

Draft sections of the 'Chronology of Ancient Kingdoms Amended' and of a treatise on Daniel: section a(8)

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Source: Yahuda Ms. 25.1a VIII, National Library of Israel, Jerusalem, Israel

Published online: June 2013

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For in those days the writing of the Thebans & Ethiopians was in hieroglyphicks. And this way of writing seems to have spread into the lower Egypt before the days of Moses. For thence came the worship of their Gods in the various shapes of birds beasts & fishes forbidden in the second commandment. Now this emblematical way of writing gave occasion to the Thebans & Ethiopians who in the days of Samuel David Solomon & Rehobam conquered Egypt & the nations round about & erected a great Empire, to represent & signify their conquering Kings & Princes not by writing down their names but by making various hieroglyphical figures; as by painting Ammon with Ramms horns to signify the king who conquered Libya a country abounding with sheep, his father Amosis with a sith to signify that king who conquered the lower Egypt a country abounding with corn, his son Osiris by an Ox because he taught the conquered nations to plow with oxen, & Bacchus with bulls horns for the same reason, & with grapes because he taught the nations to plant vines & upon a Tiger because he subdued India; Orus the son of Osiris with a harp to signify the Prince who was eminently skilled on that instrument; Iupiter upon an Eagle to signify the sublimity of his dominion, & with a thunderbolt to represent him a warrior; Venus in a chariot drawn with two Doves to represent her amorous & lustfull; Neptune with a Trident to signify the commander of a fleet composed of three squadrons; Thoth with a dogs head & wings at his cap & feet & a Caduceus writhen about with two serpents to signify a man of craft & an Ambassador who reconciled two contending nations; Pan with a pipe & the leggs of a Goat to signify a man delighted in piping and dancing; & Hercules with pillars & a club because Sesostris set up pillars in all his conquests & in the reign of his father Ammon fought against the

<3r> Libyans with clubs. So ^{a[7]} Hyginus: Afri et Ægyptij primum fustibus dimicaverunt, postea Belus Neptuni filius gladio belligeratus est, unde bellum dictum. This is that Hercules who (according to ^{b[8]} Eudoxus) was slain by Typhos, & (according to ^{c[9]} Ptolomæus Hephæstion) was called Nilus, & who conquered Gerion with his three sons in Spain & set up the famous pillars at the straits mouth called Hercules his pillars. For ^{d[10]} Diodorus mentioning three Hercules, the Egyptian the Tyrian & the son of Alcmena, saith that the oldest flourished among the Egyptians, & having conquered a great part of the world, set up the pillar in Afric. And ^{e[11]} Vasæus: that Osiris called also Dionysius came from Egypt into Spain & conquered Gerion, & was the first who brought Idolatry into Spain. Strabo ^{f[12]} tells us that the Ethiopians called Megabares fought with clubs. And some of the Greeks did so till the times of the Trojan war. Now from this Hieroglyphical way of writing it came to pass that upon the division of Egypt into Nomes by Sesostris, the great men of the kingdom to whom the Nomes were dedicated were represented in their sepulchres, or

Temples of the Nomes by various hieroglyphicks as by an Ox, a Cat, a Dog, a Cebus, a Goat, a Lyon, a Scarabæus, an Ichneumen, a Crocodile, a Hippopotamus, an Oxyrinchus, an Ibis, a Crow, a Hawke, a Leek, & were worshipped by the Nomes in the shape of these creatures.

