

Chapter 2: Of the Empire of Egypt.

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CHAP. II

Of the Empire of Egypt.

THE Egyptians anciently boasted of a very great and lasting Empire under their Kings *Ammon*, *Osiris*, *Bacchus*, *Sesostris*, *Hercules*, *Memnon*, &c. reaching eastward to the *Indies*, and westward to the *Atlantic Ocean*; and out of vanity have made this monarchy some thousands of years older than the world: let us now try to rectify the Chronology of *Egypt*, by comparing the affairs of *Egypt* with the synchronizing affairs of the *Greeks* and *Hebrews*.

Bacchus the conqueror loved two women, *Venus* and *Ariadne*: *Venus* was the mistress of *Anchises* and *Cinyras*, and mother of *Æneas*, who all lived 'till the destruction of *Troy*; and the sons of *Bacchus* and *Ariadne* were *Argonauts*; as above: and therefore the great *Bacchus* flourished but one Generation before the *Argonautic* expedition. This *Bacchus* [1] was potent at sea, conquered eastward as far as *India*, returned in triumph, brought his army over the *Hellespont*; conquered *Thrace*, left music, dancing and poetry there; killed *Lycurgus* King of *Thrace*, and *Pentheus* the grandson of *Cadmus*; gave the King <192> dom of *Lycurgus* to *Tharops*; and one of his minstrells, called by the *Greeks* *Calliope*, to *Oeagrus* the son of *Tharops*; and of *Oeagrus* and *Calliope* was born *Orpheus*, who sailed with the *Argonauts*: this *Bacchus* was therefore contemporary to *Sesostris*; and both being Kings of *Egypt*, and potent at sea, and great conquerors, and carrying on their conquests into *India* and *Thrace*, they must be one and the same man.

The antient *Greeks*, who made the fables of the Gods, related that *Io* the daughter of *Inachus* was carried into *Egypt*, and there became the *Egyptian Isis*; and that *Apis* the son of *Phoroneus* after death became the God *Serapis*; and some said that *Epaphus* was the son of *Io*: *Serapis* and *Epaphus* are *Osiris*, and therefore *Isis* and *Osiris*, in the opinion of the ancient *Greeks* who made the fables of the Gods, were not above two or three Generations older than the *Argonautic* expedition. *Dicæarchus*, as he is cited by the scholiast upon *Apollonius*, [2] represents them two Generations older than *Sesostris*, saying that after *Orus* the son of *Osiris* and *Isis*, Reigned *Sesonchosis*. He seems to have followed the opinion of the people of *Naxus*, who made *Bacchus* two Generations older than *Theseus*, and for that end feigned two *Minos*'s and two *Ariadnes*; for by the consent of all antiquity <193> *Osiris* and *Bacchus* were one and the same King of *Egypt*: this is affirmed by the *Egyptians*, as well as by the *Greeks*; and some of the antient Mythologists, as *Eumolpus* and *Orpheus*, [3] called *Osiris* by the names of *Dionysus* and *Sirius*. *Osiris* was King of all *Egypt*, and a great conqueror, and came over the *Hellespont* in the days of *Triptolemus*, and subdued *Thrace*, and there killed *Lycurgus*; and therefore his expedition falls in with that of the great *Bacchus*. *Osiris*, *Bacchus* and *Sesostris* lived about the same time, and by the relation of historians were all of them Kings of all *Egypt*, and Reigned at *Thebes*, and adorned that city, and were very potent by land and sea: all three were great conquerors, and carried on their conquests by land through *Asia*, as far as *India*: all three came over the *Hellespont*, and were there in danger of losing their army: all three conquered *Thrace*, and there put a stop to their victories, and returned back from thence into *Egypt*: all three left pillars with inscriptions in their conquests: and therefore all three must

be one and the same King of *Egypt*; and this King can be no other than *Sesac*. All *Egypt*, including *Thebais*, *Ethiopia* and *Libya*, had no common King before the expulsion of the Shepherds who Reigned in the lower *Egypt*; no Conqueror of *Syria*, *India*, *Asia minor* <194> and *Thrace*, before *Sesac*; and the sacred history admits of no *Egyptian* conqueror of *Palestine* before this King.

Thymætes ^[4] who was contemporary to *Orpheus*, and wrote a poesy called *Phrygia*, of the actions of *Bacchus* in very old language and character, said that *Bacchus* had *Libyan* women in his army, amongst whom was *Minerva* a woman born in *Libya*, near the river *Triton*, and that *Bacchus* commanded the men and *Minerva* the women. *Diodorus* ^[5] calls her *Myrina*, and saith that she was Queen of the *Amazons* in *Libya*, and there conquered the *Atlantides* and *Gorgons*, and then made a league with *Orus* the son of *Isis*, sent to her by his father *Osiris* or *Bacchus* for that purpose, and passing through *Egypt* subdued the *Arabians*, and *Syria* and *Cilicia*, and came through *Phrygia*, viz. in the army of *Bacchus*, to the *Mediterranean*; but passing over into *Europe*, was slain with many of her women by the *Thracians* and *Scythians*, under the conduct of *Sipylus* a *Scythian*, and *Mopsus* a *Thracian* whom *Lycurgus* King of *Thrace* had banished. This was that *Lycurgus* who opposed the passage of *Bacchus* over the *Hellespont*, and was soon after conquered by him, and slain: but afterwards *Bacchus* met with a repulse from the *Greeks*, under the conduct of *Perseus*, who slew many of <195> his women, as *Pausanias* ^[6] relates, and was assisted by the *Scythians* and *Thracians* under the conduct of *Sipylus* and *Mopsus*; which repulses, together with a revolt of his brother *Danaus* in *Egypt*, put a stop to his victories: and in returning home he left part of his men in *Colchis* and at *Mount Caucasus*, under *Æetes* and *Prometheus*; and his women upon the river *Thermodon* near *Colchis*, under their new Queens *Marthesia* and *Lampeto*: for *Diodorus* ^[7] speaking of the *Amazons* who were seated at *Thermodon*, saith, that they dwelt originally in *Libya*, and there Reigned over the *Atlantides*, and invading their neighbours conquered as far as *Europe*: and *Ammianus*, ^[8] that the ancient *Amazons* breaking through many nations, attack'd the *Athenians*, and there receiving a great slaughter retired to *Thermodon*: and *Justin*, ^[9] that these *Amazons* had at first, he means at their first coming to *Thermodon*, two Queens who called themselves daughters of *Mars*; and that they conquered part of *Europe*, and some cities of *Asia*, viz. in the Reign of *Minerva*, and then sent back part of their army with a great booty, under their said new Queens; and that *Marthesia* being afterwards slain, was succeeded by her daughter *Orithya*, and she by *Penthesilea*; and that *Theseus* captivated and married *Antiope* the <196> sister of *Orithya*. *Hercules* made war upon the *Amazons*, and in the Reign of *Orithya* and *Penthesilea* they came to the *Trojan* war: whence the first wars of the *Amazons* in *Europe* and *Asia*, and their settling at *Thermodon*, were but one Generation before those actions of *Hercules* and *Theseus*, and but two before the *Trojan* war, and so fell in with the expedition of *Sesostris*: and since they warred in the days of *Isis* and her son *Orus*, and were a part of the army of *Bacchus* or *Osiris*, we have here a further argument for making *Osiris* and *Bacchus* contemporary to *Sesostris*, and all three one and the same King with *Sesac*.

The *Greeks* reckon *Osiris* and *Bacchus* to be sons of *Jupiter*, and the *Egyptian* name of *Jupiter* is *Ammon*. *Manetho* in his 11th and 12th *Dynasties*, as he is cited by *Africanus* and *Eusebius*, names these four Kings of *Egypt*, as reigning in order; *Ammenemes*, *Gesongeses* or *Sesonchoris* the son of *Ammenemes*, *Ammenemes* who was slain by his Eunuchs, and *Sesostris* who subdued all *Asia* and part of *Europe*: *Gesongeses* and *Sesonchoris* are corruptly written for *Sesonchosis*; and the two first of these four Kings, *Ammenemes* and *Sesonchosis*, are the same with the two last, *Ammenemes* and *Sesostris*, that is, with *Ammon* and *Sesac*; for *Diodorus* <197> saith ^[10] that *Osiris* built in *Thebes* a magnificent temple to his parents *Jupiter* and *Juno*, and two other temples to *Jupiter*, a larger to *Jupiter Uranius*, and a less to his father *Jupiter Ammon* who reigned in that city: and ^[11] *Thymætes* abovementioned, who was contemporary to *Orpheus*, wrote expressly that the father of *Bacchus* was *Ammon*, a King Reigning over part of *Libya*, that is, a King of *Egypt* Reigning over all that part of *Libya*, anciently called *Ammonia*. *Stephanus* ^[12] saith Πασα ἡ Λιβύη οὕτως ἑκαλεῖτο ἀπὸ Ἀμμωνος: All *Libya* was anciently called *Ammonia* from *Ammon*: this is that King of *Egypt* from whom *Thebes* was called *No-Ammon*, and *Ammon-no*, the city of *Ammon*, and by the *Greeks* *Diospolis*, the city of *Jupiter Ammon*: *Sesostris* built it sumptuously, and called it by his father's name; and from the same King the ^[13] River called *Ammon*, the people called *Ammonii*, and the ^[14] promontory *Ammonium* in *Arabia felix* had their names.

The lower part of *Egypt* being yearly overflowed by the *Nile*, was scarce inhabited before the invention of corn, which made it useful: and the King, who by this invention first peopled it and Reigned over it, perhaps

