

Drafts on chronology: section 2b

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Chap III. The Monarchy of Egypt at Thebes

Manetho in his 11th & 12th Dynasties, as he is cited by Africanus & Eusebius names these four kings of Thebes as reigning in order, Ammenemes, Gesongoses or Sesonchoris the son of Ammenemes, Ammenemes who was slain by his Eunuchs & Sesostris who subdued all Asia & part of Europe. Gesongoses & Sesonchoris seem 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 and Sesak. For we have shewed that Sesonchosis, Sesostris & Sesak are the same.

As Manetho here repeats the same kings, so he does in several other Dynasties & particular in his 18th Dynasty^[1] where he names the kings who reigned at Thebes from the time of the expulsion of the shepherds down to Orus First he tells us that after the shepherds went out of Egypt into Iudea Tethmosis or Amosis who expelled them reigned 25 years & 4 months & then was succeeded by his son Chebron after whom reigned Amenophis & his sister Amesses. Then returning back he names Mephres, Mephramuthosis, Thmosis or Tuthmosis, Amenophis & Orus as reigning successively & subjoyns some other Princes of Egypt contemporary to Orus as Acencheres, the daughter & Rathoris the brother of Orus & Armais or Danaus the brother of Sesostris. The name Acerycheres he sets down thrice. And then again returning back he names in order Armesses Miamun or Ramesses, & his son & successor Amenophis & & his son & successor Sethosis who left his brother Armais or Danaus governour of Egypt while he himself invaded Cyprus Phenicia & all the east. These kings are recited out of Manetho by Iosephus, Eusebius & Africanus with a little variation of the names as in the following Table.

Iosephus	Africanus	Eusebius in Greek	Ieroms Version of Eusebius
3 Tethmosis	Amos or Amosis	Amosis or Tethmosis	Amosis.
4 Chebron	Chebro	Chebron	Chebron
5 Amenophis	Amenophthis	Amenuphiss	Amenophis
*	*	*	*
1 Mephres	Misaphis	Misphris	Mephres
2 Mephramuthosis or Alisphamuthosis	Misphragmuthosis	Misphragmuthosis	Misphragmuthosis & Mispharmuthosis
3 Thmosis or Thummosis	Thuthmosis	Tuthmosis	Thomosis & Tuthmosis

5	Amenophis	Amenophthis	Amenophis	Amenophis
7	Orus	Orus	Orus	Horus
	*	*	*	*
3	Armesses	Rammeses	Ameses & Rameses	Remeses
5	Amenophis	Ammenoph	Amenophis & Menophis	Menophes
6	Sethosis	Sethos	Sethos	Sethos
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The first king Tethmosis or Amosis who expelled the Shepherds is plainly the same with Thmosis Thomosis or Tuthmosis whose Predecessor Misphragmuthosis shut them up in Abaris, & therefore the first Amenophis who succeeded Tethmosis & Chebron is the same with the second Amenophis who succeeded Thmosis And I take the third Amenophis to be still the same & his predecessor Armesses Ramesses or Ammeses to be the same with their predecessors Amosis Thomosis or Tethmosis, such repetitions being frequent with Manetho. And so 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 Mephres, Misaphris or Miphris.

2 Méphramuthosis, Mispharmuthosis, Misphragmuthosis, Alisphragmuthosis. He shut up the shepherds in Abaris.

3 Tethmosis, Thmosis, Thomosis, Amosis, Ammeses, Armesses, Rammeses, Rameses, Ramesses. He obliged the sheperds to depart out of Egypt & thereby became the first king of all Egypt.

4 Chebron or Chebros if he be rightly inserted.

5 Amenophis, Amenophthis, Menophis, Mnevis, Ammenoph, Amenemes, that is Ammon the father of Sesostri. He carried the arms of Egypt into forreign countries & subdued the Troglodites & all Ammonia, & from him Thebes was called No-Ammon the city of Ammon.

6 Sethos, Sethosis, Gesongoses, Sesonchoris, Sesonchosis, Sesostri, who is also called Sesoostri, Sesoosis, Sessosis, Sesochris, Sesonchis, Sasyches & in Scripture Sesak.

7 Orus or Horus.

Tethmosis according to Manetho reigned after the expulsion of the Shepherds 25 years & 4 months & Chebron 13 years more if he is duly inserted & according to his reckoning, if the sheperds were expelled between the 20th year of Samuel & first year of Saul as above, & Saul reigned about 10 years, the reign of Ammon will begin after the 4th & before the 29th year of David & thus the reign of his son Sethosis being one generation later is coincident to that of Sesak as above.

When David smote Edom^[2] which was about the tenth or 12th year of David as above the king of Edoms servants fled into Egypt with Hadad a little child of the kings seed & Pharaoh gave Hadad a house & victuals & land & Hadad found great favour in the sight of Pharaoh so that he gave him to wife the sister of his own wife Taphenes the Queen. And the sister of Taphenus bare him Genubath & Genubath was in Pharaohs house among the Sons of Pharaoh untill the death of David. Whence it appears that this king of Egypt was of about the same age with Hadad & began his reign young & at the death of David had a family of young children <3r> contemporary to Genubath. Amongst these children I reckon Solomon' young spouse^[3] the chief (or firstborn) of her mother's children, & her little sister who by reason of her childhood had no breasts, & her brother who sucked the breasts of her mother & to whom she wishes Solomon were like that she might kiss

him whenever she finds him & lead him & bring him to her mother's house. And of about the same age with these children was Sesak, so that he may be reckoned among the sons of this King.

Diodorus^[4] that the father of Sesostris gathered together out of 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 wars. These children he brought up with exercises of dayly labours commanding that none of them should eat till he had run 180 furlongs. By which he means they became endued with strong & active bodies & great aspiring minds. Hence I gather that Ammon the father of Sesostris began his reign in Egypt before Sesostris (or Sesak) was born & by consequence in the reign of David as above, & therefore he was that Pharaoh king of Egypt who married his wives sister to Hadad & his daughter to Solomon & took Gezar from the Canaanites & gave it to his daughter for a present, & who began his reign a little before Hadad fled from David So then Ammon reigned in Egypt when Cadmus came into Europe as we noted above. And considering the age of his Children, he seems to have been about 3{9} or 40 years old at the death of David.

After the shepherds were expelled by Amosis & the kingdom of Egypt was established at home, Ammon sent an army^[5] under the command of his Son Sesostris into Arabia (perhaps that Arabia which lyes between Egypt & the red sea) & Sesostris accompanied with those who were brought up with him destroyed the serpents & overcoming the want of water & food conquered all that barbarous nation which till then had been unconquered. Then being sent against the nations which lay westward, he subdued the greatest part of Libya although hitherto a very youth. By the first of these conquests the Troglodytes & some of the Arabic Ethiopians, by the latter the Libyans of Marmarica & Cyrene & all Ammonia as far as the river

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After Amosis had expelled the shepherds & established his kingdom at home, Amon sent an army^[9] under the command of his son Sesostris into Arabia, (that Arabia which lyes between Egypt & the Red Sea) & Sesostris accompanied with those who were brought up with him destroyed the serpents & overcoming the want of water & food conquered all that barbarous nation which till then had been unconquered. Then being sent by his father against the nations which lay westward, he subdued the greatest part of Libya although hitherto a very youth.

By the first of these conquests the Troglodytes & some of the Arabic Ethiopians, by the latter the Libyans of Marmarica & Cyrene & all Ammonia as <5r> far as the river Triton came under the dominion of Egypt. And this seems to have given occasion to the trafic of Solomon into Egypt for horses. For Egypt was then supplied with horses from Cyrene a country famous for breeding a multitude of good horses And Dicæarchus^{a[11]} reports that Sesonchosis was the first who found out the art of riding on horses. Herodotus^[12] tells us that the Ammonians being Colonies of the Egyptians & Ethiopians spake a language between them both & that the inhabitants as far as the river Triton used the Egyptian manners but beyond that river lived much otherwise. Ammon therefore upon conquering this large region peopled it with colonies from Egypt & called it Ammonia. For in those days it was very usuall to call peoples & regions by the names of their first kings: & Stephanus tells us that mediterranean part of Libya & even all Libya was called Ammonia from Ammon.

After the death of Ammon Sesostris succeeded in the throne & being now grown up & encouraged by his former successes aimed at conquering the world. And^[13] first he set upon the Ethiopians southward & compelled that nation to pay him tribute, Ebony & Gold & Ivory. Strabo^[14] speaking of the straits of the Red Sea at Dira a promontory of Ethiopia tells us that a Pillar of Sesostris the Egyptian was standing there which in the sacred letters signified his passing over. For, saith Strabo, he seems first to have subdued Ethiopia & Troglodytica & then passing over [those straits] into Arabia [Fælix] to have gone over all Asia, wherefore in many places tis called the Ditch or Trench of Sesostris & Temples of the Egyptian Gods are found built. Nor did Sesostris stop at Dira,^[15] he went through all Ethiopia to the Cinnamon-bearing region or Promontory Mossylites at the south east corner of Afric, & there were extant in Strabos days some monuments of this his expedition & Columns & Inscriptions. And for facilitating this his expedition he built^[16] a navy of 400 long ships on the Red Sea being the first who built such ships & thereby he subdued the Islands of the Red Sea &

the adjoining continent, going as far as India. Pliny^[17] tells us that in an Island of the Red Sea before the haven of Isis were Pillars of stone with inscriptions in unknown characters.

It was then the custome for every family to worship their dead ancestors of the two or three last generations. This custome was founded on an opinion that the souls of dead parents would be most concerned for the welfare of their children. These were the Θεοὶ ἐφ' ἑστίαι Dij Penates Houshold Gods of the Greeks & Latins. In like manner Cities deified such of their dead Kings & Heroes as had been their benefactors & built Sepulchres to them in form of Temples with yearly solemnities. And sometimes they endowed the Temples with revenues for maintaining a succession of Priests & bearing the charge of sacrifices which made the worship more famous &

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Triton came under the dominion of Egypt, & this seems to have given occasion to the trafic of Solomon into Egypt for horses. For Egypt was supplied with horses from Cyrene a country famous for breeding a multitude of good horses. Herodotus^[18] tells us that the Ammonians being colonies of the Egyptians & Ethiopians spake a language between them both & that the inhabitants as far as the river Triton used the Egyptian manners but beyond that river lived much otherwise. Ammon therefore upon conquering this large region peopled it with colonies from Egypt & called it Ammonia. For in those days it was very usual to call peoples & regions by the names of their first kings; & Stephanus tells us that the Mediterranean part of Libya & even all Libya was called Ammonia from Ammon. And tho Egypt kept its dominion only to the river Triton yet Sesostriis seems to have gone westward to the very † < insertion from f 3v > † very borders of Afric, & there to have erected Pillars as he did in all his conquests

Venit ad occasum, mundique extrema Sesostriis. Lucan. Lib. 1.

< text from f 6r resumes >

After the death of Ammon, Sesostriis succeeded in the throne & being encouraged by his former successes, aimed at conquering the world. And ^a[19] first he set upon the Ethiopians southward & compelled that nation to pay him tribute Ebony & Gold & Ivory. Strabo ^b[20] speaking of the straits of the Red Sea at Dira a promontory of Ethiopia tells us that a Pillar of Sesostriis the Egyptian was standing there which in the sacred letters signified his passing over. E. saith Strabo, he seems first to have subdued Ethiopia & Troglodytica & then passing over [those straits] into Arabia [Felix] to have gone all over Asia, wherefore in many places tis called the Ditch or Trench of Sesostriis & Temples of the Egyptian Gods are found built. In this expedition before he past his army over the straits of the red sea at Dira ^c[21] he went through all Ethiopia to the Cinnamon bearing region or Promontory Mossylites at the south east corner of Afric, & there were extant in Strabo's days some monuments of this his expedition & Columns & Inscriptions. And for facilitating this his expedition ^d[22] he built a navy of 400 long ships on the Red sea being the first who built such ships & thereby he subdued the Islands of the Red Sea & the adjoining continent, going as far as India. Pliny ^e[23] tells us that in an Island of the Red Sea before the haven of Isis were Pillars of Stone with inscriptions in unknown characters.

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Quamvis Æthiopum populis Arabumque beatis
Gentibus atque Indis unus sit Iupiter Ammon. Lucan. l. 9.

< insertion from f 7r >

After these conquests Sesak in the fift year of Rehobeam came out of Egypt with 1200 chariots & 60000 horsmen & foot without number of Libyans Troglodites & Ethiopians & took the fenced cities of Iudah & came to Ierusalem. And God said, the Princes of Israel shall be his servants that they may know my servitude (that is the servitude of my people) & the servitude תוכלמם תוצראה of the kingdoms of the earth. So Sesak came up against Ierusalem & took away the treasures of the house of the Lord & the treasures of the kings house. He took all. He carried away also the shields of gold which Solomon had made. 2 Chron. 12. The Libyans Troglodites & Ethiopians were therefore subdued & become the servants of Sesak before the fift year of Rehoboam, & by the conquest of Cyrene having procured horses for 60000 horsmen he came out with a very great army raised out of the conquered nations & subdued Iudea & the kingdoms of the earth.

He left Egypt Libya & Ethiopia &c under the government of Several Princes, &^[24] having forces by the sea & land he invaded Cyprus & Phœnicia & the Assyrians & Medes subduing by force as many as would not submit, & being lifted up with the success went on more confidently, subverting the cities & provinces of the east.

