

Fair copies of the 'Short Chronicle' and 'Chronology of Ancient Kingdoms Amended'

Author: Isaac Newton

Source: MS Add. 3988, Cambridge University Library, Cambridge, UK

Published online: June 2013

<i(r)>

This is the original manuscript from which Sir Isaac Newton's Chronology was printed in, 1727 & belongs to

John Conduitt.

<1r>

**A short Chronicle from the first memory of things
in Europe
to the conquest of Persia by Alexander the great.**

The Introduction.

The Greek Antiquities are full of poetical fictions because the Greeks wrote nothing in prose before the conquest of Asia by Cyrus the Persian. Then Pherecydes Scyrius & Cadmus Milesius introduced the writing in prose. Pherecydes Atheniensis about the end of the reign of Darius Hystaspis wrote of antiquities, & digested his work by Genealogies & was reckoned one of the best genealogers. Epimenides the historian proceeded also by genealogies; & Hellanicus, who was twelve years older than Herodotus, digested his history by the ages or successions of the priestesses of Iuno Argiva. Others digested theirs by the kings of the Lacedemonians, or Archons of Athens. Hippias the Elean about thirty years before the fall of the Persian Empire, published a breviary or list of the Olympic Victors; & about ten years before the fall thereof, Ephorus the disciple of Isocrates formed a Chronological history of Greece, beginning with the return of the Heraclides into Peloponesus & ending with the siege of Perinthus in the twentieth year of Philip the father of Alexander the great But he digested things by generations, & the reckoning by Olympiads was not yet in use, nor doth it appear that the reigns of kings were yet set down by numbers of years. The Arundelian marbles were composed sixty years after the death of Alexander the great (An. 4 Olymp. 128) & yet mention not the Olympiads. But in the next Olympiad, Timæus Siculus published an history in several books down to his own times according to the Olympiads, comparing the Ephori, the kings of Sparta, the Archons of Athens, & the Priestesses of Argos with the Olympic victors so as to make the Olympiads, & the genealogies & successions of Kings, Archons, & Priestesses & poetical histories suit with one another, according to the best of his judgement. And where he left off, Polybius began & carried on the history.

So then a little after the death of Alexander the great they began to set down the generations reigns & successions in numbers of years, & by putting reigns & successions equipollent to generations, & three generations to an hundred or an hundred & twenty years (as appears by their chronology) they have made the

antiquities of Greece three or four hundred years older than the truth. And this was the original of the technical chronology of the Greeks. Eratosthenes wrote about an hundred years after the death of Alexander the great. He was followed by Apollodorus, & these two have been followed ever since by Chronologers.

But how uncertain their Chronology is, & how doubtful it was reputed by the Greeks of those times, may be understood by these passages of Plutarch. Some reckon, saith he^{a[1]}, Lyncurgus contemporary to Iphitus, & to have been his companion in ordering the Olympic festivals: amongst whom was Aristotel the philosopher, arguing from the Olympic Disc which had the name of Lyncurgus upon it. Others supputing the times by the succession of the kings of the Lacedemonians, as Eratosthenes & Apollodorus, affirm that he was not a few years older than the first Olympiad. First Aristotel & some others made him as old as the first Olympiad, then Eratosthenes, Apollodorus & some others made him above an hundred years older. And in another place Plutarch^{b[2]} tells us: The congress of Solon with Cræsus, some think they can confute by Chronology. But an history so illustrious, & verified by so many witnesses, & (which is {more}) so agreeable to the manners of Solon, & so worthy of the greatness {of his mind} & of his wisdom, I cannot persuade my self to reject because {of some Chronological} Canons, as they call them: which hundreds of authors correcting have not yet been able to constitute any {thing certain, in which they could agree among themselves about repugnancies.} <2r> It seems the Chronologers had made the legislature of Solon too ancient to consist with that Congress.

For reconciling such repugnancies, Chronologers have sometimes doubled the persons of men. So when the Poets had changed Io the daughter of Inachus into the Egyptian Isis, Chronologers made her husband Osiris or Bacchus & his mistress Ariadne as old as Io, & so feigned that there were two Ariadnes, one the mistress of Bacchus & the other the mistress of Theseus, & two Minoses their fathers, & a younger Io the daughter of Iasus, writing Iasus corruptly for Inachus. And so they have made two Pandions & two Erechtheuses, giving the name of Erechthonius to the first. Homer calls the first Erechtheus. And by such corruptions they have exceedingly perplexed ancient history.

And as for the chronology of the Latines, that is still more uncertain. Plutarch represents great uncertainties in the originals of Rome. And so doth Servius. The old records of the Latines were burnt by the Galls sixty & four years before the death of Alexander the great, & Quintus Fabius Pictor, the oldest historian of the Latines, lived an hundred years later than that king.

In sacred history, the Assyrian Empire began with Pul and Tiglathpilaser, & lasted about 170 years. And accordingly Herodotus hath made Semiramis only five generations or about 166 years older than Nitocris the mother of the last king of Babylon. But Ctesias hath made Semiramis 1500 years older than Nitocris, & feigned a long series of kings of Assyria whose names are not Assyrian nor have any affinity with the Assyrian names in scripture.

The priests of Egypt told Herodotus that Menes built Memphis & the sumptuous temple of Vulcan in that city: & that Rhampsinitus, Mæris, Asychis & Psammiticus added magnificent porticos to that temple. And it is not likely that Memphis could be famous before Homer's days who doth not mention it, or that a temple could be above two or three hundred years in building. The reign of Psammiticus began about 655 years before Christ, & I place the founding of this temple by Menes about 257 years earlier. But the Priests of Egypt had so magnified their antiquities before the days of Herodotus, as to tell him that from Menes to Mæris (who reigned 200 years before Psammiticus,) there were 330 kings whose reigns took up as many ages, that is eleven thousand years, & had filled up the interval with feigned kings who had done nothing. And before the days of Diodorus Siculus, they had raised their antiquities so much higher; as to place six eight or ten new reigns of kings between those kings whom they had represented to Herodotus to succeed one another immediately.

In the kingdom of Sicyon Chronologers have split Apis Epaphus or Epopeus into two kings whom they call Apis & Epopeus, & between them have inserted eleven or twelve feigned names of kings who did nothing, & thereby they have made its founder Ægialeus three hundred years older than his brother Phoroneus. Some have made the kings of Germany as old as the flood. And yet before the use of letters the names & actions of men could scarce be remembred above eighty or an hundred years after their deaths: & therefore I admit no chronology of things done in Europe above eighty years before Cadmus brought letters into Europe; none of things done in Germany before the rise of the Roman Empire.

Now since Eratosthenes & Apollodorus computed the times by the reigns of the kings of Sparta, and (as appears by their chronology still followed) have made the seventeen reigns of these kings in both races between the return of the Heraclides into Peloponesus & the battel of Thermopylæ take up 622 years, which is after the rate of $36\frac{1}{2}$ years to a reign, & yet a race of seventeen kings of that length is no where <3r> to be met with in all true history, & kings at a moderate recconing reign but 18 or 20 years a piece one with another: I have stated the time of the return of the Heraclides by the last way of recconing, placing it about 340 years before the battel of Thermopylæ. And making the taking of Troy eighty years older then that return according to Thucydides, & the Argonautic expedition a generation older then the Trojan war, & the wars of Sesostris in Thrace & death of Ino the daughter of Cadmus a generation older then that expedition: I have drawn up the following chronological table so as to make Chronology suit with the course of nature, with Astronomy, with sacred history, with Herodotus the father of history, & with it self, without the many repugnancies complained of by Plutarch. I do not pretend to be exact to a year. There may be errors of five or ten years, & sometimes twenty, & not much above.

**A short Chronicle
from the first memory of things in Europe
to the conquest of Persia by Alexander the great.**

The times are set down in years
before Christ.

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

In the year before Christ 1125, Mephres reigned over the upper Egypt from Syene to Heliopolis, & his successor Misphragmuthosis made a lasting war upon the shepherds soon after, & caused many of them to fly into Palestine, Idumæa, Syria, & Libya; & under Lelex, Æzeus, Inachus, Pelasgus, Æolus the first, Cecrops, & other captains, into Greece. Before those days Greece & all Europe was peopled by wandring Cimmerians & Scythians from the backside of the Euxine sea; who lived a rambling wild sort of life like the Tartars in the northern parts of Asia. Of their race was Ogyges in whose days these Egyptian strangers came into Greece. The rest of the shepherds were shut up by Misphragmuthosis in a part of the lower Egypt called Abaris or Pelusium.

In the year 1100 the Philistims strenghtned by the access of the shepherds conquer Israel, & take the Ark. Samuel judges Israel.

1085 Hæmon the son of Pelasgus reigns in Thessaly.

1080 Lycaon the son of Pelasgus builds Lycosura; Phoronæus the son of Inachus Phoronicum afterwards called Argos; Ægialeus the brother of Phoroneus & son of Inachus Ægialeum afterwards called Sicyon. And these were the oldest towns in Peloponesus. Till then they built only single houses scattered up & down in the fields. About the same time Cecrops built Cecropia in Attica afterwards called Athens, & Eleusine the son of Ogyges built Eleusina. <4r> And these towns gave a beginning to the kingdoms of the Arcadians, Argives, Sicyons, Athenians, Eleusinians, &c.

1070. Amosis or Tethmosis the successor of Misphragmuthosis abolishes the Phenician custom in Heliopolis of sacrificing men, & drives the shepherds out of Abaris. By their access the Philistims become so numerous as to bring into the field against Saul 30000 chariots, 6000 horsemen, & people as the sand on the sea shore for multitude. Abas the father of Acrisius & Prætus comes from Egypt.

1069. Saul is made king of Israel, & by the hand of Jonathan gets a great victory over the Philistims. Eurotas the son of Lelex, & Lacedemon who married Sparta the daughter of Eurotas, reign in Laconia, & build

Sparta.

1060. Samuel dyes.

1059. David made king.

< insertion from f 4v > 1048. The Edomites are conquered & dispersed by David, & some of them fly into Egypt with their young King Hadad. Others fly to the Persian Gulf with their Commander Oannes. And others fly from the red sea to the coast of the mediterranean & fortify Azoth against David, & take Zidon. And the Zidonians who fled from them build Tyre & Aradus, & make Abibalus king of Tyre. These Edomites carry to all places their arts & sciences, amongst which were their Navigation, Astronomy, & Letters. For in Idumæa they had constellations & letters before the days of Iob, who mentions them. And there Moses learnt to write the law in a book. These Edomites who fled to the Mediterranean, translating the word Erythræa into that of Phœnicia, give the name of Phenicians to themselves, & that of Phenicia to all the sea coasts of Palestine from Azoth to Zidon. And hence came the tradition of the Persians, & of the Phœnicians themselves, mentioned by Herodotus, that the Phœnicians came originally from the red sea, & presently undertook long voiajes on the Mediterranean. < text from f 4r resumes >

1047. Acrisius marries Eurydice the daughter of Lacedæmon & Sparta.

1045. The Phenician marriners who fled from the red sea being used to long voiajes for the sake of trafic, begin the like voiajes on the Mediterranean from Zidon; & sailing as far as Greece, carry away Io the daughter of Inachus who with other Grecian weomen came to their ships to buy their merchandice. The Greek seas begin to be infested with Pyrates. Endymion builds Elis.

1043 The Syrians of Zobah & Damascus are conquered by David.

1042 Nyctimus the son of Lycaon reigns in Arcadia. Deucalion still alive.

1041 Many of the Phenicians & Syrians fleeing from Zidon & David, come under the conduct of Cadmus, Cilix, Phænix, Membliarius, Nictæus, Thasus, Atymnus, & other captains into Asia minor, Crete, Greece, & Libya; & introduce letters, music, poetry, the Octaeteris, metals and their fabrication, & other arts sciences & customes of the Phenicians. At this time Cranaus the successor of Cecrops reigned in Attica, & in his reign & the beginning of the reign of Nyctimus the Greeks place the flood of Deucalion. This flood was succeeded by four ages or generations of men in the first of which Chiron the son of Saturn & Philyra was born, & the last of which according to Hesiod ended with the Trojan war, & so place the destruction of Troy four generations or about 133 years later then that flood & then the coming of Cadmus, reckoning with the ancients three generations to an hundred years. With these Phenicians came a sort of men skilled in the religious mysteries Arts & sciences of Phenicia, & settled in several places under the names of Curetes, Corybantes, Telchines, & Idæi Dactyli.

1039. Hellen the son of Deucalion, & father of Æolus, Xuthus, & Dorus flourishes.

1037. Erectheus reigns in Attica.

1036. Ceres a woman of Cicily, in seeking her daughter who was stollen, comes into Attica, & there teaches the Greeks to sow corn; for which benefaction she was deified after death. She first taught the art to Triptolemus the young son of Celeus king of Eleusis.

1035. The Idæi Dactyli find out iron in mount Ida in Crete, & work it into Armour & iron tools, & thereby give a beginning to the trades of smiths & carpenters in Europe. And by singing & dancing in their armour & keeping time by striking upon one anothers armour with their swords, they bring in music & poetry. And at the same time they nurse up the Cretan Jupiter in a cave of the same mountain, dancing about him in their armour.

1034. Ammon reigns in Egypt. He conquered Libya, & reduced that people from a wandering salvage life to a civil one, & taught them to lay up the fruits of the earth. And from him Libya & the desert above it were anciently <5r> called Ammonia. He was the first that built long & tall ships with sails, & had a fleet of such

ships on the Red sea, & another on the Mediterranean at Irasa in Libya. Till then they used small & round vessels of burden invented on the red sea, & kept within sight of the shore. For enabling them to cross the seas without seeing the shore, the Egyptians began in his days to observe the stars. And from this beginning Astronomy & Sailing had their rise. Hitherto the Lunisolar year had been in use: but this year being of an uncertain length, & so, unfit for Astronomy, in his days & in the days of his sons & grandsons, by observing the heliacal risings and settings of the stars, they found the length of the solar year, & made it consist of five days more than the twelve calendar months of the old Lunisolar year.

1028 Oenotrus the youngest son of Lycaon (the Ianus of the Latins) led the first colony of the Greeks into Italy, & there taught them to build houses. Perseus born.

1025 Arcas the son of Callisto & grandson of Lycaon, & Eumelus the first King of Achaia, received breadcorn from Triptolemus.

1020 Apis Epaphus or Epopeus the son of Phoroneus & Nictæus king of Bœotia slain. Lycus inherits the kingdom of his brother Nictæus. Ætolus the son of Endymion flies into the country of the Curetes in Achaia & calls it Ætolia, & of Pronoe the daughter of Phorbus begets Pleuron & Calydon, who built cities in Ætolia called by their own names. Antiopa the daughter of Nictæus is sent home to Lycus by Lamedon the successor of Apis, & in the way brings forth Amphion & Zethus.

1019 Solomon reigns & marries the daughter of Ammon, & by means of this affinity is supplied with horses from Egypt. And his merchants also bring horses from thence for all the Kings of the Hittites & Syrians. For horses came originally from Libya. And thence Neptune was called Equestris. Tantalus king of Phrygia steals Ganymede the son of Tros king of Troas.

1017. Solomon by the assistance of the Tyrians & Aradians who had mariners among them acquainted with the red sea, sets out a fleet upon that sea. Those assistants build new cities in the Persian gulf called Tyre & Aradus. Creusa the daughter of Erechtheus marries Xuthus the son of Hellen. Erechtheus having first celebrated the Panathenæa joins horses to a chariot. Ægina daughter of Asopus & mother of Æacus born.

1015 The Temple of Solomon is founded. Minos reigns in Crete expelling his father Asterius, who flees into Italy & becomes the Saturn of the Latines. Ammon takes Gezer from the Canaanites & gives it to his daughter Solomon's wife.

1014. Ammon places Cepheus at Ioppa. Ceres being dead Eumolpus institutes her mysteries in Eleusine. The mysteries of Rea are instituted in Phrygia in the city Cybele. About this time temples begin to be built in Greece. Hyagnis the Phrygian invents the pipe. After the example of the common council of the five lords of the Philistims the Greeks set up the Amphictyonic council first at Thermopylæ by the influence of Amphictyon the son of Deucalion, & a few years after at Delphi by the influence of Acrisius. Among the cities whose deputies met at Thermopylæ I do not find Athens, & therefore doubt whether Amphictyon was king of that city. If he was the son of Deucalion & brother of Hellen, he & Cranaus might reign together in several parts of Attica. But I meet with a later Amphictyon who entertained the great Bacchus. This Council worshipped Ceres, & therefore was instituted after her death.

1012 Cecrops II reigns in Attica. Caucon teaches the mysteries of Ceres in Messene. Sesac in the reign of his father Ammon invades Arabia Felix, & sets up pillars at the mouth of the red sea.

1012 Pandion the brother of Cecrops II reigns in Attica. Pelops the son of Tantalus comes into Peloponnesus, marries Hippodamia the grand-daughter of Acrisius, takes Ætolia from Ætolus the son of Endymion, & by his riches grows potent.

1010. Car the son of Phoroneus builds a temple to Ceres. Hellen the son of Deucalion reigns in Phthiotis.

<6r>

1008 Sesac in the reign of his father Ammon invades Afric & Spain, & sets up pillars in all his conquests, & particularly at the mouth of the mediterranean, & returns home by the coast of Gaul & Italy.

1006. Minos prepares a fleet, clears the Greek seas of Pirates, & sends colonies to the islands of the Greeks, some of which were not inhabited before. War between Pandion & Labdacus the grandson of Cadmus.

1005 Andromeda carried away from Ioppa by Perseus.

1002 Sesac reigns in Egypt & adorns Thebes, dedicating it to his father Ammon by the name of No-Ammon or Ammon-No, that is the people or city of Ammon. Whence the Greeks called it Diospolis, the city of Jupiter. Sesac also erected Temples & Oracles to his father in Thebes Ammonia & Ethiopia, & thereby caused his father to be worshipped as a God in those countries, & I think also in Arabia Felix. And this was the original of the worship of Jupiter Ammon, & the first mention of Oracles that I meet with in prophane history.

1000. Amphion & Zethus slay Lycus, put Laius the son of Labdacus to flight, & reign in Thebes, & wall the city about.

994. Ægeus reigns in Attica.

993. Sisypheus the son of Æolus & grandson of Hellen, reigns in Corinth, & some say that he built that city.

990. Dædalus & his nephew Talus invent the saw, the turning-lath, the wimble, the chip-ax, & other instruments of Carpenters & Joiners, & thereby give a beginning to those Arts in Europe. Dædalus also invented the making of Statues with their feet asunder as if they walked.

988 Minos makes war upon the Athenians for killing his son Androgeus. Æacus flourishes.

987. Dædalus kills his nephew Talus, & flies to Minos. A Priestess of Jupiter Ammon, being brought by Phœnician merchants into Greece, sets up the Oracle of Jupiter at Dodona. And this gives a beginning to Oracles in Greece. And by their dictates the worship of the dead is every where introduced.