the King of the city *Mesir* where *Memphis* was afterwards built, seems to have been worshipped by his subjects after death, in the ox or calf, for this benefaction: for this city stood in the most convenient place to people the lower *Egypt*, and from its being composed of two parts seated on each side of the river *Nile*, might give the name of *Mizraim* to its founder and people; unless you had rather refer the word to the double people, those above the *Delta*, and those within it: and this I take to be the state of the lower *Egypt*, 'till the Shepherds or *Phœnicians* who fled from *Joshuah* conquered it, and being afterwards conquered by the *Ethiopians*, fled into *Afric* and other places: for there was a tradition that some of them fled into *Afric*; and St. Austin [15] confirms this, by telling us that the common people of *Afric* being asked who they were, replied *Chanani*, that is, *Canaanites*. *Interrogati rustici nostri*, saith he, *quid sint*, *Punice respondent* *Chanani*, *corrupta scilicet voce sicut in talibus solet*, *quid aliud respondent quam Chanaanæi*? *Procopius* also [16] tells us of two pillars in the west of *Afric*, with inscriptions signifying that the people were *Canaanites* who fled from *Joshuah*: and *Eusebius* [17] tells us, that these *Canaanites* flying from the sons of *Israel*, built *Tripolis* in *Afric*; and the *Jerusalem Gemara*, [18] that the *Gergesites* fled from *Joshua*, going into *Afric*: and *Procopius* relates their flight in this manner. <199> Ἐπεὶ δὲ ἡμᾶς ὁ τῆς ἱστορίας λόγος ἐνταυθ' ἤγαγεν. ἐπάναγκες εἶπειν ἄνωθεν, ὅθεν τε τὰ Μαυρουσίων ἔθνη ἐς Λιβύην ἦλθε, καὶ ὅπως ὠικήσαντο. Ἐπειδὴ Ἑβραῖοι ἐξ Αἰγύπτου ἀνεχώρησαν, καὶ ἄγχι τῶν Παλαιστίνης ὁρίων ἐγενόντο· Μωσῆς μὲν σοφὸς ἀνὴρ, ὃς αὐτὸς τῆς ὁδοῦ ἡγήσατο, θνήσκει· διαδέχεται δὲ τὴν ἡγεμονίαν Ἰησοῦς ὁ τοῦ Ναυη παῖς· ὃς ἕξ τε τὴν Παλαιστίνην τὸν λεῶν τουτον εἰσήγαγε· καὶ ἀρετὴν ἐν τῷ πολέμῳ κρείσσω ἢ κατὰ ἀνθρώπου φύσιν ἐπιδειξάμενος, τὴν χώραν ἔσχε· καὶ τὰ ἔθνη ἅπαντα καταστρεψάμενος, τὰς πόλεις εὐπετῶς παρεστήσατο, ἀνίκητος τε παντάπασιν ἔδοξεν εἶναι. τότε δὲ ἡ ἐπιθαλασσία χώρα, ἐκ Σιδωνος μέχρι τῶν Αἰγύπτου ὁρίων, Φοινίκη ξύμπασα ὠνομαζέτο. βασιλεὺς δὲ εἰς τὸ παλαιὸν ἐφειστήκει· ὥσπερ ἅπασιν ὠμολόγηται, διὰ Φοινίκων τὰ ἀρχαιότατα ἀνεγράψαντο. ἐνταυθ' ὥκνητο ἔθνη πολυανθρωπότατα, Γεργεσαῖοι τε καὶ Ἰεβουσαιοὶ, καὶ ἄλλα ἄττα ὀνόματα ἔχοντα, οἷς δὴ αὐτὰ ἡ τῶν Ἑβραίων ἱστορία καλεῖ. οὗτος ὁ λαὸς ἐπεὶ ἄμαχόν τι χρηματὸν ἐπηλύτην στρατηγὸν εἶδον· ἕξ ἡθῶν τῶν πατρίων ἐξαναστάντες, ἐπ' Αἰγύπτου ὁμόρου οὐσῆς ἐχώρησαν. ἔνθα χωρὸν οὐδένα σφίσιν ἱκανὸν ἐνοικήσα <200> σθαι ἐυρόντες, ἐπεὶ ἐν Αἰγύπτῳ πολυανθρωπία ἐκ παλαιοῦ ἦν· ἐς Λιβύην μέχρι στηλῶν τῶν Ἡρακλέους ἔσχον· ἐνταυθα τε καὶ ἐς ἐμὲ τῇ Φοινίκῳ φωνῇ χρώμενοι ὥκνηται. *Quando ad Mauros nos historia deduxit, congruens nos exponere unde orta gens in Africa sedes fixerit. Quo tempore egressi Ægypto Hebræi jam prope Palestinæ fines venerant, mortuus ibi Moses, vir sapiens, dux itineris. Successor imperii factus Jesus Navæ filius intra Palæstinam duxit popularium agmen; & virtute usus supra humanum modum, terram occupavit, gentibusque excisis urbes ditionis suæ fecit, & invicti famam tulit. Maritima ora quæ a Sidone ad Ægypti limitem extenditur, nomen habet Phœnices. Rex unus [Hebræis] imperabat ut omnes qui res Phœnicias scripsere consentiunt. In eo tractatu numerosæ gentes erant, Gergesæi, Jebusæi, quosque aliis nominibus Hebræorum annales memorant. Hi homines ut impares se venienti imperatori videre, derelicto patriæ solo ad finitimam primùm venere Ægyptum, sed ibi capacem tantæ multitudinis locum non reperientes, erat enim Ægyptus ab antiquo fœcunda populis, in Africam profecti, multis conditis urbibus, omnem eam Herculis columnas usque, obtinuerunt: ubi ad meam ætatem sermone Phœnicio utentes habitant.* By the language and extreme poverty of the *Moors*, described also by *Proco* <201> *pious*, and by their being unacquainted with merchandise and sea-affairs, you may know that they were *Canaanites* originally, and peopled *Afric* before the *Tyrian* merchants came thither. These *Canaanites* coming from the East, pitched their tents in great numbers in the lower *Egypt*, in the Reign of *Timaus*, as [19] *Manetho* writes, and easily seized the country, and fortifying *Pelusium*, then called *Abaris*, they erected a Kingdom there, and Reigned long under their own Kings, *Salatis*, *Bæon*, *Apachnas*, *Apophis*, *Janias*, *Assis*, and others successively: and in the mean time the upper part of *Egypt* called *Thebais*, and according to [20] *Herodotus*, *Ægyptus*, and in Scripture the land of *Pathros*, was under other Kings, Reigning perhaps at *Coptos*, and *Thebes*, and *This*, and *Syene*, and [21] *Pathros*, and *Elephantis*, and *Heracleopolis*, and *Mesir*, and other great cities, 'till they conquered one another, or were conquered by the *Ethiopians*: for cities grew great in those days, by being the seats of Kingdoms: but at length one of these Kingdoms conquered the rest, and made a lasting war upon the Shepherds, and in the Reign of its King *Misphragmuthosis*, and his son *Amosis*, called also *Tethmosis*, *Tuthmosis*, and *Thomosis*, drove them out of *Egypt*, and made them fly into *Afric* and *Syria*, and other places, <202> and united all *Egypt* into one Monarchy; and under their next Kings, *Ammon* and *Sesac*, enlarged it into a great Empire. This conquering people worshipped not the Kings of the Shepherds whom they conquered and expelled, but [22] abolished their religion of sacrificing men, and after the manner of those ages Deified their own Kings, who founded their new Dominion, beginning the history of their Empire with the Reign and great acts of their Gods and Heroes: whence their Gods *Ammon* and *Rhea*, or *Uranus* and *Titæa*; *Osiris* and *Isis*; *Orus* and

Bubaste; and their Secretary *Thoth*; and Generals *Hercules* and *Pan*; and Admiral *Japetus*, *Neptune*, or *Typhon*; were all of them *Thebans*, and flourished after the expulsion of the Shepherds. *Homer* places *Thebes* in *Ethiopia*, and the *Ethiopians* reported that ^[23] the *Egyptians* were a colony drawn out of them by *Osiris*, and that thence it came to pass that most of the laws of *Egypt* were the same with those of *Ethiopia*, and that the *Egyptians* learnt from the *Ethiopians* the custom of Deifying their Kings.

When *Joseph* entertained his brethren in *Egypt*, they did eat at a table by themselves, and he did eat at another table by himself; and the *Egyptians* who did eat with him were at another table, *because the Egyptians might* <203> *not eat bread with the Hebrews; for that was an abomination to the Egyptians*, *Gen.* xliii. 32. These *Egyptians* who did eat with *Joseph* were of the Court of *Pharaoh*; and therefore *Pharaoh* and his Court were at this time not Shepherds but genuine *Egyptians*; and these *Egyptians* abominated eating bread with the *Hebrews*, at one and the same table: and of these *Egyptians* and their fellow-subjects, it is said a little after, that *every Shepherd is an abomination to the Egyptians: Egypt* at this time was therefore under the government of the genuine *Egyptians*, and not under that of the Shepherds.

After the descent of *Jacob* and his sons into *Egypt*, *Joseph* lived 70 years, and so long continued in favour with the Kings of *Egypt*: and 64 years after his death *Moses* was born: and between the death of *Joseph* and the birth of *Moses*, *there arose up a new King over Egypt, which knew not Joseph*, *Exod.* i. 8. But this King of *Egypt* was not one of the Shepherds; for he is called *Pharaoh*, *Exod.* i. 11, 22: and *Moses* told his successor, that if the people of *Israel* should sacrifice in the land of *Egypt*, *they should sacrifice the abomination of the Egyptians before their eyes, and the Egyptians would stone them*, *Exod.* viii. 26. that is, they should <204> sacrifice sheep or oxen, contrary to the religion of *Egypt*. The Shepherds therefore did not Reign over *Egypt* while *Israel* was there, but either were driven out of *Egypt* before *Israel* went down thither, or did not enter into *Egypt* 'till after *Moses* had brought *Israel* from thence: and the latter must be true, if they were driven out of *Egypt* a little before the building of the temple of *Solomon*, as *Manetho* affirms.

Diodorus ^[24] saith in his 40th book, *that in Egypt there were formerly multitudes of strangers of several nations, who used foreign rites and ceremonies in worshipping the Gods, for which they were expelled Egypt; and under Danaus, Cadmus, and other skilful commanders, after great hardships, came into Greece, and other places; but the greatest part of them came into Judæa, not far from Egypt, a country then uninhabited and desert, being conducted thither by one Moses, a wise and valiant man, who after he had possest himself of the country, among other things built Jerusalem, and the Temple.* *Diodorus* here mistakes the original of the *Israelites*, as *Manetho* had done before, confounding their flight into the wilderness under the conduct of *Moses*, with the flight of the Shepherds from *Misphragmuthosis*, and his son *Amosis*, into *Phænicia* and *Afric*; and not know <205> ing that *Judæa* was inhabited by *Canaanites*, before the *Israelites* under *Moses* came thither: but however, he lets us know that the Shepherds were expelled *Egypt* by *Amosis*, a little before the building of *Jerusalem* and the Temple, and that after several hardships several of them came into *Greece*, and other places, under the conduct of *Cadmus*, and other Captains, but the most of them settled in *Phænicia* next *Egypt*. We may reckon therefore that the expulsion of the Shepherds by the Kings of *Thebais*, was the occasion that the *Philistims* were so numerous in the days of *Saul*; and that so many men came in those times with colonies out of *Egypt* and *Phænicia* into *Greece*; as *Lelex*, *Inachus*, *Pelasgus*, *Æzeus*, *Cecrops*, *Ægialeus*, *Cadmus*, *Phænix*, *Memblarius*, *Alymnus*, *Abas*, *Erechtheus*, *Peteos*, *Phorbas*, in the days of *Eli*, *Samuel*, *Saul* and *David*: some of them fled in the days of *Eli*, from *Misphragmuthosis*, who conquered part of the lower *Egypt*; others retired from his successor *Amosis* into *Phænicia*, and *Arabia Petræa*, and there mixed with the old inhabitants; who not long after being conquered by *David*, fled from him and the *Philistims* by sea, under the conduct of *Cadmus* and other Captains, into *Asia Minor*, *Greece*, and *Libya*, to seek new seats, and there <206> built towns, erected Kingdoms, and set on foot the worship of the dead: and some of those who remained in *Judæa* might assist *David* and *Solomon*, in building *Jerusalem* and the Temple. Among the foreign rites used by the strangers in *Egypt*, in worshipping the Gods, was the sacrificing of men; for *Amosis* abolished that custom at *Heliopolis*: and therefore those strangers were *Canaanites*, such as fled from *Joshua*; for the *Canaanites* gave their seed, that is, their children, to *Moloch*, and burnt their sons and their daughters in the fire to their Gods, *Deut.* xii. 31. *Manetho* calls them *Phænician* strangers.

After *Amosis* had expelled the Shepherds, and extended his dominion over all *Egypt*, his son and successor *Ammenemes* or *Ammon*, by much greater conquests laid the foundation of the *Egyptian* Empire: for by the assistance of his young son *Sesostris*, whom he brought up to hunting and other laborious exercises, he conquered *Arabia*, *Troglodytica*, and *Libya*: and from him all *Libya* was anciently called *Ammonia*: and after

his death, in the temples erected to him at *Thebes*, and in *Ammonia* and at *Meroe* in *Ethiopia*, they set up Oracles to him, and made the people worship him as the God that acted in them: and these are the <207> oldest Oracles mentioned in history; the *Greeks* therein imitating the *Egyptians*: for the ^[25] Oracle at *Dodona* was the oldest in *Greece*, and was set up by an *Egyptian* woman, after the example of the Oracle of *Jupiter Ammon* at *Thebes*.

In the days of *Ammon* a body of the *Edomites* fled from *David* into *Egypt*, with their young King *Hadad*, as above; and carried thither their skill in navigation: and this seems to have given occasion to the *Egyptians* to build a fleet on the *Red Sea* near *Coptos*, and might ingratiate *Hadad* with *Pharaoh*: for the *Midianites* and *Ishmaelites*, who bordered upon the *Red Sea*, near *Mount Horeb* on the south-side of *Edom*, were merchants from the days of *Jacob* the Patriarch, *Gen.* xxxvii. 28, 36. and by their merchandise the *Midianites* abounded with gold in the days of *Moses*, *Numb.* xxxi. 50, 51, 52. and in the days of the Judges of *Israel*, because they were *Ishmaelites*, *Judg.* viii 24. The *Ishmaelites* therefore in those days grew rich by merchandise; they carried their merchandise on camels through *Petra* to *Rhinocolura*, and thence to *Egypt*: and this trafic at length came into the hands of *David*, by his conquering the *Edomites*, and gaining the ports of the *Red Sea* called *Eloth* and *Ezion-Geber*, as may <208> be understood by the 3000 talents of gold of *Ophir*, which *David* gave to the Temple, *1 Chron.* xxix. 4. The *Egyptians* having the art of making linen-cloth, they began about this time to build long Ships with sails, in their port on those Seas near *Coptos*, and having learnt the skill of the *Edomites*, they began now to observe the positions of the Stars, and the length of the Solar Year, for enabling them to know the position of the Stars at any time, and to sail by them at all times, without sight of the shoar: and this gave a beginning to Astronomy and Navigation: for hitherto they had gone only by the shoar with oars, in round vessels of burden, first invented on that shallow sea by the posterity of *Abraham*; and in passing from island to island guided themselves by the sight of the islands in the day time, or by the sight of some of the Stars in the night. Their old year was the Lunisolar year, derived from *Noah* to all his posterity, 'till those days, and consisted of twelve months, each of thirty days, according to their calendar: and to the end of this calendar-year they now added five days, and thereby made up the Solar year of twelve months and five days, or 365 days.