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

For Solon having travelled into Egypt & conversed with the Priests of Sais about their antiquities, wrote a poem of what he had learnt, but did not finish it. And this Poem fell into the hands of Plato,^[20] out of it that at the mouth of the straits near Hercules pillars, there was an island called Atlantis, the people of which nine thousand years before the days of Solon reigned over Libya as far as Egypt & over Europe as far as the Tyrrhene sea. And all this force collected into one body invaded Egypt & Greece & whatever was contained within the pillars of Hercules but was resisted & stopt by the Athenians & other Greeks, & thereby the rest of the nations not yet conquered, were preserved. He saith also that in those days the Gods [having finished their conquests] divided the whole earth amongst themselves partly into larger partly into smaller portions & instituted Temples & sacred rites to themselves, & that the island of Atlantis fell to the lot of Neptune who made his eldest son Atlas king of the whole island, a part of which was called Gadir, & that in the history of the said wars mention was made of Cecrops, Erechtheus Erechthonius, Erisichthon & others before Theseus, & also of the weomen who warred with the men & of the habit & statue of Minerva, the study of war in those days being common to men & weomen. By all these circumstances it is manifest that these Gods were the Dij magni majorum gentium & lived between the age of Cecrops & Theseus, & that the wars which Sesostris made upon the nations by sea & land & the resistance he met with in Greece, & the following invasion of Egypt by Neptune, are here described, & how the captains of Sesostris shared his conquests amongst themselves as the captains of Alexander the great did his conquests long after: & instituting Temples & Priests & sacred rites to themselves caused the nations to worship them after death as Gods: & that the island Gadir or Gades with all Libya as far as Egypt fell to the lot of him who after death was deified by the name of Neptune. For in that island Homer^[21] places Calypso the daughter of Atlas presently after the Trojan war, when Vlysses being shipwrackt escaped thither. Homer calls it the Ogygian island, & places it 18 or 20 days sail westward from Pheacia or Corcyra: & <5r> so many days sail Gades is from Corcyra, reckoning with the ancients a thousand stadia to a days sail. This island is by Homer described a small one destitute of shipping & cities & inhabited only by Calypso & her weomen who dwelt in a cave in the midst of a wood, there being no men in the island to assist Vlysses in building a new ship, & to accompany him thence. And the time when the Gods made war & shared the earth & caused themselves to be worshipped as Gods, is by Solon limited to the age of Neptune the father of Atlas & grandfather of Calypso, & so was but two generations before the destruction of Troy. This is that Neptune who with Apollo or Orus, fortified Troy with a wall in the reign of Laomedon the father of Priamus, & left many natural children in Greece some of which were Argonauts & others were contemporary to the Argonauts; & therefore he flourished one generation before the Argonautic Expedition, & by consequence about 400 years before Solon went into Egypt. But the Priests of Egypt in those 400 years had magnified the stories & antiquity of their Gods so exceedingly as to make them nine thousand years older then Solon, & the island of Atlantis bigger then all Afric & Asia together, & full of people. And because in the days of Solon this great island did not appear they pretended that it was sunk into the sea with all its people. Thus great was the vanity of the Priests of Egypt in magnifying their antiquities.

The Cretans affirmed ^a[22] that Neptune was the first man who set out a fleet having obtained this Prefecture of Saturn [the father of Jupiter Neptune & Pluto] whence posterity reckoned things done in the sea to be under his government, & mariners honoured him with sacrifices. The invention of tall ships with sails ^p[23] is also ascribed to him. He was first worshipped in Afric as Herodotus ^b[24] affirms, & therefore reigned over that province. For his {e}ldest son Atlas who succeeded him, was not only lord of the island Atlantis, but also