981. Alcmena born of Electryon the son of Perseus & Andromeda, & of Eurydice the daughter of Pelops.

980. Laius recovers the kingdom of Thebes. Athamas the brother of Sisypheus & father of Phryxus & Helle, marries Ino the daughter of Cadmus.

979. Rehoboam reigns. Thoas is sent from Crete to Lemnos, reigns there in the city Hephestia, and works in copper & iron.

974 Sesac spoils the Temple & invades Syria & Persia, setting up pillars in many places. Ieroboam becoming subject to Sesac sets up the worship of the Egyptian Gods in Israel.

971. Sesac invades India & returns with triumph the next year but one. Whence Trietrica Bacchi. He sets up pillars on two mountains at the mouth of the river Ganges.

968. Theseus reigns having overcome the Minotaur, & soon after unites the twelve cities of Attica under one government. Sesac having carried on his victories to Mount Caucasus, leaves his nephew Prometheus there, & Æetes in Colchis.

967 Sesac passing over the Hellespont conquers Thrace, kills Lycurgus king thereof, & gives his kingdom & one of his singing women to Oeagrus the father of Orpheus. Sesac had in his army Ethiopians commanded by Pan, & Libyan women commanded by Merina or Minerva. It was the custom of the Ethiopians to dance when they were entering into a battle, & from their skipping they were painted with goats feet in the form of Satyrs.

966. Thoas being made king of Cyprus by Sesac, goes thither with his wife Calycopis, & leaves his daughter Hypsipyle in Lemnos.

965 Sesac is baffled by the Greeks & Scythians, loses many of his women with their Queen Minerva, composes the war, is received by Amphictyon at a feast, buries Ariadne, goes back through Asia & Syria into Egypt, with innumerable captives, among whom was Tithonus, the son of Laomedon <7r> king of Troy; & leaves his Libyan Amazons, under Mithras & Lampeto, the successors of Minerva, at the river

Thermodon. He left also in Colchos geographical Tables of all his conquests: & thence Geography had its rise. His singing weomen were celebrated in Thrace by the name of the Muses. And the daughters of Pierus a Thracian imitating them, were celebrated by the same name.

964. Minos making war upon Cocalus king of Sicily, is slain by him. He was eminent for his dominion his Laws & his justice. Vpon his sepulchre visited by Pythagoras, was this inscription ΤΟΥ ΔΙΟΣ, the sepulchre of Iupiter. Danaus with his daughters flying from his brother Ægyptus (that is from Sesac) comes into Greece. Sesac using the advice of his secretary Thoth, distributes Egypt into XXXVI Nomes, & in every Nome erects a temple, & appoints the several Gods, festivals & religions of the several Nomes. The temples were the sepulchres of his great men where they were to be buried & worshipped after death, each in his own temple, with ceremonies & festivals appointed by him; while he & his queen, by the names of Osiris & Isis, were to be worshipped in all Egypt. These were the temples seen & described by Lucian eleven hundred years after, to be of one & the same age. And this was the original of the several Nomes of Egypt, & of the several Gods & several religions of those Nomes. Sesac divided also the land of Egypt by measure amongst his soldiers, & thence Geometry had its rise. Hercules & Eurystheus born.

963. Amphictyon brings the twelve Gods of Egypt into Greece, & these are the Dii magni majorum gentium to whom the earth and Planets & elements are dedicated.

962. Phryxus & Helle fly from their stepmother Ino the daughter of Cadmus. Helle is drowned in the Hellespont so named from her, but Phryxus arrived at Colchos.

960. The war between the Lapithæ & the people of Thessaly called Centaurs.

958. Oedipus kills his father Laius. Sthenelus the son of Perseus reigns in Mycene.

956. Sesac is slain by his brother Iapetus, who after death was deified in Afric by the name of Neptune, & called Typhon by the Ægyptians. Orus reigns & routs the Libyans, who under the conduct of Iapetus & his son Antæus or Atlas invaded Egypt. Sesac from his making the river Nile usefull by cutting channels from it to all the cities of Egypt, was called by its names, Sihor or Siris, Nilus & Egyptus. The Greeks hearing the Egyptians lament O Siris & Bou Siris called him Osiris & Busiris. The Arabians from his great acts called him Bacchus, that is, the great. The Phrygians called him Ma-fors or Mavors the valiant, & by contraction Mars. Because he set up pillars in all his conquests, & his army in his fathers reign fought against the Africans with clubs, he is painted with pillars & a club. And this is that Hercules who, according to Cicero, was born upon the Nile, & according to Eudoxus, was slain by Typhon, & according to Diodorus, was an Egyptian, & went over a great part of the world, & set up the pillars in Afric. He seems to be also the Belus who, according to Diodorus, led a Colony of Egyptians to Babylon, & there instituted priests called Chaldeans, who were free from taxes & observed the starrs as in Egypt. Hitherto Iudah & Israel laboured under great vexations, but henceforward Asa king of Iudah had peace ten years.

947 The Ethiopians invade Egypt, & drown Orus in the Nile. Thereupon Bubaste the sister of Orus kills herself by falling from the top of an house: & their mother Isis or Astræa goes mad. And thus ended the reign of the Gods of Egypt.

946. Zerah the Ethiopian is overthrown by Asa. The people of the lower Egypt make Osarsiphus their King, & call in two hundred thousand Jews & Phenicians against the Ethiopians. Menes or Amenophis the young son of Zerah & Cissia reigns.

944. The Ethiopians under Amenophis retire from the lower Egypt & fortify Memphis against Osarsiphus. And by these warrs & the Argonautic expedition, the great empire of Egypt breaks in pieces. Eurystheus the son of Sthenelus reigns in Mycene.

943. Evander & his mother Carmenta carry letters into Italy.

942. Orpheus deifies the son of Semele by the name of Bacchus, & appoints his ceremonies.

940. The great men of Greece hearing of the civil warrs & distractions of Egypt, resolve to send an embassy to the nations upon the Euxine & Medi <8r> terranean seas subject to that empire, & for that end order the

building of the ship Argo.

939. The ship Argo is built after the pattern of the long ship in which Danaus came into Greece. And this was the first long ship built by the Greeks. Chiron who was born in the golden age, forms the Constellations for the use of the Argonauts & places the solstitial & equinoctial points in the fifteenth degrees or middles of the constellations of Cancer Chelæ Capricorn & Aries. Meton in the year of Nabonassar 316 observed the summer solstice in the eighth degree of Cancer, & therefore the solstice had then gone back seven degrees. It goes back one degree in about seventy & two years & seven degrees in about 504 years. Count these years back from the year of Nabonassar 316, & they will place the Argonautic expedition about 936 years before Christ. Gingris the son of Thoas slain & deified by the name of Adonis.

938 Theseus being fifty years old steals Hellena then seven years old. Perithous the son of Ixion endeavouring to steal Persephone the daughter of Orcus king of the Molossians, is slain by the dog of Orcus; & his companion Theseus is taken & imprisoned. Hellena is set at liberty by her brothers.

937. The Argonautic expedition. Prometheus leaves Mount Caucasus, being set at liberty by Hercules. Laomedon king of Troy is slain by Hercules. Priam succeeds him. Talus a brazen man of the brazen age, the son of Minos, is slain by the Argonauts. Æsculapius & Hercules were Argonauts & Hippocrates was the eighteenth from Æsculapius by the fathers side & the nineteenth from Hercules by the mothers side. And because these generations being noted in history were most probably by the chief of the family, & for the most part by the eldest sons: we may reckon 28 or at the most 30 years to a generation. And thus the seventeen intervalls by the fathers side & eighteen by the mothers will at a middle reckoning amount unto about 507 years. Which being counted backwards from the beginning of the Peloponnesian war (at which time Hippocrates began to flourish) will reach up to the time where we have placed the Argonautic expedition.

936. Theseus is set at liberty by Hercules.

934. The hunting of the Calydonian boar slain by Meleager.

930. Amenophis with an army out of Æthiopia & Thebais invades the lower Ægypt, conquers Osarsiphus, & drives out the Jews & Canaanites. And this is reckoned the second expulsion of the shepherds. Callicopis dyes, & is deified by Thoas with Temples at Paphos & Amathus in Cyprus & at Byblus in Syria, & with Priests & sacred rites, & becomes the Venus of the ancients, & the Dea Cypria & Dea Syria. And from these & other places where temples were erected to her, she was also called Paphia, Amathusia, Byblia, Cytharea, Salaminia, Cnidia, Erycina, Idalia, &c. And her three waiting women became the three Graces.

928. The war of the seven captains against Thebes.

927. Hercules & Esculapius are deified. Eurystheus drives the Heraclides out of Peloponnesus. He is slain by Hyllus the son of Hercules. Atreus the son of Pelops succeeds him in the Kingdom of the Mycenæ. Menestheus the great grandson of Erechtheus reigns at Athens.

925 Theseus is slain being cast down from a rock.

924 Hyllus invading Peloponnesus is slain by Echemus.

919 Atreus dyes. Agamemnon reigns. In the absence of Menelaus who went to look after what his father Atreus had left to him, Paris steals Helena.

918 The second war against Thebes.

912. Thoas king of Cyprus & part of Phœnicia dyes; & for making armour for the kings of Egypt, is deified with a sumptuous temple at Memphis by the name of Baal Canaan, Vulcan. This temple was said to be built by Menes the first king of Egypt who reigned next after the Gods, that is, by Menoph or Amenophis who reigned next after the death of Osiris, Isis, Orus, Bubaste & Thoth. The city Memphis was also said to be built by Menes. He began to build it when he fortified it against Osarsiphus. And from him it was called Menoph, Moph, Noph, &c; & is to this day called Menuf by the Arabians. And therefore Menes who built the city & temple was Menoph or Amenophis. The Priests of Egypt at length made this temple above a thousand

years older than Amenophis, & <9r> some of them five or ten thousand years older. But it could not be above two or three hundred years older than the reign of Psammiticus who finished it & died 614 years before Christ. When Menoph or Menes built the city he built a bridge there over the Nile: a work too great to be older than the monarchy of Egypt.

909. Amenophis (called Memnon by the Greeks) built the Memnonia at Susa, whilst Egypt was under the government of Proteus his viceroy.

904. Troy taken. Amenophis was still at Susa; the Greeks feigning that he came from thence to the Trojan war.

903. Demophoon the son of Theseus by Phœdra the daughter of Minos, reigns at Athens.

901. Amenophis builds small Pyramids in Cochoe.

895. Teucer builds Salamis in Cyprus. Hadad or Benhadad king of Syria dyes & is deified at Damascus with a temple & ceremonies.

887. Amenophis dyes & is succeeded by his son Ramesses or Rhampsinitus, who builds the western Portico of the temple of Vulcan. The Egyptians dedicated to Osiris, Isis, Orus senior, Typhon, & Nephthe the sister & wife of Typhon, the five days added by the Egyptians to the twelve Calendar months of the old Luni-solar year, & said that they were added when these five princes were born. They were therefore added in the reign of Ammon the father of these five princes. But this year was scarce brought into common use before the reign of Amenophis. For in his temple or se pulchre at Abydos, they placed a circle of 365 cubits in compass covered on the upper side with a plate of gold, & divided into 365 equal parts to represent all the days of the year; every part having the day of the year & the heliacal risings & settings of the stars on that day noted upon it. And this circle remained there till Cambyses spoiled the temples of Egypt. And from this monument I collect that it was Amenophis who established this year, fixing the beginning thereof to one of the four cardinal points of the heavens. For had not the beginning thereof been now fixed, the heliacal risings & settings of the stars could not have been noted upon the days thereof. The priests of Egypt therefore in the reign of Amenophis continued to observe the heliacal risings & settings of the stars upon every day. And when by the sun's meridional altitudes they had found the solstices & equinoxes according to the sun's mean motion (his equation being not yet known) they fixed the beginning of this year to the vernal equinox, & in memory thereof erected this monument. Now this year being carried into Chaldea, the Chaldeans began their year of Nabonassar on the same Thoth with the Egyptians, & made it of the same length. And the Thoth of the first year of Nabonassar fell upon the 26th day of February: which was 33 days & five hours before the vernal equinox according to the sun's mean motion. And the Thoth of this year moves backwards 33 days & five hours in 137 years, & therefore fell upon the vernal equinox 137 years before the Æra of Nabonassar began, that is, 884 years before Christ. And if it began upon the day next after the Vernal Equinox, it might begin three or four years earlier. And there we may place the death of this king. The Greeks feigned that he was the son of Tithonus, & therefore he was born after the return of Sesac into Egypt with Tithonus & other captives, & so might be about 70 or 75 years old at his death.

886. Vlysses leaves Calypso in the island Ogygie (perhaps Cadis or Cales.) She was the daughter of Atlas according to Homer. The ancients at length feigned that this island, (which from Atlas they called Atlantis) had been as big as all Europe Africa & Asia, but was sunk into the Sea.

883 Dido builds Carthage, & the Phenicians begin presently after to sail as far as to the straits mouth & beyond. Æneas was still alive according to Virgil.

870. Hesiod flourishes. He hath told us himself that he lived in the age next after the wars of Thebes & Troy, & that this age should end when the men then living grew hoary & dropt into the grave: & therefore it was <10r> but of an ordinary length. And Herodotus has told us that Hesiod & Homer were but 400 years older than himself. Whence it follows that the destruction of Troy was not older than we have represented it.

860. Mœris reigns in Egypt. He adorned Memphis, & translated the seat of his empire thither from Thebes. There he built the famous Labyrinth, & the northern portico of the temple of Vulcane, & dug the great Lake called the Lake of Mœris, & upon the bottom of it built two great pyramids of brick. And these things being

not mentioned by Homer or Hesiod were unknown to them & done after their days. Mœris wrote also a book of Geometry.

852. Hazael the successor of Hadad at Damascus dyes & is deified, as was Hadad before. And these Gods together with Arathes the wife of Hadad were worshipped in their sepulchres or Temples till the days of Iosephus the Jew; & the Syrians boasted their antiquity, not knowing, saith Iosephus, that they were novel.

844. The Æolic migration. Bœotia formerly called Cadmeis is seized by the Bœotians.

838. Cheops reigns in Egypt. He built the greatest Pyramid for his sepulchre, & forbad the worship of the former kings, intending to have been worshipped himself.

825. The Heraclides after three generations or an hundred years reckoned from their former expedition, return into Peloponesus. Henceforward to the end of the first Messenian warr, reigned ten Kings of Sparta by one race & nine by another, ten of Messene & nine of Arcadia, which by reckoning (according to the ordinary course of nature) about twenty years to a reign, one reign with another, will take up about 190 years. And the seven reigns more in one of the two races of the kings of Sparta, & eight in the other to the battel at Thermopylæ, may take up 150 years more, & so place the return of the Heraclides about 820 years before Christ.

824. Cephren reigns in Egypt, & builds another great pyramid.

808. Mycerine reigns there, & begins the third great Pyramid. He shut up the body of his daughter in a hollow ox, & caused her to be worshipped daily with odours.

804. The war between the Athenians & Spartans, in which Codrus king of the Athenians is slain.

802. Nitocris the sister of Mycerine succeeds him & finishes the third great Pyramid.

794. The Ionic Migration under the conduct of the sons of Codrus.

790. Pul founds the Assyrian empire.

788. Asychis reigns in Egypt & builds the eastern Portico of the temple of Vulcan very splendidly, & a large Pyramid of brick made of mud dug out of the lake of Mœris. Ægypt breaks into several kingdoms. Gnephactus & Bocchoris reign successively in the upper Egypt; Stephanatis Nechepsos & Nechus at Sais; Anysis or Amosis at Anysis or Hanes; & Tacellotis at Bubaste.

776. Iphitus restores the Olympiads. And from this Æra the Olympiads are now reckoned. Gnephactus reigns at Memphis.

772. Necepsos & Petosiris invent Astrology in Egypt.

760. Semiramis begins to flourish. Sanchoniatho writes

751. Sabachon the Ethiopian invades Egypt now divided into various Kingdoms, burns Bocchoris, slays Nechus, & makes Anysis fly.

747. Pul king of Assyria dyes, & is succeeded at Nineveh by Tiglathpilasser, & at Babylon by Nabonassar. The Egyptians who fled from Sabacon carry their Astrology & Astronomy to Babylon & found the Æra of Nabonassar in Egyptian years.

740 Tiglathpilasser king of Assyria takes Damascus & captivates the Syrians.

729. Tiglathpilasser is succeeded by Salmanasser.

721. Salmanasser king of Assyria carries the ten tribes into captivity.

719. Sennacherib reigns over Assyria.

717. Tirhakah reigns in Ethiopia.

714. Sennacherib is put to flight by the Ethiopians & Egyptians with great slaughter

711. The Medes revolt from the Assyrians. Sennacherib slain. Asserhadon <11r> succeeds him. This is that Asserhadon-Pul, or Sardanapalus, the son of Anacyndaraxis or Sennacherib, who built Tarsus & Anchiale in one day.

710 Lycurgus brings the poems of Homer out of Asia into Greece.

708. Lycurgus becomes tutor to Charillus or Charilaus the young king of Sparta. Aristotel makes Lycurgus as old as Iphitus because his name was upon the Olympic Disc. But the Disc was one of the five games called the Quinquertium, & the Quinquertium was first instituted upon the eighteenth Olympiad. Socrates & Thucydides made the institutions of Lycurgus about 300 years older then the end of the Peloponesian war, that is, 705 years before Christ.

701. Sabacon after a reign of 50 years relinquishes Egypt to his son Sevechus or Sethon, who becomes Priest of Vulcan & neglects military affairs.

698. Manasses reigns.

697. The Corinthians begin first of any men to build ships with three orders of oars called Triremes. Hitherto the Greeks had used long vessels of fifty oars.

687. Tirhakah reigns in Egypt.

681. Asserhadon invades Babylon.

673. The Iews conquered by Asserhadon, & Manasses carried captive to Babylon.

671. Asserbadon invades Egypt. The government of Egypt committed to twelve princes.

668. The western nations of Syria, Phenicia & Egypt revolt from the Assyrians. Asserhadon dyes, & is succeeded by Saosduchinus. Manasses returns from captivity.

658. Phraortes reigns in Media. The Pritanees reign in Corinth, expelling their kings.

657. The Corinthians overcome the Corcyreans at sea: & this was the oldest sea fight. Archias the son of Evagetus of the stock of Hercules, led a Colony from Corinth into Sicily & built Siracuse.

655. The first Messenian war begins. It lasted twenty years. Psammiticus becomes king of all Egypt by conquering the other eleven kings with whom he had already reigned fifteen years. He reigned about 39 years more. Henceforward the Ionians had access into Egypt: & thence came the Ionian Philosophy Astronomy & Geometry.

650. Charops the first decennial Archon of the Athenians. Some of these Archons might dye before the end of the tenn years, & the remainder of the ten years be supplied by a new Archon. And hence the seven decennial Archons might not take up above forty or fifty years.

