. c. 19

[231] c Steph in Θ

[232] d Pausan. l. 2. c. 6

[233] Hygin. Fab. 7 & 8

[234] f Pausan. l. 9. c. 5.

[235] k Hesiod in scuto Herculis.

[236] Pausan. l. 2. c. 6.

[237] Pausan. l. 2. c. 5, 6.

[238] Pausan

[239] Apollodor l 2. c. 1

[240] Herod. l. 2.

[241] a Pausan. l. 4. c. 1.

[242] a Pausan. l. 2. c. 20, 22, 23.

[243] a Apollodor.

[244] b Pausan. l. 5. c. 15

[245] Ioseph. cont. Ap. l. 1 p. 1041.

[246] Hygin. Fab.14. et Poet. Astronom. l. 2. c. 37. Schol. vet. Apollonij Argonaut. l. 1 initio.

[247] Antiq. l.8.c.4

[248] Schol.Apol. Argon nat. l. 4. v. 272.

[249] Herod. l. 2.