reigned over a great part of Afric giving his name to the people called Atlantij & to the mountain Atlas & the Atlantic ocean. The ^{c[25]} outmost parts of the earth & promontories & whatever bordered upon the sea & was washed by it, the Egyptians called Neptys, & on the coasts of Marmorica & Cyrene Bochart & Arius Montanus place the Naphtuim, a people sprung from Misraim Gen. 10.13. And thence Neptune & his wife Neptys might have their names, the words Neptune, Neptys & Naphtuim signifying the king queen & people of the sea coasts. He & his son Atlas are celebrated in the ancient fables for making war upon the Gods of Egypt: as where Lucian ^{d[26]} saith that Corinth being full of fables tells the fight of Sol & Neptune, that is of Apollo & Python or Orus & Typhon; & where Agatharcides ^{f[27]} relates how the Gods of Egypt fled from the Giants till the Titans came in & saved them by putting Neptune to flight; & where ^{g[28]} Hyginus tells the war between the Gods of Egypt & the Titans commanded by Atlas. The Titans are the posterity of Titæa some of which under Hercules assisted the Gods, others under Neptune & Atlas warred against them: for which reason, saith ^{h[29]} Plutarch, the Priests of Egypt abominated the sea & had Neptune in no honour. By Hercules I understand here the General of the forces of Thebais & Ethiopia whom the Gods or great men of Egypt called to their assistance against the Giants or great men of Libya who had slain Osiris & invaded Egypt. For ^{i[30]} Diodorus saith that when Osiris made his expedition over the world, he left his kinsman Hercules General of his forces over all his dominions, & Antæus <6r> governour of Libya & Ethiopia. Antæus reigned over all Afric to the Atlantic ocean & built Tingis or Tangiers. Pindar^[31] tells us that he reigned at Irasa a town of Libya where Cyrene was afterwards built. He invaded Ægypt & Thebais: for he was beaten by Hercules & the Ægyptians near Antæa or Antæopolis a town of Thebais, & Diodorus^[32] tells us that this town had its name from Antæus whom Hercules slew in the age of Osiris. Hercules overthrew him several times & every time he grew stronger by recruits from Libya his mother earth. The invasion of Egypt by Antæus Ovid has relation unto where he makes Hercules say – Sævoque alimenta parentis Antæo eripui. < insertion from f 5v > But Hercules intercepted his recruits & at length slew him. In these wars Hercules took the Libyan world from Atlas & made Atlas pay tribute out of his golden Orchard the kingdom of Afric. Antæus & Atlas were both of them sons of Neptune, both of them reigned over all Libya & Afric between mount Atlas & the Mediterranean to the very Ocean, both of them invaded Ægypt & contended with Hercules in the wars of the Gods: & therefore they are but two names of one & the same man. And even the name Atlas in the oblique {cases} seems to have been compounded of the name Antæus & some other word put before it. The invasion of Egypt by Antæus Ovid hath relation unto where he makes Hercules say – sævoque alimenta parentis Antæo eripui. < text from f 6r resumes > This war was at length composed by the intervention of Mercury who in memory thereof was said to reconcile two contending serpents by casting his Embassadors rod between them. And thus much concerning the ancient state of Egypt Libya & Greece described by Solon.

During the reign of Sesac Ieroboam being in subjection to Egypt set up the Gods of Egypt in Dan & Bethel, & Israel was without a teaching Priest, & without law, & the nations were in great adversity. For in those times there was no peace to him that went out nor to him that came in but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation & city of city: for God did vex them sore. 2 Chron. xv.3, 5, 6. But in the fift year of Asa the land of Iudah became quiet from war & had quiet ten years, & Asa took away the Altars of strange Gods & brake down the images & built the fenced cities of Iudah with walls & towers & gates & barrs having rest on every side, & got up an army of 580000 men with which in the 15th year of his reign he met Zerah the Ethiopian who came out against him with an army of a thousand thousand Ethiopians & Libyans. The way of the Libyans was through Egypt, & therefore Zerah was now lord of Egypt. They fought at Maresha near Gerar between Egypt & Iudea, & Zerah was beaten so that he could not recover himself. And from all this I seem to gather that Osiris or Sesac was slain in the fift year of Asa, & thereupon Egypt fell into civil wars, being invaded by the Libyans & defended by the Ethiopians for a time, & afterwards becoming subject to the Ethiopians who slew Orus the son & successor of Sesac, drowning him in the Nile, & seized his kingdome. By these civil wars of Egypt the land of Iudah had rest ten years.

Sesostris reigned long, Manetho saith 48 years, & <7r> therefore he began his reign about the 17th year of Solomon or not long after & his son Orus was drowned & Egypt subdued by the Ethiopians before the 15th year of Asa. For Pliny^[33] tells us: Ægyptiorum bellis attrita est. Æthiopia vicissim imperitando serviendoque clara et potens, etiam usque ad Trojana bella Memnone regnante. Ethiopia might reign over the upper part of Egypt as far as Thebes till Ammon or his father conquered it: for Homer places Thebes in Ethiopia. Then it served Ægypt till the death of Sesac & no longer: for Herodotus^[34] tells us that he alone enjoyed the Empire

of Ethiopia. Then the Ethiopians by the death of their Governour Hercules became free & under Zerah became lords of Egypt & Libya.