< text from f 7r resumes >

He subdued also the Scythians as far as the river Tanais which parts Europe from Asia, & having a colony of Egyptians neare the lake Mæotis founded the nation of Colchos. After the same manner he subdued all the rest of Asia & divers Islands of the Cyclades. Then passing over into Europe & going through all Thrace he was in danger of losing his army through the want of provisions & difficulty of the passages. Wherefore putting an end to his expedition in Thrace, he erected pillars in many places of his conquests with this inscription in the sacred Egyptian letters: Sesoosis King of Kings and Lord of Lords overcame this country by his arms. In these Pillars the privy member of a man was exprest where the nations were stout & warlike & that of a woman where they were timorous & made no resistance. In some places he erected also his own statue in stone holding a bow & lance & being four cubits & palms high which was his stature. ^{a[28]} Anthenodorus & Porphyry say that he conquered most of the nations of Greece & Herodotus that he passed over the Danube. His words are: ^{b[29]} Sesostris having a great army went through the continent subduing all nations before him untill passing over from Asia into Europe he subdued the Scythians & Thracians to whom & no further the Egyptian army seems to have <8r> come because in their territories there appear pillars erected & not beyond them. Most of those pillars were gone before the days of Herodotus, but some he saw in Palestine with the Egyptian writing & weomens genitals & in Ionia there were two statues of Sesostris then remaining, one in the way from Ephesus into Phocæa & the other between Sardes & Smyrna, each holding a dart in the right hand & a bow in the left, & the rest of their armature being Ethiopic & Egyptian, & upon the breast this inscription in sacred Egyptian letters: I obtained this region by my arms.

In his return he left a colony of Egyptians at Colchos^[30] upon the river Phasis as Herodotus Diodorus & others affirm. Whence it came to pass that the people at Colchos anciently spake the Egyptian language & like the Egyptians used circumcision & ware linnen garments & had crisp hair & a dark complexion & had commerce with the Egyptians,^[31] one Xenocratus sailing in summer to Phasis & in winter to Egypt. And Ætes king of Colchos was called the son of the Sun^[32] after the manner of the Kings of Egypt & his wife & daughters were very famous for skill in the vertues of plants like the Egyptians. For Homer^[33] tells us that Egypt abounded with plants both medicinal & deadly & that the Egyptians were skilled in medicine above all other mortals being the progeny of Apollo. Also Sesostris left with the people at Colchos geographical Tables which he made of his conquests. For Eustathius^[34] tells us that he made such Tables & communicated them not only to the Egyptians but also to the Scythians, by the Scythians meaning the people at Colchos And Apollonius ^{a[35]} Rhodius: that the posterity of them whom he placed at Æa kept these Tables, in which all his journeys & the bounds of sea & land were described. And these Tables gave a beginning to Geography.

Pliny^[36] tells us that Sesostris met with a repulse at Colchos. Iam regnaverat, saith he, in Colchis Salauces & Esubopes qui terram virgineam naclus plurimum argenti aurique eruisse dicitur in †^[37] Suanorum gente & alioqui velleribus aureis inclyto regno. Sed er illius aureæ cameræ et argenteæ trabes narrantur et columnæ atque Parastatæ victo Sesostre Ægypti rege tam superbo ut prodatur annis quibusque sorte reges singulos e subjectis jungere ad currum solitus, sicque triumphare. However ^a[38] Sesostris tempted perhaps by the riches of the place made himself master of it & left a part of his army there to guard the pass. These seem to have been people of the lower Egypt called ^b[39] in scripture Casluchi, & by contraction Colchi as Bochart well observes.. Valerius ^c[40] Flaccus says of Sesostris

– ut clade suroum

Territus, hos Thebas patriumque reducat adamnem,

Phasidis hos imponat agris Colchosque vocari

Imperet.

And Apollonius & his Scholiast: that Æa remained stable from the days of Sesonchosis & was inhabited ‡ < insertion from f 7v > ‡ by the posterity of those who descended from Sesonchosis & were Egyptians. < text from f 8r resumes > <9r> And for greater security of the pass Sesostris seems to have left in that part of Cappadocia which borders upon Colchos another part of his army mixt of Egyptians Philistims & the Shepherds those old inhabitants of Egypt. For there ^a[41] Bochart finds Caphtor & the Caphtoræi a people who ^b[42] came originally out of Egypt, & from whom the Philistims afterward returned back from captivity into their own land. Have not I brought up Israel out of the land of Egypt & the Philistims from Caphtor & the Syrians from Kir, Amos 9.7. The Lord will spoil the Philistims the remnant of the country of Caphtor. Jer. 47.4. Also upon the Euxine Sea at the river Thermodon on the north west side of this colony Sesostris placed a colony of his weomen whom the Greeks called Amazons.

Iustin makes the Scythians to have repulsed & pursued Sesostris as far as Egypt & being stopt by the Lakes & fenny places to have returned thence & subdued all the east 1500 years till the rise of the Assyrian Monarchy. Others^[43] tell us that the Parthians were a colony of the Scythians who seated themselves there in the reign of Sesostris. But these things happened rather in the latter end of the Assyrian Monarchy, the Scythians at that time as Herodotus relates making an inrode through Colchos into Media & Syria as far as Egypt & reigning over the east 28. years till the Medes slew most of them. And probably the Scythians were who escaped the Medes fled into Parthia & remained there. Whence the people of that country had the name of Parthi which in the Scythian language signifies fugitives.

Sesostris having spent nine years in this expedition commanded the nations according to their ability to bring gifts yearly into Egypt & having outdone all former kings with the greatness of his actions he returned into Egypt with the captives & other spoiles of which he had gathered a vast quantity. Among other captives he seems to have carried away Tithonus a youth beautifull to a proverb: which Tithonus, saith Diodorus,^[44] was the son of Laomedon & brother of Priam & warring in the eastern parts went as far as Ethiopia, whence came the fable of Memnons being the son of Aurora. Homer^[45] calls Tithonus the husband & Memnon the son of Aurora. Hesiod^[46] calls Memnon the son of Tithonus & Aurora & Pinder^[47] calles him the son of Aurora & cousin german of Troilus one of the sons of Priam. He lived a very great age & spent his days in the Court & army of the Kings of Egypt If when he was captivated, which was in the 14th year of Rehoboam we may suppose his brother Priam to have been a child, the taking of Troy which happened when Priam began to be infirm with old age, may be reckoned about 55 or 60 years later then the return of Sesostris into Egypt. or 70 years later then the death of Solomon as above.

When Sesostris in returning home came back to Pelusium his brother Armais who had revolted & usurped the crown of

by consequence before the descent of Abraham into Egypt, that is within less then {370 years after the} flood because the race of the Kings of Egypt called Pharaoh was then in being. Gen. 12. Artaphanus ^{a[48]} tells us that Palmonoths king of Egypt was the first that built a Temple in the lower Egypt & that he built one at Heliopolis the Metropolis of that kingdome. Also that his daughter rris was married to one Chenephres king of a region above Memphis. For then, saith he, Egypt had many kings. He adds that this daughter was shee that educated Moses & that Moses found out the arts & philosophy of the Egyptians & divided the kingdom into 36 Nomi or Governments & assigned to each their rites of worshipping the Deity & the sacred letters. Which he did to that end that he might render the Monarchy firm to Cenephres; because before that time the multitude not being reduced into distinct order did sometimes eject & sometime create kings & often the same but sometimes others. By all which he got the love of the people & was honoured by the Priests with the name of Hermes or Mercury. Here Artaphanus being a Christian ascribes some things to Moses which do not well agree to him, but yet he lets us understand that the kingdoms of Egypt were at first like those of Greece, many in number & free from Tyranny, the people placing & displacing their kings, that is the captains of their armies till the government was new modelled & reduced into various Nomi & that this regulation was as old as the first Temple in the lower Egypt. Whence I gather that it was older then the Pyramids whose very accurate & magnificent structures shew that Architecture was then grown to a good degree of perfection, & that the Egyptians before this regulation worshipped only on altars without Temples as the Patriarchs did & the Persians in their Prytanea, & that they erected their first Temples for the use of the common Councils under which their cities at this regulation combined, as was afterwards done in Greece in imitation of the Greeks. He lets us understand also that the Egyptians attributed this regulation of their government to him whom they accounted the author of their Arts & sacred rites & letters & whom their Priests honoured by the name of Mercury or Hermes, that is to Thoth whome some would have to be Moses or Ioseph, but who was really an Egyptian the son of Osiris & reigned in Egypt after the death of Isis .

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And indeed it is not improbable that he who is so famous for craft & policy & had seen Egypt twice invaded & almost oppressed by their enemies (first by the forces of Typhon at the death of Osiris & then by the Titans at the death of Orus & Isis) & by his counsel had saved them & procured the kingdom to himself should afterwards consider how to strengthen them against their enemies for the future, which could not be done without uniting their cities. For what else means his being reputed by all antiquity the God of wisdom & eloquence & Merchandise & of high ways & the making heaps of stones along the ways to his memory, but that he taught the cities of Egypt to travel from one to another by marking out the ways between them with stones & to trade with one another & to consult together for their common good & debate things doubtfull & for these ends to assemble upon set occasions as the Greeks did after their example in the festivalls of their common councils For while those festivalls were being celebrated in Greece & by consequence in Egypt also with merchandizing for drawing the people together & in Egypt were kept not yearely as in Greece but often every year, they seem to have been the ancientest assemblies in the world for buying & selling & the only Fairs of the ancient Egyptians. Thoth was the first & greatest Lawmaker of the Egyptians in things both civil & sacred. He made their laws first in the reign of Isis who governed by his counsel & then in his own reign & his laws obtained over all Egypt. And laws could not be put in execution without civilizing the cities of Egypt & uniting them under certain forms of government A subordination of inferior towns to capital cities & of capital cities to the king was necessary.. Tis not doubted but that the solemnities of Osiris & Isis were instituted by him & from his days obtained all over Egypt. And why might not the solemnities of the rest of the Egyptian Gods observed in the several parts of Egypt have their rise also from his institutions & by consequence the conventions for such solemnities be as old as his days? Æor we are told by Sanchoniatho^[49] that he invented the figures of the Gods of Egypt & by Diodorus that he ordeined the worship & sacrifices of those Gods & by Artaphanus that he divided Egypt into various Nomi & assigned to each their rites of worshipping the Deity. For all Egypt did not worship all Mercuries Gods but in one Convention they worshipped one God in another, each with his proper ceremonies & worship. Herodotus^[50] tells us that they worshipped not the same Gods except Osiris & Isis. In the rest of their Gods they were divided, every Nome having its Metropolis & Court of judicature & Temple & every Temple its Temple having its High Priest & territory of worshippers & its proper God & way of Worship. <12r> Neare Thebes and at Arsinoe & the lake Mæris the Crocodile was accounted sacred^[51], in other parts it was persecuted as prophane & hostile & In the city of Hercules worship the Ichneumon which is an enemy to the Crocodile The Mendesians in their Temple worshipped a Goat & the God Pan & sacrificed Rams & on the contrary the Thebans & Ammonians

in their's worshipped Ramms & sacrificed Goats. In Pamphreni the people of the subordinate cities celebrated the festival of Mars with a formal fight with clubbs. In the feast at Busiris after they had sacrificed they beat themselves & some cut their foreheads with swords. In Sais they worshiped a sheep & celebrated the Feast with illuminations all the night. In Bubastis they went to the feast with piping & singing & clapping of hands & reviling the cities through which they passed. In Cynopolis they worship Anubis & honoured doggs In Heliopolis & Buti they only sacrificed to their proper Gods. In Oxyrinchus they And whatever Gods or solemnities Mercury at first appointed among them no doubt they retained as obstinately as the people in our age do the several religions they are brought up in. Thus Egypt became distinguisht into many nationes every nation having its own God & Temple & religion & solemn assembly & Council & court of Iudicature. And this I take to be the first original of the various Nomes.

How these Nomes conquered one another or otherwise became united into larger kingdoms & what alterations happened in those kingdoms in the first ages is not related in history. But by such changes the lower Egypt or a considerable part thereof seems to have become one Kingdom before the days of Ioseph. For^[52] in the seven years of famin he bought all the goods & lands & persons of the Egyptians for Pharaoh & then to break their power he removed them from one end of the borders of Egypt to the other end thereof (as the kings of Assyria did the nations whom they conquered) & giving them seed to sow the lands were he planted them, he reserved by a perpetual law the fift part of the increase to Pharaoh.

After his death there arose up a new king in Egypt who knew not Ioseph that is a new family of kings not a family of kings forreign to Egypt who upon that account might be befriend Israelites but a new family of Egyptian kings who feared least upon any invasion of Egypt by foreigners Israel should joyn with the the foreigners & fight against the Egyptians & get them a part of the the land. But whether this new king ‡ < insertion from the top of f 12v > king ‡acquired the kingdom by rebellion against his master or by uniting it to another kingdom of Egypt of which he was king before is uncertain.

< text from f 12r resumes >

Some time after the departure of the Israelites out of Egypt the Shepherds from the east invaded & conquered Timaus king of the lower Egypt & burnt the cities & subverted the Temples of the Egyptians & reduced the people into servitude & reigning there a long time had various wars with the Kings of Thebais. This invasion I place after the departure of Israel out of Egypt because during their stay in Egypt there is no mention of Shepherds or Arabians there but Pharaoh & all his people are spoken of as Egyptians. The Israelites had been in Egypt for 215 years & yet remained a distinct people so as not to be called Egyptians. And the Shepherds remained a distinct people the Egyptians drove them out of Egypt & by way of distinction they were †^[53] called Hiesos that is shepherd kings. But in the story of Moses the king is called Pharaoh, & he and his captains & army & all his people except the Israelites are considered <13r> as one nation & called Egyptians without any distinction. Pharaoh sought the life of Moses for killing an Egyptian (Exod 2.15.) The Jews were in bondage under the Egyptians (Exod. 3.8, 9) The ten plagues fell on the Egyptians & the Egyptians were drowned in the red see. Not one word in all the story of any other people then Egyptians & Israelites. And its further to be observed that the worship of the calf which Israel brought out of Egypt was not that of the Canaanites or Arabians but that which the genuine Egyptians paid to their God Osiris. And Pharaoh feared least upon any incursion of forreigners Israel should help them & go with them out of the land. And that 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) It was after this time therefore that Egypt came under the dominion of the shepherds.