The ancient *Egyptians* feigned ^[26] that *Rhea* lay secretly with *Saturn*, and *Sol* prayed that <209> she might bring forth neither in any month, nor in the year; and that *Mercury* playing at dice with *Luna*, overcame, and took from the Lunar year the 72d part of every day, and thereof composed five days, and added them to the year of 360 days, that she might bring forth in them; and that the *Egyptians* celebrated those days as the birth-days of *Rhea's* five children, *Osiris*, *Orus* senior, *Typhon*, *Isis*, and *Nephthe* the wife of *Typhon*: and therefore, according to the opinion of the ancient *Egyptians*, the five days were added to the Lunisolar calendar-year, in the Reign of *Saturn* and *Rhea*, the parents of *Osiris*, *Isis*, and *Typhon*; that is, in the Reign of *Ammon* and *Titæa*, the parents of the *Titans*; or in the latter half of the Reign of *David*, when those *Titans* were born, and by consequence soon after the flight of the *Edomites* from *David* into *Egypt*: but the Solstices not being yet settled, the beginning of this new year might not be fixed to the Vernal Equinox before the Reign of *Amenophis* the successor of *Orus* junior, the Son of *Osiris* and *Isis*.

When the *Edomites* fled from *David* with their young King *Hadad* into *Egypt*, it is probable that they carried thither also the use of letters: for letters were then in use among the posterity of *Abraham* in *Arabia Petræa*, and <210> upon the borders of the *Red Sea*, the Law being written there by *Moses* in a book, and in tables of stone, long before: for *Moses* marrying the daughter of the prince of *Midian*, and dwelling with him forty years, learnt them among the *Midianites*: and *Job*, who lived ^[27] among their neighbours the *Edomites*, mentions the writing down of words, as there in use in his days, *Job.* xix. 23, 24. and there is no instance of letters for writing down sounds, being in use before the days of *David*, in any other nation besides the posterity of *Abraham*. The *Egyptians* ascribed this invention to *Thoth*, the secretary of *Osiris*; and therefore Letters began to be in use in *Egypt* in the days of *Thoth*, that is, a little after the flight of the *Edomites* from *David*, or about the time that *Cadmus* brought them into *Europe*.

Helladius ^[28] tells us, that a man called *Oes*, who appeared in the *Red Sea* with the tail of a fish, so they painted a sea-man, taught Astronomy and Letters: and *Hyginus*, ^[29] that *Euhadnes*, who came out of the Sea in *Chaldæa*, taught the *Chaldæans* Astrology the first of any man; he means Astronomy: and *Alexander Polyhistor* ^[30] tells us from *Berosus*, that *Oannes* taught the *Chaldæans* Letters, Mathematicks, Arts, Agriculture, Cohabitation in Cities, and the Construc <211> tion of Temples; and that several such men came

thither successively. *Oes*, *Euhadnes*, and *Oannes*, seem to be the same name a little varied by corruption; and this name seems to have been given in common to several sea-men, who came thither from time to time, and by consequence were merchants, and frequented those seas with their merchandise, or else fled from their enemies: so that Letters, Astronomy, Architecture and Agriculture, came into *Chaldæa* by sea, and were carried thither by sea-men, who frequented the *Persian Gulph*, and came thither from time to time, after all those things were practised in other countries whence they came, and by consequence in the days of *Ammon* and *Sesac*, *David* and *Solomon*, and their successors, or not long before. The *Chaldæans* indeed made *Oannes* older than the flood of *Xisuthrus*, but the *Egyptians* made *Osiris* as old, and I make them contemporary.

The *Red Sea* had its name not from its colour, but from *Edom* and *Erythra*, the names of *Esau*, which signify that colour: and some ^[31] tell us, that King *Erythra*, meaning *Esau*, invented the vessels, *rates*, in which they navigated that Sea, and was buried in an island thereof near the *Persian Gulph*: whence it follows, that the *Edomites* navigated that Sea from <212> the days of *Esau*; and there is no need that the oldest *Oannes* should be older. There were boats upon rivers before, such as were the boats which carried the Patriarchs over *Euphrates* and *Jordan*, and the first nations over many other rivers, for peopling the earth, seeking new seats, and invading one another's territories: and after the example of such vessels, *Ishhmael* and *Midian* the sons of *Abraham*, and *Esau* his grandson, might build larger vessels to go to the islands upon the *Red Sea*, in searching for new seats, and by degrees learn to navigate that sea, as far as to the *Persian Gulph*: for ships were as old, even upon the *Mediterranean*, as the days of *Jacob*, *Gen.* xlix. 13. *Judg.* v. 17. but it is probable that the merchants of that sea were not forward to discover their Arts and Sciences, upon which their trade depended: it seems therefore that Letters and Astronomy, and the trade of Carpenters, were invented by the merchants of the *Red Sea*, for writing down their merchandise, and keeping their accounts, and guiding their ships in the night by the Stars, and building ships; and that they were propagated from *Arabia Petræa* into *Egypt*, *Chaldæa*, *Syria*, *Asia minor*, and *Europe*, much about one and the same time; the time in which *David* conquered and dispersed those merchants: <213> for we hear nothing of Letters before the days of *David*, except among the posterity of *Abraham*; nothing of Astronomy, before the *Egyptians* under *Ammon* and *Sesac* applied themselves to that study, except the Constellations mentioned by *Job*, who lived in *Arabia Petræa* among the merchants; nothing of the trade of Carpenters, or good Architecture, before *Solomon* sent to *Hiram* King of *Tyre*, to supply him with such Artificers, saying that *there were none in Israel who could skill to hew timber like the Zidonians*.

Diodorus ^[32] tells us, that the *Egyptians* sent many colonies out of *Egypt* into other countries; and that *Belus*, the son of *Neptune* and *Libya*, carried colonies thence into *Babylonia*, and seating himself on *Euphrates*, instituted priests free from taxes and publick expences, after the manner of *Egypt*, who were called *Chaldæans*, and who after the manner of *Egypt*, might observe the Stars: and *Pausanias* ^[33] tells us, that the *Belus* of the *Babylonians* had his name from *Belus* an *Egyptian*, the son of *Libya*: and *Apollodorus*; ^[34] that *Belus* the son of *Neptune* and *Libya*, and King of *Egypt*, was the father of *Ægyptus* and *Danaus*, that is, *Ammon*: he tells us also, that *Busiris* the son of *Neptune* and *Lisianassa* [*Libyanassa*] the daughter of *Epaphus*, <214> was King of *Egypt*; and *Eusebius* calls this King, *Busiris* the son of *Neptune*, and of *Libya* the daughter of *Epaphus*. By these things the later *Egyptians* seem to have made two *Belus*'s, the one the father of *Osiris*, *Isis*, and *Neptune*, the other the son of *Neptune*, and father of *Ægyptus* and *Danaus*: and hence came the opinion of the people of *Naxos*, that there were two *Minos*'s and two *Ariadnes*, the one two Generations older than the other; which we have confuted. The father of *Ægyptus* and *Danaus* was the father of *Osiris*, *Isis*, and *Typhon*; and *Typhon* was not the grandfather of *Neptune*, but *Neptune* himself.

Sesostris being brought up to hard labour by his father *Ammon*, warred first under his father, being the *Hero* or *Hercules* of the *Egyptians* during his father's Reign, and afterward their King: under his father, whilst he was very young, he invaded and conquered *Troglodytica*, and thereby secured the harbour of the *Red Sea*, near *Coptos* in *Egypt*; and then he invaded *Ethiopia*, and carried on his conquest southward, as far as to the region bearing cinnamon: and his father by the assistance of the *Edomites* having built a fleet on the *Red Sea*, he put to sea, and coasted *Arabia Fælix*, going to the *Persian Gulph* and beyond, and in those countries set <215> up Columns with inscriptions denoting his conquests; and particularly he set up a Pillar at *Dira*, a promontory in the straits of the *Red Sea*, next *Ethiopia*, and two Pillars in *India*, on the mountains near the mouth of the river *Ganges*; so ^[35] *Dionysius*:

Ἐνθά τε καὶ στηλαι, Θηβαιγενέος Διονύσου

Ἔστανιν πυμάτοιο παρὰ ῥοον Ὠκεανοιο,
Ἰνδων ὕστατίοισιν ἐν ὀύρεσιν· ἔνθά τε Γάγγης
Λευκὸν ὕδωρ Νυσσαῖον ἐπὶ πλαταμῶνα κυλίνδει.

*Ubi etiamnum columnæ Thebis geniti Bacchi
Stant extremi juxta fluxum Oceani
Indorum ultimis in montibus: ubi & Ganges
Claram aquam Nyssæam ad planitiem devolvit.*

After these things he invaded *Libya*, and fought the *Africans* with clubs, and thence is painted with a club in his hand: so [36] *Hyginus*; *Afri & Ægyptii primum fustibus dimicaverunt, postea Belus Neptuni filius gladio belligeratus est, unde bellum dictum est*: and after the conquest of *Libya*, by which *Egypt* was furnished with horses, and furnished *Solomon* and his friends; he prepared a fleet on the *Mediterranean*, and went on westward upon the coast of *Afric*, to search those countries, as far as to the Ocean and island *Erythra* or *Gades* in *Spain*; as *Macro* <216> *bios* [37] informs us from *Panyasis* and *Pherecydes*: and there he conquered *Geryon*, and at the mouth of the *Straits* set up the famous Pillars.

[38] *Venit ad occasum mundique extrema Sesostris.*

Then he returned through *Spain* and the southern coasts of *France* and *Italy*, with the cattel of *Geryon*, his fleet attending him by sea, and left in *Sicily* the *Sicani*, a people which he had brought from *Spain*: and after his father's death he built Temples to him in his conquests; whence it came to pass, that *Jupiter Ammon* was worshipped in *Ammonia*, and *Ethiopia*, and *Arabia*, and as far as *India*, according to the [39] Poet:

*Quamvis Æthiopum populis, Arabumque beatīs
Gentibus, atque Indis unus sit Jupiter Ammon.*

The *Arabians* worshipped only two Gods, *Cælus*, otherwise called *Ouranus*, or *Jupiter Uranius*, and *Bacchus*; and these were *Jupiter Ammon* and *Sesac*, as above: and so also the people of *Meroe* above *Egypt* [40] worshipped no other Gods but *Jupiter* and *Bacchus*, and had an Oracle of *Jupiter*; and these two Gods were *Jupiter Ammon* and *Osiris*, according to the language of *Egypt*.

At length *Sesostris*, in the fifth year of *Rehoboam*, came out of *Egypt* with a great army <217> of *Libyans*, *Troglodytes* and *Ethiopians*, and spoiled the Temple, and reduced *Judæa* into servitude, and went on conquering, first eastward toward *India*, which he invaded, and then westward as far as *Thrace*: for *God* had given him the kingdoms of the countries, 2 *Chron.* xii. 2, 3, 8. In [41] this Expedition he spent nine years, setting up pillars with inscriptions in all his conquests, some of which remained in *Syria* 'till the days of *Herodotus*. He was accompanied with his son *Orus*, or *Apollo*, and with some singing women, called the *Muses*, one of which, called *Calliope*, was the mother of *Orpheus* an *Argonaut*: and the two tops of the mountain *Parnassus*, which were very high, were dedicated [42] the one to this *Bacchus*, and the other to his son *Apollo*: whence *Lucan*; [43]

*Parnassus gemino petit æthera colle,
Mons Phæbo, Bromioque sacer.*

In the fourteenth year of *Rehoboam* he returned back into *Egypt*, leaving *Æetes* in *Colchis*, and his nephew *Prometheus* at mount *Caucasus*, with part of his army, to defend his conquests from the *Scythians*. *Apollonius* [44] *Rhodium* and his scholiast tell us, that *Sesonchosis* King of all *Egypt*, that is *Sesac*, invading all *Asia*, and a great part of *Europe*, peopled many cities <218> which he took; and that *Æa*, the Metropolis of *Colchis*, remained stable ever since his days with the posterity of those *Egyptians* which he placed there, and that they preserved pillars or tables in which all the journies and the bounds of sea and land were described, for the use of them that were to go any whither: these tables therefore gave a beginning to Geography.