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

When Zerah was beaten so that he could not recover himself the ^{a[35]} people of the lower Egypt revolted from the Ethiopians, called in to their assistance 200000 Iews, & under the conduct of one Osarsiphus a Priest of Egypt caused the Ethiopians, now under Memnon, to retire to Memphys, where he turned the river into a new channel, built a bridge over it, & fortified that pass, & then went back into Æthiopia, But after 13 years Memnon with his young son Ramesses came down with an army from Ethiopia, conquered the lower Egypt, & drove out the Iews. And this action the Egyptian writers & their followers call the second expulsion of the shepherds, taking Osarsiphus for Moses. Manetho saith that the shepherds kept Egypt 513 years. Count backwards those years from the expulsion of the Iews, & the kingdom of the shepherds in Egypt will begin about six or eight years after the expulsion of the Canaanites by Ioshua.

Tithonus a beautifull youth the elder brother of Priam went into Ethiopia; being carried thither, I think, among many captives by Sesostris: & the Greeks before the days of Hesiod feigned that Memnon was his son. Memnon therefore in the opinion of those ancient Greeks was one generation younger than Tithonus & was born after the return of Sesostris into Egypt. He is said to have lived very long, & so might dye about 90 or 100 years after Solomon as we reckoned above. His mother (called Cissia by Æschylus) in a statue erected to her in Egypt ^{a[36]} was represented the daughter the wife & the mother of a king, & therefore he was the son of a king: which makes it probable that Zerah whom he succeeded in the kingdom might be his father.

^[37]Historians agree that Menes reigned in Egypt next after the Gods & built Memphys in the old channel of the Nile after he had turned the river. He built it over against the place where Gran Cairo now stands, called by the Arabian historians Mesir. He built only the body of the Temple of Vulcan & his successors Ramesses or Rhampsinitus, Mœris, Asychis, & Psammiticus built the western northern eastern & southern Porticos thereof. Psammiticus who built the last Portico of this Temple reigned three hundred years after the victory of Asa over Zerah, & it is not likely that this Temple could be above three hundred years in building, <8r> or that any Menes could be king of all Egypt before the expulsion of the Shepherds. The last of the Gods of Egypt was Orus with his mother Isis & sister Bubaste & Secretary Thoth & Vnkle Typhon & the king who reigned next after all their deaths was Memnon or Amenophis called by the Egyptians Amenoph, & therefore he is Menes. For the names Amenoph or Menoph & Menes do not much differ. And from Amenoph the city Memphys said to be built by Menes had its Egyptian names Meph, Noph, Menoph or Menuf as it is still called by the Arabian historians. The fortifying of this place against Osarsiphus gave occasion to the building of it.

‡ < insertion from f 7v > ‡ In the time of the revolt of the lower Ægypt under Osarsiphus, & the retirement of Amenophis into Æthiopia the Greeks built the ship Argo, & sent in it the flower of Greece to Æetes at Colchos & to many other Princes on the coasts of the Euxine & Mediterranean seas. And this ship was built after the pattern of an Egyptian ship with 50 oars in which Danaus with his 50 daughters a few years before came from Egypt into Greece, & was the first long ship with sails built by the Greeks. And such an improvement of navigation with a designe to send the flower of Greece to many Princes upon the sea coasts of the Euxine & Mediterranean seas, was too great an undertaking to be set on foot without the concurrence of the Princes & States of Greece & the approbation of the Amphictyonic Council This Council always met upon state affairs — — — < text from f 8r resumes > This Council always met upon state affairs for the welfare of Greece & therefore sent the Argonauts upon an Embassy to the said Princes, & for concealing their designs made the fable of the golden fleece. And probably their designe was to notify the distraction of Egypt to the said Princes & perswade them to take that opportunity to revolt & set up for themselves, & make a league which the Greeks. ☉ For the policy < insertion from f 7v > ☉^[38]For the Argonauts went through the kingdom of Colchos by land to the Armenians & through Armenia to the Medes: which could not have been done if they had not made friendship with the nations through which they passed. They visited also Laomedon king of the Trojans, Phineus king of the Thracians, Cizicus king of the Doleans, Lycus king of the