647. Saosduchinus king of Assyria dyes & is succeeded by Chyniladon.

640. Iosias reigns in Iudæa.

636. Phraortes king of the Medes is slain in a war against the Assyrians. Astyages succeeds him.

635. The Scythians invade the Medes & Assyrians.

633. Battus builds Cyrene where Irasa the city of Antæus had stood.

625. Nabopolassar revolts from the king of Assyria, & reigns over Babylon.
624. Phalantus leads the Parthenians into Italy & builds Tarentum.
617. The second Messenian war begins. Psammiticus dyes. Nechao reigns in Egypt. Rome is built.
611. Cyaxeres reigns over the Medes.
610. Creon the first annual Archon of the Athenians. The princes of the Scythians slain in a feast by Cyaxeres.]
609. Iosiah slain. Cyaxeres & Nebuchadnezzar overthrow Nineveh, & by sharing the Assyrian empire grow great.
607. Cyaxeres makes the Scythians retire beyond Colchos & Iberia, & seizes the Assyrian provinces of Armenia Pontus & Cappadocia.
606. Nebuchadnezzar invades Syria & Iudæa. Cyaxeres makes war upon Alyattes king of Lydia.
604. Nabopolassar dyes, & is succeeded by his son Nebuchadnezzar, who had already reigned two years with his father.
601. In the sixth year of the Lydian war, a total eclips of the Sun predicted by Thales April 28th between eight & nine of the clock in the morning, puts an end to a battel between the Medes & Lydians. <12r> Whereupon they make peace, & ratify it by a marriage between Astyages the son of Cyaxeres, & Ariene the daughter of Alyattes.
600. Darius the Mede the son or grandson of Cyaxeres is born.
599. Cyrus is born of Mandane the sister of Cyaxeres & daughter of Astyages.
598. The Messenians being conquered fly into Sicily & build Messana.
596. Susiana & Elam conquered by Nebuchadnezzar. Caranus & Perdiccas fly from Phidon, & found the kingdom of Macedon. Phidon introduces weights & measures & the coining of silver money.
588. The temple of Solomon is burnt by Nebuchadnezzar.
584. Phidon presides in the 49th Olympiad.
580. Draco is Archon of the Athenians & makes laws for them. Phidon is overthrown. Two men chosen by lot out of the city Elis to preside in the Olympic games.
575. The Amphictions make war upon the Cyrreans by the advice of Solon, & take Cirrha. Clisthenes Alcmaeon & Eurolycus commanded the forces of the Amphictions, & were contemporary to Phidon. For Leocides the son of Phidon, & Megacles the son of Alcmaeon, at one & the same time, courted Agarista the daughter of Clisthenes.
569. Nebuchadnezzar invades Egypt. Darius the Mede reigns.
563. Solon being Archon of the Athenians makes laws for them.
557. Periander dyes, & Corinth becomes free from tyrants.
555. Nabonadius reigns at Babylon. His Mother Nitocris adorns & fortifies that city.
553. The conference between Cræsus & Solon.
550. Pisistratus becomes tyrant at Athens.

547. Sardes is taken by Cyrus. Darius the Mede recoins the Lydian money into Darics. Solon dyes Hegistratus being Archon of Athens.

538. Babylon is taken by Cyrus.

536. Cyrus overcomes Darius the Mede & translates the empire to the Persians. The Jews return from captivity, & found the second temple.

529. Cyrus dyes. Cambyses reigns.

521. Darius the son of Hystaspes reigns. The Magi are slain. The various religions of the several nations of Persia which continued in the worship of their ancient kings, are abolished; & by the influence of Hystaspes & Zoroaster, the worship of one God at altars, without temples is set up in all Persia.

520. The second Temple is built at Ierusalem by the command of Darius.

515. The second Temple is finished & dedicated.

513. Harmodius & Aristogiton slay Hipparchus the son of Pisistratus, tyrant of the Athenians.

508. The Kings of the Romans expelled & consuls erected.

491. The battel of Marathon.

485. Xerxes reigns.

480. The passage of Xerxes over the Hellespont into Greece, & battels of Thermopylæ & Salamis.

464. Artaxerxes Longimanus reigns.

457. Ezra returns into Iudæa. Iohanan the father of Iadua was now grown up, having a chamber in the Temple.

444. Nehemiah returns into Iudæa. Herodotus writes.

431. The Peloponesian warr begins.

428. Nehemiah drives away Eliezer the brother of Iadua because he had married Nicaso the daughter of Sanballat.

424. Darius Nothus reigns.

422. Sanballat builds a Temple in mount Gerazim & makes his son in law Eleazer the first High-priest thereof.

412. Hitherto the Priests & Levites were numbered & written in the Chronicles of the Jews before the death of Nehemiah: at which time either Iohanan or Iadua was High-priest. And here ends the sacred history of the Jews.

405. Artaxerxes Mnemon reigns. The end of the Peloponesian warr.

332. The Persian empire conquered by Alexander the great.

331. Darius Codomannus the last king of Persia slain.

<13r>

Chap. 1.

Of the Chronology of the first ages of the Greeks.

All nations before they began to keep exact accounts of time have been prone to raise their antiquities, & this humour has been promoted by the contentions between nations about their originals. Herodotus^{a[3]} tells us that the priests of Egypt reckoned from the reign of Menes to that of Sethon who put Sennacherib to flight; three hundred forty & one generations of men, & as many priests of Vulcan, & as many kings of Egypt: & that three hundred generations make ten thousand years (for saith he, three generations of men make an hundred years;) & the remaining forty & one generations make 1340 years. And so the whole time from the reign of Menes to that of Sethon was 11340 years. And by this way of reckoning, & allotting longer reigns to the Gods of Egypt then to the kings which followed them, Herodotus tells us from the priests of Egypt, that from Pan to Amosis were 15000 years, & from Hercules to Amosis 17000 years. So also the Chaldeans boasted of their antiquity. For Callisthenes the disciple of Aristotel sent astronomical observations from Babylon to Greece said to be of 1903 years standing before the times of Alexander the great. And the Chaldeans boasted further that they had observed the stars 473000 years. And there were others who made the kingdoms of Assyria Media & Damascus much older then the truth.

Some of the Greeks called the times before the reign of Ogyges unknown, because they had no history of them; those between his flood & the beginning of the Olympiads Fabulous, because their history was much mixed with poetical fables: & those after the beginning of the Olympiads historical, because their history was free from such fables. The fabulous ages wanted a good chronology, & so also did the historical for the first 60 or 70 Olympiads.

The Europeans had no chronology before the times of the Persian Empire. And whatsoever chronology they now have of ancienter times, hath been framed since by reasoning & conjecture. In the beginning of that monarchy, Acusilaus made Phoroneus as old as Ogyges & his flood, & that flood 1020 years older then the first Olympiad, which is above 680 years older then the truth. And to make out this reckoning his followers have encreased the reigns of kings in length & number. Plutarch^{a[4]} tells us that the Philosophers anciently delivered their opinions in verse, as Orpheus, Hesiod, Parmenides, Xenophanes, Empedocles, Thales; but afterwards left off the use of verses; & that Aristarchus, Timocharis, Aristillus, Hipparchus did not make Astronomy the more contemptible by describing it in prose, after Eudoxus, Hesiod, & Thales had wrote of it in verse. Solon wrote^{b[5]} in verse, & all the seven wise men were addicted to poetry, as Anaximenes^{c[6]} affirmed. Till those days the Greeks wrote only in verse, & while they did so there could be no chronology nor any other history then such as was mixed with poetical fancies. Pliny^{d[7]} in reckoning up the inventors of things, tells us that Pherecydes Syrius taught to compose discourses in prose in the reign of Cyrus, & Cadmus Milesius to write history. And in ^{e[8]} another place he saith that Cadmus Milesius was the first that wrote in Prose. Iosephus tells us^{f[9]} that Cadmus Milesius & Acusilaus were but a little before the expedition of the Persians against the Greeks. And Suidas^{g[10]} calls Acusilaus a most ancient historian, & saith that he wrote genealogies out of tables of brass which his father, as was reported, found in a corner of his house. Who hid them there may be doubted. For the Greeks^{h[11]} had no publick table or inscription older then the laws of Draco. Pherecydes Atheniensis in the reign of Darius Hystaspis, or soon after, wrote of the antiquities & ancient genealogies of the Athenians in ten books, & was one of the first European writers of this kind, & one of the best, whence he had the name of Genealogus; & by Dionysius^{i[12]} Halicarnassensis is said to be second to none of the genealogers. Epimenides, not the philosopher but an historian, wrote also of the ancient genealogies. And Hellanicus who was twelve years older then Herodotus, digested his history by the ages or successions of the priestesses of Iuno Argiva. Others digested theirs by those of the Archons of Athens, or kings of the Lacedemonians. Hippias the Elean published a breviary of the Olympiads supported <14r> by no certain arguments as Plutarch^{k[13]} tells us. He lived in the 105th Olympiad & was derided by Plato for his ignorance. This breviary seems to have contained nothing more then a short account of the victors in every Olympiad. Then ^{l[14]} Ephorus the disciple of Isocrates, formed a chronological history of Greece, beginning with the return of the Heraclides into Peloponnesus, & ending with the siege of Perinthus in the twentieth year of Philip the father of Alexander the great, that is, eleven years before the fall of the Persian empire. But ^{m[15]} he digested things by generations, & the reckoning by the Olympiads, or by any other Æra, was not yet in use among the Greeks. The Arundelian Marbles were composed sixty years after the death of Alexander the great (An. 4 Olymp. 128) & yet mention not the Olympiads nor any other standing Æra, but reckon backwards from the time then present. But Chronology was now reduced to a reckoning by years. And in the next Olympiad Timæus Siculus improved it. For he wrote a history in several books down to his own times

according to the Olympiads; comparing the Ephori, the kings of Sparta, the Archons of Athens, & the Priestesses of Argos with the Olympic victors, so as to make the Olympiads & the Genealogies & successions of kings & priestesses & the poetical histories suit with one another according to the best of his judgment. And where he left off, Polybius began & carried on the history. Eratosthenes wrote above an hundred years after the death of Alexander the great. He was followed by Apollodorus; & these two have been followed ever since by Chronologers.

But how uncertain their chronology is, & how doubtful it was reputed by the Greeks of those times, may be understood by these passages of Plutarch. Some reckon Lycurgus, saith he, ^{a[16]} contemporary to Iphitus, & to have been his companion in ordering the Olympic festivals, amongst whom was Aristotel the philosopher; arguing from the Olympic Disc which had the name of Lycurgus upon it. Others supputing the times by the Kings of Lacedemon, as Eratosthenes & Apollodorus, affirm that he was not a few years older then the first Olympiad. He began to flourish in the 17th or 18th Olympiad, & at length Aristotel made him as old as the first Olympiad, & so did Epaminondas as he is cited by Elien & Plutarch & then Eratosthenes, Apollodorus & their followers made him above an hundred years older. And in another place Plutarch ^{b[17]} tells us: The congress of Solon with Cræsus some think they can confute by Chronology. But a history so illustrious, & verified by so many witnesses, & which is more, so agreeable to the manners of Solon, & worthy of the greatness of his mind & of his wisdom, I cannot perswade my self to reject because of some chronological canons, as they call them, which hundreds of authors correcting have not yet been able to constitute any thing certain in which they could agree amongst themselves about repugnancies.

And as for the chronology of the Latines that is still more uncertain. Plutarch ^{a[18]} represents great uncertainties in the originals of Rome, & so doth Servius ^{b[19]}. The old records of the Latines were burnt ^{c[20]} by the Gauls an hundred & twenty years after the regifuge & sixty four years before the death of Alexander the great. And Quintus Fabius Pictor ^{d[21]} the oldest historian of the Latines, lived an hundred years later then that king, & took almost all things from Diocles Peparæthius a Greek. And the chronologers of Gallia Spain, Germany, Scythia, Swedeland, Britain & Ireland are of a date still later. For Scythia beyond the Danube had no letters till Vlphilas their Bishop formed them: which was about six hundred years after the death of Alexander the great. And Germany had none till it received them from the western empire of the Latines above seven hundred years after the death of that king. The Hunns had none in the days of Procopius who flourished 850 years after the death of that king. And Sweden & Norway received them still later. And things said to be done above one or two hundred years before the use of letters are of little credit.

Diodorus ^{a[22]} in the beginning of his history tells us that he did not define by any certain space the times preceding the Trojan war because he had no certain foundation to rely upon: but from the Trojan war, according to the reckoning of Apollodorus whom he followed, there were eighty years to the return of the Heraclides into Peloponesus, & that from that period to the first Olympiad there were three hundred & twenty eight <15r> years, computing the times from the kings of the Lacedemonians. Apollodorus followed Eratosthenes, & both of them followed Thucydides in reckoning eighty years from the Trojan war to the return of the Heraclides. But in reckoning 328 years from that return to the first Olympiad Diodorus tells us that the times were computed from the kings of the Lacedemonians; & Plutarch ^{b[23]} tells us that Apollodorus, Eratosthenes & others followed that computation. And since this reckoning is still received by Chronologers, & was gathered by computing the times from the kings of the Lacedemonians, that is from their number; let us re-examin that computation.

The Egyptians reckoned the reigns of kings equipollent to generations of men, & three generations to an hundred years, as above; & so did the Greeks & Latines: & accordingly they have made their kings reign one with another thirty & three years a piece, & above. For they make the seven kings of Rome who preceded the Consuls to have reigned 244 years which is 35 years a piece. And the first twelve kings of Sicyon (Ægialeus, Europs, &c.) to have reigned 529 years, which is 44 years a piece. And the first eight kings of Argos (Inachus, Phoroneus, &c.) to have reigned 371 years, which is above 46 years a piece. And between the return of the Heraclides into Peloponesus & the end of the first Messenian war, the ten kings of Sparta in one race (Eurysthenes, Agis, Echestratus, Labotas, Doriagus, Agesilaus, Archelaus, Teleclus, Alcamenes & Polydorus,) the nine in the other race (Procles, Sous, Euripon, Prytanis, Eunomus, Polydectes, Charilaus, Nicander, Theopompus,) the ten kings of Messene (Cresphontes, Epytus, Glaucus, Isthmius, Dotadas,

Sibotas, Phintas, Antiochus, Euphaes, Aristodemus,) & the nine of Arcadia (Cypselus, Olæas, Buchalion, Phialus, Simus, Pompus, Ægineta, Polymnestor, Æchmis) according to Chronologers, took up 379 years: which is 38 years a piece to the ten kings & 42 years a piece to the nine. And the five kings of the race of Eurysthenes between the end of the first Messenian war & the beginning of the reign of Darius Hystaspis (Eurycrates, Anaxander, Eurycrates II, Leon, Anaxandrides) reigned 202 years, which is above 40 years a piece.

Thus the Greek chronologers who follow Timæus & Eratosthenes have made the kings of their several cities who lived before the times of the Persian empire, to reign about 35 or 40 years a piece one with another which is a length so much beyond the course of nature as is not to be credited. For by the ordinary course of nature kings reign one with another about eighteen or twenty years a piece. And if in some instances they reign one with another five or six years longer, in others they reign as much shorter. Eighteen or twenty years is a medium. So the eighteen kings of Iudah who succeeded Solomon, reigned 390 years, which is one with another 22 years a piece. The fifteen kings of Israel after Solomon reigned 259 years which is $17\frac{1}{4}$ years a piece. The eighteen kings of Babylon (Nabonassar &c) reigned 209 years, which is $11\frac{2}{3}$ years a piece. The ten kings of Persia (Cyrus, Cambyses &c) reigned 208 years which is almost 21 years a piece. The sixteen successors of Alexander the great & of his brother & son in Syria (Seleucus, Antiochus Soter &c) reigned 244 years after the breaking of that monarchy into various kingdoms, which is $15\frac{1}{4}$ years a piece. The eleven kings of Egypt (Ptolomæus Lagi &c) reigned 277 years counted from the same period, which is 25 years a piece. The eight in Macedonia (Cassander &c) reigned 138 years, which is $17\frac{1}{4}$ years a piece. The 30 kings of England (William the conqueror William Rufus &c) reigned 648 years, which is $21\frac{1}{2}$ years a piece. The first 24 kings of France (Pharamundus &c) reigned 458 years, which is 19 years a piece. The next 24 kings of France (Ludovicus Balbus &c) 451 years, which is $18\frac{3}{4}$ years a piece. The next 15 (Philip Valesius &c) 315 years, which is 21 years a piece. And all the 63 kings of France 1224 years, which is $19\frac{1}{2}$ years a piece. Generations from father to son may be reckoned one with another at about 33 or 34 years a piece or about three generations to an hundred years. But if the reckoning proceed by the eldest sons, they are shorter so that three of them may be reckoned at about 75 or 80 years. And the <16r> reigns of kings are still shorter because kings are succeeded not only by their eldest sons but sometimes by their brothers, & sometimes they are slain or deposed & succeeded by others of an equal or greater age, especially in elective or turbulent kingdoms. And in the later ages since chronology hath been exact, there is scarce an instance to be found of ten kings reigning any where in continual succession above 260 years. But Timæus & his followers (& I think also some of his predecessors after the example of the Egyptians) have taken the reigns of kings for generations & reckoned three generations to an hundred & sometimes to an hundred & twenty years, & founded the technical chronology of the Greeks upon this way of reckoning. Let the reckoning be reduced to the course of nature by putting the reigns of kings one with another at about eighteen or twenty years a piece: & the ten kings of Sparta by one race, the nine by another race, the ten kings of Messene & the nine of Arcadia above mentioned between the return of the Heraclides into Peloponnesus & the end of the first Messenian warr, will scarce take up above 180 or 190 years: whereas according to chronologers they took up 379 years.

For confirming this reckoning I may add another argument. Euryleon the son of Ægeus ^{a[24]} commanded the main body of the Messenians in the fift year of the first Messenian war, & was in the fift generation from Oiolicus the son of Theras the brother in law of Aristodemus & tutor to his sons Eurysthenes & Procles, as Pausanias ^{b[25]} relates. And by consequence, from the return of the Heraclides, which was in the days of Theras, to the battel which was in the fift year of this war, there were six generations, which as I conceive being for the most part by the eldest sons, will scarce exceed thirty years to a generation & so may amount unto 170 or 180 years. That war lasted 19 or 20 years. Add the last 15 years, & there will be about 190 years to the end of that warr: whereas the followers of Timæus make it about 379 years, which is above sixty years to a generation.