Sesostris upon his returning home [45] divided *Egypt* by measure amongst the *Egyptians*; and this gave a beginning to Surveying and Geometry: and [46] *Jamblicus* derives this division of *Egypt*, and beginning of Geometry, from the Age of the Gods of *Egypt*. *Sesostris* also [47] divided *Egypt* into 36 *Nomes* or Counties,

and dug a canal from the *Nile* to the head city of every *Nome*, and with the earth dug out of it, he caused the ground of the city to be raised higher, and built a Temple in every city for the worship of the *Nome*, and in the Temples set up Oracles, some of which remained 'till the days of *Herodotus*: and by this means the *Egyptians* of every *Nome* were induced to worship the great men of the Kingdom, to whom the *Nome*, the City, and the Temple or Sepulchre of the God, was dedicated: for every Temple had its proper God, and modes of worship, and annual festivals, at which the <219> Council and People of the *Nome* met at certain times to sacrifice, and regulate the affairs of the *Nome*, and administer justice, and buy and sell; but *Sesac* and his Queen, by the names of *Osiris* and *Isis*, were worshipped in all *Egypt*: and because *Sesac*, to render the *Nile* more useful, dug channels from it to all the capital cities of *Egypt*; that river was consecrated to him, and he was called by its names, *Ægyptus*, *Siris*, *Nilus*. *Dionysius* [48] tells us, that the *Nile* was called *Siris* by the *Ethiopians*, and *Nilus* by the people of *Siene*. From the word *Nahal*, which signifies a torrent, that river was called *Nilus*; and *Diodorus* [49] tells us, that *Nilus* was that King who cut *Egypt* into canals, to make the river useful: in Scripture the river is called *Schichor*, or *Sihor*, and thence the *Greeks* formed the words *Siris*, *Sirius*, *Ser-Apis*, *O-Siris*; but *Plutarch* [50] tells us, that the syllable *O*, put before the word *Siris* by the *Greeks*, made it scarce intelligible to the *Egyptians*.

I have now told you the original of the *Nomes* of *Egypt*, and of the Religions and Temples of the *Nomes*, and of the Cities built there by the Gods, and called by their names: whence *Diodorus* [51] tells us, that *of all the Provinces of the World, there were in Egypt only many cities built by the ancient Gods, as by* *Jupi* <220> *ter*, *Sol*, *Hermes*, *Apollo*, *Pan*, *Eilithyia*, *and many others*: and *Lucian* [52] an *Assyrian*, who had travelled into *Phœnicia* and *Egypt*, tells us, that *the Temples of Egypt were very old, those in Phœnicia built by Cinyras as old, and 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*, as is represented in Scripture; and that the Temples of *Egypt* then standing, were those built by *Sesostris*, about the same time that the Temples of *Phœnicia* and *Cyprus* were built by *Cinyras*, *Benhadad*, and *Hiram*. This was not the first original of Idolatry, but only the erecting of much more sumptuous Temples than formerly to the founders of new Kingdoms: for Temples at first were very small;

Jupiter angusta vix totus stabat in æde.

Ovid. Fast. l. 1.

Altars were at first erected without Temples, and this custom continued in *Persia* 'till after the days of *Herodotus*: in *Phœnicia* they had Altars with little houses for eating the sacrifices much earlier, and these they called High Places: such was the High Place where *Samuel* entertained *Saul*; such was the House of *Dagon* at *Ashdod*, into which the *Philistims* brought the Ark; and <221> the House of *Baal*, in which *Jehu* slew the Prophets of *Baal*; and such were the High Places of the *Canaanites* which *Moses* commanded *Israel* to destroy: he [53] commanded *Israel* to destroy the Altars, Images, High Places, and Groves of the *Canaanites*, but made no mention of their Temples, as he would have done had there been any in those days. I meet with no mention of sumptuous Temples before the days of *Solomon*: new Kingdoms begun then to build Sepulchres to their Founders in the form of sumptuous Temples; and such Temples *Hiram* built in *Tyre*, *Sesac* in all *Egypt*, and *Benhadad* in *Damascus*.

For when *David* [54] smote *Hadad-Ezer* King of *Zobah*, and slew the *Syrians* of *Damascus* who came to assist him, *Rezon the son of Eliadah fled from his lord Hadad-Ezer, and gathered men unto him and became Captain over a band, and Reigned in Damascus, over Syria*: he is called *Hezion*, 1 King. xv. 18. and his successors mentioned in history were *Tabrimon*, *Hadad* or *Benhadad*, *Benhadad II. Hazael*, *Benhadad III.* * and *Rezin the son of Tabeah*. *Syria* became subject to *Egypt* in the days of *Tabrimon*, and recovered her liberty under *Benhadad I*; and in the days of *Benhadad III*, until the reign of the last *Rezin*, they became subject to *Israel*: <222> and in the ninth year of *Hoshea* King of *Judah*, *Tiglath-pileser* King of *Assyria* captivated the *Syrians*, and put an end to their Kingdom: now *Josephus* [55] tells us, that *the Syrians 'till his days worshipped both Adar, that is Hadad or Benhadad, and his successor Hazael as Gods, for their benefactions, and for building Temples by which they adorned the city of Damascus: for, saith he, they daily celebrate solemnities in honour of these Kings, and boast their antiquity, not knowing that they are novel, and lived not above eleven hundred years ago*. It seems these Kings built sumptuous Sepulchres for themselves, and were worshipped therein. *Justin* [56] calls the first of these two Kings *Damascus*, saying that *the city had*

its name from him, and that the Syrians in honour of him worshipped his wife Arathes as a Goddess, using her Sepulchre for a Temple.

Another instance we have in the Kingdom of *Byblus*. In the ^[57] Reign of *Minos* King of *Crete*, when *Rhadamanthus* the brother of *Minos* carried colonies from *Crete* to the *Greek* islands, and gave the islands to his captains, he gave *Lemnos* to *Thoas*, or *Theias*, or *Thoantes*, the father of *Hypsipyle*, a *Cretan* worker in metals, and by consequence a disciple of the *Idæi Dactyli*, and perhaps a *Phœnician*: for the *Idæi Dactyli*, and *Telchines*, and *Corybantes* brought their Arts and <223> Sciences from *Phœnicia*: and ^[58] *Suidas* saith, that he was descended from *Pharnaces* King of *Cyprus*; *Apollodorus*, ^[59] that he was the son of *Sandochus* a *Syrian*; and *Apollonius Rhodius*, ^[60] that *Hypsipyle* gave Jason the purple cloak which the Graces made for *Bacchus*, who gave it to his son *Thoas*, the father of *Hypsipyle*, and King of *Lemnos*: *Thoas* married ^[61] *Calycopis*, the mother of *Æneas*, and daughter of *Otreus* King of *Phrygia*, and for his skill on the harp was called *Cinyras*, and was said to be exceedingly beloved by *Apollo* or *Orus*: the great *Bacchus* loved his wife, and being caught in bed with her in *Phrygia* appeased him with wine, and composed the matter by making him King of *Byblus* and *Cyprus*; and then came over the *Hellespont* with his army, and conquered *Thrace*: and to these things the poets allude, in feigning that *Vulcan* fell from heaven into *Lemnos*, and that *Bacchus* ^[62] appeased him with wine, and reduced him back into heaven: he fell from the heaven of the *Cretan* Gods, when he went from *Crete* to *Lemnos* to work in metals, and was reduced back into heaven when *Bacchus* made him King of *Cyprus* and *Byblus*: he Reigned there 'till a very great age, living to the times of the *Trojan* war, and becoming exceeding rich: and after the death of his wife <224> *Calycopis*, ^[63] he built Temples to her at *Paphos* and *Amathus*, in *Cyprus*; and at *Byblus* in *Syria*; and instituted Priests to her with Sacred Rites and lustful *Orgia*; whence she became the *Dea Cypria*, and the *Dea Syria*: and from Temples erected to her in these and other places, she was also called *Paphia*, *Amathusia*, *Byblia*, *Cytherea Salaminia*, *Cnidia*, *Erycina*, *Idalia*. *Fama tradit a Cinyra sacratum vetustissimum Paphiæ Veneris templum, Deamque ipsam conceptam mari huc appulsam: Tacit. Hist. l. 2. c. 3.* From her sailing from *Phrygia* to the island *Cythera*, and from thence to be Queen of *Cyprus*, she was said by the *Cyprians*, to be born of the froth of the sea, and was painted sailing upon a shell. *Cinyras* Deified also his son *Gingris*, by the name of *Adonis*; and for assisting the *Egyptians* with armour, it is probable that he himself was Deified by his friends the *Egyptians*, by the name of *Baal-Canaan*, or *Vulcan*: for *Vulcan* was celebrated principally by the *Egyptians*, and was a King according to *Homer*, and Reigned in *Lemnos*; and *Cinyras* was an inventor of arts, ^[64] and found out copper in *Cyprus*, and the smiths hammer, and anvil, and tongs, and laver; and employed workmen in making armour, and other things of brass and iron, and was the only King celebrated in history for <225> working in metals, and was King of *Lemnos*, and the husband of *Venus*; all which are the characters of *Vulcan*: and the *Egyptians* about the time of the death of *Cinyras*, viz. in the Reign of their King *Amenophis*, built a very sumptuous Temple at *Memphis* to *Vulcan*, and near it a smaller Temple to *Venus Hospita*; not an *Egyptian* woman but a foreigner, not *Helena* but *Vulcan's Venus*: for ^[65] *Herodotus* tells us, that the region round about this Temple was inhabited by *Tyrian Phœnicians*, and that ^[66] *Cambyes* going into this Temple at *Memphis*, very much derided the statue of *Vulcan* for its littleness; *For*, saith he, *this statue is most like those Gods which the Phœnicians call Patæci, and carry about in the fore-part of their Ships in the form of Pygmies*: and ^[67] *Bochart* saith of this *Venus Hospita*, *Phœniciam Venerem in Ægypto pro peregrina habitam*.

As the *Egyptians*, *Phœnicians* and *Syrians* in those days Deified their Kings and Princes, so upon their coming into *Asia minor* and *Greece*, they taught those nations to do the like, as hath been shewed above. In those days the writing of the *Thebans* and *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, and <226> Fishes, forbidden in the second commandment. Now this emblematical way of writing gave occasion to the *Thebans* and *Ethiopians*, who in the days of *Samuel*, *David*, *Solomon*, and *Rehoboam* conquered *Egypt*, and the nations round about, and erected a great Empire, to represent and signify their conquering Kings and Princes, not by writing down their names, but by making various hieroglyphical figures; as by painting *Ammon* with Ram's horns, to signify the King who conquered *Libya*, a country abounding with sheep; his father *Amosis* with a Scithe, 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, and with Grapes because he taught the nations to plant vines, and 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; *Jupiter* upon an Eagle to signify the

sublimity of his dominion, and with a Thunderbolt to represent him a warrior; *Venus* in a Chariot drawn with two Doves, to represent her amorous and lustful; *Neptune* with a Trident, to signify the commander of a fleet composed of three squadrons; *Ægeon*, a Giant, <227> with 50 heads, and an hundred hands, to signify *Neptune* with his men in a ship of fifty oars; *Thoth* with a Dog's head and wings at his cap and feet, and a *Caduceus* writhen about with two Serpents, to signify a man of craft, and an ambassador who reconciled two contending nations; *Pan* with a Pipe and the legs of a Goat, to signify a man delighted in piping and dancing; and *Hercules* with Pillars and a Club, because *Sesostris* set up pillars in all his conquests, and fought against the *Libyans* with clubs: this is that *Hercules* who, according to [68] *Eudoxus*, was slain by *Typhon*; and according to *Ptolomæus* [69] *Hephæstion* was called *Nilus*, and who conquered *Geryon* with his three sons in *Spain*, and set up the famous pillars at the mouth of the *Straits*: for *Diodorus* [70] mentioning three *Hercules*'s, the *Egyptian*, the *Tyrian*, and the son of *Alcmena*, saith that the oldest flourished among the *Egyptians*, and having conquered a great part of the world, set up the pillars in *Afric*: and *Vasæus*, [71] that *Osiris*, called also *Dionysius*, came into *Spain* and conquered *Geryon*, and was the first who brought *Idolatry* into *Spain*. *Strabo* [72] tells us, that the *Ethiopians* called *Megabars* fought with clubs: and some of the *Greeks* [73] did so 'till the times of the *Trojan* war. Now from this hieroglyphical way of writing it came <228> 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 Sepulchers 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 *Ichneumon*, a *Crocodile*, an *Hippopotamus*, an *Oxyrinchus*, an *Ibis*, a *Crow*, a *Hawk*, a *Leek*, and were worshipped by the *Nomes* in the shape of these creatures.