Mariandini, & the coasts of Mysia & Taurica Chersonesus ^[39] & the nations upon the Tanais & the people about Byzantium & the coasts of Epire Corcyra Melita, Italy, Sicily, Sardinia & Gallia upon the Mediterranean & from thence they crossed the sea to Afric^[40] & there conferred with Eurypylus King of Cyrene. And Strabo tells us^[41] that in Armenia & Media & the neighbouring places there were frequent monuments of the Expedition of Iason, as also about Sinope & its sea-coasts & Propontis & the Hellespont & in the Mediterranean. And a message of the Amphictyonic Council sent by the flower of Greece to so many nations could be on no other account than state policy. And we hear no more of any of these nations being subject to Egypt

< text from f 8r resumes >

^[42]The Egyptians originally lived on the fruits of the earth & fared hardly & abstained from animals & therefore abominated shepherds. Menes taught them to adorn their tables & beds with rich carpets, & brought in amongst them a sumptuous delicious & voluptuous way of life. And about an hundred years after his death Gnephactus one of his successors cursed him for doing it, & to reduce the luxury of Egypt caused the curse to be entred in the Temple of Iupiter at Thebes. And by this curse the honour of Menes was diminished among the Egyptians.

The kings of Egypt reigned first at Thebes & then at Memphys, & Thebes was famous in Homers days having been the royal city of Ammon, Osiris, Orus, Memnon & Ramesses: but Memphys & her miracles were not yet celebrated in Greece For Homer celebrates only Thebes as in its glory. After Menes had built Memphys, Mœris the successor of Ramesses adorned it & made it the seat of the kingdom; & this was almost two generations after the Trojan war. Cinyras the Vulcan who married Venus & under the kings of Egypt reigned over Cyprus & part of Phenicia, & made armour for those kings, lived till after the times of the Trojan war. And upon his death, Menes or Memnon might deify him & found the famous Temple of Vulcan in that city for his workshop, but not live to finish it. ^[43]In a plane not far from Memphys, are many small Pyramids said to be built by Venephes or Enephes, & I suspect that Venephes & Enephes have been corruptly written for Menephis or Amenophis the letters AM being almost worn out in some old Manuscript.. For after the example of these Pyramids, the following kings Mœris & his successors built others much larger. The plane in which they were built was the burying place of that city, as appears by the Mummies there found, & therefore the Pyramids were the sepulchral monuments of the Kings & Princes of that city. And by these & such like works the city grew famous and soon after the <9r> days of Homer. And therefore Homer flourished in the reign of Mœris or not long before.

Herodotus^[44] is the oldest Historian who wrote of the Egyptian Antiquities, & had what he wrote from the Priests of Egypt. And Diodorus who wrote almost 400 years after him, & had his relations also from the Priests of Egypt, placed many nameless kings between those whom Herodotus placed in continual siccension. The Priests of Egypt had therefore between the days of Herodotus & Diodorus, out of vanity, very much increased the number of their kings. And what they did after the days of Herodotus, they did also before his days. For he tells us that they recited to him out of their books the names of 330 kings who reigned after Menes, but did nothing memorable except Nitocris & Mœris the last of them. After Mœris he reckons Sesostris, Pheron, Proteus, Rhampsinitus, Cheops, Cepren, Mycerinus, Asychis, Anysis & Nechus, Sabacus, Anysis again, Sethon, twelve contemporary kings, Psammiticus, Necus, Psammis, Apries, Amasis, Psammenitus. The Egyptians had before the days of Solon made their antiquities 9000 years older than the truth; & here to make it out they reckon to Herodotus a succession of 330 kings reigning so many generations (that is 11000 years) before Sesostris. But before the use of letters they could not write down the names of their kings. They could only represent them by symbols & by their memorable actions; & therefore we may with Herodotus, omit the names of those who did nothing memorable, & consider only those whose actions are recorded. For those reduced into due order will give us all or almost all the kings of Egypt from the days of the first expulsion of the shepherds & reign of the Gods of Egypt downwards to the conquest of Egypt by Cambyses. For Sesostris reigned in the age of the Gods, being deified by the name of Osiris & Bacchus as above: & therefore Menes Nitocris & Mœris are to be placed after him. Mœris is set down immediately before Cheops three times in the Dynasty of the kings of Egypt composed by Eratosthenes & once in the Dynasties of Manetho; & in the same Dynasties Nitocris is set after the builders of the great Pyramids. And thence I gather that the kings of Egypt mentioned by Herodotus ought to be placed in this order. Ammon, Sesostris, Pheron, Proteus Menes, Rhampsinitus, Mœris, Cheops, Cephren, Mycerinus, Nitocris, Asychis,