These shepherds after their first seating themselves in Egypt made Salatis their King & after him reigned Beon, Aphacnas, Apophis Ianias Assis & others successively.. They reigned long in Egypt (Manetho saith 511 years) & after the manner of the ancient nations of Arabia sacrified men, whence arose the fable of Busiris. At length b^[54] Amosis one of the Kings of Thebes having take Heliopolis from them abolished the custome of sacrificing men in that city. After him reigned Chebron, Amenophes, Mephres, Misphragmuthosis, Tethmosis or Thummosis & Amenophes. Misphragmuthosis drove the Shepherds into the city Abaris or Pelusium where they walled in ten thousand acres of land & shut themselves up, & Tethmosis beseiged them & covenanted with them that they should leave Egypt & go whether they pleased. & thereupon they went out of Egypt to the number of 24000 & passed through the desert into Syria. And hence Manetho concludes that they were the Jews, but I had rather say that they were the Phoenicians. For # < insertion from

f 12v > # For the Phœnicians^[55] came from the Red Sea (whether the Shepherds would be apt to retire in passing through the wilderness) & traded on that Sea before they traded on the Mediterranean. And the ^b[56] Arabægyptij which Ptolemy mentions without the mountains of Egypt on the Sinus of the Red Sea were probably the remains of this people. The ^c[57] Pœnicians confest that they learnt circumcision of the Egyptians. Cadmus & his father Agenor were Phœnicians & came originally out of Egypt, & the letters which Cadmus brought into Greece were Phœnician. & like those used in the lower Egypt about the times of Proteus. And the ^e[58] people of Phœnicia which Cadmus brought into Greece were Arabians & I take Cecrops & the colony of Egyptians which he brought into Greece to be of the same kind because they < text from f 13r resumes > by these victories Thebes became the Metropolis of all Egypt & by the following victories of Sesostri soon grew the greatest & most famous city then in the world.

Herodotus in giving an account of the ancient state of Egypt tells us that the Egyptian Priests affirmed Menes to be their first King, & that they read to him out of a book the names of 330 Kings of Egypt who all reigned before Sesostri, & amongst whom were 18 Ethiopians & a foreforeign woman named Nitocris who acquired the Kingdom by a memorable revenge of her brothers death; & that the Priests reported nothing memorable done by any of the rest except one who was the last of them & was called Mæris. But Mæris as we shall presently shew reigned after Sesostri, & so did Nitocris if she reigned over both Egypt & Ethiopia as Iosephus mentions & built the third Pyramid at Memphys as is affirmed by Manetho. Herodotus therefore justly passes over in a few words all the ages of Egypt before Sesostri as obscure & containing nothing memorable & begins his history of the Kings of Egypt with this king, the former kings reigning not over all Egypt successively but divers of them at once in severall <14r> parts of Egypt which renders them the less memorable. In the time of the Monarchy of Egypt Herodotus^[59] who has given the best account of this Kingdom sets down their Kings in this order. 1 Sesostri. 2 Pheron. 3 Proteus. 4 Rhampsinitus. 5 Cheops. ⁶ Cephren. ⁷ Mycerinus. ⁸ Asychis. ⁹ Anysis. ¹⁰ Sabbacus the Ethiopian. ¹¹ Anysis again. ¹² Sethon Priest of Vulcan. ¹³ Twelve contemporary Kings. ¹⁴ Psammiticus. ¹⁵ Necho. ¹⁶ Psammis. ¹⁷ Apries. ¹⁸ Amasis. ¹⁹ Psammenites. Between Rhampsinitus & Cheops are to be inserted Amenophes & Mæris.

The Kings of Thebes Sesostri having expelled the Shepherds out of Egypt & thereby established their dominion at home began soon to invade their neighbours. And first Sesostri (called also Sesoostri Sesoosis, Sessosis, SesoChris Sethos, Sethosis Sesonchis, Sesonchosis & in scripture Sesach) was sent^[60] by his father Amenophis against the Arabians & overcoming the want of father & meat subdued all that nation which till then had continued unvanquished. Afterwards he went westward & subdued a great part of Africa being **{illeg}** very young & then succeeded his father in the Kingdom. This was before the death of Solomon^[61]. He first went in long ships from the Sinus Arabicus & conquered the inhabitants of the Red Sea. Then he subdued all Ethiopia on the south of Egypt^[62] & the Troglodiæ on the East & went first of any man in long ships from the Sinus Arabicus & subdued the inhabitants of the red sea as far as the Cinamō region & the promontory Mossylites. & in those countries left columns with inscriptions some of which remained to the times of the Roman Empire & after that in the fift year of Rehoboam^[63] with an innumerable army of Egyptians & Libyans Troglodites & Ethiopians (as was said) made an expedition through Iudea eastward & northward & in nine years subdued all Asia & Thrace & part of Scythia in Europe where he met with a repulse. Diodorus adds that he past the River Ganges & conquered all India Susa is by Ieremiah called Sesach & probably had its name from this king Ier. Wherever he came he set up columns with inscriptions of his conquests some of which Herodotus saw in Syria & Asia minor & mentions that there were some then extant in Thrace & Scythia. He caused also Geographical Tables to be made of his conquests & this gave a beginning to Geography. And in his return he left a colony of Egyptians at Colchos Whence it came to pass that the people at Colchos spake the Egyptian language & used circumcision & linnen garments & had crisp hair & a dark complexion like the Egyptians & are reckoned a colony of Egyptians left there by Sesostri. [And this seems to have occasioned the union of the Cities of Attica under Athens in the reigns of Amphyction & Theseus & the expedition of the Argonauts, the Greeks being alarmed by the expedition of Sesostri into Thrace & thereupon uniting to strengthen themselves & sending an Embassy of 54 persons of principal quality out of all Greece in the Ship Argo to Ætes at Colchos.]

Iustin makes the Scythians to have pursued Sesostri as far as Egypt & being stopt by the Lakes & fenny places to have returned thence & subdued all the East & reigned there 1500 years <15r> till the rise of the Assyrian Monarchy. Other tell us that the Parthians were a colony of the Scythians who seated themselves

there in the reign of Sesostris but these things happened rather in the latter end of the Assyrian Monarchy, the Scythians at that time as Herodotus relates making an inroad through Colchos into Media & Syria as far as Egypt and reigning over the east 28 years till the Medes slew most of them. And probably the Scythians who escaped the Medes fled into Parthia & remained there. Whence the people of that country had the name of Parthi which in the Scythian language signifies fugitives.

As Babylon & Rome were adorned in the height of their Empire so was Thebes & all Egypt in the reign of Sesostris & his successors the captives spoils & tribute of the nations being employed in building Palaces, Temples, Obelisks, Pyramids & other works. For Sesostris returning home with a great multitude of captives & larger spoils & imposing yearly tributes on the conquered nations built & adorned new Temples in all the capital cities of Egypt, amongst which was the Temple of Vulcan at Memphys honoured the Gods & chiefly Vulcan with gifts and cut ditches from the river Nile into all the parts of Egypt for supplying the cities with water & for carrying to them corn & other commodities by water, & with the earth dug out he raised the Cities higher to defend them from the inundation of the river & fortified them & in these works employed only the captives he brought home with him. He erected also in Heliopolis two Obelisks of 120 cubits inscribing on them the greatness of his dominion & tribute with the number of the conquered nations, one of which Obelisks Augustus Cæsar conveyed to Rome. And before the Temple of Vulcan he erected his own & his wives statues of 30 cubits & four others of his four sons of 20 cubits & attempted to cut a ditch from Nile to the Red Sea. The ground of Egypt he distributed in equal square portions among the people who were to hold it by a yearly pension whence Geometry had its rise. † < insertion from f 14v > † And part of people of the lower Egypt he removed to Colchos < insertion from f 14v > (so called from them) or <15r> left them there in his return home < text from f 14v resumes > . For the people at Colchos spake the Egyptian language & used linnen garments & circumcision & were reckoned a colony of Egyptians placed there by Sesostris & Ætes the king of Colchos was called the son of the Sun according to the manner of the kings of Egypt & his wife & daughters were celebrated for their great skill in the virtues of plants a skill then unknown to the Greeks & rude northern nations, & doubtless derived from Egypt. < insertion from f 14v > This kingdom seems founded in the days of Ætes because he built Æa the royal city & was reputed a <15r> stranger, & reigned presently after the return of Sesostris < text from f 14v resumes > Sesostris also divided Egypt into 36 Nomi or tribes & set a Judge over every Nomus, & regulated their religions, & is accounted the second Lawmaker of Egypt. For Diodorus tells us that the Egyptians had these Lawmakers, Mnevis Sasyches Sesostris Boccharis & Amasis & that Sasyches made excellent laws relating <15v> to the honour & worship of the Gods & found out Geometry & taught Astronomy. Mevis is Menes the first king of Thebes who began his reign in the tenth year of the shepherds as above, & to whom the Sacred Ox Mnevis was dedicated. Sasyches is the same name with Sesach & therefore the same man with Sesostris especially since the invention of Geometry is ascribed to them both. < text from f 15r resumes > He divided Egypt into the 36 Nomi & sett a Judge over every Nomus regulating the former divisions of Egypt which arose from the variety of the old Nations or Tribes & religions in Egypt <16r> under Sesostris.

Pheron was the son of Sesostris. Pliny calls him Nuncoreus & Diodorus Sesostris the second.. He made no wars but ^{a[64]} upon throwing a dart into the river Nile became blind after 10 years upon a miraculous recovery of his sight placed memorable gifts in the Temples & particularly in Heliopolis two Obelisks an hundred cubits long & eight broad one of which was carried to Rome by Caius. ② ① I suspect that he reigned only under his father & died before him because according to Manetho Rhampses was the eldest son & successor of Sesostris.

Proteus was of Memphys & reigned in that city & left a sumptuous Temple there to the south of the Temple of Vulcan. In this Temple was the house of Venus Hospita by which name Herodotus conjectured that Helena the daughter of Tyndarus was meant having heard that she stayed in Egypt with Proteus & was called Venus Hospita, & being told so by the Priests of Egypt. For when Alexander stole her from her husband Menelaus the Greek, in his flight he was driven with her upon the coast of Egypt & there suspected by Thonis governour of the place & sent to Proteus at Memphys & Proteus examining the matter detained Helena & sent home Alexander. Then the Greeks demanding her of the Trojans made war upon Troy thinking that Alexander had carried her thither. But after the destruction of Troy Menelaus went for her into Egypt. And to this history saith Herodotus Homer alludes in mentioning the errors of Paris with Helena by sea upon the coast of Sidon before the war & the voyage of Menelaus into Egypt after it. [Chronologers now make the Trojan war 200 years older then this King, but the chronology of the Greeks before the times of the Persian Monarchy is very uncertain. I had rather trust arguments from synchronisms. Certainly Homer speaks of

Thebes as in its glory & greatness with 100 gates & 20000 chariots & immense riches in the time of the Trojan war, & this description could not agree to Thebes before the days of Sesostris. Hesiod makes Memnon one of the successors of Sesostris to be the son of Tythonus & Aurora: which Tythonus, saith Diodorus, was the son of Laomedon & brother of Priamus & warring in the eastern parts went as far as Ethiopia (that is, was carried captive by Sesostris into Thebais) whence came the fable of Memnons being born of Aurora. Pindar calls Memnon the son of Aurora & cousin german of Troilus, (Pindar Nem. Ode 1) which Troilus was one of the sons of Priam. Memnon was therefore one generation younger then Tithonus & Priamus, & by consequence contemporary to Alexander, Hellena & the Trojan warr. And this synchronism is confirmed by its giving occasion to a <17r> story related by Pinder Pausanias Diodorus & other ancients of Memnon's being at the war of Troy & there slain by Achilles, the Greeks taking occasion from the synchronism to frame this story in honour of their nation. And if Æneas was contemporary to Dido as Virgil makes him, he must have lived in the age of Memnon. Pliny^[65] places the taking of Troy in the reegne of Ramises or Rhampsinitus the predecessor of Memnon & this also may be true if Ramises sent Memnon abroad with an army. And Proteus might be contemporary to them both if he was not the King himselfe but a Prince or Viceroy set over the lower Egypt by the King. For he is distinguished from the race of the Theban Kings by his being a Memphite of ignoble extraction reigning there,^[66] & Proteus is a Greek word of the same signification with Adad in Syriack & Primus or Princeps in Latine or a Prince in English & therefore seems to be not the proper name of a man but a title of honour For had it been a proper name the Greeks would have retained the Egyptian word without translating it, where as Herodotus tells us that it is the Kings name in Greek that is a Greek word of the same signification with his name or title in the Egyptian language. Diodorus tells us that this man's name was Cetes, & some make him a Phœnician. Tzetzes Chil.2. ‡ < insertion from f 16v > ‡Tzetzes Chil. 2. Hist. 44.

Πρωτεύς Φοινίκος παῖς καὶ τοῦ Ποσειδῶνος,
 Περὶ τὸν Φάρον κατοικῶν τῇ νῦν Αλεξανδρείας.
 Proteus Neptuni filius & Phœnicis filiæ,
 Circa Pharum habitans quæ nunc Alexandria.