By these arguments Chronologers have lengthned the time between the return of the Heraclides into Peloponnesus & the first Messenian war, adding to it about 190 years. And they have also lengthned the time between that war & the rise of the Persian Empire. For in the race of the Spartan kings descended from Eurysthenes, after Polydorus reigned ^{a[26]} these kings, Eurycrates, Anaxander, Eurycratides, Leon, Anaxandrides, Cleomenes, Leonidas &c & in the other race descended from Procles, after Theopompus

reigned ^{b[27]} these, Anaxandrides, Archidemus, Anaxileus, Leutichides, Hippocratides, Ariston, Demaratus, Leutichides II &c according to ^b Herodotus. These kings reigned till the sixth year of Xerxes in which Leonidas was slain by the Persians at Thermopylæ, & Leutichides II soon after, flying from Sparta to Tegea, dyed there. The seven reigns of the kings of Sparta which follow Polydorus being added to the ten reigns above mentioned which began with that of Eurysthenes, make up seventeen reigns of kings between the return of the Heraclides into Peloponnesus & the sixth year of Xerxes. And the eight reigns following Theopompus being added to the nine reigns above mentioned which began with that of Procles, make up also seventeen reigns. And these seventeen reigns at twenty years a piece one with another amount unto three hundred & forty years. Count these 340 years upwards from the sixth year of Xerxes, & one or two years more for the warr of the Heraclides & reign of Aristodemus the father of Eurysthenes & Procles: & they will place the return of the Heraclides into Peloponnesus, 159 years after the death of Solomon & 46 years before the first Olympiad in which Coræbus was victor. But the followers of Timæus have placed this return two hundred & eighty years earlier. Now this being the computation upon which the Greeks as you have heard from Diodorus & Plutarch, have founded the chronology of their kingdoms which were ancients then the Persian empire, that chronology is to be rectified by shortening the times which preceded the death of Cyrus, in the proportion of almost two to one. For the times which follow the death of Cyrus are not much amiss.

<17r>

The artificial chronologers have made Lycurgus the legislator as old as Iphitus the restorer of the Olympiads, & Iphitus an hundred & twelve years older then the first Olympiad. And to help out the hypothesis, they have feigned twenty eight Olympiads older then the first Olympiad, wherein Coræbus was victor: But these things were feigned after the days of Thucydides & Plato. For Socrates died three years after the end of the Peloponnesian war, & Plato ^{a[28]} introduceth him saying that the institutions of Lycurgus were but of three hundred years standing or not much more. And ^{b[29]} Thucydides in the reading followed by Stephanus, saith, that the Lacedemonians had from ancient times used good laws, & been free from tyranny, & that from the time that they had used one & the same administration of their common wealth to the end of the Peloponnesian war, there were three hundred years & a few more. Count three hundred years back from the end of the Peloponnesian war, & they will place the legislature of Lycurgus upon the 19th Olympiad. And according to Socrates it might be upon the 22^d or 23^d. Athenæus ^{c[30]} tells us out of ancient authors (Hellanicus, Sosimus & Hieronymus) that Lycurgus the Legislator was contemporary to Terpander the Musitian, & that Terpander was the first man who got the victory in the Carnea in a solemnity of music instituted in those festivals in the 26th Olympiad. He overcame four times in those Pythic games, & therefore lived at least till the 29th Olympiad. And beginning to flourish in the days of Lycurgus, it is not likely that Lycurgus began to flourish much before the 18th Olympiad. The name of Lycurgus being on the Olympic Disk, Aristotel concluded thence that Lycurgus was the companion of Iphitus in restoring the Olympic games. And this argument might be the grownd of the opinion of Chronologers that Lycurgus & Iphitus were contemporary. But Iphitus did not restore all the Olympic games. He ^{d[31]} restored the racing in the first Olympiad, Coræbus being victor. In the 14th Olympiad the double stadium was added, Hypænus being victor. And in the 18th Olympiad the Quinquertium & Wrestling were added Lampus & Eurybatus (two Spartans) being Victors. And the Disk was one of the games of the Quinquertium. And Pausanias ^{e[32]} tells us that there were three Disks kept in the Olympic treasury at Altis. These therefore having the name of Lycurgus upon them, shew that they were given by him at the institution of the Quinquertium in the 18th Olympiad. Now Polydectes king of Sparta being slain before the birth of his son Charillus or Charilaus, left the kingdom to Lycurgus his brother, & Lycurgus upon the birth of Charillus became tutor to the child; & after about eight months travelled into Crete & Asia till the child grew up, & brought back with him the poems of Homer; & soon after published his laws, suppose upon the 22^d or 23^d Olympiad; for he was then growing old. And Terpander was a lyric poet & began to flourish about this time. For ^{f[33]} he imitated Orpheus & Homer & sung Homers verses & his own, & wrote the laws of Lycurgus in verse, & was victor in the Pythic games in the 26th Olympiad as above. He was the first who distinguished the modes of Lyric music by several names. Ardalus & Clonas soon after did the like for wind music. And from hence forward, by the encouragement of the Pythic games now instituted, several eminent Musitians & Poets flourished in Greece: as Archilochus, Eumelus Corinthius, Polymnestus, Thaletas, Xenodemus, Xenocritus, Sacadas, Tyrtæus, Tlesilla, Rhianus, Alcman, Arion, Stesichorus,

Mimnermus, Alcæus, Sappho, Theognis, Anacreon, Ibycus, Simonides, Æschylus, Pindar, by whom the Music & Poetry of the Greeks were brought to perfection.

Lycurgus published his laws in the reign of Agesilaus the son & successor of Dorissus in the race of the kings of Sparta descended from Eurysthenes. from the return of the Heraclides into Peloponesus to the end of the reign of Agesilaus there were six reigns. And from the same return to the end of the reign of Polydectes in the race of the Spartan kings descended from Procles, there were also six reigns. And these reigns at twenty years a piece one with another amount unto 120 years, besides the short reign of Aristodemus, the father of Eurysthenes & Procles, which might amount to a year or two. For Aristodemus came to the crown, as ^{a[34]} Herodotus & the Lacedemonians themselves affirmed. The times of the deaths of Agesilaus & Polydectes are not certainly known: but it may be presumed that Lycurgus did not meddle with the Olympic games before he came to the kingdom; & therefore Polydectes dyed in the beginning of the 18th Olympiad or but a very little before. If it may be supposed that the 20th Olympiad was in or very neare to the middle time between the deaths of the two kings Polydectes & Agesilaus, & from thence be counted upwards the aforesaid 120 years, & one year more for the reign of Aristodemus: the reckoning will place the return of the Heraclides about 45 years before the beginning of the Olympiads.

<18r>

Iphitus who restored the Olympic games, ^{a[35]} was descended from Oxylus the son of Hæmon the son of Thoas the son of Andræmon. Hercules & Andræmon married two sisters. Thoas warred at Troy. Oxylus returned into Peloponesus with the Heraclides. In this return he commanded the body of the Ætolians & recovered Elea, ^{b[36]} from whence his ancestor Ætolus the son of Endymion the son of Aethlius had been driven by Salmoneus the grandson of Hellen. And by the friendship of the Heraclides Oxylus had the care of the Olympic temple committed to him: & the Heraclides for his service done them, granted further upon oath that the country of the Eleans should be free from invasions, & be defended by them from all armed force. And when the Eleans were thus consecrated, Oxylus restored the Olympic games. And after they had been again intermitted, Iphitus their king ^{c[37]} restored them & made them quadrennial. Iphitus ^{c[38]} is by some reckoned the son of Hæmon, by others the son of Praxonidas the son of Hæmon. But Hæmon being the father of Oxylus, I would reckon Iphitus the son of Praxonidas the son of Oxylus the son of Hæmon. And by this reckoning the return of the Heraclides into Peloponesus will be two generations by the eldest sons (or about 52 years) before the Olympiads.

Pausanias ^{a[39]} represents that Melas the son of Antissus (of the posterity of Gonussa the daughter of Sicyon) was not above six generations older then Cypselus king of Corinth, & that he was contemporary to Aletes who returned with the Heraclides into Peloponesus. The reign of Cypselus began an. 2 Olymp. 31 according to chronologers; & six generations at about 30 years to a generation amount unto 180 years. Count those years backwards from an. 2 Olymp 31 & they will place the return of the Heraclides into Peloponesus 58 years before the first Olympiad. But it might not be so early if the reign of Cypselus began three or four Olympiads later. For he reigned before the Persian empire began.

Hercules the Argonaut was the father of Hyllus, the father of Cleodius, the father of Aristomachus, the father of Temenus, Cresphontes, & Aristodemus who led the Heraclides into Peloponesus. And Eurystheus who was of the same age with Hercules, was slain in the first attempt of the Heraclides to return, Hyllus was slain in the second attempt, Cleodius in the third attempt, Aristomachus in the fourth attempt, & Aristodemus died as soon as they were returned & left the kingdom of Sparta to his sons Eurysthenes & Procles. Whence their return was four generations later then the Argonautic expedition. And these generations were short ones being by the chief of the family, & suit with the reckoning of Thucydides & the ancients that the taking of Troy was about 75 or eighty years before the return of the Heraclides into Peloponesus, & the Argonautic expedition one generation earlier then the taking of Troy. Count therefore eighty years backward from the return of the Heraclides into Peloponesus to the Trojan war: & the taking of Troy will be about 76 years after the death of Solomon. And the Argonautic expedition which was one generation earlier, will be about 43 years after it. From the taking of Troy to the return of the Heraclides could scarce be more than eighty years, because Orestes the son of Agamemnon was a youth at the taking of Troy, & his sons Penthilus & Tisamenus lived till the return of the Heraclides.

Æsculapius & Hercules were Argonauts, & Hippocrates was the eighteenth inclusively by the fathers side from Æsculapius, & the nineteenth from Hercules by the mothers side. And because these generations being taken notice of by writers were most probably by the principal of the family & so for the most part by the eldest sons, we may reckon about 28 or at the most about 30 years to a generation. And thus the seventeen intervals by the fathers side, & eighteen by the mothers, will at a middle reckoning amount unto about 507 years: which counted backwards from the beginning of the Peloponnesian war, at which time Hippocrates began to flourish, will reach up to the 43d year after the death of Solomon, & there place the Argonautic expedition.

When the Romans conquered the Carthaginians, the archives of Carthage came into their hands. And thence Appian in his history of the Punic wars, tells in round numbers that Carthage stood seven hundred years. And ^{a[40]} Solinus adds the odd number of years in these words: Hadrymeto & Carthagini author est a Tyro populus. Carthaginem (ut Cato in Oratione Senatorio autumat) cum rex Hiarbas rerum in Libya potiretur, Elissa <19r> mulier extruxit domo Phœnix, & Carthadam dixit, quod Phœnicum ore exprimit civitatem novam; mox sermone verso Carthago dicta est, quæ post annos septingentos triginta septem exciditur quam fuerat extructa. Elissa was Dido, & Carthage was destroyed in the consulship of Lentulus & Mummius in the year of the Julian Period 4568; from whence count backwards 737 years, & the Encænïa or dedication of the city will fall upon the 16th year of Pigmaleon the brother of Dido & king of Tyre. She fled in the seventh year of Pigmaleon, but the Æra of the city began with its Encænïa. Now Virgil & his Scholiast Servius, who might have some things from the archives of Tyre & Cyprus as well as from those of Carthage, relate that Teucer came from the war of Troy to Cyprus in the days of Dido a little before the reign of her brother Pigmaleon, & in conjunction with her father seized Cyprus & ejected Cinyras. And the Marbles say that Teucer came to Cyprus seven years after the destruction of Troy & built Salamis; & Apollodorus that Cinyras married Metharme the daughter of Pigmaleon & built Paphos. And therefore if the Romans in the days of Augustus followed not altogether the artificial chronology of Eratosthenes, but had these things from the records of Carthage Cyprus or Tyre: the arrival of Teucer at Cyprus will be in the reign of the predecessor of Pigmaleon, & by consequence the destruction of Troy about 76 years later then the death of Solomon.

Dionysius Halycarnassæus ^{a[41]} tells us that in the time of the Trojan war Latinus was king of the Aborigines in Italy, & that in the sixteenth age after that war Romulus built Rome. by ages he means reigns of kings. For after Latinus he names sixteen kings of the Latines, the last of which was Numitor, in whose days Romulus built Rome. For Romulus was contemporary to Numitor. And after him Dionysius & others reckon six kings more over Rome to the beginning of the Consuls. Now these twenty & two reigns at about 18 years to a reign one with another (for many of these kings were slain) took up 396 years, which counted back from the consulship of Iunius Brutus & Valerius Publicola (the two first consuls,) place the Trojan war about 78 years after the death of Solomon.

The expedition of Sesostris was one generation earlier then the Argonautic expedition. For in his return back into Egypt he left Æetes at Colchos, & Æetes reigned there till the Argonautic expedition; & Prometheus was left by Sesostris with a body of men at mount Caucasus to guard that pass, & after thirty years {was} released by Hercules the Argonaut. And Phlyas & Eumedon the sons of the great Bacchus (so the poets call Sesostris) & of Ariadne the daughter of Minos, were Argonauts. At the return of Sesostris into Egypt, his brother Danaus fled from him into Greece with his fifty daughters in a long ship, after the pattern of which the ship Argo was built: & Argus the son of Danaus was the master builder thereof. And Nauplius the Argonaut was born in Greece of Amymone one of the daughters of Danaus & of Neptune the brother & admiral of Sesostris. And two others of the daughters of Danaus married Archander & Archilites the sons of Achæus the son of Creusa the daughter of Erechtheus king of Athens. And therefore the daughters of Danaus were three generations younger then Erechtheus, & by consequence contemporary to Theseus the son of Ægeus the adopted son of Pandion the son of Erechtheus. And Theseus in the time of the Argonautic expedition was of about 50 years of age, & so was born about the 33d year of Solomon. For he stole Helena ^{a[42]} just before that expedition being then 50 years old & she but seven or as some say ten. Perithous the son of Ixion helped Theseus to steal Helena & then ^{b[43]} Theseus went with Perithous to steal Proserpina the daughter of Aidoneus King of Molossus, & was taken in the action. And whilst he lay in prison, Castor & Pollux returning from the Argonautic expedition, released their sister Helena & captivated Æthra the mother of Theseus. Now the daughters of Danaus being contemporary to Theseus, & some of their sons being Argonauts, Danaus with his daughters fled from his brother Sesostris into Greece about one generation before

the Argonautic expedition, & therefore Sesostris returned into Egypt in the reign of Rehoboam. He came out of Egypt in the fifth year of Rehoboam & ^{c[44]} spent nine years in that expedition against the eastern nations & Greece, & therefore returned back into Egypt in the fourteenth year of Rehoboam. Sesac & Sesostris were therefore kings of all Egypt at one & the same time. And they agree not only in the time but also in their actions & conquests. God gave Sesac הארצות ממלכות the kingdoms of the lands. 2 Chron. 12. Where Herodotus describes the expedition of Sesostris, Iosephus ^{d[45]} tells us that he described the expedition of Sesac & attributed his actions to Sesostris, erring only in the name of the king. Corruptions of names are frequent in history. Sesostris was otherwise called Sesochris, Sesochis, Sesoosis, Sethosis, Sesonchis, Sesonchosis. Take away the Greek termination, & the names become Sesost, Sesoch, Sesoos, Sethos, Sesonch: which names differ very little from Sesach. Sesonchis & Sesach differ no more than Memphis & Moph, two names of the same city. Iosephus ^{e[46]} tells us also from Manetho that Sethosis was the brother of Armais, & that these brothers were otherwise called Ægyptus & Danaus, & that upon the return of Sethosis or Ægyptus from his great conquests into Ægypt, Armais or Danaus fled from him into Greece.

Ægypt was at first divided into many small kingdoms like other nations, & grew into one monarchy by degrees. And the father of Solomons Queen was the first King of Egypt who came into Phenicia with an army. But he only took Gezir & gave it to his daughter. Sesac the next king came out of Egypt with an army of Libyans Troglodites & Ethiopians <20r> (2 Chron. 12. 3) & therefore was then king of all those countries; & we do not read in scripture that any former king of Egypt who reigned over all those nations, came out of Egypt with a great army to conquer other countries. The sacred history of the Israelites from the days of Abraham to the days of Solomon admits of no such conqueror. Sesostris reigned over all the same nations of the Libyans Troglodites & Ethiopians, & came out of Egypt with a great army to conquer other kingdoms. The shepherds reigned long in the lower part of Egypt & were expelled thence just before the building of Ierusalem & the Temple according to Manetho; & whilst they reigned in the lower part of Egypt, the upper part thereof was under other kings. And while Egypt was divided into several kingdoms, there was no room for any such king of all Egypt as Sesostris; & no historian makes him later than Sesac. And therefore he was one & the same king of Egypt with Sesac. This is no new opinion. Iosephus discovered it when he affirmed that Herodotus erred in ascribing the actions of Sesac to Sesostris, & that the error was only in the name of the king. For this is as much as to say that the true name of him who did those things described by Herodotus was Sesac, & that Herodotus erred only in calling him Sesostris; or that he was called Sesostris by a corruption of his name. Our great Chronologer, Sir Iohn Marsham was also of opinion that Sesostris was Sesac. And if this be granted, it is then most certain that Sesostris came out of Egypt in the fifth year of Rehoboam to invade the nations, & returned back into Egypt in the 14th year of that king; & that Danaus then flying from his brother came into Greece within a year or two after. And the Argonautic expedition being one generation later than that invasion, & then the coming of Danaus into Greece, was certainly about 40 or 45 years later than the death of Solomon. Prometheus stayd on Mount Caucasus ^{a[47]} thirty years, & then was released by Hercules: & therefore the Argonautic expedition was thirty years after Prometheus had been left on mount Caucasus by Sesostris, that is, about 44 years after the death of Solomon.

All nations before the just length of the solar year was known, reckoned months by the course of the moon, & years by the ^{a[48]} returns of winter & summer spring & autumn. And in making Calendars for their festivals they reckoned thirty days to a Lunar month & twelve lunar months to a yeare, taking the nearest round numbers. Whence came the division of the ecliptic into 360 degrees. So in the time of Noah's flood when the Moon could not be seen, Noah reckoned thirty days to a month. But if the Moon appeared a day or two before the end of the month, they ^{b[49]} began the next month with the first day of her appearing. And this was done generally till the Egyptians of Thebais found the length of the solar year. {So} Diodorus^[50] tells us that the Egyptians of Thebais use no intercalary {mo}nths, nor subduct any days [from the month] as is done by most of the Greeks. And ^{d[51]} Cicero {e}st consuetudo Sicularum cæterorumque Græcorum quod suos dies mensesque congruere volunt cum Solis Lunæque rationibus, ut nonnumquam siquid discrepet eximant aliquem diem aut summum biduum ex mense [civilis dierum triginta] quos illi ἑξαμηνίους dies nominant. And Proclus upon Hesiods τριακὰς mentions the same thing. And ^{f[52]} Geminus: Propositum fuit veteribus menses quidem agere secundum Lunam, annos vero secundum solem. Quod enim a legibus et Oraculis præcipiebatur ut sacrificarent secundum tria, videlicet patria, menses, dies, annos, hæc ita distincte faciebant universi Græci ut annos agerent congruenter cum sole, dies vero et menses cum Luna. Porro secundum Solem annos agere est circa easdem tempestates anni eadem sacrificia Diis perfici, et venum sacrificium semper in

vere, æstivum autem in æstate, similiter et in reliquis anni temporibus eadem sacrificia cadere. Hoc enim putabant acceptum et gratum esse Diis. Hoc autem aliter fieri non posset nisi conversiones solstitiales et æquinocli alia in iisdem Zodiaci locis fierent. Secundum Lunam vero dies agere est tale ut congruant cum Lunæ illuminationibus appellationes dierum. Nam a Lunæ illuminationibus appellationes dierum sunt denominatæ. In qua enim die Luna apparet nova, ea per Synalœphen [seu compositionem] Neomenia seu i.e. Novilunium appellatur. In qua vero die secundam facit apparitionem, eam secundam Lunam vocarunt. Apparitionem Lunæ quæ circa medium mensis fit, ab ipso eventu διχομηνίαν, id est medietatem mensis nominarunt. Ac summam, omnes dies a Lunæ illuminationibus denominarunt. Vnde etiam tricesimam mensis cum ultima sit, ab ipso eventu τριακάδα vocarunt.