Anysis & Nechus, Sabacus, Anysis again, Sethon, twelve contemporary kings, Psammiticus, Necus, Psammis, Apries, Amasis, Psammenitus.

Pheron is by Herodotus called the son & successor of Sesostris & so seems to be the same king with Orus called Pharaoh or Pheron after his fathers death. Pliny calls him Nuncoreus.

Proteus reigned in the lower Egypt when Paris sailed thither, [that is, eight years after the taking of Troy]. And at that time Amenophis was king of all Egypt. Proteus might be a Viceroy. For Homer places him upon the sea coasts & makes him a sea-god, & calls him the servant of Neptune, & Herodotus saith that he rose up from among the common people, & that Proteus was his name translated into Greek; & this name in Greek signifies only a Prince or President. He had therefore another name & so might be Osarsiphus.

Amenophis reigned next after Orus & Isis the last of the Gods, & by conquering Osarsiphus who had revolted from him became king of all Egypt. He ordered the worship of the Gods of Egypt, & built a Palace at Abydos, & the Memnonia at This & Susa. He is by corruption of his name called Menes, Mnevis, Enephes, Venephes, Phamenophis, Osimandes, Memnon, Arminon. After <10r> he had built Memphis & the Temple of Vulcan, he was succeeded by his son called by Herodotus Rhampsinitus & by others Ramses, Rameses, Ramesses, Ramestes, Rhampses, Remphis. Vpon ^a[45] an Obelisk erected by this king in Heliopolis & sent to Rome by the Emperor Constantius, was an inscription interpreted by Hermapion an Egyptian Priest, expressing that this king was long lived & reigned over a great part of the earth. And ^b[46] Strabo an eye witness tells us that in the Monuments of the kings of Egypt above the Memnonium were inscriptions upon Obelisks expressing the riches of the kings & their reigning as far as Scythia Bactria India & Ionia. And Tacitus ^c[47] tells us from an inscription seen at Thebes by Cæsar Germanicus & interpreted to him by the Egyptian Priests that this king Ramesses had an army of 70000 men, & reigned over Libya, Ethiopia, Media, Persia, Bactria, Scythia, Armenia Cappadocia, Bithynia & Lycia. And therefore Babylon & Susa were still subject to Egypt. This king was very ^d[48] covetous & a great collector of Taxes, & one of the richest of all the kings of Egypt. He built the western Portico of the Temple of Vulcan & Mœris built the northern Portico thereof more sumptuously & therefore reigned after him. Mœris also inheriting the riches of Ramesses made the Lake of Mœris with two great Pyramids of brick in the midst of it, & the Labyrinth adjoining which was a very magnificent structure. And for preserving the division of Egypt into equal shares amongst the souldiers this king wrote a book of surveying, which gave a beginning to Geometry. He is called also Maris, Myris, Marres, & corruptly (by changing M into A, VI, Σ, YX, Λ &c) Ayres, Biyres, Soris, Vchoreus, Lachares, Labaris, Thuoris, &c.