< text from f 17r resumes >

Rhampsinitus called by Manetho Rhampses, by Eusebius Rhamses by Diodorus Remphis by Africanus Rhapsaces by Pliny Ramises was the son of Sesostris. Manetho saith he was his eldest son & successor. He spent his whole age in heaping up wealth & was the richest of all Kings but did nothing glorious. He gathered in gold & silver 400000 talents an Egyptian talent being two Attic ones that is 120 Attick pounds. He built the western Portico of the Temple of Vulcan placing his own Statue before it. Tacitus tells us that Germanicus Cæsar visiting Egypt to know its antiquities viewed the great ruins of old Thebes where some structures remained with Egyptian letters expressing its ancient wealth & the oldest of the Priests being commanded to interpret them related that there once dwelt in it seven hundred thousand of military age & that King Rhampses with that army reigned over Libya, Ethiopia, the Medes Persians Bactrians & Scythians & the territories of the Syrians Armenians Cappadocians & Bithynia & Lycia from Sea to Sea. The tributes & gifts of every nation (in gold silver armour horses ivory & odours for the Temples & corn & all Vtensils) were also read being scarce less magnificent then what the Parthians or

<18r>

Egypt, plotted to destroy him by inviting him to a fest & setting fire to the house in the night when he was heavy with wine & asleep, & having by his wives & concubines many daughters whom he had married to the sons of Sesostris he commanded his daughters to kill their husbands the same night. But Sesostris with his wife & four sons escaping the fire recovered his kingdom & Armais whom the Egyptians call Danaus fled with his daughters to Rhodes where they built a Temple & thence they went to Greece in a long ship of 50 oares. This flight was therefore in the 14th or 15th year of Rehoboam. After the pattern of this ship the Greeks built the ship Argo which was the first long ship built by the Greeks. And thence I collect that the Argonautick expedition was not above 35 or 40 years after the death of Solomon. For it was in the reign of Ætes the ^a[67] founder of the royal City Æa & son of the Sun or first Ægyptian king of Colchos.

When Sesostris had conquered many nations of Greece ^{b[68]} & returned home into Egypt he got together many artificers & adorned ^{c[69]} all the Temples of Egypt with excellent guifts & the spoiles of his enemies & in every city built a new Temple to that God which the city chiefly worshipped & employing only captives in these works wrote upon every Temple that none of the nations were employed in building it. He cut ditches from the river Nile into all the parts of Egypt as high as Memphys for supplying the cities with water & for carrying to them corn & other commodities by water & with the earth dug out he raised broad areas of ground commanding the cities to remove thither that they might be defended from the inundation of the river. And amongst other cities it is to be conceived that he built his royal seat Thebes suitable to his conquests, calling it after his fathers name Ammon-No, or No-Ammon, that is the city of Ammon. He erected in Heliopolis two Obelisks of 120 cubits inscribing on them the greatness of his dominion & tribute with the number of the conquered nations, one of which Obelisks Augustus Cæsar conveyed to Rome. He erected his own & his wives statues of 30 cubits & four others of his four sons of 20 cubits & attempted to cut a navigable ditch from Nile to the Red sea. The statues were afterwards placed before the Temple of Vulcan at Memphys. The eastern side of Egypt from Pelusium through the Desert to Heliopolis by the length of 1500 furlongs he fortified with a wall against the irruptions of the Syrians & Arabians. He built a ship of Cedar 280 cubits long covered over with gold without & with silver within & dedicated it to the God which the Thebans chiefly worshipped. The grownd of Egypt (except the portion of the Priests) he distributed in equal squares among the soldiers who were to hold it by a yearly pension, whence Geometry had its' rise. He divided Egypt into 36 Nomes & set a Iudge over every Nome & appointed their laws, ordeining that every artificer should follow his fathers imployment. † < insertion from f 9v > † And in doing these things he advised with his Secretary Thoth. Ægyptij dicunt Sesostridem a Mercurio solertiam & consilia didicisse. Ælian. var. hist. Lib. XII. c. 4. < text from f 18r resumes > Diodorus tells us that the Egyptians <19r> had these Lawmakers^[70] Mnevis, Sasyches Sesostris Boccharis & Amasis, & that Sasyches made excellent laws relating to the honour & worship of the Gods & found out Geometry & taught Astronomy. Sasyches is the same name with Sesach & therefore the same king with Sesostris, especially since both of them found out Geometry. Thus this king in the greatness of his conquests abroad & multitude of his guifts & works at home exceeded all other kings that ever were & gave laws to Egypt & his way of triumph was suitable to his greatness. For^[71] when the kings of the conquered nations came into Egypt with guifts at the times appointed, he treated them with great honour excepting that when he was to enter a Temple or City he ordered the horses to be taken out of his chariot & four kings to draw in their room. ^[72]

Venit ad Occasum Mundique extrema Sesostris
Et Pharios currus regum cervicibus egit.

As Sesostris by his conquests, & magnificence outdid all other kings, so the Egyptians for his greatness & his benefactions to them honoured him after his death above all their kings, erecting Temples to him & worshipping him under the name of Sirius or O-siris & celebrating his memory with anniversary solemnities throughout all Egypt. For the ^{a[73]} Egyptians tell us that Osiris built Thebes with an hundred gates & magnificent Temples one to his parents Iupiter & Iuno another to Iupiter cælestis, a third to his father Iupiter who reigned there before & whom they call Ammon & others to others & in his days Projectors & ingenious Artists were in great esteem & in Thebes were Goldsmiths & Brasiers for making arms & instruments for husbandry & Images of the Gods & golden Altars, & that he went through the world with a great army & taught men to plant vines & sow corn & reduced them from brutish to civil lives. That there went along with him those that were skilfull in husbandry as Maro in planting of vines & Triptolemus in sowing of corn & that Mercury was his secretary & Councillour.. That in passing through Ethiopia Arabia & India he built many cities & took care to have statues himself set up in every place as lasting monuments of his expedition, that having passed through the rest of Asia he transported his army over the Hellespont into Europe & in Thrace killed Lycurgus king of the barbarians & appointed Triptolemus to till the land in Attica & where vines would not grow he taught to make drink of barley & brought back with him into Egypt the most pretious & richest things that every place did afford. ^{a[74]} All these things are the history of Sesostris under the name of Osyris & point out the time of his reign. For Lycurgus & Triptolemus lived but one or two generations before the expedition the Argonauts, Lycurgus ^{a[75]} being contemporary to Tharops the grandfather of Orpheus & Triptolemus ^{b[76]} to Persephone the wife of Aidoneus king of the Molossi in Epire, whose daughter Proserpine Theseus & Perithons attempted to steale away. <20r> Dicæarchus^[77] makes Osyris two generations older then Sesonchosis others make him still older but by his being contemporary to

Lycurgus & Triptolemus he lived but two or three generations before the Trojan was & so could be no other then Sesostris. For all agree that Sesostris was older then the Trojan war. Some make Io the sister of Phoroneus to be the Egyptians Isis, others say that Iupiter begat Apis Serapis or Osiris of Niobe the daughter of Phoroneus, others that Apis was the brother of Niobe & son of Phoroneus. Which fictions are very ancient & were grounded upon the synchronism of Osiris & Isis with Io, Niobe & her children & by consequence with David Solomon & Rehoboam or some of them.

Osiris ^{a[78]} went through the world with very little use of arms, using rather music & verses by which he softened, enticed perswaded & instructed the nations. ^{b[79]} For he ^{b[80]} loved mirth & jollity & took great pleasure in music & dancing & carried along with him a train of Musicians of whom nine were virgins & excellent singers & skilled in the liberal sciences (whom the Greeks called Muses) of whom Apollo (who accompanied Osiris in this expedition) was captain being thence called Μουσιγῆτης, & the Satyrs, that is, men skilled in dancing or naturally inclined to skipping dancing & singing & other sorts of mirth were taken in as part of his army under the command of Pan^{b[81]}. These Satyrs seem to be Ethiopians. For ^{c[82]} the Ethiopians enter battel with dancing & no Ethiopian emits a dart untill he hath danced & by dancing struck terror into his enemy. ^{c[83]}. Pan was an Ethiopian God: for The ^{d[84]} Gods of Meroe the Metropolis of Ethiopia were Hercules, Pan, Isis & Iupiter besides their other kings & benefactors both publick & private. ^{d[85]}

† As Osiris built Temples in Thebes — — — — < insertion from f 19v > † As Osiris built Temples in Thebes to his father Ammon who had reigned in that city before him, so the Egyptians dedicated the city it self to Ammon calling it No-Ammon & Ammon-No, that is the city of Ammon, or, as the seventy render the word, Diospolis, the city of Iupiter Ammon. This city therefore being the royal seat of Ammon grew great in his days, & his son Osiris built it more sumptuously. For Hyginus ^{a[86]} tells us it was first built by Iupiter, that is by Ammon. His words are: Iovis in India Thebas Thebaidos condidit nomine nutricis suæ: quæ Hecatompyla appellantur ideo quod centum portas habent. And thus was this age memorable for the founding of royal cities & kingdoms: David built Ierusalem, Hiram Tyre, & Ammon & Sesak Thebes, & at the same time Rezon erected a new kingdom at Damascus. For when David^[87] 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 & went & reigned in Damascus over Syria. He is called Hezion 1 King. 15.18 & his successors were Tabrimon, Hadad or Ben-hadad, Hazael, Ben-hadad, * * Rezen. In the reign of Rezen Tiglathpulaser captivated the Syrians & put an end to the kingdom. Iosephus 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 1100 years ago. Justin^[88] calls the first of these two kings Damascus saying that the city had its name from him & that in honour of him the Syrians worshipped his wife Arathes as a Goddes, using her Sepulchre for a Temple. And By these instances it † appears that the eastern nations of those ages deified such of their kings as were conquerors & benefactors & founders of royal cities & Temples: & therefore since Ammon & Sesostris were such kings of Egypt & Sesostris in the largeness of his conquests & benefactions exceeded all that kings that ever were: we need not wonder if the Egyptians worshipped these two above all their kings, or that Sesostris should be the great God Osiris whom they chiefly worshipped. For since they did not worship him by the name of Sesostris or Sesak, that being his name as a man, he must be one of the Gods whom they worshipped by another name & the chief of them.

Sesostris having derived the river Nile into all the lower Egypt by new canals, the Egyptians consecrated that river to him & worshipped him & the river together & called them both by the same names. So Homer calls that river Ægyptus, & Manetho tells us that Sethosis was called Ægyptus. Also the River was called Sihor, Siris & O-siris; & the king was called Siris or Sirius & by the Greeks O-siris. Afterwards from the word נהל Nahal, a Torrent, the River was called Nilus & then the <20v> River & the King were worshipped together by the same name For Diodorus tells us that Nilus was that king who cut Egypt into canals to make the River more usefull. Cicero makes Nilus the father of Mercury, Minerva, Vulcan & Bacchus. But he was rather Bacchus himself.

For several nations worshipped Sesostris by several names. And as the Egyptians worshipped him by the name of Osiris so the Arabians worshipped him by the name of Bacchus. For Bacchus is generally accounted

< text from f 20r resumes >

As the Egyptians worshipped Sesostris by the name of Osiris so the Arabians worshipped him by the name of Bacchus For Bacchus is generally accounted one & the same God with Osiris. So Herodotus:^[89] Osiris in the greek tongue is Dionysus that is Bacchus. And again: All the Egyptians do not worship the same Gods except Isis & Osiris whom they affirm to be Bacchus. And Diodorus:^[90] Some of the ancient Greek Mythologists call Osiris Dionysus & surname him Sirius & particularly Eumolpus & Orpheus call him Dionysus. And again: The Egyptians interpret Osiris to be Bacchus & Iris Ceres. And again: The Egyptians say that Orpheus brought over most of the religious rites & ceremonies concerning the celebration of the Orgia & fable of Hell, for that the ceremonies & rites of Osiris agree in every thing with those of Bacchus, & those of Isis & Ceres are the same, differing in nothing but the name. So also Plutarch^[91] tells us that Bacchus is no other then Osiris, & that Anticlides saith that Isis was the daughter of Prometheus & <21r> wife of Bacchus, and that Ivy which is consecrated to Bacchus is by the Egyptians called Chenosiris which word signifies the plant of Osiris.

That Bacchus & Osiris are the same appears further by the agreement of their history. For this ^{a[92]} Bacchus with his armies went through Egypt Syria Phrygia Thrace Persia Bactria Media all Asia & all India, on both sides Ganges taught the nations the planting of vines & the use of wine, slew Lycurgus in Thrace & leaving pillars there & in the eastern bounds of the Indies with inscriptions returned back to Thebes^{a[93]}, & built that city.^[94] In his warrs ^{b[95]} he made a bridge over Euphrates at the city Zeugma where they kept a rope till the days of Pausanias twisted of vine & ivy branches wherewith he tyed the bridge ^{b[96]}. This^{c[97]} Bacchus, not the son of Semele was entertained in Attica by Semachus in the reign of Amphictyon the son of Deucalion^{c[98]}; And^{d[99]} to him was built a Temple in Attica with a vault in which were earthen statues of Amphictyon entertaining Bacchus & other Gods of Pegasus who taught the worship of Bacchus in Attica by authority of the Delphic Oracle which had predicted his coming in the days of Icarius^{d[100]}. For^{e[101]} Bacchus whom they worshipped in Attica was not the son of Semele but another Bacchus whom the Athenians reputed the son of Iupiter & Proserpina^{e[102]}; & ^{f[103]} who was the first that taught how to plow with Oxen when men before tilled the ground with their own handy labours, & invented many other things useful in the art of husbandry, for which benefits he was by all adored as a God with divine worship & solemn sacrifices. ^{f[104]} Being ^{g[105]} entertained by Icarius & his daughter Erigona he gave them a vessel of wine conmanding that they should impart it to their neighbours. Icarus carried it in a cart to the shepherds of Attica & they drinking till they were drunk took it for poison & slew Icarius whereupon Erigone hanged herself, & the Athenians honoured them with an anniversary festival.^{g[106]} Bacchus in his^{h[107]} marches was accompanied with dancing Satyrs commanded by Pan & with Musick & the nine Muses^{h[108]}, & is by Lycophrō called Δῶμιον ἑνόρχης the God of Dancing. & in memory of these things & of the noisy marching of his furious weomen the Bacchinalia were instituted. For^{k[109]} he had an army of weomen adorned with Garlands of flowers & armed with launces & darts with which on a sudden & unexpectedly they assaulted & slew the kings who were ignorant of the stratagem & despised them because they were weomen. Strabo^{l[110]} lets us know that most of the Greeks joyned Bacchus Apollo & the Muses & ascribed to them the Orgia & Choruses & sacred initiations & mysteries, calling Bacchus the Prince of the mysteries, that in Thrace which was conquered by Bacchus the Muses were originally celebrated, Pieria, Olympus, Pimpla <22r> and Libethrum being places in Thrace & Helicon being consecrated to the Muses by the Thracians of Bœotia, & the Europeans who first cultivated the ancient music, Orpheus Musæus, Thamyris Linus & Eumolpus being Thracians of Pieria; & that while all Asia as far as India was consecrated to Bacchus a great part of the ancient Music was brought from thence^{l[111]}.