The ancient Calendar year of the Greeks consisted therefore of twelve Lunar months, & every month of thirty days: & these years & months they corrected from time to time by the courses of the Sun & Moon, omitting a day or two in the month as often as they found the month too long for the course of the Moon, & adding a month to the year as often as they found the twelve Lunar months too short for the return of the four seasons. Cleobulus ^{a[53]} one of the seven wise men of Greece alluded to this year of the Greeks in his Parable of one father who had twelve sons, each of which had thirty daughters half white & half black. And Thales ^{b[54]} called the last day of the month τριακάδα the thirtieth. And Solon counted the ten last days of the month backward from the thirtieth, calling that day ἐνὴν καὶ νέαν, the old & the new, or the last day of the old month & the first day of the new. For he introduced months of 29 & 30 days alternately, making the thirtieth day of every other month to be the first day of the next month.

To the twelve Lunar months ^{a[55]} the ancient Greeks added a thirteenth every other <21r> year, which made their Dictæris. And because this reckoning made their year too long by a month in eight years, they omitted an intercalary month once in eight years which made their Octaeteris, one half of which was their Tetraeteris. And these Periods seem to have been almost as old as the religions of Greece, being used in divers of their sacra. The ^{b[56]} Octaeteris was the Annus magnus of Cadmus & Minos, & seems to have been brought into Greece & Crete by the Phenicians who came thither with Cadmus & Europa, & to have continued till after the days of Herodotus. For in counting the length of seventy years, ^{g[57]} he reckons thirty days to a Lunar month & twelve such months or 360 days to the ordinary year without the intercalary months, & 25 such months to the Diæteris. And according to the number of days in the calendar year of the Greeks, Demetrius Phalereus had 360 statues erected to him by the Athenians. But the Greeks Cleostratus, Harpalus, & others, to make their months agree better with the course of the Moon, in the times of the Persian empire varied the manner of intercalating the three months in the Octaeteris, & Meton found out the cycle of intercalating seven months in nineteen years.

So The Ancient year of the Latines was also Lunisolar. For Plutarch ^{a[58]} tells us that the year of Numa consisted of twelve Lunar months, with intercalary months to make up what the twelve Lunar months wanted of the Solar year. The ancient year of the Egyptians was also Lunisolar, & continued to be so till the days of Hyperion or Osiris a king of Egypt, the father of Helius & Selenæ or Orus & Bubaste. For the Israelites brought this year out of Egypt, & Diodorus tells ^{b[59]} us that Vranus the father of Hyperion used this year, & ^{c[60]} that in the temple of Osiris the priests appointed thereunto filled 360 milk bowles every day. I think he means one bowle every day, in all 360 to count the number of days in the Calendar year, & thereby to find out the difference between this & the true solar year. For the year of 360 days was the year to the end of which they added five days.

That the Israelites used the Lunisolar year is beyond question. Their months began with their new moons. Their first month was called Abib from the earing of corn in that month. Their passover was kept upon the fourteenth day of the first Month, the Moon being then in the full. And if the corn was not then ripe enough for offering the first fruits, the festival was put off by adding an intercalary month to the end of the year; & the harvest was got in before the Pentecost, & the other fruits gathered before the feast of the seventh month.

Simplicius in his commentary ^{a[61]} on the fifth of Aristotels Physical Acroasis tells us that *some begin the year upon the summer solstice as the people of Attica; or upon the autumnal Equinox as the people of Asia; or in winter as the Romans; or about the vernal Equinox as the Arabians & people of Damascus. And the month began according to some upon the full Moon or upon the new.* The years of all these nations were therefore

Lunisolar, & kept to the four seasons. And the Roman year began at first in spring, as I seem to gather from the names of their months, Quintilis, Sextilis, September, October, November, December. And the beginning was afterwards removed to winter. The ancient civil year of the Assyrians & Babylonians was also Lunisolar. For this year was also used by the Samaritans who came from several parts of the Assyrian empire. And the Jews who came from Babylon called the months of their Lunisolar year after the names of the months of the Babylonian year. And Berosus ^{b[62]} tells us that the Babylonians celebrated the feast Sacæa upon the 16th day of the month Lous, which was a lunar month of the Macedonians, & kept to one & the same season of the year. And the Arabians, a nation who peopled Babylon, use Lunar months to this day. And Suidas ^{c[63]} tells us that the Saros of the Chaldeans contains 222 Lunar months which are eighteen years consisting each of twelve Lunar months besides six intercalary months. And when ^{d[64]} Cyrus cut the river Gindus into 360 channels, he seems to have alluded unto the number of days in the Calendar year of the Medes & Persians. And the Emperor Iulian ^{e[65]} writes: For when all other people (that I may say it in one word) accommodate their months to the course of the Moon, we alone with the Egyptians measure the days of the year by the course of the Sun.

At length the Egyptians for the sake of navigation applied themselves to observe the stars, & by their heliacal risings & settings found the true solar year to be five days longer then the calendar year, & therefore added five days to the twelve calendar months, making the solar year to consist of twelve months & five days. Strabo ^{a[66]} & Diodorus ^{b[67]} ascribe this invention to the Egyptians of Thebes. The Theban priests, saith ^{a[68]} Strabo, are above others said to be astronomers & philosophers. They invented the reckoning of days not by the course of the Moon but by the course of the sun. To twelve months each of thirty days they add yearly five days. In memory of this emendation of the year they dedicated the ^{c[69]} five additional days to Osiris, Isis, Orus senior, Typhon & Nephthe the wife of Typhon, feigning that those days were added to the year when these five Princes were born, that is, in the reign of Ouranus or Ammon the father of Sesac. And in ^{d[70]} the sepulchre of Amenophis who reigned soon after, they placed a golden circle of 365 cubits in compass & divided it into 365 equal parts to represent all the days in the year, & noted upon each part the heliacal risings & settings of the stars on that day; which circle remained there till the invasion of Egypt by Cambyzes king of Persia. Till the reign of Ouranus the father of Hyperion & grandfather of Helio & Selene the Egyptians used the old Luni- <22r> solar year: but in his reign, that is, in the reign of Ammon the father of Osiris or Sesac & grandfather of Orus & Bubaste, the Thebans began to apply themselves to Navigation & Astronomy, & by the heliacal risings & settings of the stars determined the length of the solar year, & to the old calendar year added five days, & dedicated them to his five children above mentioned as their birth days. And in the reign of Amenophis, when by further observations they had sufficiently determined the time of the solstices, they might place the beginning of this new year upon the vernal equinox. And this year being at length propagated into Chaldea gave occasion to the year of Nabonassar. For the years of Nabonassar & those of Egypt began on one & the same day called by them Thoth, & were equal & in all respects the same. And the first year of Nabonassar began on the 26th day of February of the old Roman year, seven hundred forty & seven years before the vulgar Æra of Christ, & thirty & three days & five hours before the vernal equinox according to the suns mean motion. For it is not likely that the equation of the suns motion should be known in the infancy of Astronomy. Now reckoning that the year of 365 days wants five hours & 49 minutes of the equinoctial year: the beginning of this year will move backwards thirty & three days & five hours in 137 years: And by consequence this year began at first in Egypt upon the Vernal equinox according to the sun's mean motion, 137 years before the Æra of Nabonassar began, that is, in the year of the Iulian Period 3830, or 96 years after the death of Solomon. And if it began upon the next day after the vernal Equinox, it might begin four years earlier. And about that time ended the reign of Amenophis. For he came not from Susa to the Trojan war, but died afterwards in Egypt. This year was received by the Persian Empire from the Babylonian; & the Greeks also used it in the Æra Philippæa dated from the death of Alexander the great, & Iulius Cæsar corrected it by adding a day in every four years, & made it the year of the Romans.

Syncellus tells us that the five days were added to the old year by the last king of the shepherds. And the difference in time between the reign of this king & that of Ammon is but small. For the reign of the shepherds ended but one generation or two before Ammon began to add those days. But the shepherds minded not arts & sciences.

The first month of the Lunisolar year, by reason of the intercalary month, began sometimes a week or a fortnight before the Equinox or solstice & sometimes as much after it. And this year gave occasion to the first Astronomers who formed the Asterisms to place the Equinoxes & Solstices in the middles of the constellations of Aries, Cancer, Chelæ, & Capricorn. Achilles Tatius^{a[71]} tells us that some antiently placed the solstice in the beginning of Cancer, others in the eighth degree of Cancer, others about the twelfth degree, & others about the fifteenth degree thereof. This variety of opinions proceeded from the precession of the Equinox then not known to the Greeks. When the sphere was first formed the solstice was in the fifteenth degree or middle of the constellation of Cancer. Then it came into the twelfth, eighth, fourth & first degree successively. Eudoxus who flourished about sixty years after Meton & an hundred years before Aratus, in describing the sphere of the ancients, placed the solstices & equinoxes in the middles of the constellations of Aries, Cancer, Chelæ, & Capricorn, as is affirmed by^{b[72]} Hipparchus Bithynus & appears also by the description of the Equinoctial & Tropical circles in Aratus^{c[73]} who copied after Eudoxus, & by the positions of the Colures of the Equinoxes & Solstices which in the sphere of Eudoxus described by Hipparchus went through the middles of those constellations. For Hipparchus tells us that Eudoxus drew the Colure of the solstices through the middle of the great Bear, & the middle of Cancer, & the neck of Hydrus, & the star between the Poop & mast of Argo, & the tail of the south fish, & through the middle of Capricorn, & of Sagitta, & through the neck & right wing of the swan, & the left hand of Cepheus. And that he drew the equinoctial colure through the left hand of Arctophylax, & along the middle of his body, & cross the middle of Chelæ, & through the right hand & foreknee of the Centaur, & through the flexure of Eridanus & head of Cetus, & the back of Aries across, & through the head & right hand of Perseus.

Now Chiron delineated σχήματα ὀλύμπου the Asterisms, as the ancient author of Gigantomachia cited by^{a[74]} Clemens Alexandrinus informs us. For Chiron was a practical Astronomer, as may be there understood also of his daughter Hippo. And Musæus the son of Eumolpus & master of Orpheus & one of the Argonauts,^{b[75]} made a sphere, & is reputed the first among the Greek who made one. And the Sphere it self <23r> shews that it was delineated in the time of the Argonautic expedition. For that expedition is delineated in the Asterisms, together with several other ancient histories of the Greeks, & without any thing later. There's the golden Ram, the ensigne of the vessel in which Phryxus fled to Colchos; the Bull with brazen hoofs tamed by Iason; & the Twins Castor & Pollux two of the Argonauts, with the Swan of Leda their mother. There's the Ship Argo, & Hydra the watchful Dragon, with Medea's Cup, & a Raven upon its carcass the symbol of death. There's Chiron the master of Iason with his Altar & sacrifice. There's the argonaut Hercules with his Dart & Vulture falling down; & the Dragon, Crab & Lion whom he slew; & the Harp of the Argonaut Orpheus. All these relate to the Argonauts. There's Orion the son of Neptune or, as some say, the grandson of Minos, with his Doggs & Hare & River & Scorpion. There's the story of Perseus in the constellations of Perseus, Andromeda, Cepheus, Cassiopeia & Cete. That of Callisto & her son Arcas in Vrsa major & Arctophylax. That of Icareus & his daughter Erigone in Bootes Plaustrum & Virgo. Vrsa minor relates to one of the nurses of Iupiter, Auriga to Erechthonius, Ophiuchus to Phorbas, Sagittary to Crolus the son of the nurse of the Muses, Capricorn to Pan, & Aquarius to Ganymede. There's Ariadne's Crown, Bellerophon's Horse, Neptune's Dolphin, Ganymede's Eagle, Iupiter's Goat with her Kidds, Bacchus's Asses, & the Fishes of Venus & Cupid, & their parent the south Fish. These (with Delton) are the old Constellations mentioned by Aratus. And they all relate to the Argonauts & their contemporaries, & to persons one or two generations older. And nothing later than that Expedition was delineated there originally. Antinous & Coma Berenices are novel. The sphere seems therefore to have been formed by Chiron & Musæus for the use of the Argonauts. For the ship Argo was the first long ship built by the Greeks. Hitherto they had used round vessels of burden & kept within sight of the shore; & now upon an embassy to several princes upon the coasts of the Euxine & Mediterranean seas, ^{c[76]} by the dictates of the Oracle & consent of the Princes of Greece, the flower of Greece were to sail with expedition through the deep in a long ship with sails, & guide their ship by the stars. The people of the Island Corcyra ^{d[77]} attributed the invention of the sphere to Nusicae the daughter of Alcinous king of the Pheaces in that island. And its most probable that she had it from the Argonauts who ^{e[78]} in their return home sailed to that Island, & made some stay there with her father. So then in the time of the Argonautic expedition, the cardinal points of the Equinoxes & Solstices were in the middles of the constellations of Aries, Cancer, Chelæ & Capricorn.

In the end of the year of our Lord 1689 the Star called prima Arietis was in ♈ . 28°. 51'. 00", with north Latitude 7°. 8'. 58". And the star called ultima caudæ Arietis was in ♈ . 19°. 3'. 42", with north Latitude 2°.

34'. 5". And the Colurus *Æquinoctiorum* passing through the point in the middle between those two starrs did then cut the Ecliptic in $\text{♄} . 6^{\circ} . 44'$. And by this reckoning the Equinox in the end of the year 1689 was gone back $36^{\circ} . 44'$. since the Argonautic expedition : supposing that the said Colure passed through the middle of the Constellation of Aries according to the delineation of the ancients. The Equinox goes back fifty seconds in one year, & one degree in seventy & two years, & by consequence $36^{\circ} . 44'$. in 2645 years, which counted back from the end of the year of our Lord 1689 or beginning of the year 1690, will place the Argonautic expedition about 25 years after the death of Solomon. But it is not necessary that the middle of the Constellation of Aries should be exactly in the middle between the two starrs called *prima Arietis* & *ultima caudæ*: & it may be better to fix the cardinal points by the starrs through which the Colures passed in the primitive sphere according to the description of Eudoxus above recited. By the Colure of the Equinoxes I mean a great circle passing through the poles of the equator, & cutting the Ecliptic in the Equinoxes in an angle of $66\frac{1}{2}$ degrees, the complement of the Suns greatest declination; and by the Colure of the solstices I mean a great circle passing through the same poles & cutting the Ecliptic at right angles in the Solstices: & by the primitive sphere that which was in use before the motions of the Equinoxes & solstices were known. Now the Colures passed through the following starrs according to Eudoxus.

In the back of Aries is a star of the sixth magnitude marked ν by Bayer. In the end of the year 1689 & beginning of the year 1690, its longitude was $\text{♄} . 9^{\circ} . 38' . 45''$, & north Latitude $6^{\circ} . 7' . 56''$. And the colurus *æquinoctiorum* drawn through it (according to Eudoxus,) cuts the Ecliptic in $\text{♄} . 6^{\circ} . 58' . 57''$. In the head of Cetus are two starrs of the fourth magnitude called ν and ξ by Bayer. In the end of the year 1689 their longitudes were $\text{♄} . 4^{\circ} . 3' . 9''$. & $\text{♄} . 3^{\circ} . 7' . 37''$, & their south latitudes $9^{\circ} . 12' . 26''$. & $5^{\circ} . 53' . 7''$. And the Colurus *Æquinoctiorum* passing in the mid way between them, cuts the Ecliptic in $\text{♄} . 6^{\circ} . 58' . 51''$. In the extreme flexure of Eridanus rightly delineated is a star of the fourth magnitude of late referred to the breast of Cetus, & called ρ by Bayer. It is the only star in Eridanus through which this Colure can pass. Its longitude in the end of the year 1689 was $\text{♄} . 25^{\circ} . 22' . 10''$. & south latitude $25^{\circ} . 15' . 50''$. And the Colurus *Æquinoctiorum* passing through it, cuts the Ecliptic in $\text{♄} . 7^{\circ} . 12' . 40''$. In the head of Perseus rightly delineated is a star of the fourth magnitude, called τ by Bayer. The longitude of this star in the end of the year 1689 was $\text{♄} . 23^{\circ} . 25' . 30''$, & north latitude $34^{\circ} . 20' . 12''$. And the Equinoctial Colure passing through it, cuts the Ecliptic in $\text{♄} . 6^{\circ} . 18' . 57''$. In the right hand of Perseus rightly delineated is a starr of the fourth magnitude called η by Bayer. Its longitude in the end of the year 1689, was $\text{♄} . 24^{\circ} . 25' . 27''$, & north latitude $37^{\circ} . 26' . 50''$. And the equinoctial Colure passing through it cuts the Ecliptic in $\text{♄} . 4^{\circ} . 56' . 40''$. And the $\frac{1}{24}$ part of the summ of the places in which these five Colures cut the Ecliptic is $\text{♄} 6^{\circ} . 29' . 15''$. And therefore the great circle which in the primitive sphere according to Eudoxus, & by consequence in the time of the Argonautic Expedition, was the Colurus *Æquinoctiorum* passing through the starrs above described, did in the end of the year 1689 cut the Ecliptic in $\text{♄} 6^{\circ} . 29' . 15''$, as nearely as we have been able to determin by the Observations of the Ancients, which were but coarse.

In the middle of Cancer is the south Asellus, a starr of the fourth magnitude, called by Bayer δ . Its longitude in the end of the year 1689 was $\text{♄} 4^{\circ} . 23' . 40''$. In the neck of Hydra rightly delineated is a star of the fourth magnitude called δ by Bayer. Its longitude in the end of the year 1689 was $\text{♄} 5^{\circ} . 59' . 3''$. Between the Poop & Mast of the ship Argo is a star of the third magnitude called ι by Bayer. Its longitude in the end of that year was $\text{♄} 7^{\circ} . 5' . 31''$. In Sagitta is a starr of the sixth magnitude called θ by Bayer. Its longitude in the end of the same year 1689 was $\text{♄} 6^{\circ} . 29' . 53''$. In the middle of Capricorn is a star of the fifth magnitude called η by Bayer. It's longitude in the end of the same year was $\text{♄} 8^{\circ} . 25' . 55''$. And the $\frac{1}{24}$ part of the summ of the three first longitudes & of the complements of the two last to 180 Degrees, is $\text{♄} 6^{\circ} . 28' . 46''$. # < insertion from the top of f 23v > # This is the new longitude of the old Colurus *Solstitiorum* passing through these starrs < text from f 24r resumes > . The same Colurus passes also in the middle between the starrs η & κ of the fourth & fifth magnitudes in the neck of the swan, being distant from each about a degree. It passeth also by the starr κ of the fourth magnitude in the right wing of the Swan; & by the starr \omicron of the fifth magnitude in the left hand of Cepheus rightly delineated; & by the starrs in the tail of the south Fish; & is at right angles with the Colurus *Æquinoctiorum* found above: & so it hath all the characters of the Colurus *Solstitiorum* rightly drawn.