Diodorus places Vchoreus between Osimandes & Myris, & says that he built Memphis & fortified it to admiration with a mighty rampart of earth & a broad & deep trench which was filled with the water of the Nile, & built palaces in it; & that this place was so commodiously seated that most of the kings who reigned after him preferred it before Thebes, & removed the Court from thence to this place, so that the magnificence of Thebes from that time began to decrease & that of Memphis to increase till Alexander king of Macedon built Alexandria. These great works of Vchoreus & those of Mœris savour of one & the same king distinguished into two by a corruption of the name as above.

After the example of the two brick Pyramids made by Mœris the three next kings Cheops, Cephren, & Mycerinus built the three great Pyramids of marble. Cheops shut up the Temples & prohibited the worship of the Gods of Egypt, designing no doubt to have been worshipped himself after death. He was called also Chembis, Chemmis, Phiops, Phius, Suphis, Saophis, Siphos, Siphaois, Soiphis, Siphuris, Anoyphis, Anois, Apappus maximus. He built the first great Pyramid, & his brother Cephren the second, & his son Micerinus founded the third. This last king shut up the dead body of his daughter in a hollow Ox & caused her to be worshipped daily with odours. He is called also Cheres, Cherinus, Bicheres, Moscheres, Mencheres. He died before the third Pyramid was finished & his sister & successor Nitocris finished it. Then reigned Asychis who built the eastern Portico of the Temple of Vulcan very splendidly & a large Pyramid of brick made of mud dug out of the lake of Mœris. And these are the kings who reigned at Memphis & spent their time in adorning that city, untill Egypt lost all her dominion abroad & became again divided into several small kingdoms.

[1] ^b Athen. l. XIII. p. 601.

- [2] c Lucian in Sacrificijs.
- [3] d Porphyrr. in vita Pythag.
- [4] e Cic. de nat. Deor. l. 3.
- [5] f Ode 1 in Iovem v. 8.
- [6] a Arnob. adv. Gentes l. 6. p. 191.
- [7] a Hygin. Fab. 274
- [8] b Apud Athenæum l. ix. p. 392
- [9] c Ptol. l. 2.
- [10] d l. 3. pag. 145
- [11] e Vas. Chron. Hispan. cap. 10.
- [12] f Strabo l. 16, p. 776
- [13] a Pausan. l. 4. c. 23
- [14] f Amm. l. 24. sub medio.
- [15] a Pausan. l. 4. c. 23
- [16] f Amm. l. 24. sub medio.
- [17] b Ier. 25.26 & 51.41.
- [18] c Plin. l. 6. c. 26.
- [19] Diodor. l. 3. c. 4.
- [20] Plato in Timæo et Critia.
- [21] Homer. Odyss. 1 & 5.
- [22] a Apud Diodor l. 5. c. 4.
- [23] p Pamphus apud Pausan. l. 7. c. 21.
- [24] b Herod. l. 2. c. 50
- [25] c Plutarch in Iside
- [26] d Lucian de saltatione
- [27] f Agatharc. apud Photium.
- [28] g Hygin. Fab. 150
- [29] h Plutarch in Iside.

- [30] i Diodor. l. 1. c. 1 p. 10.
- [31] Pindar. Pyth. Ode 9.
- [32] Diodor. l. 1. p. 12
- [33] Plin. l. 6. c. 29.
- [34] Herod. l. 2. c. 110
- [35] a Manetho apud Ioseph. cont. Apion. p. 1052, 1053.
- [36] a Diodor. l. 1. c. 4, p. 31.
- [37] Herod. l. 2.
- [38] Strabo l. 1. p. 48.
- [39] Apollon. Argon. l. 4.
- [40] Pindar. Pyth. Ode 4.
- [41] Strabo l. 1. p. 21, 45, 46.
- [42] Diodor. l. 1. c. 3. p. 29.
- [43] Manetho.
- [44] Herod. l. 2.
- [45] a Am. Marcellin. l. 17. p. 91.
- [46] b Strabo l. 17 p. 816 b.
- [47] c Tacit. Annal. l. 2. an. 772.
- [48] d Herod. l. 2. c. 141. Diodor. Sic. l. 1. p 39. c.
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