When Bacchus was come over the Hellespont with some part of his army, Lycurgus above mentioned who was king of some part of Thrace slew them treacherously in the night & Bacchus by the information of Tharops grandfather of Orpheus escaping brought over his whole army, slew Lycurgus & gave his kingdom to Tharops & one of the nine Singsters he gave to Oeagrus the son of Tharops. For Orpheus was the son of

Oeagrus & Calliope the chief of the Muses. And hence it came to pass that Orpheus became so skilfull in Music Dancing & Poetry & in the Egyptian Theology & sciences & travelled into Egypt being an Egyptian by the mothers side & that he brought with him out of Egypt the Orgia & mysteries of Bacchus the benefactor of his family & spread them in Thrace under the colour of worshipping the son of Semele. And by the like occasion Linus became famous for Music being the son of one of the Muses or as some say the son of Apollo.

Non me carminibus vincet nec Thracius Orpheus

Nec Linus: huic mater quamvis et huic pater adsit,

Oprhei Calliope, Lino formosus Apollo.

So them Bacchus Apollo & the Muses were but one generation older then Oprheus & Linus, & therefore Bacchus was contemporary to Osiris & Sesostris.

All three were Egyptians of the same age & reigned over Egypt. All three had great armies & great fleets & were the greatest conquerors that ever were & conquered the same regions going over all Asia & India. All three passed over the Hellespont Thrace & were there in danger of losing their army. All three subdued Thrace & put an end to their progress & returned back from thence into Egypt. All three left Pillars with inscriptions in their conquests. And it is not likely that all the characters can agree to more persons then one. Add that all three were the sons of Ammon: for the Greeks reckon Osiris & Bacchus to be the sons of Iupiter & the Egyptian name of Iupiter is Ammon. And Thymætes who was contemporary to Orpheus & wrote a Poesy called Phrygia of <23r> the actions of Bacchus in very old language & character saith expresly that the father of Bacchus was Ammon a king reigning over part of Libya.

Thymætes^a saith further that 200 of the soldiers of Bacchus were bred up with him, which is the character of Sesostris; that he had in his army Libyans & Amazons who were both warriors & virgins & followed him for the sake of Minerva; that Minerva was born at the river Triton in Libya & minded the same course of life with the Amazons being a virgin all her life & that in the war against the Titans Bacchus commanded the men & Minerva the weomen. Diodorus ^{b[112]} places the Amazons in an Island called Hesperia neare the Morass or Fen Tritonides into which the river Triton runs, & the country of the Gorgons was also there^{b[113]}. This river parts the kingdoms of Tripoli & Tunis runs into the lesser Syrtis & is now called Capes

Diodorus says further^[114] that when Myrina was Queen of the Amazons she raised an army 30000 foot & 2000 horse & conquered the neighbouring Atlantides & Gorgons with a great part of Afric & passing into Egypt made a league with Orus the son of Isis who then reigned there & then made war upon the Arabians & destroyed many of them & afterwards subdued Syria & Cilicia, & having conquered the nations about mount Taurus she descended through the greater Phrygia to the Mediterranean & possest herself of several Islands amongst which was Lesbos, but afterwards being attacked by the Thracians & Scythians under the conduct of Sipylus a Scythian & Mompsus a Thracian whom Lycurgus king of Thrace had banished, she was overcome in battel & slain with many of the Amazons, & the rest after some other foiles retired into Libya. By the progress of this army & their king contemporary to Orus & Lycurgus it's plain that these weomen were the Mænades who warred under Bacchus. And when he was repulsed in Europe & returned with the remains of his army into Asia Some of them he left upon the River Thermodon neare Colchos & other he carried back with him into Egypt. For Dionysius ^{e[115]} speaking ‡ < insertion from f 23v > ‡ For Dionysius speaking of the Amazons who were seated at Thermodon tells us that they dwelt originally in Libya & there reigned over the Atlantides a potent nation & invading their neighbours conquered as far as Europe & built many cities there. And Ammianus^{f[116]} saith that the ancient Amazons invading their neighbours were encouraged by the successes & breaking through many nations attacked the Athenians & being there beaten in a sharp battel & their horse laid open on each side they received a great slaughter & the rest who staid at home seeking a safer & quieter seat retired to Thermodoon. And Iustin tells us that these Amazons had at first two Queens Marthesia & Lampeto who called themselves daughters of Mars & conquered part of Europe & some cities of Asia & having there built Ephesus & many other cities sent back part of their army to Thermodon with great booty: that Marthesia being afterwards slain was succeeded by her daughter Orithya & that when Orithya & her sister Antiope reigned over the Amazons, Hercules & Theseus made war upon them that Theseus married

Antiope & Penthesilea reigned after Orithya & came to the Trojan war against the Greeks.. Whence their wars in Europe & Asia & their settling at Thermodon were but one generation before that war of Hercules & so fell in with the wars of Bacchus & they were part of his army.

< text from f 23r resumes >

When ^{a[117]} Bacchus came into Europe he led his army to Argos & was beaten by the forces of Perseus the son of Danae who slew many of the Menades. They had a common monument except one of them called Choria, who being more honourable than the rest had a monument apart. ^{a[118]} And this I take to be the victory of Perseus over the Gorgons for which he was so much celebrated in antiquity & in memory of which he wore the Gorgons head in his shield. Cicero naming several Minervas^{r[119]} tells us that one of them was called Coria by the Arcadians. After^{b[120]} this war was composed they paid great honour to Bacchus & built a temple to him at Argos which was afterwards called the Cretian Temple because he buried Ariadne there^{b[121]}. For / ^{c[122]} by his forces at Sea he had taken many of the Islands called Cyclades & in one of them called Dia or Naxos they took Ariadne from Theseus, ^{c[123]} & Bacchus had children by her. Whence that Island became sacred to Bacchus, & some reckon that Bacchus out of India triumphed in that Island. ^{d[124]} When he returned into Egypt he seems to <24r> have requited the honour done to him at Argos by building a Temple to Perseus. For in Thebais there was a Temple built to Perseus with the statue of Perseus in it^{e[125]}. In those days or some years before Perseus carried away Andromeda by sea from her father Cepheus king of Ioppa

They tell us that Bacchus built a city called Nysa on the side of the mountain Merus & planted the mountain with ivy & from the name of the mountain which signifies a thigh was said to be born of Jupiters thigh, , but where Nysa stood is uncertain. Some place it in India neare the river Indus, others in Libya, others in Ethiopia but most in Arabia & Homer in that part of Arabia between Syria & Egypt, which is probable because they feign that he was born in Nysa, that is, came from thence to perform conquests. So because Pallas was raised to honour by the will & pleasure of Ammon & Bacchus, they feigned that she was born of Jupiters brain & because Venus came by the sea to Cyprus where she grew famous & was deified they feigned that she was born of the sea.

When the Arabians would express their admiration of any thing extraordinary they say Bacche, Bacche that is Great, Great; whence came the name of Bacchus: & from the city Nysa they formed the name Dionysus the Du & in the oblique case Di signifying Lord in their language as Dr Pocock has informed us. They had only two Gods Bacchus & Vrania.

Africanus has given us a list of seven kings of the Chaldees ancients than the Æra of Nabonassar, the first of which is Euechous. This name differs so little from Bacchus that I suspect these kings reigned in a colony planted there by him. For Bacchus left colonies in several places to secure & govern his conquests. This Dynasty ‡ < insertion from f 23v > ‡ This Dynasty of seven kings was extinguished by the Arabians & succeeded by a Dynasty of six Arabian the last of which being conquered. Belus in the 27th year of his reign united the kingdom of Babylonians to that of the Assyrians The names of these kings Africanus gives us (if I mistake not) from Berosus. If this Assyrian Belus, who conquered Babylonia was the father of Ninus, as will easily be granted & if Pul was the first king who by conquering his neighbours began to erect the Assyrian Empire as we shewed above; the Assyrian Belus must be Pul: & thus there will be about 220 years from the 5^t or 6^t year of Rehoboam when Bacchus invaded Asia, to the 26 year of Belus; which interval is a reasonable length of time for the reign of these 13 kings. For allowing them one with another a reign of 17 years a piece their whole reign will amount to 221 years.

Bishop Vsser takes this Euechous to be the great God Bel of the Babylonians, & not without reason. For Babylonia was inhabited by Arabians & the Arabians had only two Gods, Bacchus & Vrania. And further, < insertion from above the line of f 23v > Pausanias^{b[126]} tells us that Jupiter Belus in Babylon had his name from Belus an Egyptian, the son of Libya, who b <24r> uilt the temple in Babylon & < text from f 23v resumes > Diodorus^{c[127]} that the Egyptians report that many colonies out of Egypt were disperst over all parts of the world & that Belus led a colony into the Province of Babylon & fixing his seat at the river Euphrates consecrated Priests & according to the custome of the Egyptians freed them from all public taxes

& impositions. These Priests the Babylonians call Chaldeans who observe the motions of the stars in imitation of the Priests Naturalists & Astrologers of Egypt. When colonies out of Egypt were disperst into all parts of the world, then was the colony of Egyptians placed in Babylonia, & that was in the days of Bacchus. Babylonia <24v> was therefore conquered first by Belus an Egyptian in founding the monarchy of Egypt & then by Belus an Assyrian in founding the monarchy of Assyria. Of the first Belus, Strabo makes this mention: *Durat adhuc ibi (Babylone) Iovis Beli templum: inventer hic fuit sideralis scientiæ.* And Stephanus: *Babylon viri Babylonis opus antiquissimum, sapientissimi filij Beli, non, ut Herodotus, Semiramidis.* Hac enim erat antiquior duo millia annorum, ut Herennius prodidit. Semiramis was contemporary to Ninus the son of the Assyrian Belus: the Babylonian Belus was much older, the the interval of time being her magnified to 2000 years. By his being the inventor of Astronomy he lived in the ages of Ammon & his sons, & by his placing a colony of Egyptians at Babylon, freeing them from taxes & forming their government after the manner of Egypt, he was king of Egypt & Babylonia was a province of his kingdom; all which is the character of Bacchus

When Bacchus invaded the nations he found them without swords & other weapons of iron, which made his conquests easy. In Europe Cadmus first found out brass in Bœotia & then the Idæi Dactyli found out iron in Crete in the mountain Ida. The Marble makes them contemporary to Minos. Clemens^a[128] tells us that they were Phrygians & Barbarians & the first wise men & found out the Ephesian letters & Rhymes in Music whence Musicians called them Dactyli. He^b[129] places them between the inundation of Deucalion & expedition of Perseus. They^c[130] used to dance in armour shaking their heads & striking brass upon brass in harmony. Solinus Polyistor c XI tells us: *Studium musicum inde cæptum cum Idæi Dactyli modulos crepitu & linnitu æris deprehensos in versificum ordinem transtulissent.* By all which they lived about the time that Bacchus brought Music & Poetry into Europe & derived their wisdom & skill from Egypt. The Greeks had no iron till they found it out. About the same time Artificers began to make armour in Lemnos under the management of a Master whom the Latines call Vulcan. And Prometheus who was contemporary to Osiris & governed a colony of Egyptians at mount Caucasus taught the people there Astronomy & letters & to build houses in the rome of caves & dens in which they lived before & to yoke Oxen & draw chariots with horses & to sail in ships, & to dig iron & brass & silver & gold out of the earth & work them in the fire as Æschylus describes Till then they had no weapons of iron. So also the people of Libya were without weapons of iron till the Egyptians invaded them. For Pliny tells us: Prælium Afri primum fecere contra Ægyptios fustibus quos vocant Phalangas. And Higynus: Afri & Ægyptij primum fustibus dimicaverunt, postea Belus Neptuni filius gladio belligeratus est a quo bellum dictum. Belus therefore was that conqueror who with swords & spears invaded the unarmed nations & by that means carried his conquests over the world, & therefore he was the same king with Bacchus This is the great Jupiter Belus of the east, for whom Vulcan & his workmen made thunderbolts, that is weapons of war, & who is figured with a thunderbolt in one hand to represent him a king, & rides on an eagle to represent the sublimity of his dominion. And to this Jupiter Belus was the famous temple erected at Babylon.