The two Colures therefore which in the time of the Argonautic Expedition cut the Ecliptic in the cardinal points, did in the end of the year 1689 cut it in $\text{♄} 6^{\circ} . 29'$, $\text{♄} 6^{\circ} . 29'$, $\text{♄} 6^{\circ} . 29'$, & $\text{♄} 6^{\circ} . 29'$, that is, at the distance of 1 signe 6 degrees & 29 minutes from the cardinal points of Chiron, as nearely as we have been able to determin from the coarse observations of the ancients. And therefore the cardinal points, in the time

between that expedition & the end of the year 1689, have gone back from those Colures 1 signe 6 degrees & 29 minutes: which after the rate of 72 years to a degree answers to 2627 years. Count those years backwards from the end of the year 1689, or beginning of the year 1690, & the reckoning will place the Argonautic Expedition about 43 years after the death of Solomon.

And by the same method the place of any star in the primitive sphere may readily be found by counting backwards 1 sign. 6°. 29'. from the longitude which it had in the end of the year of our Lord 1689. So the longitude of the first starr of Aries in the end of the year 1689 was ♈ 28° 51' as above. Count backward 1 sign 6°. 29' & its longitude counted from the equinox in the middle of the constellation of Aries in the time of the Argonautic expedition will be ♈ 22°. 22'. And by the same way of arguing the longitude of the Lucida Pleiadum in the time of the Argonautic Expedition will be ♈ 19°. 26'. 8". And the longitude of Arcturus ♈ 13°. 24'. 52". And so of any other starrs.

After the Argonautic Expedition we hear no more of Astronomy till the days of Thales. He^{a[79]} revived Astronomy & wrote a book of the Tropics & Equinoxes & predicted Eclipses; & Pliny^{b[80]} tells us that he determined the occasus matutinus of the Pleiades to be upon the 25^t day after the autumnal Equinox. And thence^{c[81]} Petavius computes the longitude of the Pleiades in ♈ 23°. 53'. And by consequence the Lucida Pleiadum had since the Argonautic expedition moved from the Equinox 4°. 26'. 52". And this motion after the rate of 72 years to a degree, answers to 320 years. Count these years back from the time in which Thales was a young man fit to apply himself to Astronomical studies, that is from about the 41th Olympiad: & the reckoning will place the Argonautic expedition about 44 years after the death of Solomon as above. And in the days of Thales, the Solstices & Equinoxes by this reckoning will have been in the middle of the eleventh degrees of the signes. But Thales in publishing his book about the Tropics & Equinoxes might lean a little to the opinion of former Astronomers so as to place them in the twelfth degrees of the signes.

Meton & Euctemon^{a[82]} in order to publish the Lunar Cycle of nineteen years observed the summer solstice in the year of Nabonassar 316, the year before the Peloponesian war began, & Columella^{b[83]} tells us that they placed it in the eighth degree of Cancer which is at least seven degrees backward then at first. Now the Equinox after the rate of a degree in seventy & two years, goes backwards seven degrees in 504 years. Count backwards those years from the 316th year of Nabonassar, & the Argonautic Expedition will fall upon the 44th year after the death of Solomon, or thereabout, as above. And thus you see the truth of what we cited above out of Achilles ‡ < insertion from the bottom of f 23v > ‡ Tatius; videlicet, that some anciently placed the Solstice in the eighth degree of Cancer, others about the twelfth degree & others about the fifteenth degree thereof. < text from f 24r resumes >

Hipparchus the great Astronomer comparing his own observations with those of former Astronomers, concluded first of any man that the equinoxes had a motion backwards in respect of the fixt starrs: & his opinion was that they went backwards one degree in about an hundred years. He made his observations of the equinoxes between the years of Nabonassar 586 & 618. The middle year is 602, which is 286 years after the aforesaid observation of Meton & Euctemon. And in these years the equinox must <25r> have gone backwards four degrees & so have been in the fourth degree of Aries in the days of Hipparchus, & by consequence have then gone back eleven degrees since the Argonautick expedition, that is, in 1090 years according to the chronology of the ancient Greeks then in use. And this is after the rate of about 99 years, or in the next round number an hundred years to a degree, as was then stated by Hipparchus. But it really went back a degree in seventy & two years & eleven degrees in 792 years. Count these 792 years backward from the year of Nabonassar 602, (the year from which we counted the 286 years) & the reckoning will place the Argonautic expedition about 43 years after the death of Solomon. The Greeks have therefore made the Argonautic expedition about three hundred years ancients than the truth, & thereby given occasion to the opinion of the great Hipparchus, that the Equinox went backward after the rate of only a degree in an hundred years.

Hesiod tells us that sixty days after the winter solstice the star Arcturus rose just at sunset. And thence it follows that Hesiod flourished about an hundred years after the death of Solomon, or in the generation or age next after the Trojan war as Hesiod himself declares.

From all these circumstances grounded upon the coarse observations of the ancient Astronomers, we may reckon it certain that the Argonautic expedition was not earlier than the reign of Solomon. And if these Astronomical arguments be added to the former arguments taken from the mean length of the reigns of Kings according to the course of nature: from them all we may safely conclude that the Argonautic expedition was after the death of Solomon, & most probably that it was about 43 years after it.

The Trojan war was one generation later than that expedition, as was said above, several captains of the Greeks in that war being sons of the Argonauts. And the ancient Greeks reckoned Memnon or Amenophis King of Egypt, to have reigned in the times of that war, feigning him to be the son of Tithonus the elder brother of Priam, & in the end of that war to have come from Susa to the assistance of Priam. Amenophis was therefore of the same age with the elder children of Priam, & was with his army at Susa in the last year of that war. And after he had there finished the Memnonia, he might return into Egypt, & adorn it with buildings & Obelisks & statues, & dye there about 90 or 95 years after the death of Solomon when he had determined & settled the beginning of the new Egyptian year of 365 days upon the Vernal Equinox, so as to deserve the monument above mentioned in memory thereof.

Rehoboam was born in the last year of King David, being 41 years old at the death of Solomon (1 Kings XIV. 21,) & therefore his father Solomon was born in the 18th year of King Davids reign or before. And two or three years before his birth, David besieged Rabbah the metropolis of the Ammonites, & committed adultery with Bathsheba. And the year before this siege began, David vanquished the Ammonites & their confederates the Syrians of Zobah & Rehob & Ishtob & Maacah & Damascus, & extended his dominion over all these nations as far as to the entering in of Hamath & the river Euphrates. And before this war began he smote Moab & Ammon & Edom, & made the Edomites fly, some of them into Egypt with their King Hadad then a little child, & others to the Philistims where they fortified Azoth against Israel, & others (I think) to the Persian gulph & other places whether they could escape. And before this he had several battles with the Philistims. And all this was after the eighth year of his reign in which he came from Hebron to Ierusalem. We cannot err therefore above two or three years if we place this victory over Edom in the eleventh or twelfth year of his reign, & that over Ammon & the Syrians in the fourteenth. After the flight of Edom, the King of Edom grew up & married Tahaphenes or Daphnis the sister of Pharaohs Queen, & before the death of David had by her a son called Genubah, & this son was brought up among the children of Pharaoh. And among these children was the chief or first born of her mothers children whom Solomon married in the beginning of his reign, & her little sister who at that time had no breasts & her brother who then sucked the breasts of his mother (Cant. VI. 9. & VIII. 1, 8.) And of about the same age with these children was Sesac or Sesostris. For he became King of Egypt in the reign of Solomon (1 King. XI. 40) & before he began to reign he warred under his father, & whilst he was very young, conquered Arabia, Troglodytica & Libya, & then invaded Æthiopia; & succeeding his father reigned till the fift year of Asa: & therefore he was of about the same age with the children of Pharaoh above mentioned, & might be one of them, & be born near the end of Davids reign, & be about 46 years old when he came out of Egypt with a great army to invade the East. And by reason of his great conquests, he <26r> was celebrated in several nations by several names. The Chaldæans called him Belus which in their Language signified the Lord. the Arabians called him Bacchus which in their language signified the great. The Phrygians & Thracians called him Ma-fors, Mavors, Mars, which signified the valiant: & thence the Amazons whom he carried from Thrace & left at Thermodon called themselves the daughters of Mars. The Egyptians before his reign called him their Hero or Hercules; & after his death, by reason of his great works done to the river Nile, dedicated that river to him & deified him by its names Sihor, Nilus & Ægyptus. And the Greeks hearing them lament O Sihor, Bou Sihor, called him Osiris & Busiris. Arrian^[84] tells us that the Arabians worshipped only two Gods, Cœlus, & Dionysus; & that they worshipped Dionysus for the glory of leading his army into India. The Dionysus of the Arabians was Bacchus, & all agree that Bacchus was the same king of Egypt with Osiris: & the Cœlus or Vranus or Iupiter Vranus of the Arabians, I take to be the same king of Egypt with his father Ammon, according to the Poet:

Quamvis Æthiopum populis, Arabumque beatis
Gentibus, atque Indis unus sit Iupiter ³ Ammon.

I place the end of the reign of Sesac upon the fift year of Asa because in that year Asa became free from the dominion of Egypt, so as to be able to fortify Iudæa & raise that great army with which he met Zera & routed him. Osiris was therefore slain in the fift year of Asa by his brother Iapetus whom the Egyptians called

Typhon Pytohn & Neptune. And then the Libyans under Iapetus & his son Atlas invaded Egypt, & raised that famous war between the Gods & Giants, from whence the Nile had the name of Eridanus. But Orus the son of Osiris by the assistance of the Ethiopians prevailed & reigned till the 15th year of Asa. And then the Ethiopians under Zera invaded Egypt, drowned Orus in Eridanus, & were routed by Asa so that Zera could not recover himself. Zera was succeeded by Amenophis a youth of the royal family of the Ethiopians, & I think the son of Zerah. But the people of the lower Egypt revolted from him & set up Osarsiphus over them, & called to their assistance a great body of men from Phœnicia, I think a part of the army of Asa. And thereupon Amenophis with the remains of his fathers army of Ethiopians, retired from the lower Egypt to Memphis, & there turned the river Nile into a new channel under a new bridge which he built between two Mountains, & at the same time he built & fortified that city against Osarsiphus, calling it by his own name Amenoph or Memphis. And then he retired into Ethiopia & stayed there thirteen years: & then came back with a great army, & subdued the lower Egypt, expelling the people which had been called in from Phœnicia. And this I take to be the second expulsion of the shepherds. Dr Castel^{b[85]} tells us that in Coptic this city is called Manphtha. Whence by contraction came its names Moph, Noph.

While Amenophis stayd in Ethiopia, Egypt was in its greatest distraction. And then it was, as I conceive that the Greeks hearing thereof contrived the Argonautic Expedition, & sent the flower of Greece in the Ship Argo to persuade the nations upon the sea coasts of the Euxine & Mediterranean seas to revolt from Egypt & set up for themselves, as the Libyans Ethiopians & Jews had done before. And this is a further argument for placing that Expedition about 43 years after the death of Solomon; this period being in the middle of the distraction of Egypt. Amenophis might return from Ethiopia & conquer the lower Egypt about eight years after that Expedition, & having settled his government over it, he might for putting a stop to the revolting of the Eastern nations, lead his Army into Persia, & leave Proteus at Memphis to govern Egypt in his absence, & stay sometime at Susa & build the Memnonia, fortifying that city as the metropolis of his dominion in those parts.

Androgeus the son of Minos, upon his overcoming in the Athenæa or quadrennial games at Athens in his youth, was perfidiously slain out of envy. And Minos thereupon made war upon the Athenians, & compelled them to send every eighth year to Crete seven beardless youths & as many young virgins to be given as a reward to him that should get the victory in the like games instituted in Crete in honour of Androgeus. These games seem to have been celebrated in the beginning of the Octaeteris, & the Athenæa in the beginning of the Tetraeteris then brought into Crete & Greece by the Phœnicians. And upon the third payment of the tribute of children, that is, about seventeen years after the said warr was at an end, & about nineteen or twenty years after the death of Androgeus, Theseus became victor & returned from Crete with Ariadne the daughter of Minos. And coming to the island Naxos or Dia,^{a[86]} Ariadne was there relinquished by him & taken up by Glaucus an Egyptian Commander at Sea, & became the mistress of the great Bacchus, who at that <27r> time returned from India in triumph, &^{b[87]} by him she had two sons, Phylas & Eumedon who were Argonauts. This Bacchus was caught in bed in Phrygia with Venus the mother of Æneas, according to Homer,^{c[88]} just before he came over the Hellespont & invaded Thrace; & he married Ariadne the daughter of Minos according to Hesiod^{d[89]}. And therefore by the testimony of both Homer & Hesiod, who wrote before the Greeks & Egyptians corrupted their antiquities, this Bacchus was one generation older than the Argonauts. And so being king of Egypt at the same time with Sesostris, they must be one & the same king. For they agree also in their actions. Bacchus invaded India & Greece, & after he was routed by the army of Perseus & the war was composed; the Greeks did him great honours, & built a temple to him at Argos, & called it the temple of the Cresian Bacchus because Ariadne was buried in it, as Pausanias^{e[90]} relates. Ariadne therefore died in the end of the war just before the return of Sesostris into Egypt, that is, in the 14th year of Rehoboam. She was taken from Theseus upon the return of Bacchus from India, & then became the mistress of Bacchus & accompanied him in his triumphs. And therefore the expedition of Theseus to Crete & the death of his father Ægeus was about nine or ten years after the death of Solomon. Theseus was then a beardless young man, suppose about 19 or 20 years old, & Androgeus was slain about twenty years before, being then about 20 or 22 years old, & his father Minos might be about 25 years older, & so be born about the middle of Davids reign, & be about 70 years old when he pursued Dædalus into Crete: & Europa & her brother Cadmus might come into Europe two or three years before the birth of Minos.

Iustin (in his 18th book) tells us: A rege Ascaloniorum expugnati Sidonij navibus appulsi Tyron urbem ante annum * * Trojanæ cladis condiderunt. And Strabo^{a[91]} that Aradus was built by the men who fled from Zidon. Hence^{b[92]} Isaiah calls Tyre the daughter of Zidon, the inhabitants of the isle whom the merchants of Zidon have replenished. And^{c[93]} Solomon in the beginning of his reign calls the people of Tyre Zidonians. My servants, saith he, in a message to Hiram king of Tyre, shall be with thy servants, & unto thee will I give hire for thy Servants according to all that thou desirest: for thou knowest that there is not among us any that can skill to hew timber like the Zidonians. The new inhabitants of Tyre had not yet lost the name of Zidonians, nor had the old inhabitants (if there were any considerable number of them) gained the reputation of the new ones for skill in hewing of timber, as they would have done had navigation been long in use at Tyre. The artificers who came from Sidon were not dead, & the flight of the Zidonians was in the reign of David & by consequence in the beginning of the reign of Abibalus the father of Hiram, & the first king of Tyre mentioned in history. David in the twelfth year of his reign conquered Edom as above, & made some of the Edomites & chiefly the merchants & seamen fly from the red sea to the Philistims upon the Mediterranean where they fortified Azoth. For^{d[94]} Stephanus tells us: Ταύτην ἔκτισεν ἕξ τῶν ἐπανελθόντων ἀπ' Ερυθρας θαλάσσης φευγάδων: One of the fugitives from the red sea built Azoth. That is, A Prince of Edom who fled from David, fortified Azoth for the Philistims against him. The Philistims were now grown very strong by the access of the Edomites & shepherds, & by their assistance invaded & took Zidon, that being a town very convenient for the merchants who fled from the red sea. And then did the Zidonians fly by sea to Tyre & Aradus & to other havens in Asia minor, Greece, & Libya with which, by means of their trade, they had been acquainted before; the great wars & victories of David their enemy, prompting them to fly by sea. For^{e[95]} they went with a great multitude, not to seek Europa as was pretended, but to seek new seats, & therefore fled from their enemies. And when some of them fled under Cadmus & his brothers to Cilicia, Asia minor & Greece, others fled under other commanders to seek new seats in Libya, & there built many walled towns, as Nonnus^{f[96]} affirms. And their leader was also there called Cadmus, which word signifies an eastern man, & his wife was called Sithonis a Zidian. And many from those cities went afterwards with the great Bacchus in his armies. And by these things the taking of Zidon & the flight of the Zidonians under Abibalus, Cadmus, Cilix, Thasus, Membliarius, Atymnus & other captains, to Tyre, Aradus, Cilicia, Rhodes, Caria, Bithynia, Phrygia, Callisthe, Thasus, Samothrace, Crete, Greece & Libya, & the building of Tyre & Thebes, & beginning of the reign of Abibalus & Cadmus over those cities are fixed upon the fifteenth or sixteenth year of Davids reign or thereabout. By means of these colonies of Phenicians, the people of Caria learnt sea affairs in such small vessels with oars as were then in use, & began to frequent the Greek seas, & people some of the <28r> islands therein before the reign of Minos. For Cadmus in coming to Greece arrived first at Rhodes, an island upon the borders of Caria, & left there a colony of Phenicians who sacrificed men to Saturn; & the Telchines being repulsed by Phoroneus retired from Argos to Rhodes with Phorbas who purged the island from serpents; & Triopas the son of Phorbas carried a colony from Rhodes to Caria, & there possessed himself of a promontory thence called Triopium, And by this & such like colonies Caria was furnished with shipping & seamen & called^{g[97]} Phœnice. Strabo & Herodotus^{h[98]} tell us that the Cares were called Leleges, & became subject to Minos, & lived first in the islands of the Greek seas & went thence into Caria a country possest before by some of the Leleges & Pelasgi. Whence its probable that when Lelex & Pelasgus came first into Greece to seek new seats, they left part of their colonies in Caria & the neighbouring islands.