The [74] *Atlantides*, a people upon mount *Atlas* conquered by the *Egyptians* in the Reign of *Ammon*, related that *Uranus* was their first King, and reduced them from a savage course of life, and caused them to dwell in towns and cities, and lay up and use the fruits of the earth, and that he reigned over a great part of the world, and by his wife *Titæa* had eighteen children, among which were *Hyperion* and *Basilea* the parents of *Helius* and *Selene*; that the brothers of *Hyperion* slew him, and drowned his son *Helius*, the *Phaeton* of the ancients, in the *Nile*, and divided his Kingdom amongst themselves; and the country bordering upon the Ocean fell to the lot of *Atlas*, from whom the people were called *Atlantides*. By *Uranus* or *Jupiter Uranius*, *Hyperion*, *Basilea*, *Helius* and *Selene*, I understand *Jupiter Ammon*, *Osiris*, *Isis*, *Orus* and *Bubaste*; <229> and by the sharing of the Kingdom of *Hyperion* amongst 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*, and conversed with the Priests of *Sais* about their antiquities, wrote a Poem of what he had learnt, but did not finish it; [75] and this Poem fell into the hands of *Plato*, who relates out of it, that at the mouth of the *Straits* near *Hercules*'s 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*, and over *Europe* as far as the *Tyrrhene* sea; and all this force collected into one body invaded *Egypt* and *Greece*, and whatever was contained within the Pillars of *Hercules*, but was resisted and stopt by the *Athenians* and other *Greeks*, and 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, and instituted Temples and Sacred Rites to themselves; and that the Island *Atlantis* fell to the lot of *Neptune*, who made his eldest son *Atlas* King of the whole Island, a part of which was called *Gadir*; and that in the <230> history of the said wars mention was made of *Cecrops*, *Erechtheus*, *Erichthonius*, and others before *Theseus*, and also of the women who warred with the men, and of the habit and statue of *Minerva*, the study of war in those days being common to men and women. By all these circumstances it is manifest that these Gods were the *Dii magni majorum gentium*, and lived between the age of *Cecrops* and *Theseus*; and that the wars which *Sesostris* with his brother *Neptune* made upon the nations by land and sea, and the resistance he met with in *Greece*, and the following invasion of *Egypt* by *Neptune*, are here described; and how the captains of *Sesostris* shared his conquests amongst themselves, as the captains of *Alexander* the great did his conquests long after, and instituting Temples and Priests and sacred Rites to themselves, caused the nations to worship them after death as Gods: and that the Island *Gadir* or *Gades*, with all *Libya*, fell to the lot of him who after death was Deified by the name of *Neptune*. The time therefore when these things were done is by *Solon* limited to the age of *Neptune*, the father of *Atlas*; for *Homer* tells us, that *Ulysses* presently after the *Trojan* war found *Calypso* the daughter of *Atlas* in the *Ogygian* Island, perhaps *Gadir*; and therefore it was but two Gene <231> rations before the *Trojan* war. This is that *Neptune*, who with *Apollo* or *Orus* fortified *Troy* with a wall, in the Reign of *Laomedon* the father of

Priamus, and left many natural children in *Greece*, some of which were *Argonauts*, and others were contemporary to the *Argonauts*; and therefore he flourished but one Generation before the *Argonautic* expedition, and by consequence about 400 years before *Solon* went into *Egypt*: but the Priests of *Egypt* in those 400 years had magnified the stories and antiquity of their Gods so exceedingly, as to make them nine thousand years older than *Solon*, and the Island *Atlantis* bigger than all *Afric* and *Asia* together, and 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* [76] affirmed that *Neptune* was the first man who set out a fleet, having obtained this *Præfecture* of his father *Saturn*; whence posterity reckoned things done in the sea to be under his government, and mariners honoured him with sacrifices: the invention of tall Ships with sails [77] is also ascribed to him. He was first worshipped in *Africa*, as *Herodotus* [78] affirms, and therefore <232> Reigned over that province: for his eldest son *Atlas*, who succeeded him, was not only Lord of the Island *Atlantis*, but also Reigned over a great part of *Afric*, giving his name to the people called *Atlantii*, and to the mountain *Atlas*, and the *Atlantic Ocean*. The [79] outmost parts of the earth and promontories, and whatever bordered upon the sea and was washed by it, the *Egyptians* called *Neptys*; and on the coasts of *Marmorica* and *Cyrene*, *Bochart* and *Arius Montanus* place the *Naphthuhim*, a people sprung from *Mizraim*, *Gen. x. 13*; and thence *Neptune* and his wife *Neptys* might have their names, the words *Neptune*, *Neptys* and *Naphthuhim*, signifying the King, Queen, and people of the sea-coasts. The *Greeks* tell us that *Japetus* was the father of *Atlas*, and *Bochart* derives *Japetus* and *Neptune* from the same original: he and his son *Atlas* are celebrated in the ancient fables for making war upon the Gods of *Egypt*; as when *Lucian* [80] saith that *Corinth* being full of fables, tells the fight of *Sol* and *Neptune*, that is, of *Apollo* and *Python*, or *Orus* and *Typhon*; and where *Agatharcides* [81] relates how the Gods of *Egypt* fled from the Giants, 'till the *Titans* came in and saved them by putting *Neptune* to flight; and where *Hyginus* [82] tells the war between the Gods of *Ægypt*, and the *Titans* commanded by *Atlas*.

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The *Titans* are the posterity of *Titæa*, some of whom under *Hercules* assisted the Gods, others under *Neptune* and *Atlas* warred against them: for which reason, saith *Plutarch*, [83] the Priests of *Egypt* abominated the sea, and had *Neptune* in no honour. By *Hercules*, I understand here the general of the forces of *Thebais* and *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* and invaded *Egypt*: for *Diodorus* [84] saith that when *Osiris* made his expedition over the world, he left his kinsman *Hercules* general of his forces over all his dominions, and *Antæus* governor of *Libya* and *Ethiopia*. *Antæus* Reigned over all *Afric* to the *Atlantic Ocean*, and built *Tingis* or *Tangieres*: *Pindar* [85] tells us that he Reigned at *Irassa* a town of *Libya*, where *Cyrene* was afterwards built: he invaded *Egypt* and *Thebais*; for he was beaten by *Hercules* and the *Egyptians* near *Antæa* or *Antæopolis*, a town of *Thebais*; and *Diodorus* [86] tells us that this town had its name from *Antæus*, whom *Hercules* slew in the days of *Osiris*. *Hercules* overthrew him several times, and every time he grew stronger by recruits from *Libya*, his mother earth; but *Hercules* intercepted his recruits, and at length slew him. In these wars *Hercules* took the *Libyan* world from *Atlas*, and <234> made *Atlas* pay tribute out of his golden orchard, the Kingdom of *Afric*. *Antæus* and *Atlas* were both of them sons of *Neptune*, both of them Reigned over all *Libya* and *Afric*, between *Mount Atlas* and the *Mediterranean* to the very Ocean; both of them invaded *Egypt*, and contended with *Hercules* in the wars of the Gods, and therefore they are but two names of one and the same man; and even the name *Atlas* in the oblique cases seems to have been compounded of the name *Antæus*, and some other word, perhaps the word *Atal*, cursed, put before it: the invasion of *Egypt* by *Antæus*, *Ovid* hath relation unto, where he makes *Hercules* say,

Sævoque alimenta parentis Antæo eripui.

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 Ambassador's rod between them: and thus much concerning the ancient state of *Egypt*, *Libya*, and *Greece*, described by *Solon*.

The mythology of the *Cretans* differed in some things from that of *Egypt* and *Libya*: for in the *Cretan* mythology, *Cælus* and *Terra*, or *Uranus* and *Titæa* were the parents of *Saturn* and <235> *Rhea*, and *Saturn* and *Rhea* were the parents of *Jupiter* and *Juno*; and *Hyperion*, *Japetus* and the *Titans* were one Generation

older than *Jupiter*; and *Saturn* was expelled his Kingdom and castrated by his son *Jupiter*: which fable hath no place in the mythology of *Egypt*.

During the Reign of *Sesac*, *Jeroboam* being in subjection to *Egypt*, set up the Gods of *Egypt* in *Dan* and *Bethel*; and *Israel* was without the true God, and without a teaching Priest and without law: and in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries; and nation was destroyed of nation, and city of city: for God did vex them with all adversity. 2 Chron. xv. 3, 5, 6. But in the fifth year of *Asa* the land of *Judah* became quiet from war, and from thence had quiet ten years; and *Asa* took away the altars of strange Gods, and brake down the Images, and built the fenced cities of *Judah* with walls and towers and gates and bars, having rest on every side, and got up an army of 580000 men, with which in the fifteenth year of his Reign he met *Zerah* the *Ethiopian*, who came out against him with an army of a thousand thousand *Ethiopians* and *Libyans*: the way of the *Libyans* was through *Egypt*, and therefore *Zerah* was <236> now Lord of *Egypt*: they fought at *Mareshah* near *Gerar*, between *Egypt* and *Judæa*, and *Zerah* was beaten, so that he could not recover himself: and from all this I seem to gather that *Osiris* was slain in the fifth year of *Asa*, and thereupon *Egypt* fell into civil wars, being invaded by the *Libyans*, and defended by the *Ethiopians* for a time; and after ten years more being invaded by the *Ethiopians*, who slew *Orus* the son and successor of *Osiris*, drowning him in the *Nile*, and seized his Kingdom. By these civil wars of *Egypt*, the land of *Judah* had rest ten years. *Osiris* or *Sesostris* reigned long, *Manetho* saith 48 years; and by this reckoning he began to Reign about the 17th year of *Solomon*; and *Orus* his son was drowned in the 15th year of *Asa*: for *Pliny* ^[87] tells us, *Ægyptiorum bellis attrita est Æthiopia, vicissim imperitando serviendoque, clara & potens etiam usque ad Trojana bella Memnone regnante. Ethiopia*, served *Egypt* 'till the death of *Sesostris*, and no longer; for *Herodotus* ^[88] tells us that he alone enjoyed the Empire of *Ethiopia*: then the *Ethiopians* became free, and after ten years became Lords of *Egypt* and *Libya*, under *Zerah* and *Amenophis*.

When *Asa* by his victory over *Zerah* became safe from *Egypt*, he assembled all the people, and they offered sacrifices out of the spoils, and <237> entered into a covenant upon oath to seek the Lord; and in lieu of the vessels taken away by *Sesac*, he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, Silver and Gold, and Vessels. 2 Chron. xv.

When *Zerah* was beaten, so that he could not recover himself, the people ^[89] of the lower *Egypt* revolted from the *Ethiopians*, and called in to their assistance two hundred thousand *Jews* and *Canaanites*; and under the conduct of one *Osarsiphus*, a Priest of *Egypt*, called *Usorthon*, *Osorchon*, *Osorchor*, and *Hercules Ægyptius* by *Manetho*, caused the *Ethiopians* now under *Memnon* to retire to *Memphis*: and there *Memnon* turned the river *Nile* into a new channel, built a bridge over it and fortified that pass, and then went back into *Ethiopia*: but after thirteen years, he and his young son *Ramesses* came down with an army from *Ethiopia*, conquered the lower *Egypt*, and drove out the *Jews* and *Phænicians*; and this action the *Egyptian* writers and their followers call the second expulsion of the Shepherds, taking *Osarsiphus* for *Moses*.

Tithonus a beautiful youth, the elder brother of *Priamus*, went into *Ethiopia*, being carried thither among many captives by *Sesostris*: and the *Greeks*, before the days of *Hesiod*, feigned <238> that *Memnon* was his son: *Memnon* therefore, in the opinion of those ancient *Greeks*, was one Generation younger than *Tithonus*, and was born after the return of *Sesostris* into *Egypt*: suppose about 16 or 20 years after the death of *Solomon*. He is said to have lived very long, and so might die about 95 years after *Solomon*, as we reckoned above: his mother, called *Cissia* by *Æschylus*, in a statue erected to her in *Egypt*, ^[90] was represented as the daughter, the wife, and the mother of a King, and therefore he was the son of a King; which makes it probable that *Zerah*, whom he succeeded in the Kingdom of *Ethiopia*, was his father.

Historians ^[91] agree that *Menes* Reigned in *Egypt* next after the Gods, and turned the river into a new channel, and built a bridge over it, and built *Memphis* and the magnificent Temple of *Vulcan*: he built *Memphis* over-against the place where *Grand Cairo* now stands, called by the *Arabian* historians *Mesir*: he built only the body of the Temple of *Vulcan*, and his successors *Ramesses* or *Rhampsinitus*, *Mæris*, *Asychis*, and *Psammiticus* built the western, northern eastern, and southern portico's thereof: *Psammiticus*, who built the last portico of this Temple, Reigned three hundred years after the victory of *Asa* over *Zerah*, and it is not likely that this <239> Temple could be above three hundred years in building, 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*, and sister *Bubaste*, and secretary *Thoth*, and unkle *Typhon*; and the King who reigned next after all their deaths, and turned the river and built a bridge over it, and built *Memphis* and the Temple of *Vulcan*, was *Memnon* or *Amenophis*, called by the *Egyptians* *Amenoph*; and therefore he is *Menes*: for the names *Amenoph*, or *Menoph*, and *Menes* do not much differ; and from *Amenoph* the city *Memphis* built by *Menes* had its *Egyptian* names *Moph*, *Noph*, *Menoph* or *Menuf*, as it is still called by the *Arabian* historians: the necessity of fortifying this place against *Osarsiphus* gave occasion to the building of it.