< text from f 24r resumes >

When Bacchus came into the lesser Asia & invaded the Islands of the Cyclades in order to bring his fleet into the Hellespont for passing over into Europe, he took Ariadne from Theseus as above. If we may suppose this to be about 11 or 12 years after the death of Solomon & that Theseus was then about 20 years old being a beardless youth & that when he was 50 years old he stole Helena a child 10 years old as^a[131] authors tell us & that Paris stole her 20 years before the last year of the Trojan war as Homer^b[132] affirms, & that when Paris stole her she was about 20 years old: the taking of Troy will be about 72 years after the death of Solomon as above.

And if we may further suppose that Minos was born 3 or 4 years after the rapture of Europa & that he was about 48 years old when his eldest son Androgeus overcame at the Panathenæa & was slain by the Athenians & that four or five years more were spent in the war between Minos & the Athenians before matters were agreed & twice eight years more in sending children thrice to the Minotaur before Theseus overcame him, the <25r> rapture of Europa will be about the middle of Davids reign where we placed it above.

Considering that Bacchus came over the Hellespont before Oeagrus begat Orpheus of Calliope & before Phrixus begat Argus of Chalcioppe the daughter of Æetes & that^a[133] Agus in the time of the Argonautic

expedition was a warlike young man., if we may suppose that Orpheus & Argus at the time of the Argonautic expedition were about 20 or 24 years old & that it was not above so many years before the Greeks built the ship Argo after the pattern of the long ship in which Danaus came into Greece, the Argonautic expedition will be about 40 years after the death of Solomon. And from thence to the taking of Troy will be about 30 or 35 years more, whereof 20 or 21 passed between the stealing of Helena & the taking of that city, & before the stealing of Helena Hercules sackt Troy & took away Hesione & Priam sent a fruitless embassy into Greece to demand satisfaction & built the walls of Troy & Hesione bare Teucer who went with the Greeks against Troy.

Bacchus for his warlike achievements was so much celebrated by the ancients as to be accounted the God of war. <26r> So Macrobius: Plerique Liberum cum Marte conjugunt unum Deum esse monstrantes. Vnde Bacchus Ἐνάλιος cognominantur; quod est inter propria Martis nomina. Colitur etiam apud Lacedemonios simulachrum Liberi patris hasta insigne non thyrsos, sed et cum thyrsos tenet quid aliud quam latens telum gerit cujus mucro hedera lambente protegitur. – Hinc etiam Liber pater bellorum potens probatur quod eum primum ediderunt authorem triumphi. So then the statue of Sesostris was made with a speare & accordingly as the spear was covered or not covered with ivy they called him Bacchus or Mars. As the God of war he was chiefly celebrated in Thrace & accounted a Thracian God, his great wars in Europe giving the occasion. So Statius^[134] places the ‡ < insertion from f 25v > ‡ habitation & seat of Mars in Thrace & Minutius Felix calls him a Thracian: Vel etiam Mars Thracius vel Iupiter Creticus, & Arnobius (l. 4 contra Gentes): Quis Spartanum fuisse Martem, nonne Epicarmus vester? quis in Thraciæ finibus procreatum, nonne Sophocles Atticus, cunctis consentientibus theatris? And so Homer (l. 9 Odys.) makes him go into Thrace & Venus to Cyprus after they had lain together.

< text from f 26r resumes >

Amongst the weomen loved by Bacchus the most famous was Venus. Alexander ^{a[135]} Aphrodisiensis saith that Bacchus was in love with Venus & Ariadne, ^{b[136]} Anacreon that he was loved by the Cytherean Venus ^{c[137]} Diodorus that Priapus was reputed the son of Bacchus & Venus & Sanchoniatho that Venus whom the Phenicians call Astarte had Cupid by Ilus the father of Apollo. Others tell us that Bacchus & Venus. were the only Gods worshipped by the Arabians. Others celebrate the loves of Mars & Venus. ^{d[138]} Aristophanes represents Bacchus crowned with Mirtle which was the plant of Venus. ^{e[139]} Apollonius & his Scholiast say that Venus lay with Bacchus till he undertook his expedition into India & that in his absence she lay with Adonis & when he returned she met him with a crown on her head & put another crown on his. I had rather say that she lay with him in Phrygia^[140] & when he went over the Hellespont sailed to Cythara & thence to Cyprus & upon his returning into Egypt met him with two crowns of Mirtle one upon her own head & another which she put on his. For ^{f[141]} Homer in a poetical manner discovers to us that the Cyprian Venus was the daughter of Otreus king of Phrygia, that her nurse was a Trojan & thereby she understood both languages the Phrygian & the Trojan, that her proper name was Calycopis & that she first lay with Anchises a hearsdman of Troy upon mount Ida & by him had Æneas; That Vulcan bought her & paid a dowry for her to her father & suspecting her fidelity feigned a voyage to Lemnos & returning home unexpectedly caught Mars in bed with her. Then Vulcan thought of returning her to her father & demanding back her dowry, but when the matter was otherwise composed Mars went presently with force over the Hellespont into Thrace & Venus sailed in rich apparel to Cyprus & landed at Paphos where she was washed & annointed by her weomen called the Graces & lived splendidly in costly apparel adorned with gold. ^{f[142]} In her way to Cyprus she sailed first to Cythara^{g[143]} an Island of Greece between Peloponnesus & Crete. † Adonis with whom Venus lay was the son of Cinyras. For – – –

< insertion from f 25v >
< text from f 26r resumes >

– – – This Venus lived ^{a[146]} with Cinyras king of Cyprus, who ^{b[147]} was an inventor of arts & found out Tiles & Copper in Cyprus and <27r> the hammer & anvi & tongues & laver^{b[148]}, & employed workmen in making armour & other things. For when the Greeks were preparing for the war against Troy, he ^{c[149]} sent Agamemnon a breastplate. By his arts he became ^{d[150]} very rich, even so rich as to occasion the ^{e[151]} Proverb: Richer then Midas or Cinyras He lived ^{f[152]} very long Pliny saith 140 years, was ^{g[153]} famous &

entirely g^[154] beloved of Apollo, & as an Artist in Music h^[155] contended with Apollo on the Harp: & therefore he flourished from the time that Apollo & Osiris invaded the nations till the times of the Trojan war, so that when the Egyptians took Cyprus his family could not but fall into the hands of the conqueror. For i^[156] his daughters married foreigners & i^[157] died in Egypt.

Cinyras by means of Venus seems to have received great favours of Bacchus For a^[158] Ilus, as Sanchoniatho calls him, made Astarte or Venus Queen of a region about Tyre & gave the city Byblus to her sister Dione & thereby Byblus c^[160] became the royal city of Cinyras consecrated to Adonis. And in recompense for such favours d^[161] Cinyras deified his Queen with lustfull Orgia whereby she d^[162] became the Cyprian Venus, and e^[163] at Paphos a city which he built in Cyprus he e^[164] built a Temple to her & f^[165] became himself her chief Priest or Pontifex maximus & thence this Venus was called Paphia & her g^[166] Priests were called Cinyradæ because they were of the posterity of Cinyras, & in h^[167] this Temple Cinyras & his posterity were buried. This Temple i^[168] was taken from an older Temple of Venus Vrania or Asteroth the old Goddess of the Philistims at Ascalon as i^[169] was also that at Cythara. This is that Venus born of the froth of the sea. Fama tradit a Cynera consecratum vetustissimum Paphiæ Veneris templum deamque ipsam conceptam mari huc appulsam, Tacit. Hist. 2 p. 338. By the lustfull Orgia instituted in her worship its plain that she & Bacchus were worshipped together & therefore she was his mistress. Her k^[170] statue at Cythara was armed, & so the Venus at Cyprus l^[171] was ἔγχεϊος armed with a speare. Whence I gather that this Venus followed Bacchus amongst his armed weomen. There m^[172] was also a Temple of Venus at Amathus a very old city of Cyprus so called from Amathusa the mother of Cinyras. In this City n^[173] Adonis Osiris was worshipped whom n^[174] tho in some respect an Egyptian God, the Cyprians & Phenicians chalenged as their own. Venus was therefore worshipped here with the Egyptian God Adonis Osiris & from this temple called Venus Amathusia. The like worship <28r> was performed to Venus & the same Egyptian God in a Temple erected to her at Byblus the royal city of Cinywas, whence she was called Venus Byblia. For Lucian tells us that he saw at Byblus a great Temple of Venus Byblia in which they perform certain rites to Adonis after the manner of the worship of Apis in Egypt, lamenting his death & shaving themselves at his resurrection & some of Byblus say that Osiris was buried there & that this mourning was performed not to Adonis but to Osiris & confirm it with this circumstance that the head of Osiris was yearly brought out of Egypt to Byblus by sea being made of Egyptian papyr. Lucian adds that he went a days journey from Byblus up mount Libanus & there saw another old Temple of Venus which Cinyras had dedicated. Cinyras therefore set on foot her worship as well in Syria as in Cyprus, & thence it came to pass that she was worshipped principally in those two places, & called Dea Syria as well as Dea Cypria. And while she was worshipped in conjunction with Osiris it shews him to be the Mars with whom she lay.

Cinyras being an inventor of Arts & an eminent Artificer in the fire & making armour & other works for those Princes who were his friends answers in all things as was said to the Vulcan of the ancients. Vulcan was contemporary to Bacchus Pallas & the other Gods & therefore also to Cinyras. Being cast down by Jupiter from heaven a^[175] He first exercised arts by fire in Lemnos & made armour there, whence it's probable that he fled thither from Sesostris . For this the ancients seem to intimate by his fall from heaven (that is from the throne) into that Island. † < insertion from f 27v > And this agrees to the story of Cinyras. † Panysis p^[176] calls him Thoas king of the Assyrians, that is of the Syrians, & Apollodorus p^[177] saith that he was born in Cilicia & went from thence to Cyprus & there built Paphus. But he was rather a Phœnician, & came first from thence for Hesiod p^[178] calls him Phœnix the father of Adonis, & Anthonius Liberatis q^[179] calls him Theias the son of Belus & saith that his daughter Smyrna the mother of Adonis was born in Libanus, & Diodorus r^[180] that Rhadamanthus gave Lemnos to Thoas, & Hyginus s^[181] that Cinyras built Smyrna He seems therefore to have reigned in Libanus till Sesostris invaded Phœnicia & then to have fled to Lemnos & married Venus in Phrygia, & afterwards with his wife by the favour of Bacchus to have returned back to his kingdom. For Vulcan trusted none of the Gods < text from f 28r resumes > He trusted none of the Gods except Bacchus b^[182] whom he trusted very much & who when he had made him drunk with wine reduced him back into heaven, that is restored him to his kingdom. In Lemnos there were only two cities one of which was Hephæstia so called from Hephæstus the Greek name of Vulcan & the people of Lemnos are reputed the first in Greece who made weapons of war, ^[183] & doubtles they had their skill from the Phœnicians who in

Solomons days were skilful Artificers in gold & silver & iron & brass. Chron. 2.3. Aglaia the youngest of the three weomen who attended on Venus in Cyprus & were called the Graces became Vulcans wife & therefore Vulcan lived with Venus in Cyprus which is the character of Cinyras. Pindar^[184] tells us that the discourses of the inhabitants of Cyprus resounded about Cinyras whom Apollo loved extreamly & who was the chief Priest of Venus as a Ram is the captain of the flock, & that they were impelled thus to celebrate him <29r> out of gratitude for the benefits they had received of him. He being therefore king of Cyprus & part of Phenicia & in so great esteem & honour among them for his benefactions: tis not to be doubted but that after his death his friends & subjects deified him according to the custome of that age. In several respects he had several names. His proper name was Thoas or Theias. From his skill on the harp he was called Cinyras; from his skill in works by fire $\alpha\tau\alpha\beta\ \alpha\psi$, Ἡφαιστος, Ignis-piter, & Δια-μίχιος Baal machinator; & perhaps from the place where he was worshipped Baal-Cana, Volcanus, the God of Canaan.

Diodorus^[185] tells us that when Osiris undertook his expedition through the world he left the government of Egypt to Isis his wife & joyned with her Mercury his sacred Scribe or Secretary as chief Councillour of state. Hercules his neare kinsman a man of a strong body & great courage he left General of all his forces & the government of his territories neare Phœnicia & on the sea coasts of Egypt he committed to Busiris & that of Ethiopia & Libya to Antæus. This is the western Ethiopia, the Arabic or eastern Ethiopia called Chus being under Hercules. Antæus here seems to be the same man with Atlas the Astronomer & Grandfather of Mercury. Both were Egyptians both were Terræ filij or Titans, both reigned over Libya, both invaded Egypt, both were overcome by the Egyptian Hercules & therefore lived at the same time. And even the names agree. $\alpha\tau\eta$, Antæus false Antæus by contraction becomes Atlantæus, Atlas.