The Sidonians being still possessed of the trade of the mediterranean as far westward as Greece & Libya, & the trade of the red sea being richer, the Tyrians traded on the red sea in conjunction with Solomon & the kings of Iudah till after the Trojan warr. And so also did the merchants of Aradus, Arvad or Arpad. For in the Persian gulph^{a[99]} were two islands called Tyre & Aradus which had Temples like the Phenician. And therefore the Tyrians & Aradians sailed thither & beyond to the coasts of India while the Zidonians frequented the Mediterranean. And hence it is that Homer celebrates Zidon & makes no mention of Tyre. But at length^{b[100]} in the reign of Iehoram king of Iudah, Edom revolted from the dominion of Iudah & made themselves a king. And the trade of Iudah & Tyre upon the red sea being thereby interrupted, the Tyrians built ships for merchandise upon the mediterranean, & began there to make long voyages to places not yet frequented by the Zidonians, some of them going to the coasts of Afric beyond the Syrtes & building Adrumetum, Carthage, Leptis, Vtica, & Capsa, & others going to the coasts of Spain, & building Carteia Gades & Tartessus, & others going further to the fortunate islands & to Britain & Thule. Iehoram reigned eight years, & the two last years was sick in his bowels, & before that sickness Edom revolted because of

Iehorams wicked reign. If we place that revolt about the middle of the first six years, it will fall upon the fifth year of pigmoleon king of Tyre, & so was about twelve or fifteen years after the taking of Troy. And then by reason of this revolt, the Tyrians retired from the red sea & began long voyages upon the Mediterranean. For in the seventh year of pigmoleon, his sister Dido sailed to the coast of Afric beyond the Syrtes, & there built Carthage. And this retiring of the Tyrians from the red sea to make long voyages on the Mediterranean, together with the flight of the Edomites from David to the Philistims, gave occasion to the tradition both of the ancient Persians, & of the Phenicians themselves, that the Phenicians came originally from the red sea to the sea coasts of the Mediterranean, & presently undertook long voyages, as Herodotus^{c[101]} relates. For Herodotus in the beginning of his first book relates that the Phenicians coming from the red sea to the Mediterranean & beginning to make long voyages with Egyptian & assyrian wares, among other places came to Argos, & having sold their wares, seized & carried away into Egypt some of the Grecian women who came to buy them; & amongst those women was Io the daughter of Inachus. The Phenicians therefore came from the red sea in the days of Io & her brother Phoroneus king of Argos, & by consequence at that time when David conquered the Edomites, & made them fly every way from the red sea, some into Egypt with their young king, & others to the Philistims their next neighbours & the enemies of David. And this flight gave occasion to the Philistims to call many places Erythra in memory of their being Erythreans or Edomites & of their coming from the Erythrean Sea. For Erythra was the name of a city in Ionia, of another in Libya, of another in Locris, of another in Bœotia, of another in Cyprus, of another in Ætolia, of another in Asia near Chius, & Erythia Acra was a promontory in Libya, & Erythræum a promontory in Crete, & Erythros a place near Tybur, & Erythini a city or country in Paphlagonia. And the name Erythia or Erythræ was given to the island Gades peopled by Phenicians. So Solinus^{d[102]}: In capite Bæticiæ insula a continenti septingentis passibus memoratur quam Tyrij a rubro mari profecti Erytheam, Pœni sua lingua Gadir, id est sepem nominarunt. And Pliny,^{e[103]} concerning a little island neare it; Erythia dicta est quoniam Tyrij aborigine <29r> eorum orti ab Erythræo mari ferebantur. Among the Phenicians who came with Cadmus into Greece there were^{f[104]} Arabians &^{g[105]} Erythreans or inhabitants of the red sea, that is Edomites. And in Thrace there settled a people who were circumcised & called Odomantes, that is, as some think, Edomites. Edom, Erythra & Phœnicia are names of the same signification, the words denoting a red colour. Which makes it probable that the Erythreans who fled from David, settled in great numbers in Phœnicia, that is, in all the sea coasts of Syria from Egypt to Zidon: & by calling themselves Phœnicians in the language of Syria instead of Erythreans, gave the name of Phenicia to all that sea coast, & to that only. So Strabo^{h[106]}: Alij referunt Phœnices & Sidonios nostros esse colonos eorum qui sunt in Oceano, addentes illos ideo vocari Phœnices (puniceos) quod mare rubrum sit.

Strabo^{a[107]} mentioning the first men who left the sea coasts & ventured out into the deep & undertook long voyages, names Bacchus, Hercules, Iason, Vlysses & Menelaus; & saith that the dominion of Minos over the sea was celebrated & the navigation of the Phœnicians who went beyond the pillars of Hercules, & built cities there & in the middle of the sea coasts of Afric presently after the warr of Troy. These Phœnicians^{b[108]} were the Tyrians who at that time built Carthage in Afric & Carteia in Spane & Gades in the island of that name without the straits; & gave the name of Hercules to their chief leader because of his labours & success, & that of Heraclea to the city Carteia which he built. So Strabo^{c[109]}: Mons Calpe ad dextram est e nostro mari foras navigantibus, & ad quadraginta inde stadia urbs Carteia vetusta ac memorabilis, olim statio navibus Hispanorum. Hanc ab Hercule quidem conditam aiunt, inter quos est Timosthenes, qui eam antiquitus Heracleamfuisse appellatam refert, ostendique adhuc magnum murorum circuitum & navalia. This Hercules in memory of his building & reigning over the city Carteia they called also Melcartus, the king of Carteia. Bochart^{d[110]} writes that Carteia was at first called Melcarteia from its founder Melcartus, & by an Aphæresis Carteia; & that Melcartus signifies Melec Kartha, the king of the city, that is, saith he, of the city Tyre. But considering that no ancient author tells us that Carteia was ever called Melcarteia or that Melcartus was king of Tyre: I had rather say that Melcartus or Melec-cartus had his name from being the founder & governor or Prince of the city Carteia. Vnder Melcartus the Tyrians sailed as far as Tartessus or Tarshish, a place in the western part of Spain between the two mouths of the river Bœtis, & there they^{e[111]} met with much silver which they purchased for trifles. They sailed also as far as Britain before the death of Melcartus. For^{f[112]} Pliny tells us: Plumbum ex Cassiteride insula primus apportavit Midacritus. And Bochart^{g[113]} observes that Midacritus is a Greek name corruptly written for Melcartus; Britain being unknown to the Greeks long after it was discovered by the Phenicians. After the death of Melcartus they^{h[114]} built a temple

to him in the island Gades, & adorned it with the sculptures of the labours of Hercules & of his Hydra & the horses to whom he threw Diomedes king of the Bistones in Thrace to be devoured. In this temple was the golden belt of Teucer, & the golden olive of Pigmaleon bearing Smaradine fruit. And by these consecrated gifts of Teucer & Pigmaleon you may know that it was built in their days. Pomponius derives it from the times of the Trojan warr. For Teucer seven years after that warr (according to the Marbles) arrived at Cyprus, being banished from home by his father Telamon, & there built Salamis. And he & his posterity reigned there till Evagoras the last of them was conquered by the Persians in the twelfth year of Artaxerxes Mnemon. Certainly this Tyrian Hercules could be no older than the Trojan warr because the Tyrians did not begin to navigate the Mediterranean till after that warr. For Homer & Hesiod knew nothing of this navigation, & the Tyrian Hercules went to the coasts of Spain & was buried in Gades. So Arnobius^{k[115]}: Tyrius Hercules sepultus in finibus Hispaniæ: And Melas speaking of the temple of Hercules in Gades, saith: Cur sanctum sit ossa ejus ibi sepulta efficiunt. Carthage^{l[116]} paid tenths to this Hercules, & sent their payments yearly to Tyre. And thence its probable that this Hercules went to the coast of Afric as well as to that of Spain, & by his discoveries prepared the way to Dido. Orosius^{m[117]} & others tell us that he built Capsa there. Iosephus tells of an earlier Hercules to whom Hiram built a temple at Tyre: & perhaps there might be also an earlier Hercules of Tyre who set on foot their trade on the red sea in the <30r> days of David or Solomon.

Tatian in his book against the Greeks relates that amongst the Phœnicians flourished three ancient historians, Theodotus, Hysicrates & Mochus, who all of them delivered in their histories (translated into Greek by Lætus) under which of the kings happened the rapture of Europa, the voyage of Menelaus into Phœnicia, & the league & friendship between Solomon & Hiram when Hiram gave his daughter to Solomon & furnished him with timber for building the Temple: & that the same is affirmed by Menander of Pergamus.

Iosephus^{a[118]} lets us know that the Annals of the Tyrians from the days of Abibalus & Hiram Kings of Tyre were extant in his days, & that Menander of Pergamus translated them into Greek, & that Hiram's friendship to Solomon, & assistance in building the temple, was mentioned in them, & that the temple was founded in the eleventh year of Hiram. And by the testimony of Menander & the ancient Phœnician historians, the rapture of Europa, & by consequence the coming of her brother Cadmus into Greece, happened within the time of the reigns of the kings of Tyre delivered in these histories, & therefore not before the reign of Abibalus the first of them, nor before the reign of king David his contemporary. The voyage of Menelaus might be after the destruction of Troy. Solomon therefore reigned in the times between the raptures of Europa & Helena, & Europa & her brother Cadmus flourished in the days of David. Minos the son of Europa flourished in the reign of Solomon & part of the reign of Rehoboam. And the children of Minos (namely Androgeus his eldest son, Deucalion his youngest son & one of the Argonauts, Ariadne the mistress of Theseus & Bacchus, & Phædra the wife of Theseus) flourished in the latter end of Solomon, & in the reigns of Rehoboam Abia & Asa. And Idomeneus the grandson of Minos was at the warr of Troy. And Hiram succeeded his father Abibalus in the three & twentieth year of David. And Abibalus might found the Kingdome of Tyre about sixteen or eighteen years before when Sidon was taken by the Philistims. And the Sidonians fled from thence under the conduct of Cadmus & other commanders to seek new seats. And thus by the Annals of Tyre & the ancient Phœnician historians who followed them, Abibalus, Alymnus, Cadmus, & Europa fled from Sidon about the sixteenth year of Davids reign : & the Argonautic expedition being later by about three generations, will be about three hundred years later than where the Greeks have placed it.

After navigation in long ships with sails & one order of oars had been propagated from Egypt to Phœnicia & Greece, & thereby the Sidonians had extended their trade to Greece, & carried it on about an hundred & fifty years, & then the Tyrians being driven from the red sea by the Edomites had begun a new trade on the mediterranean with Spain, Afric, Britain & other remote nations; they carried it on about an hundred & sixty years; & then the Corinthians began to improve navigation by building bigger ships with three orders of Oares called Triremes. For ^{a[119]} Thucydides tells us that the Corinthians were the first of the Greeks who built such ships, & that a ship carpenter of Corinth went thence to Samos about 300 years before the end of the Peloponnesian warr, & built also four ships for the Samians; & that 260 years before the end of that warr, that is, about the 29th Olympiad, there was a fight at sea between the Corinthians & the Corcyreans, which was the oldest sea fight mentioned in history. Thucydides tells us further that the first colony which the Greeks sent into Sicily, came from Chalcis in Eubœa under the conduct of Thucles & built Naxos, & the next year Archias came from Corinth with a colony & built Syracuse; & that Lamis came about the same time into Sicily with a colony from Megara in Achaia, & lived first at Trotilum & then at Leontini, & died at Thapsus neare Syracuse; & that after his death, this colony was invited by Hyblo to Megara in Sicily, & lived there

245 years, & was then expelled by Gelo king of Sicily. Now Gelo flourished about 78 years before the end of the Peloponnesian warr. Count backwards the 78 & the 245 years & about 12 years more for the reign of Lamis in Sicily, & the reckoning will place the building of Syracuse about 335 years before the end of the Peloponnesian war or in the tenth Olympiad. And about that time Eusebius & others place it. But it might be twenty or thirty years later, the antiquities of those days having been raised more or less by the Greeks. From the colonies henceforward sent into Italy & Sicily came the name of Græcia magna.

<31r>

Thucydides^{a[120]} tells us further that the Greeks began to come into Sicily almost three hundred years after the Siculi had invaded that island with an army out of Italy. Suppose it 280 years after, & the building of Syracuse 310 years before the end of the Peloponnesian warr; & that invasion of Sicily by the Siculi will be 590 years before the end of that warr, that is, in the 27th year of Solomons reign, or thereabout. Hellanicus^{b[121]} tells us that it was in the third generation before the Trojan warr, & in the 26th year of the priesthood of Alcinoe priestess of Iuno Argiva: & Philistius of Syracuse, that it was 80 years before the Trojan warr; Whence it follows that the Trojan warr & Argonautic expedition were later than the days of Solomon & Rehoboam, & could not be much earlier than where we have placed them.

The Kingdom of Macedon^{a[122]} was founded by Caranus & Perdiccas who being of the race of Temenus king of Argos, fled from Argos in the reign of Phidon the brother of Caranus. Temenus was one of the three brothers who led the Heraclides into Peloponnesus & shared the conquest among themselves. He obtained Argos, & after him & his son Cissus, the Kingdom of Argos became divided among the posterity of Temenus until Phidon reunited it, expelling his kindred. Phidon grew potent, appointed weights & measures in Peloponnesus, & coined silver money; & removing the Pisæans & Elians, presided in the Olympic games; but was soon after subdued by the Elians & Spartans. Herodotus^{b[123]} reckons that Perdiccas was the first King of Macedon. Later writers, as Livy Pausanias & Suidas, make Caranus the first King. Justin calls Perdiccas the successor of Caranus, & Solinus saith that Perdiccas succeeded Caranus & was the first that obtained the name of king. Its probable that Caranus & Perdiccas were contemporaries & fled about the same time from Phidon, & at first erected small principalities in Macedonia, which after the death of Caranus became one under Perdiccas. Herodotus^{c[124]} tells us that after Perdiccas reigned Aræus (or Argæus,) Philip, Æropus, Alcetes, Amyntas & Alexander successively. Alexander was contemporary to Xerxes king of Persia & died An.4 Olymp. 79, & was succeeded by Perdiccas & he by his son Archelaus. And Thucydides^{d[125]} tells us that there were eight Kings of Macedon before this Archelaus. Now by reckoning above forty years a piece to these kings, Chronologers have made Phidon & Caranus older than the Olympiads; whereas if we should reckon their reigns at about 18 or 20 years a piece one with another, the first seven reigns counted backwards from the death of this Alexander, will place the dominion of Phidon & the beginning of the Kingdom of Macedon under Perdiccas & Caranus, upon the 46 or 47th Olympiad or thereabout. It could scarce be earlier because Leocides the son of Phidon, & Megacles the son of Alcmaeon, at one & the same time courted Agarista the daughter of Clisthenes king of Sicyon (as Herodotus^{e[126]} tells us,) & the Amphictyons by the advice of Solon made Alcmaeon & Clisthenes & Eurolycus king of Thessaly commanders of their army in their war against Cyrrha, & the Cyrreans were conquered An. 2 Olymp. 47 according to the Marbles. Phidon therefore & his brother Caranus were contemporary to Solon, Alcmaeon, Clisthenes & Eurolycus, & flourished about the 48th & 49th Olympiads. They were also contemporary in their later days to Cræsus. For Solon conversed with Cræsus, & Alcmaeon entertained & conducted the messengers whom Cræsus sent to consult the Oracle at Delphos An. 1, Olymp. 56 according to the Marbles, & was sent for by Cræsus & rewarded with much riches.

But the times set down in the Marbles before the Persian Empire began, being collected by reckoning the reigns of kings equipollent to generations, & three generations to an hundred years or above; & the reigns of kings one with another being shorter in the proportion of about seven to four: the chronology set down in the marbles until the conquest of Media by Cyrus An. 4 Olymp.60, will approach the truth much nearer by shortening the times before that conquest in the proportion of seven to four. So the Cirrheans were conquered An. 2 Olymp. 47 according to the Marbles that is 54 years before the conquest of Media. And these years being shortened in the proportion of 7 to four, become 31 years. Which subducted from An.4 Olymp. 60, place the conquest of Cirrha upon An. 1, Olymp. 53. And by the like correction of the Marbles Alcmaeon

entertained & conducted the messengers whom Cræsus sent to consult the Oracle at Delphos An. 1, Olymp. 58, that is, four years before the conquest of Sardes by Cyrus. And the tyranny of Pisistratus, which by the Marbles began at Athens An:4, Olymp:54, by the like correction began An. 3, Olymp. 57, & by consequence Solon died An.4 Olymp. 57. This method may be used alone where <32r> other arguments are wanting; but where they are not wanting, the best arguments are to be preferred.

Iphitus^{a[127]} presided both in the Temple of Iupiter Olympius, & in the Olympic games, & so did his successors till the 26th Olympiad: & so long the victors were rewarded with a Tripod. But then the Pisæans getting above the Eleans, began to preside & rewarded the victors with a crown, & instituted the Carneia to Apollo; & continued to preside 'till Phidon interrupted them, that is, till about the time of the 49th Olympiad. For^{b[128]} in the 48th Olympiad the Eleans entered the country of the Pisæans, suspecting their designs, but were prevailed upon to return home quietly. Afterwards the Pisæans confederated with several other Greek nations & made war upon the Eleans, & in the end were beaten. In this warr I conceive it was that Phidon presided, suppose in the 49th Olympiad. For^{c[129]} in the 50th Olympiad, for putting an end to the contentions between the Kings about presiding, two men were chosen by lot out of the city Elis to preside, & their number in the 65 Olympiad was increased to nine, and afterwards to ten : & these judges were called Hellenodicæ, judges for or in the name of Greece. Pausanias tells us that the Eleans called in Phidon & together with him celebrated the 8th Olympiad: he should have said the 49th Olympiad. But Herodotus tells us that Phidon removed the Eleans. And both might be true. The Eleans might call in Phidon against the Pisæans, & upon overcoming be refused presiding in the Olympic games by Phidon, & confederate with the Spartans, & by their assistance overthrow the Kingdom of Phidon, & recover their ancient right of presiding in the games.

Strabo^{a[130]} tells us that Phidon was the tenth from Temenus; not the tenth King (for between Cissus & Phidon they reigned not) but the tenth from father to son including Temenus. If 27 years be reckoned to a generation by the eldest sons, the nine intervalls will amount unto 243 years, which counted back from the 48th Olympiad in which Phidon flourished, will place the return of the Heraclides about fifty years before the beginning of the Olympiads as above. But Chronologers reckon about 515 years from the return of the Heraclides to the 48th Olympiad, & account Phidon the seventh from Temenus: which is after the rate of 85 years to a generation, & therefore not to be admitted.

Cyrus took Babylon (according to Ptolomy's Canon) nine years before his death, Anno Nabonass 209, Anno 2 Olymp. 60. And he took Sardes a little before, namely Anno 1 Olymp. 59, as Scaliger collects from Socrates, Cræsus was then King of Sardes, & reigned fourteen years, & therefore began to Reign Anno 3 Olymp. 55. After Solon had made laws for the Athenians, he obliged them upon oath to observe those laws till he returned from his travells; & then travelled ten years going to Egypt & Cyprus, & visiting Thales of Miletus. And upon his return to Athens, Pisistratus began to affect the tyranny of that city, which made Solon travel a second time. And now he was invited by Cræsus to Sardes. And Cræsus before Solon visited him had subdued all Asia minor as far as to the river Halys; & therefore he received that visit towards the latter part of his reign. And we may place it upon the ninth year thereof Anno 3 Olymp. 57, & the legislature of Solon twelve years earlier Anno 3 Olymp 54, & that of Draco still ten years earlier Anno 1 Olymp. 52. After Solon had visited Cræsus, he went into Cilicia & some other places, & died in his travells. And this was in the second year of the Tyranny of Pisistratus. Comias was Archon when Solon returned from his first travells to Athens. And the next year Hegistratus was Archon, & Solon died before the end of the year Anno 3 Olymp. 57, as above. And by this reckoning the Objection of Plutarch above mentioned is removed.