In the time of the revolt of the lower *Egypt* under *Osarsiphus*, and the retirement of *Amenophis* into *Ethiopia*, *Egypt* being then in the greatest distraction, the *Greeks* built the ship *Argo*, and sent in it the flower of *Greece* to *Æetes* in *Colchis*, and to many other Princes on the coasts of the *Euxine* and *Mediterranean* seas; and this ship was built after the pattern of an *Egyptian* ship with fifty oars, in which *Danaus* with his fifty daughters a few years before fled <240> from *Egypt* into *Greece* and was the first long ship with sails built by the *Greeks*: and such an improvement of navigation, with a design to send the flower of *Greece* to many Princes upon the sea-coasts of the *Euxine* and *Mediterranean* seas, was too great an undertaking to be set on foot, without the concurrence of the Princes and States of *Greece*, and perhaps the approbation of the *Amphictyonic* Council; for it was done by the dictate of the Oracle. This Council met every half year upon state-affairs for the welfare of *Greece*, and therefore knew of this expedition, and might send the *Argonauts* upon an embassy to the said Princes; and for concealing their design might make the fable of the golden fleece, in relation to the ship of *Phrixus* whose ensign was a golden ram: and probably their design was to notify the distraction of *Egypt*, and the invasion thereof by the *Ethiopians* and *Israelites*, to the said Princes, and to persuade them to take that opportunity to revolt from *Egypt*, and set up for themselves, and make a league with the *Greeks*: for the *Argonauts* went through ^[92] the Kingdom of *Colchis* by land to the *Armenians*, and 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* <241> King of the *Trojans*, *Phineus* King of the *Thracians*, *Cyzicus* King of the *Doliones*, *Lycus* King of the *Mariandyni*, the coasts of *Mysia* and *Taurica Chersonesus*, the nations upon the *Tanais*, the people about *Byzantium*, and the coasts of *Epirus*, *Corsica*, *Melita*, *Italy*, *Sicily*, *Sardinia*, and *Gallia* upon the *Mediterranean*; and from thence they ^[93] crossed the sea to *Afric*, and there conferred with *Euripylus* King of *Cyrene*: and ^[94] *Strabo* tells us that in *Armenia* and *Media*, and the neighbouring places, there were frequent monuments of the expedition of *Jason*; as also about *Sinope*, and its sea-coasts; the *Propontis* and the *Hellespont*, and in the *Mediterranean*: and a message by the flower of *Greece* to so many nations could be on no other account than state-policy; these nations had been invaded by the *Egyptians*, but after this expedition we hear no more of their continuing in subjection to *Egypt*.

The ^[95] *Egyptians* originally lived on the fruits of the earth, and fared hardly, and abstained from animals, and therefore abominated *Shepherds*: *Menes* taught them to adorn their beds and tables with rich furniture and carpets, and brought in amongst them a sumptuous, delicious and voluptuous way of life: and about a hundred years after his death, *Gnephacthus* one of his <242> successors cursed him for it, and to reduce the luxury of *Egypt*, caused the curse to be entered in the Temple of *Jupiter* at *Thebes*; and by this curse the honour of *Menes* was diminished among the *Egyptians*.

The Kings of *Egypt* who expelled the *Shepherds* and succeeded them, Reigned I think first at *Coptos*, and then at *Thebes*, and then at *Memphis*. At *Coptos* I place *Misphragmuthosis* and *Amosis* or *Thomosis* who expelled the *Shepherds*, and abolished their custom of sacrificing men, and extended the *Coptic* language, and the name of Αἰα Κόπτου, *Ægyptus*, to the conquest. Then *Thebes* became the Royal City of *Ammon*, and from him was called *No-Ammon*, and his conquest on the west of *Egypt* was called *Ammonia*. After him, in the same city of *Thebes*, Reigned *Osiris*, *Orus*, *Menes* or *Amenophis*, and *Ramesses*: but *Memphis* and her miracles were not yet celebrated in *Greece*; for *Homer* celebrates *Thebes* as in its glory in his days, and makes no mention of *Memphis*. After *Menes* had built *Memphis*, *Mæris* the successor of *Ramesses* adorned it, and made it the seat of the Kingdom, and this was almost two Generations after the *Trojan* war. *Cinyras*, the *Vulcan* who married *Venus*, and under the Kings of *Egypt* Reigned over *Cyprus* and part of *Phœnicia*, and made armour for those <243> Kings, lived 'till the times of the *Trojan* war: and upon his death *Menes* or *Memnon* might Deify him, and found the famous Temple of *Vulcan* in that city for his worship, but not live to finish it. In a plain ^[96] not far from *Memphis* are many small Pyramids, said to be built by *Venephes* or *Enephes*; and I suspect that *Venephes* and *Enephes* have been corruptly written for *Menephes* or *Amenophis*, the letters *AM* being almost worn out in some old manuscript: for after the example of these Pyramids, the following Kings, *Mæris* and his successors, built others much larger. The plain in which they were built was

the burying-place of that city, as appears by the Mummies there found; and therefore the Pyramids were the sepulchral monuments of the Kings and Princes of that city: and by these and such like works the city grew famous soon after the days of *Homer*; who therefore flourished in the Reign of *Ramesses*.

Herodotus [97] is the oldest historian now extant who wrote of the antiquities of *Egypt*, and had what he wrote from the Priests of that country: and *Diodorus*, who wrote almost 400 years after him, and had his relations also from the Priests of *Egypt*, placed many nameless Kings between those whom *Herodotus* placed in continual <244> succession. The Priests of *Egypt* had therefore, between the days of *Herodotus* and *Diodorus*, out of vanity, very much increased the number of their Kings: and what they did after the days of *Herodotus*, they began to do 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* and *Mæris* the last of them: all these Reigned at *Thebes*, 'till *Mæris* translated the seat of the Empire from *Thebes* to *Memphis*. After *Mæris* he reckons *Sesostris*, *Pheron*, *Proteus*, *Rhampsinitus*, *Cheops*, *Cephren*, *Mycerinus*, *Asychis*, *Anysis*, *Sabacon*, *Anysis* again, *Sethon*, twelve contemporary Kings, *Psammitichus*, *Nechus*, *Psammis*, *Apries*, *Amasis*, and *Psammenitus*. The *Egyptians* had before the days of *Solon* made their monarchy 9000 years old, and now they reckon'd to *Herodotus* a succession of 330 Kings Reigning so many Generations, that is about 11000 years, before *Sesostris*: but the Kings who Reigned long before *Sesostris* might Reign over several little Kingdoms in several parts of *Egypt*, before the rise of their Monarchy; and by consequence before the days of *Eli* and *Samuel*, and so are not under our consideration: and these names may have been multiplied by corruption; and some of them, as *Athothes* or *Thoth*, the <245> secretary of *Osiris*; *Tosorthrus* or *Æsculapius* a Physician who invented building with square stones; and *Thuor* or *Polybus* the husband of *Alcandra*, were only Princes of *Egypt*. If with *Herodotus* we omit the names of those Kings who did nothing memorable, and consider only those whose actions are recorded, and who left splendid monuments of their having Reigned over *Egypt*, such as were Temples, Statues, Pyramids, Obelisks, and Palaces dedicated or ascribed to them, these Kings reduced into good order will give us all or almost all the Kings of *Egypt*, from the days of the expulsion of the Shepherds and founding of the Monarchy, downwards to the conquest of *Egypt* by *Cambyses*: for *Sesostris* Reigned in the Age of the Gods of *Egypt*, being Deified by the names of *Osiris*, *Hercules* and *Bacchus*, as above; and therefore *Menes*, *Nitocris*, and *Mæris* are to be placed after him; *Menes* and his son *Ramesses* Reigned next after the Gods, and therefore *Nitocris* and *Mæris* Reigned after *Ramesses*: *Mæris* is set down immediately before *Cheops*, three times in the Dynastys of the Kings of *Egypt* composed by *Eratosthenes*, and once in the Dynasties of *Manetho*; and in the same Dynasties *Nitocris* is set after the builders of the three great Pyramids, and according to *Herodotus* her <246> brother Reigned before her, and was slain, and she revenged his death; and according to *Syncellus* she built the third great Pyramid; and the builders of the Pyramids Reigned at *Memphis*, and by consequence after *Mæris*. Now from these things I gather that the Kings of *Egypt* mentioned by *Herodotus* ought to be placed in this order; *Sesostris*, *Pheron*, *Proteus*, *Menes*, *Rhampsinitus*, *Mæris*, *Cheops*, *Cephren*, *Mycerinus*, *Nitocris*, *Asychis*, *Anysis*, *Sabacon*, *Anysis* again, *Sethon*, twelve contemporary Kings, *Psammitichus*, *Nechus*, *Psammis*, *Apries*, *Amasis*, *Psammenitus*.

Pheron is by *Herodotus* said to be the son and successor of *Sesostris*. He was Deified by the name of *Orus*.

Proteus Reigned in the lower *Egypt* when *Paris* sailed thither; that is at the end of the *Trojan* war, according to [98] *Herodotus*: and at that time *Amenophis* was King of *Egypt* and *Ethiopia*: but in his absence *Proteus* might be governor of some part of the lower *Egypt* under him; for *Homer* places *Proteus* upon the sea-coasts, and makes him a sea God, and calls him the servant of *Neptune*; and *Herodotus* saith that he rose up from among the common people, and that *Proteus* was his name translated into *Greek*, and this name in *Greek* signifies only <247> a Prince or President. He succeeded *Pheron*, and was succeeded by *Rhampsinitus* according to *Herodotus*; and so was contemporary to *Amenophis*.

Amenophis Reigned next after *Orus* and *Isis* the last of the Gods; he Reigned at first over all *Egypt*, and then over *Memphis* and the upper parts of *Egypt*; and by conquering *Osarsiphus*, who had revolted from him, became King of all *Egypt* again, about 51 years after the death of *Solomon*. He built *Memphis* and ordered the worship of the Gods of *Egypt*, and built a Palace at *Abydus*, and the *Memnonia* at *This* and *Susa*, and the magnificent Temple of *Vulcan* in *Memphis*; the building with square stones being found out before by *Tosorthrus*, the *Æsculapius* of *Egypt*: he is by corruption of his name called *Menes*, *Mines*, *Minæus*, *Mineus*, *Minies*, *Mnevis*, *Enephes*, *Venephes*, *Phamenophis*, *Osymanthyas*, *Osimandes*, *Ismandes*, *Imandes*, *Memnon*, *Arminon*.

Amenophis was succeeded by his son, called by *Herodotus*, *Rhampsinitus*, and by others *Ramses*, *Ramises*, *Rameses*, *Ramesses*, ^[99] *Ramestes*, *Rhampses*, *Remphis*. Upon an Obelisk erected by this King in *Heliopolis*, and sent to *Rome* by the Emperor *Constantius*, was an inscription, interpreted by *Hermapion* an *Egyptian* Priest, expressing that the King was long lived, and Reigned over a great part of the earth: and *Strabo*, ^[100] an eye-wit <248> ness, tells us, that in the monuments of the Kings of *Egypt*, above the *Memnonium* were inscriptions upon Obelisks, expressing the riches of the Kings, and their Reigning as far as *Scythia*, *Bactria*, *India* and *Ionia*: and *Tacitus* ^[101] tells us from an inscription seen at *Thebes* by *Cæsar Germanicus*, and interpreted to him by the *Egyptian* Priests, that this King *Ramesses* had an army of 700000 men, and Reigned over *Libya*, *Ethiopia*, *Media*, *Persia*, *Bactria*, *Scythia*, *Armenia*, *Cappadocia*, *Bithynia*, and *Lycia*; whence the Monarchy of *Assyria* was not yet risen. This King was very covetous, and a great collector of taxes, and one of the richest of all the Kings of *Egypt*, and built the western portico of the Temple of *Vulcan*.

Mæris inheriting the riches of *Ramesses*, built the northern portico of that Temple more sumptuously, and made the Lake of *Mæris*, with two great Pyramids of brick in the midst of it: and for preserving the division of *Egypt* into equal shares amongst the soldiers, this King wrote a book of surveying, which gave a beginning to Geometry. He is called also *Maris*, *Myris*, *Meres*, *Marres*, *Smarres*; and more corruptly, by changing M into A, T, B, Σ, YX, Λ, &c. *Ayres*, *Tyris*, *Byires*, *Soris*, *Uchoreus*, *Lachares*, *Labaris*, &c.