From the dominion of Atlas the mountain Atlas & the Atlantij inhabiting it had their name & all Ethiopia was anciently called Atlantia, & The Ocean round all Afric was anciently called Atlantic which implies that Atlas was a sea God & I take him to be Neptune. For ^a[186] Neptune was first worshipped in Africa & from thence his worship was propagated into other countries & therefore he was king of some part of Africa.. He was an Egyptian by birth being the brother of Iupiter & Pluto. His name Neptune is Egyptian signifying a Lord of the sea coasts. For the ^b[187] outmost parts of the earth & promontories & whatever borders upon the sea the Egyptians called Nephthys. Homer ^c[188] saith of Atlas Θαλάσσης πάσης βέντεα οἶδεν, He knows the depths of all the sea, which is all one as to call him Neptune. Some tell us that Phorcys who reigned over Sardinia & Corsica, ^f[189] was overcome by Atlas in a Sea fight & drowned. And Clemens Alexandrinus ^d[190] saith that Atlas was the first that built a ship & sailed upon the seas he should say the first that set forth & commanded the Navy of Egypt & had the dominion of the Mediterranean. For the Cretans ^e[191] affirmed that Neptune was the first that began to handle sea affairs & set out a Fleet having obtained this Prefecture of Saturn whence posterity reckoned things done in the sea to be under his <30r> government and marriners honoured him with sacrifices. By Saturn I understand here the father of Iupiter Neptune & Pluto. In all the sea coasts of Egypt from Ioppa in Palestine to Parætonium in Africa for the space of 625 miles there was not one safe harbour to be found except Pharos. At Parætonium was a very good harbour & from thence along the sea coasts of Cyrene (including Marmorica) were several other good ones & there Bochart & Arias Montanus place the Naphtuhim a people sprung from Mizraim Gen. 10,13, & Ptolemy the Gardens of the Hesperides or kingdom of Atlas. Stephanus ^b tells us that this region had many names as Libya properly so called, Olympia, Oceania, Hesperia, Ammonis, Cyrene. Its probable that it had the name Hesperia from its bordering westward on Egypt, & the name Oceania from its being a long & narrow tract of land bordering on the Sea & being fitted with good harbours. The names Naphtuhim Hesperia & Oceania discover it to be the kingdom of Neptune. Cyrene was famous for the management & bred of horses.^[192] And thence Neptune Pallas & the Amazons were called Equestres. The scholiast upon Pindar (Pyth. Ode 4) saith: Equestrum Neptunum (Poeta) vocat non ex præsentī occasione sed quia Neptunus Libyes docuit equos curriai jungere. & Pausanias: Equestris docatur equitationem Neptunus invenisse dicatur < insertion from f 29v > Pamphus, ^a[193] who is reputed the author of the oldest Hymns amongst the Athenians, calls Neptune

Ἴππων τε δοτῆρα, νεῶν τ' ἰθυκρηδέμων.

The inventor of horses & of tall ships with sails.

Typhon is another name of Neptune. He was an Egyptian the brother of Osiris & husband ^{a[194]} of Nephtys, & was interpreted by the Egyptians ^{a[195]} to signify the sea & therefore the Priests of Egypt ^{a[196]} abominated the sea & ^{b[197]} had Neptune in no honour. They said that ^{c[198]} Osiris signified the Nile which in overflowing copulated with the land of Egypt signified by Isis & in running into the sea & being dissipated therein, perished by Typhon And in the war between the Gods & Giants Neptune & Atlas are sometimes put for Typhon as where ^{d[199]} Hyginus makes Atlas the Captain of the Titans in their war against the Gods, & where ^{e[200]} Lucian saith that Corinth being full of fables tells the fight of Sol & Neptune, & where ^{f[201]} Agatharcides tells how the Gods of Egypt fled from the Gyants till the Titans came in & saved them by putting Neptune to flight. And as Atlas was celebrated for Astronomy so some ^{g[202]} ascribed the observation of the Moon to Typhon

<31r>

So then the great Gods of Egypt, videlicet Ammon, Osiris, Isis, Typhon, Apollo, Diana, Mercury, Latona, Minerva, Pan, Hercules, Venus, Vulcan, Bacchus, Neptune &c were the Princes of Egypt in the reign of Ammon & Sesostris when the Monarchy of Egypt was erected & in its ἀκμή. Then it came in fashion in Greece & other nations κτερίζειν, parentare to celebrate the funerals of their dead fathers with festivals & 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. Every man might do it to his ancestors & the Greeks did it to all the eminent Grecians, as to Hercules the son of Alemena, Bacchus the son of Semele, Pan the son of Penelope, Æsculapius the son of Apollo, Machaon the son of Æsculapius, Palemocrates the son of Machaon, Theseus king of Athens, Hippolytus the son of Theseus, Amphiarus & Amphilocheus the son of Amphiarus, Hector & Alexander the son & daughter of Priam, Phoroneus, Orpheus, Trophonius, Protesilaus, Achilles, Ajax, Agamemnon, Menelaus, Castor, Pollux, Hellena, Arcas, Perseus, Pandion, Minos, Rhadamanthus, Idomeneus, Merion, Æacus, Iasion, Cybele, Ceres, Proserpina, Triptolemus, Celeus, Ino, Melampus, Britomartis, Adrastus, Iolaus, Aristæus & divers others. They deified their dead in various manners according to their various circumstances & abilities & the merits of the persons, some only in private families as household Gods or Dij Penates, others by erecting Altars to them in publick for annual sacrifices, others by building also sepulchres to them in the form of houses or Temples & some by appointing also mysteries & ceremonies & set sacrifices & festivals & initiations & a succession of Priests for observing & performing those institutions in the Temples & handing them down to all posterity. This custome of deifying men founded upon the doctrine of Dæmons or Transmigration of souls the Greeks & Asiaticks had from the Egyptians, & Phenicians‡ < insertion from f 31v > ‡ Phœnicians & it began in Egypt & Assyria & spread thence into the neighbouring countries long before it came into Europe For the countries upon the Nile & Trigris being exceeding fertile were first frequented by mankind & growing populous first formed themselves into bodies politique & therefore first began to adore their kings. But every kingdom worshipping only it own kings their worship was but of small extent untill Sesostris by conquest spread the worshipping of the Gods of Egypt into all his dominions & made them much more famous & universal then the Gods of Greece or any other nation so as to be called Dij magni majorum gentium. < text from f 31r resumes > , & the dominion of Sesostris made the Gods of Egypt much more famous & much more universally worshipped then those of Greece or any other nation, so as to be called Dij magni majorum gentium. These were the Gods who built the cities of Egypt: for Sesostris built them upon new foundations raised higher then the former, as you heard above. He built them by the hands of his Princes, & Herodotus tells us that of all the Provinces of the world there were in <32r> Egypt alone many cities built by the ancient Gods as by Iupiter, Sol, Hermes, Apollo, Pan, Eilithyia & many others These were the Dij Consentes, the Gods who sat together in Council & feasted together, the Gods to whom Vulcan shewed Mars & Venus, the twelve Gods to whom Deucalion ^{a[203]} erected an Altar in Thessaly the Gods who upon the death of Osiris fled from Typhon & the Gyants, & therefore lived together with Osiris & were the great men of his kingdom. These were Ilus & his companions whom the Phenicians called Eloim as Sanchoniatho affirms who describes Orus to be the son, Atlas the brother, Venus the concubine, & Mercury Trismegist the secretary of Ilus, & that Ilus went over the whole world & gave the kingdom of Attica to Minerva. Lucian an Assyrian who had viewed the Temples of Egypt Phenicia & Assyria, accounted the Temples of Egypt very old, those in Phœnicia built by Cinyras & some others 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 Monarchy of Egypt rose up when the temples of Phenicia & Cyprus were built by Cinyras, Hiram Adad &

the Philistims. For the building of the Temples, was occasioned by the rise & growth of the kingdoms of Cinyras, Hiram & the Philistims, & of the Monarchies of Damascus Egypt & Assyria.

In three of the Dynasties of Manetho above mentioned Sesostris is said to have reigned 48 years. During his reign there were great vexations upon all the inhabitants of the countries & nation was destroyed of nation & city of city, for God did vex them with all adversity. But in the reign of Asa king of Iudah the land was quiet ten years untill Zera the Ethiopian came against it. And in those ten years Asa sought the Lord & built & fortified the cities of Iudah & prepared an army of five hundred & eighty thousand men with which in the 15th year of his reign he met & fought Zera 2 Chron. 14.1, 6, 8, 9 & 15.5, 6, 10. The lands were therefore vexed untill the fift year of Asa & then began to revolt, that is at the death of Sesostris. For Herodotus tells us that Sesostris was the only king that enjoyed the empire. Vpon his death Egypt fell into civil wars as shall presently be explained & these wars set Asa at liberty to fortify the cities of Iudah. These are the famous wars Sesostris therefore began his reign in the 17th year of Solomon & warred till the 14th year of Rehoboam, and <33r> then returned from his wars into Egypt & reigned there till the fourth or fift year of Asa which was eleven years more, in which time he imployed the conquered nations in building the Cities & Temples of Egypt & doing other great works. By this reckoning he reigned some years with his father.

He was slain in autumn, being murdered saith Diodorus, by his wicked brother Typhon who mangled his body into many pieces & gave to each of his confederates in the treason a piece by that means to bring them all within the same guilt & thereby the more to engage them to advance him to the throne & to defend & preserve him in the possession. Then Typhon invaded Egypt with an army from Libya & the Princes of Egypt fled & by the advice of Minerva sent for Hercules from the parts above Egypt who commanded the Arabic Ethiopians called Chus, & he coming with his army to their assistance a civil war ensued. This is that famous war between the Gods of Egypt & the Gyants so much celebrated by the Poets, in which the Gods were feigned to fly from Typhon & hide themselves in various shapes till Hercules came to their assistance & the Gyants were feigned to have many heads & hands to signify that they were not single persons but bodies politique, captains of Typhons army each with the forces under his command, not men of a gigantic stature but great in power & in number of their forces.

In this war Orus & Hercules with the other Gods <34r> fought & overcame Typhon at a village of Egypt called Antæa from Typhon's name Antæus & took him prisoner. And to this action Ovid relates when he makes Hercules say

– sævoque alimenta parentis
Antæo eripui.

Then did Isis & Orus take upon them the government of Egypt, but Isis afterwards let go Typhon whereupon followed another battel or two in which Hercules was taken prisoner. But after 13 months he was set at liberty by Mercury, the wife of Typhon shewing him where Hercules was in fetters. And then Mercury interceding composed the war & in memory thereof is painted with an Embassadors rod written about with two serpents which signify the two contending nations reconciled by his embassy. The composition was by sharing the kingdom among the brothers of Osiris so that Typhon or Antæus retained his government of Libya, Hercules his government of Chus & other their several governments & Orus & Isis kept the government of Egypt. This I gather from the history of these times related by Diodorus from the tradition of the Atlantides an old colony of Egyptians in a rich soile of Libya not far from the river Triton, & the most civilized people of those parts.

These Atlantides boasted that the Gods were born amongst them & that their first king was Vranus [for so they called Ammon] who caused the people who till then wandered up & down to live in towns & cities & reducing them from a lawless & salvage course of life taught them to use & lay up the ripe fruits of the earth & found out divers other usefull things & being much addicted to the observation of the starrs he was reputed able to predict things. He measured the year by the course of the Sun & the months by the course of the Moon & divided the day into houres & was well acquainted with the risings & settings of the stars & other things happening in the heavens, & therefore after death by reason of his merits & art in astronomy they honoured him as a God & called him the king of the Vniverse. He had 45 children by several wives of which 18 were by Titæa being from her called Titans. By her he had several daughters the two chief of which were Basilea [i. e. Isis] & Rhea by some called Pandora. Basilea being older & more prudent then the rest nurst up <35r> her brothers & was thence called Magna Mater. After the death of Vranus she was made Queen &

married her brother Hyperion [i. e. Osiris] by whom she had two children Helios & Selene [i. e. Apollo & Diana or Orus & Bubaste] But her brothers entering into a conspiracy assassinated Hyperion & drowned Helio in Eridanus [i. e. the Nile] whereupon Selene threw herself down from the house top & Basilea went distracted & disappeared. – After the death of Hyperion the children of Vranus divided the kingdom amongst themselves. The most renowned of them were Atlas & Saturn & the country bordering upon the ocean fell to the lot of Atlas. From him the Atlantides & the mountain Atlas had their name. He was an excellent Astronomer & was the first that discovered the knowledge of the shhere. – His brother Saturn was very prophane & covetous. He reigned over Sicily Africa & Italy & enlarged his dominion over the western parts of the world. He married his sister Rhea & by her had Iupiter [i. e. Amenophes or Memnon] who was just & courteous & succeeded in the kingdom either as given up to him by his father or set upon the throne by the people out of hatred to his father. And tho Saturn afterwards by the Titans made war upon him yet Iupiter overcame in battel & so gained the kingdom, & afterwards ran through the whole world doing good to all mankind. And because he was of a strong body & vertuous mind he easily conquered the whole world. And they of whom he deserved well, rewarded him with this honour that he was unanimously by all placed in the highest heavens & called a God & supreme Lord of the earth. Thus far the Theology of the Atlantides; for understanding which it is to be noted that several nations had several Iupiters, & whoever was Iupiter his father, grandfather & great-grandfather were Saturn Vranus & Hypsuranius respectively. So the Iupiter of the Atlantides being Memnon their Saturn & Vranus were the father & grand father of Memnon whom the Egyptians called Hercules & Ammon. And this confusion of names has much obscured the history of those times.

Orus the son & successor of Osiris is by Diodorus called Sesostris the second by Pliny Nuncoreus {a name perhaps compounded of Orus) & by Herodotus Phero that is Pharaoh the common name <36r> of the kings of Egypt. He placed in Heliopolis two Obelisks an hundred cubits long & eight broad one of which was carried to Rome by Caius. He is said to have fallen blind & recovered his sight by such miracles as make that part of his story look fabulous. He made no wars abroad & seems to have reigned but a short time being drowned in the Nile by the Titans & found dead in the water. Whence came the fable of Phaeton. the Son of the Sun, a title which denotes him king of Egypt. In his reign Isis & Mercury made laws for Egypt &, as Diodorus tells us, celebrated the funerals of Osiris with sacrifices & divine honours as to one of the Gods & instituted many sacred rites & mystical ceremonies in memory of the mighty works wrought by this Hero now deified.