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Diodorus ^[102] places *Uchoreus* between *Osymanduas* and *Myris*, that is between *Amenophis* and *Mæris*, and saith that he built *Memphis*, and fortified it to admiration with a mighty rampart of earth, and a broad and deep trench, which was filled with the water of the *Nile*, and made there a vast and deep Lake for receiving the water of the *Nile* in the time of its overflowing, and built palaces in the city; and that this place was so commodiously seated that most of the Kings who Reigned after him preferred it before *Thebes*, and removed the Court from thence to this place, so that the magnificence of *Thebes* from that time began to decrease, and that of *Memphis* to increase, 'till *Alexander* King of *Macedon* built *Alexandria*. These great works of *Uchoreus* and those of *Mæris* favour of one and the same genius, and were certainly done by one and the same King, distinguished into two by a corruption of the name as above; for this Lake of *Uchoreus* was certainly the same with that of *Mæris*.

After the example of the two brick Pyramids made by *Mæris*, the three next Kings, *Cheops*, *Cephren* and *Mycerinus* built the three great Pyramids at *Memphis*; and therefore Reigned in that city. *Cheops* shut up the Temples of the *Nomes*, and prohibited the worship of the Gods <250> of *Egypt*, designing no doubt to have been worshipped himself after death: he is called also *Chembis*, *Chemmis*, *Chemnis*, *Phiops*, *Apathus*, *Apappus*, *Suphis*, *Saophis*, *Syphoas*, *Syphaosis*, *Soiphis*, *Syphuris*, *Anoiphis*, *Anois*: he built the biggest of the three great Pyramids which stand together; and his brother *Cephren* or *Cerpheres* built the second, and his son *Mycerinus* founded the third: this last King was celebrated for clemency and justice; he shut up the dead body of his daughter in a hollow ox, and 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, and his sister and successor *Nitocris* finished it.

Then Reigned *Asychis*, who built the eastern portico of the Temple of *Vulcan* very splendidly, and among the small Pyramids a large Pyramid of brick, made of mud dug out of the Lake of *Mæris*: and these are the Kings who Reigned at *Memphis*, and spent their time in adorning that city, until the *Ethiopians* and the *Assyrians* and others revolted, and *Egypt* lost all her dominion abroad, and became again divided into several small Kingdoms.

One of those Kingdoms was I think at *Memphis*, under *Gnephactus*, and his son and successor <251> *Bocchoris*. *Africanus* calls *Bocchoris* a *Saite*; but *Sais* at this time had other Kings: *Gnephactus*, otherwise called *Neochabis* and *Technatis*, cursed *Menes* for his luxury, and caused the curse to be entered in the Temple of *Jupiter* at *Thebes*; and therefore Reigned over *Thebais*: and *Bocchoris* sent in a wild bull upon the God *Mnevis* which was worshipped at *Heliopolis*. Another of those Kingdoms was at *Anysis*, or *Hanes*, *Isa*. xxx. 4. under its King *Anysis* or *Amosis*; a third was at *Sais*, under *Stephanathis*, *Nechepsos*, and *Nechus*; and a fourth was at *Tanis* or *Zoan*, under *Petubastes*, *Osorchon* and *Psammis*: and *Egypt* being weakened by this division, was invaded and conquered by the *Ethiopians* under *Sabaccon*, who slew *Bocchoris* and *Nechus*, and made *Anysis* fly. The Olympiads began in the Reign of *Petubastes*, and the *Æra* of *Nabonassar* in the 22d

year of the Reign of *Bocchoris*, according to *Africanus*; and therefore the division of *Egypt* into many Kingdoms began before the Olympiads, but not above the length of two Kings Reigns before them.

After the study of Astronomy was set on foot for the use of navigation, and the *Egyptians* by the Heliacal Risings and Settings of the Stars had determined the length of the Solar year of 365 days, and by other observations had fixed <252> the Solstices, and formed the fixt Stars into Asterisms, all which was done in the Reign of *Ammon*, *Sesac*, *Orus*, and *Memnon*; it may be presumed that they continued to observe the motions of the Planets; for they called them after the names of their Gods; and *Nechepsos* or *Nicepsos* King of *Sais*, by the assistance of *Petosiris* a Priest of *Egypt*, invented Astrology, grounding it upon the aspects of the Planets, and the qualities of the men and women to whom they were dedicated: and in the beginning of the Reign of *Nabonassar* King of *Babylon*, about which time the *Ethiopians* under *Sabacon* invaded *Egypt*, those *Egyptians* who fled from him to *Babylon*, carried thither the *Egyptian* year of 365 days, and the study of Astronomy and Astrology, and founded the *Æra* of *Nabonassar*; dating it from the first year of that King's Reign, which was the 22d year of *Bocchoris* as above, and beginning the year on the same day with the *Egyptians* for the sake of their calculations. So *Diodorus* ^[103]: they say that the Chaldæans in *Babylon*, being Colonies of the *Egyptians*, became famous for Astrology, having learnt it from the Priests of *Egypt*: and *Hestæus*, who wrote an history of *Egypt*, speaking of a disaster of the invaded *Egyptians*, saith ^[104] that the Priests who survived this disaster, <253> taking with them the *Sacra* of *Jupiter Enyalius*, came to *Sennaar* in *Babylonia*. From the 15th year of *Asa*, in which *Zerah* was beaten, and *Menes* or *Amenophis* began his Reign, to the beginning of the *Æra* of *Nabonassar*, were 200 years; and this interval of time allows room for about nine or ten Reigns of Kings, at about twenty years to a Reign one with another; and so many Reigns there were, according to the account set down above out of *Herodotus*; and therefore that account, as it is the oldest, and was received by *Herodotus* from the Priests of *Thebes*, *Memphis*, and *Heliopolis*, three principal cities of *Egypt*, agrees also with the course of nature, and leaves no room for the Reigns of the many nameless Kings which we have omitted. These omitted Kings Reigned before *Mæris*, and by consequence at *Thebes*; for *Mæris* translated the seat of the Empire from *Thebes* to *Memphis*: they Reigned after *Ramesses*; for *Ramesses* was the son and successor of *Menes*, who Reigned next after the Gods. Now *Menes* built the body of the Temple of *Vulcan*, *Ramesses* the first portico, and *Mæris* the second portico thereof; but the *Egyptians*, for making their Gods and Kingdom look ancient, have inserted between the builders of the first and second portico of this Temple, three hundred and thirty Kings of <254> *Thebes*, and supposed that these Kings Reigned eleven thousand years; as if any Temple could stand so long. This being a manifest fiction, we have corrected it, by omitting those interposed Kings, who did nothing, and placing *Mæris* the builder of the second portico, next after *Ramesses* the builder of the first.

In the Dynasties of *Manetho*; *Sevechus* is made the successor of *Sabacon*, being his son; and perhaps he is the *Sethon* of *Herodotus*, who became Priest of *Vulcan*, and neglected military discipline: for *Sabacon* is that *So* or *Sua* with whom *Hoshea* King of *Israel* conspired against the *Assyrians*, in the fourth year of *Hezekiah*, Anno *Nabonass*. 24. *Herodotus* tells us twice or thrice, that *Sabacon* after a long Reign of fifty years relinquished *Egypt* voluntarily, and that *Anysis* who fled from him, returned and Reigned again in the lower *Egypt* after him, or rather with him: and that *Sethon* Reigned after *Sabacon*, and went to *Pelusium* against the army of *Sennacherib*, and was relieved with a great multitude of mice, which eat the bow-strings of the *Assyrians*; in memory of which the statue of *Sethon*, seen by *Herodotus*, ^[105] was made with a Mouse in its hand. A Mouse was the *Egyptian* symbol of destruction, and the Mouse in the hand of *Sethon* signifies only that he overcame <255> the *Assyrians* with a great destruction. The Scriptures inform us, that when *Sennacherib* invaded *Judæa* and besieged *Lachish* and *Libnah*, which was in the 14th year of *Hezekiah*, Anno *Nabonass*. 34. the King of *Judah* trusted upon *Pharaoh* King of *Egypt*, that is upon *Sethon*, and that *Tirhakah* King of *Ethiopia* came out also to fight against *Sennacherib*, 2 *King*. xviii. 21. & xix. 9. which makes it probable, that when *Sennacherib* heard of the Kings of *Egypt* and *Ethiopia* coming against him, he went from *Libnah* towards *Pelusium* to oppose them, and was there surprized and set upon in the night by them both, and routed with as great a slaughter as if the bow-strings of the *Assyrians* had been eaten by mice. Some think that the *Assyrians* were smitten by lightning, or by a fiery wind which sometimes comes from the southern parts of *Chaldæa*. After this victory *Tirhakah* succeeding *Sethon*, carried his arms westward through *Libya* and *Afric* to the mouth of the *Straits*: but *Herodotus* tells us, that the Priests of *Egypt* reckoned *Sethon* the last King of *Egypt*, who Reigned before the division of *Egypt* into twelve contemporary Kingdoms, and by consequence before the invasion of *Egypt* by the *Assyrians*.

For Asserhadon King of Assyria, in the 68th year of Nabonassar, after he had Reigned about thirty years over Assyria, invaded the Kingdom of Babylon, and then carried into captivity many people from Babylon, and Cuthah, and Ava, and Hamath, and Sepharvaim, placing them in the Regions of Samaria and Damascus: and from thence they carried into Babylonia and Assyria the remainder of the people of Israel and Syria, which had been left there by Tiglath-pileser. This captivity was 65 years after the first year of Ahaz, Isa. vii. 1, 8. & 2. King. xv. 37. & xvi. 5. and by consequence in the twentieth year of Manasseh, Anno Nabonass. 69. and then Tartan was sent by Asserhadon with an army against Ashdod or Azoth, a town at that time subject to Judæa, 2 Chron. xxvi. 6. and took it, Isa. xx. 1: and this post being secured, the Assyrians beat the Jews, and captivated Manasseh, and subdued Judæa: and in these wars, Isaiah was saw'd asunder by the command of Manasseh, for prophesying against him. Then the Assyrians invaded and subdued Egypt and Ethiopia, and carried the Egyptians and Ethiopians into captivity, and thereby put an end to the Reign of the Ethiopians over Egypt, Isa. vii. 18. & viii. 7. & x. 11, 12, & <257> xix. 23. & xx. 4. In this war the city No-Ammon or Thebes, which had hitherto continued in a flourishing condition, was miserably wasted and led into captivity, as is described by Nahum, chap. iii. ver. 8, 9, 10; for Nahum wrote after the last invasion of Judæa by the Assyrians, chap. i. ver. 15; and therefore describes this captivity as fresh in memory: and this and other following invasions of Egypt under Nebuchadnezzar and Cambyses, put an end to the glory of that city. Asserhadon Reigned over the Egyptians and Ethiopians three years, Isa. xx. 3, 4. that is until his death, which was in the year of Nabonassar 81, and therefore invaded Egypt, and put an end to the Reign of the Ethiopians over the Egyptians, in the year of Nabonassar 78; so that the Ethiopians under Sabacon, and his successors Sethon and Tirhakah, Reigned over Egypt about 80 years: Herodotus allots 50 years to Sabacon, and Africanus fourteen years to Sethon, and eighteen to Tirhakah.

The division of Egypt into more Kingdoms than one, both before and after the Reign of the Ethiopians, and the conquest of the Egyptians by Asserhadon, the prophet Isaiah ^[106] seems to allude unto in these words: *I will set, saith <258> he, the Egyptians against the Egyptians, and they shall fight every one against his brother, and every one against his neighbour, city against city, and Kingdom against Kingdom, and the Spirit of Egypt shall fail.-- And the Egyptians will I give over into the hand of a cruel Lord [viz. Asserhadon] and a fierce King shall Reign over them.-- Surely the Princes of Zoan [Tanis] are fools, the counsel of the wise Councillors of Pharaoh is become brutish: how long say ye unto Pharaoh, I am the son of the ancient Kings.-- The Princes of Zoan are become fools: the Princes of Noph [Memphis] are deceived,-- even they that were the stay of the tribes thereof.-- In that day there shall be a high-way out of Egypt into Assyria, and the Egyptians shall serve the Assyrians.*

After the death of Asserhadon, Egypt remained subject to twelve contemporary Kings, who revolted from the Assyrians, and Reigned together fifteen years; including I think the three years of Asserhadon, because the Egyptians do not reckon him among their Kings. They ^[107] built the Labyrinth adjoining to the Lake of Mæris, which was a very magnificent structure, with twelve Halls in it, for their Palaces: and then Psammitichus, who was one of the twelve, conquered all the rest. He built the <259> last Portico of the Temple of Vulcan, founded by Menes about 260 years before, and Reigned 54 years, including the fifteen years of his Reign with the twelve Kings. Then Reigned Nechaoh or Nechus, 17 years; Psammis six years; Vaphres, Apries, Eraphius, or Hophra, 25 years; Amasis 44 years; and Psammenitus six months, according to Herodotus. Egypt was subdued by Nebuchadnezzar in the last year but one of Hophra, Anno Nabonass. 178, and remained in subjection to Babylon forty years, Jer. xlv. 30. & Ezek. xxix. 12, 13, 14, 17, 19. that is, almost all the Reign of Amasis, a plebeian set over Egypt by the conqueror: the forty years ended with the death of Cyrus; for he Reigned over Egypt and Ethiopia, according to Xenophon. At that time therefore those nations recovered their liberty; but after four or five years more they were invaded and conquered by Cambyses, Anno Nabonass. 223 or 224, and have almost ever since remained in servitude, as was predicted by the Prophets.