At the death of Orus the Ethiopians under Hercules seem to have invaded Egypt. For Pliny^[206] tells us, Ægyptiorū bellis attrita est Ethiopia vicissim imperitando serviendoque clara et potens etiam usque ad Trojana bella Memnone regnante. Æthiopia served Egypt in the reign of Sesostris, & no longer for Herodotus^[207] tells us that he alone enjoyed the Empire of Ethiopia, & within ten years after his death the Ethiopians were Lords of Egypt. For in the 15th year of Asa king of Iudah Zerah the Ethiopian with an army of a thousand thousand Ethiopians & Libyans invaded Iudea. Their way was through Egypt, & therefore they were lords of Egypt. Before this invasion Asa had peace ten years & in all that time prepared against a storm. For while the land was yet before him he sought the Lord & destroyed Idolatry & fortified the cities of Iudah with walls & towers & gates & bars & prepared an army of five hundred & eighty thousand men. This he did without any cheque from the Egyptians having work enough at home. At length when Zerah with an army of Ethiopians & Libyans advanced from Egypt he met them with his army & routed them totally at Maresh a town of Iudea towards Egypt. & pursued them to Gerar & smote the cities about Gerar, & as he returned with much spoile Azariah the Prophet went out to meet him & said: Hear ye me Asa & Iudah & Benjamin; The Lord is with you while ye be with him, but if you forsake him he will forsake you. Now for a long season Israel hath been without a true God & without a teaching Priest & without law. And in those times [videlicet under the dominion of Egypt untill the death of Sesostris] there was no peace to him that went out nor <37r> to him that came in but great vexations were upon all the inhabitants of those countries, & nation was destroyed of nation & city of city: for God did vex them with all adversity. But when Israel in their trouble did turn unto the Lord & sought him he was found of them.

By this victory the Jews shook off the dominion of Egypt. For whereas Sesak had taken away all the treasures of the Temple, Asa^[208] now brought into the Temple the silver & gold & vessels which he & his father had dedicated in the room of what Sesak had taken away. & renewed the Altar & assembling all the people in the third month to a sacrifice of the spoiles, they entered into a covenant upon oath to seek the Lord, & that

whoever would not seek the Lord should be put to death. And henceforward Asa & his son Iehosaphat flourished in power & wealth for many years & Egypt continued in troubles. And as the Machabees after the persecution of Antiochus Epiphanes, & Ezra after the Babylonian captivity collected the sacred writings for the use of the people, so the Prophets in the days of Asa seem to have done the like. For Iehosaphat^[209] in the third year of his reign sent Princes & Priests & Levites to teach in the cities of Iudah & they had the book of the Law with them & went throughout the cities of Iudah & taught the people. By the book of the Law I understand all the Pentateuch in the form that we now have it, the copy thereof found in the Temple in Iosiah's reign being ever since followed.

And now the power of Egypt being broken the Argonauts were sent to the nations upon the Euxin & Mediterranean seas to solicit them to revolt & Prometheus with his people after 30 years stay at mount Caucasus was released & the Philistims whom Sesostris had carried into captivity & placed in Caphtor or Cappadocia were set at liberty to return home & did so according to the Prophet: Have not I brought up Israel out of the land of Egypt & the Philistims from Caphtor. Amos. 9.7.

Pausanias^[210] tells us that the Libyans under the command of Sardus the son of Maceris whom the Egyptians & Libyans called Hercules were the first who had passed in ships into Sardinia and carried into Sardinia a colony of Libyans who did not drive out the old inhabitants but mixed with them. The Egyptian Hercules therefore after the war between the Egyptians & Libyans was composed by Mercury, invaded & subdued Libya (as the Poets represent by his invading the Gardens of the Hesperides) he & from thence his son afterwards retired to Sardinia. Mythologists tell us that Hercules first slew Antæus in Libya & then went into Egypt & slew Busiris, that is, the Ethiopians under Maceris surnamed Hercules subdued first Libya & then the lower Egypt, slaying their kings Antæus & Busiris. And after these conquests they seem to have invaded Judea under Zerah <38r> there were Libyans in their army & their way was through Egypt. Whether Maceris or Sesostris was the Hercules who conquered to the western bounds of Afric & there set up pillars is not recorded in History. But it looks more like the conquest of Sesostris. After he came to the river Triton there was nothing to stop him. Lucan tells us that he conquered to the utmost bounds of the west & it was his custome to set up pillars in all his conquests. And some tell us that Hercules set up an Altar or Pillar in India, which I understand of the same Hercules.

Hesiod describes four ages of the Gods, the first a golden age under the reign of Saturn which began with the birth of the Gods & was void of labour & trouble & in which men lived of the spontaneous fruits of the earth. When these men died they were made Gods, & there arose a second age of silver much worse then the first, in which a boy was nursed an hundred years by his mother untill he grew up. After they were grown up they lived a while in trouble but being injurious to one another & not worshipping the Gods nor sacrificing as they ought to do they were laid in the ground with due honour & Iupiter raised a third age of brass vehement & strong & warlike & fierce who had weapons & houses of brass by reason that iron was not yet found out. And these overcoming themselves died & were buried & Iupiter raised a forth age of Heros who were called semi-gods, & these also were destroyed by evil war & battels some at Thebes fighting for the wealth of Oedipus & others at Troy contending about Helena. And now saith Hesiod I wish that I did not live in the fift age, for now is the iron age laborious & miserable & full of cares, but Iupiter shall destroy this age of men of various languages after that their heads shall grow grey & hoary. Thus far Hesiod. By the ages its plain that he means ages of man's life & therefore he himself lived & wrote within less then a mans age after the war at Troy. For the fift age in which he lived he terminates with the old age & death of the men then living & begins it at the destruction of Troy, representing that the men of that age, that is the men born next after the destruction of Troy, were not grown grey when he wrote his poem. He makes the second age last above 100 years but it is because he makes men live much longer in that age then in his own. There were four ages of the Gods of Egypt reigning at Thebes; the first was of Saturn who expelled the Shepherds & whom Mercury painted with two faces with respect to the times before & after the erection of the monarchy; the second was of Iupiter Ammon, the third of Osiris & the fourth of Orus & the surviving Gods. The first was peaceable, the second unquiet, the third very warlike & the fourth warlike troublesome & miserable. Hesiod applying this Parable to the Gods of the Greeks & living in the next age after the four, counts his own age for a fift & calls that the iron age as being the last & the worst. And as he ends the fourth age with the wars of Thebes & Troy, so he seems to end the third age with the invention of iron by the Idæi Dactyli in Crete saying that in the third age iron was not yet found out. And since Niobe the daughter of Phoroneus was the first <38v>

The star of Mars is by the Egyptians called the starr of Hercules

-Gold & Ivory. Then he built a navy of 400 long ships on the Red Sea, being the first [of the natives] who built such ships. And thereby he invaded [in those places & all the continent neare the sea] & conquered the Islands of the Red Sea & the adjoyning continent as far as India. And going on with an army [also] by land he subdued all Asia: for he invaded not only the provinces which Alexander the great afterwards acquired, but also some nations whose country he attempted not: for he passed over the river Ganges & went over all India to the [eastern] ocean In this expedition he passed over the straits of the red sea at Dira a promontory of Ethiopia & conquerd Arabia Felix & then went on to Persia & India his fleet attending him. For Strabo speaking of those straits tells us that a Pillar of Sesostriis -- Columns & Inscriptions And Pliny tells us that in an Island of the Red sea before the haven of Isis were Pillars of stone with inscriptions in unknown characters.

It was -- -- Lucan. l. 9. Sesostriis undertook these great expeditions by sea & land together, his Fleet attending on his army & in memory thereof Neptune is armed with a Trident. The first expedition was westward along the coasts of Afric upon the mediterranean to the pillars of Hercules. The second was southward & eastward along the coasts of the red sea & Indian sea to the the River Ganges & beyond.. The third was on the coasts of the Mediterranean northward, his army going through Phenicia Syria, Assyria, Armenia, Asia minor & Thrace.

For Sesak in the fift year of Rehobeam -- --

[1] Apud Iosephum cont. Apion. l. 1.

[2] 1 King. 11.

[3] Cant. 6.9 & 8.1, 2, 8

[4] Diodor. l. 1.

[5] Diodor. l. 1. p. 34.

[6] a Plin. l. 7. c. 56

[7] b Strabo l. 15. p. 735.

[8] c Homer. λ. 9.

[9] Diodor. l. 1. p. 34.

[10] Lucan l. 10. v. 276.

[11] a Schol. Apol. {R.} {illeg} dij l. 4. v. 275.

[12] Herod. l. 2

[13] Diodor. l. 1. p. 35

[14] Strabo. l. 16. p. 769

[15] Strabo l 17 p. 790.

[16] Diodor. l. 1. p. 35 Herod. l. 2. c. 102

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

- [18] Herod. l. 2
- [19] a Diodor l. 1 p 35
- [20] b Strabo. l. 16. p. 769
- [21] c Strabo l. 17. p. 790. Plin. l. 6. c. 29.
- [22] d Diodor. l. 1. p. 35 Herod. l. 2. c. 102.
- [23] e Plin. l. 6. c. 29.
- [24] Manetho apud Ioseph. cont. Apion. l. 1. p. 1041.
- [25] 1 King. 14.25
- [26] Manetho apud Iosephū cont. Apion. l. 1. p. 1041.
- [27] Diodor. l. 1
- [28] aAnthen. apud Clement. Alexandr. Admon. ad Gent. p. 31. Et Porphy. apud Euseb. Præp. l. 4. c. 16.
- [29] b Herod. l. 2. c. 103
- [30] Vide Bochart. Geog. l. 4. c. 31
- [31] Pindar. Isthm. Ode 11.
- [32] Homer. Odys. 10.
- [33] Homer Odys. 4
- [34] Eustath. in fine Epist. ante Dionysij περιήγησιν.
- [35] a Argonaut. 4. v. 272
- [36] Plin. l. 33. c. 3
- [37] Colchis populi a Strabone Soanes dicti.
- [38] a Apollon. Argonaut. l. 4. v. 277 & in eum locum Scholiastes.
- [39] b Gen 10.4. Bochart. Geog. l. 4. c. 31.
- [40] c Argonauticon l. 5. v 422.
- [41] a Boch. Geogr. l. 4. c. 32
- [42] b Gen. 10.14.
- [43] Arrianus apud Photium, Bibl. cod. 58. p. 54.
- [44] Diodor. l. Servius in Geor. 3 & Æn. 1
- [45] Homer. Odys. 4. v. 188. Et Hynin. in Ven.

- [46] Hesiod. Theogon.
- [47] Pinder Nem. Ode 1
- [48] a Apud Euseb.
- [49] Apud Euseb lib. supra
- [50] Herod. l. 2
- [51] Her{o}d. l. 2 Strabo {l.} 17. p. 812.
- [52] Gen. 47
- [53] Manetho apud Ioseph.
- [54] b
- [55] Herod. l. 1. c. 1. & l 7. c. 89.
- [56] b Geog. l.4. p. 104.
- [57] c Herod. l. 2. c. 104.
- [58] e Strabo l 10 p. 447. a
- [59] Herod. l. {illeg}
- [60] Diodor. l. 1
- [61] 1 King. 11.40
- [62] Herod. l. 2.
- [63] 2 Chron. 13.2
- [64] a Herod. l. 2. Diodor. l. 1. c. 5.
- [65] Plin. l. 36, c 8
- [66] Diodor. l .1. c. 5.
- [67] a Steph. Aῖα.
- [68] Clemens Alex. Admon. ad Gentes.
- [69] c Diodor. l. 1
- [70] Diodor. l .1. p. 84, 85.
- [71] Diodor. l .1. p. 53
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- [73] Diodor. l. 1. p. 14 Steph. in Διοσπ.

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- [75] a Diodorus l.3
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- [77] Apud Apollonij Scholiastem l 4 Argonaut. v. 272.
- [78] a Plutarch in Iside.
- [79] a Plutarch in Iside.
- [80] b Diodor. l. 1. c 2
- [81] b Diodor. l. 1. c 2
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- [83] c Lucian de Saltatione.
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- [85] d Strabo. l. 17. p 822. Diodor. l .3. c. 1.
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- [100] d Pausan. in Atticis.
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- [102] e Arrian. l. 2. p. 43.
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- [104] f Diodor. l. 3. c. 4. & l. 4. c. 1
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- [111] l Strabo Geog. l. 10. p. 468, 471.
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- [156] i. Apollodor. l. 3. c. 13. sec. 3.
- [157] i. Apollodor. l. 3. c. 13. sec. 3.

[158] a Sanchon apud Euseb. Præp.

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[170] k Herod. l. 1. c. 105.

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[181] s Hygin. Fab. 275.

[182] b Pausan. l. 1. c. 20.

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- [185] Diodor. l. 1. c. 1.
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- [187] b. Plutarch. in Iside.
- [188] c Odys. 1.
- [189] f Natal. Com. l. 8. c. 7.
- [190] d Strom. l. 1. p. 327. a.
- [191] e Apud Diodor l. 5. c. 4.
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- [193] a Pausan.l .7. c. 21.
- [194] a Plutarch. in Iside
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- [196] a Plutarch. in Iside
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- [199] d Hygin. Fab. 150.
- [200] e Lucian. de Saltatione
- [201] f Agathare. apud Photiū
- [202] g Apud Natal Com. Mythol. l .4. c. 7.
- [203] a Scholiastes Apollonij.
- [204] *The contents of this note are only visible in the diplomatic transcript because they were deleted on the original manuscript*
- [205] Higyn. Fab. 275.
- [206] Plin. l. 6. c. 29
- [207] Herod l. 2
- [208] 2 Chron. 15
- [209] 2 Chron. 17
- [210] Pausan. Phocica c. 17
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