The Reigns of Psammitichus, Nechus, Psammis, Apries, Amasis, and Psammenitus, set down by Herodotus, amount unto $146\frac{1}{2}$ years: and so many years there were from the 78th year of Nabonassar, in which the dominion of the Ethi <260> opians over Egypt came to an end, unto the 224th year of Nabonassar, in which Cambyses invaded Egypt, and put an end to that Kingdom: which is an argument that Herodotus was circumspect and faithful in his narrations, and has given us a good account of the antiquities of Egypt, so far as the Priests of Egypt at Thebes, Memphis, and Heliopolis, and the Carians and Ionians inhabiting Egypt,

were then able to inform him: for he consulted them all; and the *Cares* and *Ionians* had been in *Egypt* from the time of the Reign of the twelve contemporary Kings.

Pliny ^[108] tells us, that the *Egyptian* Obelisks were of a sort of stone dug near *Syene* in *Thebais*, and that the first Obelisk was made by *Mitres*, who Reigned in *Heliopolis*; that is, by *Mephres* the predecessor of *Misphragmuthosis*; and that afterwards other Kings made others: *Sochis*, that is *Sesochis*, or *Sesac*, four, each of 48 cubits in length; *Ramises*, that is *Ramesses*, two; *Smarres*, that is *Mæris*, one of 48 cubits in length; *Eraphius*, or *Hophra*, one of 48; and *Nectabis*, or *Nectenabis*, one of 80. *Mephres* therefore extended his dominion over all the upper *Egypt*, from *Syene* to *Heliopolis*, and after him, *Misphragmuthosis* and *Amosis*, Reigned <261> *Ammon* and *Sesac*, who erected the first great Empire in the world: and these four, *Amosis*, *Ammon*, *Sesac*, and *Orus*, Reigned in the four ages of the great Gods of *Egypt*; and *Amenophis* was the *Menes* who Reigned next after them: he was succeeded by *Ramesses*, and *Mæris*, and some time after by *Hophra*.

Diodorus ^[109] recites the same Kings of *Egypt* with *Herodotus*, but in a more confused order, and repeats some of them twice, or oftener, under various names, and omits others: his Kings are these; *Jupiter Ammon* and *Juno*, *Osiris* and *Isis*, *Horus*, *Menes*, *Busiris I*, *Busiris II*, *Osymanduas*, *Uchoreus*, *Myris*, *Sesoosis I*, *Sesoosis II*, *Amasis*, *Actisanes*, *Mendes* or *Marrus*, *Proteus*, *Remphis*, *Chembis*, *Cephren*, *Mycerinus* or *Cherinus*, *Gnephacthus*, *Bocchoris*, *Sabacon*, twelve contemporary Kings, *Psammitichus*, * * *Apries*, *Amasis*. Here I take *Sesoosis I*, and *Sesoosis II*, *Busiris I*, and *Busiris II*, to be the same Kings with *Osiris* and *Orus*: also *Osymanduas* to be the same with *Amenophis* or *Menes*: also *Amasis*, and *Actisanes*, an *Ethiopian* who conquered him, to be the same with *Anysis* and *Sabacon* in *Herodotus*: and *Uchoreus*, *Mendes*, *Marrus*, and *Myris*, to be only several names of one and the same King. Whence the <262> catalogue of *Diodorus* will be reduced to this: *Jupiter Ammon* and *Juno*; *Osiris*, *Busiris* or *Sesoosis*, and *Isis*; *Horus*, *Busiris II*, or *Sesoosis II*; *Menes*, or *Osymanduas*; *Proteus*; *Remphis* or *Ramesses*; *Uchoreus*, *Mendes*, *Marrus*, or *Myris*; *Chembis* or *Cheops*; *Cephren*; *Mycerinus*; * * *Gnephacthus*; *Bocchoris*; *Amasis*, or *Anysis*; *Actisanes*, or *Sabacon*; * twelve contemporary Kings; *Psammitichus*; * * *Apries*; *Amasis*: to which, if in their proper places you add *Nitocris*, *Asychis*, *Sethon*, *Nechus*, and *Psammis*, you will have the catalogue of *Herodotus*.

The Dynasties of *Manetho* and *Eratosthenes* seem to be filled with many such names of Kings as *Herodotus* omitted: when it shall be made appear that any of them Reigned in *Egypt* after the expulsion of the Shepherds, and were different from the Kings described above, they may be inserted in their proper places.

Egypt was conquered by the *Ethiopians* under *Sabacon*, about the beginning of the *Æra* of *Nabonassar*, or perhaps three or four years before, that is, about three hundred years before *Herodotus* wrote his history; and about eighty years after that conquest, it was conquered again by the *Assyrians* under *Asserhadon*: and <263> the history of *Egypt* set down by *Herodotus* from the time of this last conquest, is right both as to the number, and order, and names of the Kings, and as to the length of their Reigns: and therein he is now followed by historians, being the only author who hath given us so good a history of *Egypt*, for that interval of time. If his history of the earlier times be less accurate, it was because the archives of *Egypt* had suffered much during the Reign of the *Ethiopians* and *Assyrians*: and it is not likely that the Priests of *Egypt*, who lived two or three hundred years after the days of *Herodotus*, could mend the matter: on the contrary, after *Cambyses* had carried away the records of *Egypt*, the Priests were daily feigning new Kings, to make their Gods and nation look ancient; as is manifest by comparing *Herodotus* with *Diodorus Siculus*, and both of them with what *Plato* relates out of the Poem of *Solon*: which Poem makes the wars of the great Gods of *Egypt* against the *Greeks*, to have been in the days of *Cecrops*, *Erechtheus* and *Erichthonius*, and a little before those of *Theseus*; these Gods at that time instituting Temples and Sacred Rites to themselves. I have therefore chosen to rely up <264> on the stories related to *Herodotus* by the Priests of *Egypt* in those days, and corrected by the Poem of *Solon*, so as to make these Gods of *Egypt* no older than *Cecrops* and *Erechtheus*, and their successor *Menes* no older than *Theseus* and *Memnon*, and the Temple of *Vulcan* not above 280 years in building: rather than to correct *Herodotus* by *Manetho*, *Eratosthenes*, *Diodorus*, and others, who lived after the Priests of *Egypt* had corrupted their Antiquities much more than they had done in the days of *Herodotus*.

[1] Vide Hermippum apud Athenæum, l. I.

[2] Argonaut. l. 4. v. 272.

[3] Diodor. l. 1. p. 7.

- [4] Apud Diodorum l. 3. p. 140.
- [5] Diodor. l. 3. p. 131. 132.
- [6] Pausan. l. 2. c. 20. p. 155.
- [7] Diodor. l. 3. p. 130 & Schol. Apollonii. l. 2.
- [8] Ammian: l. 22. c. 8.
- [9] Justin. l. 2. c. 4.
- [10] Diodor. l. 1. p. 9.
- [11] Apud Diodor. l. 3. p. 141.
- [12] Step. in Ἀμμώνια.
- [13] Plin. l. 6. c. 28.
- [14] Ptol. l. 6. c. 7.
- [15] D. Augustin. in exposit. epist. ad Rom. sub initio.
- [16] Procop. de bello Vandal. l. 2. c. 10.
- [17] Chron. l. 1. p. 11.
- [18] Gemar. ad tit. Shebijth. cap. 6.
- [19] Manetho apud Josephum cont. Appion. l. 1. p. 1039.
- [20] Herod. l. 2.
- [21] Jerem. xlv. 1. Ezek. xxix. 14.
- [22] Manetho apud Porphyrium περὶ ἄποχης l. 1. sect. 55. Et. Euseb. Prep. l. 4. c. 16. p. 155.
- [23] Diodor. l. 3. p. 101.
- [24] Diodor. apud Photium in Biblioth.
- [25] Herod. l. 2.
- [26] Plutarch. de Iside. p. 355. Diodor. l. 1. p. 9.
- [27] Augustin. de Civ. Dei. l. 18. c. 47.
- [28] Apud Photium, c. 279.
- [29] Fab. 274.
- [30] Apud Euseb. Chron.
- [31] Plin. l. 6. c. 23, 28. & l. 7. c. 56.

- [32] Diodor. l. 1. p. 17.
- [33] Pausan. l. 4. c. 23.
- [34] Apollodor. l. 2. c. 1.
- [35] Dionys. in Perie. v. 623.
- [36] Fab. 275.
- [37] Saturnal. l. 5. c. 21.
- [38] Lucan. l. 10.
- [39] Lucan. l. 9.
- [40] Herod. l. 1.
- [41] Diodor. l. 1. p. 35. Herod. l. 2 c. 102, 103, 106.
- [42] Pausan. l. 10. Suidas in Παρνάσιοι.
- [43] Lucan l. 5.
- [44] Argonaut. l. 4. v. 272.
- [45] Herod. l. 2. c. 109.
- [46] In vita Pythag. c. 29.
- [47] Diodor. l. 1. p. 36
- [48] Dionys. de situ Orbis.
- [49] Diodor. l. 1. p. 39.
- [50] Plutarch. de Iside & Osiride.
- [51] Diodor. l. 1. p. 8.
- [52] Lucian. de Dea Syria
- [53] Exod. xxxiv. 13. Num. xxxiii. 52. Deut. vii. 5. & xii. 3.
- [54] 2 Sam. viii. 10. & 1 King. xi. 23.
- [55] Antiq l. 9. c. 2.
- [56] Justin. l. 36.
- [57] Diodor. l. 5. p. 238.
- [58] Suidas in Σαρδαναπάλος.
- [59] Apollod. l. 3.

- [60] Argonaut. l. 4. v. 424. & l. 1. v. 621.
- [61] Homer Odyss. Θ. v. 268. 292. & Hymn. 1. & 2. in Venerem. & Hesiod. Theogon. v. 192.
- [62] Pausan. l. 1. c. 20.
- [63] Clem. Al. Admon. ad Gent. p. 10. Apollodor. l. 3. c. 13. Pindar. Pyth. Ode 2. Hesych. in Κινυράδα. Steph. in Αμαθους. Strabo. l. 16. p. 755.
- [64] Clem. Al. Admon. ad Gent. p. 21. Plin. l. 7. c. 56.
- [65] Herod. l. 2.
- [66] Herod. l. 3. c. 37.
- [67] Bochart. Canaan. l. 1. c. 4.
- [68] Apud Athenæum l. 9. p. 392.
- [69] Ptol. l. 2.
- [70] Diod. l. 3. p. 145.
- [71] Vas. Chron. Hisp. c. 10.
- [72] Strabo l. 16. p. 776.
- [73] Homer.
- [74] Diodor. l. 3. p. 132, 133
- [75] Plato in Timæo. & Critia.
- [76] Apud Diodor. l. 5. p. 233.
- [77] Pamphus apud Pausan. l. 7. c. 21.
- [78] Herod. l. 2. c. 50.
- [79] Plutarch in Iside.
- [80] Lucian de Saltatione.
- [81] Agatharc. apud Photium.
- [82] Hygin. Fab. 150.
- [83] Plutarch. in Iside.
- [84] Diodor. l. 1. p. 10.
- [85] Pindar. Pyth. Ode 9.
- [86] Diodor. l. 1. p. 12.

- [87] Plin. l. 6. c. 29.
- [88] Herod. l. 2. c. 110.
- [89] Manetho apud Josephum cont. Apion. p. 1052, 1053.
- [90] Diodor. l. 1. p. 31.
- [91] Herod. l. 2.
- [92] Strabo. l. 1. p. 48.
- [93] Pindar. Pyth. Ode 4.
- [94] Strabo. l. 1. p. 21, 45, 46.
- [95] Diodor. l. 1. p. 29.
- [96] Manetho
- [97] Herod. l. 2
- [98] Herod. l. 2.
- [99] Ammian. l. 17. c. 4.
- [100] Strabo. l. 17. p. 817.
- [101] Annal. l. 2. c. 60.
- [102] Diodor. l. 1. p. 32.
- [103] Diodor. l. 1. p. 51.
- [104] Joseph. Ant. l. 1. c. 4.
- [105] Herodot. l. 2. c. 141.
- [106] Isa. xix. 2, 4, 11, 13, 23.
- [107] Herod. l. 2. c. 148, &c.
- [108] Plin. l. 36. c. 8. 9.
- [109] Diodor. l. 1 p. 29, &c.
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