We have now shewed that the Phenicians of Sidon under the conduct of Cadmus & other captains, flying from their enemies, came into Greece with letters & other arts about the sixteenth year of King Davids Reign; that Europa the sister of Cadmus, fled some days before him from Sidon & came to Crete, & there became the mother of Minos about the 18th or 20th year of Davids reign; that Sesostrius & the great Bacchus (& by consequence also Osiris) were one & the same King of Egypt with Sesac, & came out of <33r> Egypt in the fifth year of Rehoboam to invade the nations & died 25 years after Solomon; that the Argonautic expedition was about 43 years after the death of Solomon; that Troy was taken about 76 or 78 years after the death of Solomon; that the Phenicians of Tyre were driven from the Red Sea by the Edomites about 87 years after the death of Solomon, & within two or three years began to make long viages upon the Mediterranean, sailing to

Spain & beyond under a commander whom for his industry conduct & discoveries they honoured with the names of Melcartus & Hercules; that the return of the Heraclides into Peloponnesus was about 158 years after the death of Solomon; that Lycurgus the Legislator reigned at Sparta & gave the three Disks to the Olympic treasury Anno 1 Olymp. 18 or 273 years after the death of Solomon, the Quinquertium being at that time added to the Olympic games; that the Greeks began soon after to build Triremes, & to send colonies into Sicily & Italy, which gave the name of Græcia magna to those countries; that the first Messenian warr ended about 350 years after the death of Solomon Anno 1 Olymp. 37; that Phidon was contemporary to Solon & presided in the Olympic games in the 49th Olympiad, that is, 397 years after the death of Solomon; that Draco was Archon and made his laws An. 1 Olymp. 52, & Solon An. 3, Olymp. 54; & that Solon visited Cræsus Ann. 3 Olymp. 57, or 433 years after the death of Solomon; & Sardes was taken by Cyrus 438 years, & Babylon by Cyrus 443 years, & Ecbatane by Cyrus 445 years after the death of Solomon. And these periods being settled they become a foundation for building the chronology of the ancient times upon them: & nothing more remains for settling such a chronology than to make these periods a little exacter if it can be, & to shew how the rest of the antiquities of Greece, Egypt, Assyria, Chaldæa, & Media may suit therewith.

Whilst Bacchus made his expedition into India, Theseus left Ariadne in the Island Naxos or Dia as above, & succeeded his father Ægeus at Athens & upon the return of Bacchus from India Ariadne became his mistress, & accompanied him in his triumphs. And this was about ten years after the death of Solomon. And from that time reigned eight kings in Athens, viz Theseus, Menestheus, Demophoon, Oxintes, Aphidas, Thymetes, Melanthus, & Codrus. These Kings at 19 years a piece one with another might take up about 152 years, & end about 44 years before the Olympiads. Then reigned twelve Archons for life, which at 14 or 15 years a piece (the State being unstable) might take up about 174 years & end Anno 2 Olymp. 33. Then reigned seven decennial Archons, which are usually reckoned at seventy years. But some of them dying in their regency they might not take up above forty years, & so end about Ann. 2 Olymp. 43:.. about which time began the second Messenian warr. These decennial Archons were followed by the Annual Archons, amongst whom were the Legislators Draco & Solon. Soon after the death of Codrus, his second Son Neleus, not bearing the reign of his lame brother Medon at Athens, retired into Asia & was followed by his younger brothers Androcles & Cyaretus & many others. These had the name of Ionians from Ion the son of Xuthus who commanded the army of the Athenians at the death of Erechtheus, & gave the name of Ionia to the country which they invaded. And about 20 or 25 years after the death of Codrus, these new colonies being now Lords of Ionia set up over themselves a common Council called Panionium & composed of counsellors sent from twelve of their cities, Miletus, Myus, Priene, Ephesus, Colophon, Lebedus, Teos, Clazomene, Phocæa, Samos; Chius, & Erythræa. And this was the Ionic Migration.

[131]When the Greeks & Latines were forming their technical thronology, there were great disputes about the antiquity of Rome. The Greeks made it much older than the Olympiads. Some of them said it was built by Æneas, others by Romus the son or grandson of Æneas, others, by Romus the son or grandson of Latinus King of the aborigines, others by Romus the son of Vlysses or of Ascanius or of Italus. And some of the Latines at first fell in with the opinion of the Greeks, saying that it was built by Romulus the son or grand <34r> son of Æneas. Timæus Siculus represented it built by Romulus the grandson of Æneas, above an hundred years before the Olympiads. And so did Nævius the Poet who was twenty years older than Ennius & served in the first Punic warr, & wrote the history of that warr. Hitherto nothing certain was agreed upon, but about 140 or 150 years after the death of Alexander the great they began to say that Rome was built a second time by Romulus in the fifteenth age after the destruction of Troy. By ages they meant reigns of the Kings of the Latines at Alba, & reckoned the first fourteen reigns at about 432 years & the following reigns of the seven Kings of Rome at 244 years, both which numbers made up the time of about 676 years from the taking of Troy according to these chronologers; but are much too long for the course of nature. And by this reckoning they placed the building of Rome upon the sixth or seventh Olympiad. Varro placed it on the first year of the seventh Olympiad, & was therein generally followed by the Romans. But this can scarce be reconciled to the course of nature. For I do not meet with any instance in all history since Chronology was certain, wherein seven Kings (most of whom were slain) reigned 244 years in continual succession. The fourteen reigns of the Kings of the Latines, at twenty years a piece one with another, amount unto 280 years, & these years counted from the taking of Troy end in the 38th Olympiad. And the seven reigns of the Kings of Rome, four or five of them being slain & one deposed, may at a moderate reckoning amount to fifteen or sixteen years a piece one with another. Let them be reckoned at seventeen years a piece, & they will amount unto 119 years which being counted backwards from the regifuge, end also in the 38th Olympiad. And by

these two reckonings Rome was built in the 38th Olympiad or thereabout. The 280 years & the 119 years together make up 399 years. And the same number of years arises by counting the twenty & one reigns at nineteen years a piece. And this being the whole time between the taking of Troy & the regifuge: let these years be counted backward from the regifuge, An. 1 Olymp. 68, & they will place the taking of Troy about 74 years after the death of Solomon.

[132]When Sesostris returned from Thrace into Egypt, he left Æetes with part of his army at Colchos to guard that pass; & Phryxus & his sister Helle fled from Ino the daughter of Cadmus to Æetes soon after in a ship whose ensigne was a golden Ram. Ino was therefore alive in the fourteenth year of Rehoboam, the year in which Sesostris returned into Egypt. And by consequence her father Cadmus flourished in the reign of David & not before. Cadmus was the father of Polydorus, the father of Labdacus, the father of Laius, the father of Oedipus, the father of Eteocles & Polynices who slew one another in their youth in the warr of the seven captains at Thebes about ten or twelve years after the Argonautic Expedition, & Thersander the son of Polynices warred at Troy. These generations being by the eldest sons who married young, if they be reckoned at about twenty & four years to a generation they will place the birth of Polydorus upon the 18th year of Davids reign or thereabout. And thus Cadmus might be a young man not yet married when he came first into Greece. At his first coming he saild to Rhodes & thence to Samothrace an island near Thrace on the north side of Lemnos, & there married Harmonia the sister of Iasion & Dardanus, which gave occasion to the Samothracian mysteries. And Polydorus might be their son born a year or two after their coming. And his sister Europa might be then a young woman in the flower of her age. These generations cannot well be shorter: & therefore Cadmus & his son Polydorus were not younger than we have reckoned them. Nor can they be much longer without making Polydorus too old to be born in Europe & to be the son of Harmonia the sister of Iasion. Labdacus was therefore born in the end of David's reign, Laius in the 24th year of Solomon's, & Oedipus in the seventh of Rehoboam's, or thereabout: unless you had rather say that Polydorus was born at Sidon before his father came into Europe But his name Polydorus is in the language of Greece.

Polydorus^{a[133]} married Nicteis the daughter of Nicteus a native of Greece, & dying young, left his Kingdom & young son Labdacus under the administration of Nicteus. Then Epopeus King of Ægialus (afterwards called Sicyon) stole Antiopa the daughter of Nicteus, & Nicteus thereupon made warr upon him, <35r> & in a battle wherein Nicteus overcame both were wounded & dyed soon after. Nicteus left the tuition of Labdacus & administration of the Kingdom to his brother Lycus, & Epopeus, or, (as Hyginus^{b[134]} calls him) Epaphus the Sicyonian, left his Kingdom to Lamedon, who presently ended the warr by sending home Antiopa. And she in returning home brought forth Amphion & Zethus. Labdacus being grown up received the Kingdom from Lycus, & soon after dying left it again to his administration for his young son Laius. When Amphion & Zethus were about twenty years old, at the instigation of their mother Antiopa they killed Lycus & made Laius flee to Pelops, & seized the city Thebes & compassed it with a wall; & Amphion married Niobe the sister of Pelops, & by her had several children, amongst whom was Chloris the mother of Periclimenus the Argonaut. Pelops was the father of Plisthenes, Atreus, & Thyestes; & Agamemnon & Menelaus the adopted sons of Atreus warred at Troy. Ægisthus the son of Thyestes slew Agamemnon the year after the taking of Troy; & Atreus died just before Paris stole Helena, which, according to^{c[135]} Homer was twenty years before the taking of Troy. Deucalion the son of Minos^{d[136]} was an Argonaut, & Talus another son of Minos was slain by the Argonauts, & Idomeneus & Meriones the grandsons of Minos were at the Trojan warr. And All these things confirm the ages of Cadmus & Europa & their posterity above assigned, & place the death of Epopeus or Epaphus King of Sicyon & birth of Amphion & Zethus, upon the tenth year of Solomon, & the taking of Thebes by Amphion & Zethus & the flight of Laius to Pelops upon the thirtieth year of that King, or thereabout. Amphion might marry the sister of Pelops the same year, & Pelops come into Greece three or four years before that flight, or about the 26th year of Solomon.

In the days of Erechtheus King of Athens & Celeus King of Eleusis, Ceres came into Attica & educated Triptolemus the son of Celeus & taught him to sow corn. She^{a[137]} lay with Iasion or Iasius the brother of Harmonia the wife of Cadmus. And presently after her death Erechtheus was slain in a warr between the Athenians & Eleusinians. And for the benefaction of bringing tillage into Greece the Eleusinia sacra were instituted to her^{b[138]} with Egyptian ceremonies by Celeus & Eumolpus, & a sepulchre or temple was erected to her in Eleusine. And in this temple the families of Celeus & Eumolpus became her priests. And this temple & that which Erydice erected to her. daughter Danae by the name of Iuno Argiva are the first instances that I

meet with in Greece of deifying the dead with temples & sacred rites & sacrifices & initiations & a succession of priests to perform them. Now by this history it is manifest that Erechtheus, Celeus, Eumolpus, Ceres, Iasius, Cadmus, Harmonia, Asterius, & Dardanus the brother of Iasion & one of the founders of the Kingome of Troy, were all contemporary to one another & flourished in their youth when Cadmus came first into Europe. Erechtheus could not be much older because his daughter Procris conversed with Minos King of Crete, & his grandson Thespius had fifty daughters who lay with Hercules, & his daughter Orithia was the mother of Calais & Zetes two of the Argonauts in their youth; & his son Orneus ^{c[139]} was the father of Peteos, the father of Menestheus who warred at Troy: nor much younger because his second son Pandion (who with the Metionides deposed his elder brother Cecrops,) was the father of Ægeus the father of Theseus, & Metion another of his sons was the father of Eupalamus the father of Dædalus who was older than Theseus, & his daughter Creusa married Xuthus the son of Hellen, & by him had two sons Achæus & Ion, & Ion commanded the army of the Athenians against the Eleusinians in the battle in which his grandfather Erechtheus was slain; & this was just before the institution of the Eleusinia sacra, & before the reign of Pandion the father of Ægeus. Erechtheus being an Egyptian procured corn from Egypt, & for that benefaction was made King of Athens. And neare the beginning of his reign Ceres came into Attica from Sicily in quest of her daughter Proserpina. We cannot err much if we make Hellen contemporary to the reign of Saul, & to that of David at Hebron, & place the beginning of the reign of Erechtheus in the 25th year, the coming of Ceres into Attica in the 30th year, & the dispersion of corn by Triptolemus about the 40th year of Davids reign, & the death of Ceres & Erechtheus & institution of the Eleusinia sacra between the tenth & fifteenth year of Solomon.

Teucer, Dardanus, Erichthonius, Tros, Ilus, Laomedon, & Priamus * <36r>

reigned successively at Troy, & their reigns at about twenty years a piece one with another amount unto an hundred & forty years: which counted back from the taking of Troy, place the beginning of the reign of Teucer about the 15th year of the reign of King David, & that of Dardanus in the days of Ceres who lay with Iasion the brother of Dardanus: whereas Chronologers reckon that the six last of these Kings reigned 296 years which is after the rate of $49\frac{1}{3}$ years a piece one with another & that they began their reign in the days of Moses. Dardanus married the daughter of Teucer the Son of Scamander, & succeeded him. Whence Teucer was of about the same age with David.

Danaus came into Greece a year or two after the return of his brother Sesac into Ægypt, that is, about the fifteenth or sixteenth year of Rehoboam. At length he succeeded Gelanor the brother of Eurystheus at Argos while Eurystheus reigned at Mycenæ, & Eurystheus was born ^{a[143]} the same year with Hercules. In the time of the Argonautic expedition Castor & Pollux were beardless young men & their sisters Helena & Clytemnestra were children, & their wives Phæbe & Ilaira were also very young. All <37r> these with the Argonauts Lynceus & Idas were the grandchildren of Gorgophone the daughter of Perseus the son of Danae the daughter of Acrisius & Eurydice. And Perieres & Oebalus the husbands of Gorgophone were the sons of Cynortes the son of Amyclas the brother of Eurydice. Gelanor & Eurystheus above mentioned were the sons of Sthenelus by Nicippe the daughter of Pelops. And Mestor or Mastor the brother of Sthenelus married Lysidice another of the daughters of Pelops. And Pelops married Hippodamia the daughter of Evarete the daughter of Acrisius. Alcmena the mother of Hercules was the daughter of Electryo. And Sthenelus Mestor & Electryo were the brothers of Gorgophone & sons of Perseus & Andromeda. And the Argonaut Æsculapius was the grandson of Leucippus & Phlegia, & Leucippus was the son of Amyclas the brother of Eurydice, & Amyclas & Eurydice were the children of Lacedæmon & Sparta. And Capaneus one of the seven captains against Thebes was the husband of Euadne the daughter of Iphis the son of Elector the son of Anaxagoras the son of Megapenthes the son of Prætus the brother of Arisius. And from these generations it may be gathered that Perseus, Cynorles & Anaxagoras were of about the same age with Minos, Pelops, Ægeus & Sesac: & that Acrisius, Prætus, Eurydice & Amyclas being two little generations older were of about the same age with King David & Erechtheus: & that the temple of Iuno Argiva was built about the latter end of Davids reign or the beginning of Solomon's; the same being built by Eurydice to her daughter Danae, as above, or as some say by Pirasus or Piranthus the son & successor of Argus & great grandson of Phoroneus. For the first priestess of that Goddess was Callithyia the daughter of Piranthus. Callithyia was succeeded by Alcinoe about three generations before the taking of Troy, that is about the middle of Solomons reign. In her priesthood the Siculi passed out of Italy into Sicily. Afterwards Hypermnestra the daughter of Danaus became

priestess of this Goddess, & she flourished in the times next after the Argonautic expedition. And Admeta the daughter of Euristheus was priestess of this Iuno about the times of the Trojan warr. Andromeda the wife of Perseus was the daughter of Cepheus an Egyptian the son of Belus (according to ^{b[144]} Herodotus) & the Ægyptian Belus was Ammon. Perseus took her from Ioppa where Cepheus (I think a kinsman of Solomons Queen) resided in the days of Solomon. Acrisius & Prætus were the sons of Abas. But this Abas was not the same man with Abas the grandson of Ægyptus, but a much older Prince who built Abæa in Phocis, & might be the prince from whom the island Eubœa ^{c[145]} was anciently called Abantis & the people thereof Abantes. For Apollonius Rhodius ^{d[146]} tells us that the Argonaut Canthus was the son of Canethus, & that Canethus was of the posterity of Abas, & the Commentator upon Apollonius tells us further that from this Abas the inhabitants of Eubœa were anciently called Abantes. This Abas therefore flourished three or four generations before the Argonautic expedition & so might be the father of Acrisius. The ancestors of Acrisius ^{e[147]} were accounted Ægyptians by the Greeks. And they might come from Egypt under Abas into Eubæa & from thence into Peloponnesus. Among the kings of Argos are reckoned Sthenelus the son of Perseus & Gelanor the son of Sthenelus; but Gelanor was ejected by Danaus in the beginning of his reign. And after Danaus reigned his son Lynceus & grandson Abas, that Abas who is commonly but erroneously reputed the father of Acrisius & Prætus. I do not reckon Phorbas & his son Triopas among the Kings of Argos because they fled from that kingdom to the island Rhodes, nor do I reckon Crotopus among them because he went from Argos & built a new city for himself in Megaris as ^{f[148]} Conon relates.

Pelops ^{a[149]} came into Peloponnesus in the days of Acrisius & in those of Endymion & of his sons, Epeus & Æolus, & took Ætolia from Ætolus. Endymion was the son of Æthlius the son of Protogenia the sister of Hellen & daughter of Deucalion. Phrixus & Helle the children of Athamas the brother of Sisypheus & son of Æolus the son of Hellen fled from their stepmother Ino the daughter of Cadmus to Æetes at Colchos presently after the return of Sesostrius into Ægypt. And Iason the Argonaut was the son of Æson the son of Critheus the son of Æolus the son of Hellen. And Calyce was the wife of Æthlius and mother of Endymion & daughter of Æolus & sister of Critheus Sisypheus & Athamas. And by <38r> these circumstances Critheus Sisypheus & Athamas flourished in the latter part of the reign of Solomon & in the reign of Rehoboam. Æthlius, Æolus, Xuthus, Dorus, Tantalus & Danae were contemporary to Erechtheus, Iasion & Cadmus; & Hellen was about one & Deucalion about two generations older than Erechtheus. They could not be much older because Xuthus the youngest son of Hellen ^{b[150]} married Creusa the daughter of Erechtheus. Nor could they be much younger because Cephalus the son of Deioneus the son of Æolus the eldest son of Hellen ^{c[151]} married Procris the daughter of Erechtheus, & Procris fled from her husband to Minos. Upon the death of Hellen his youngest son ^{d[152]} Xuthus was expelled Thessaly by his brothers Æolus & Dorus, & fled to Erechtheus & married Creusa the daughter of Erechtheus by whom he had two sons Achæus & Ion, the youngest of which grew up before the death of Erechtheus & commanded the army of the Athenians in the war in which Erechtheus was slain. And therefore Hellen died about one generation before Erechtheus.

Sisypheus therefore built Corinth about the latter end of the reign of Solomon or the beginning of the reign of Rehoboam. Upon the flight of Phrixus & Helle, their father Athamas, a little King in Bœotia, went distracted & slew his son Learchus, & his wife Ino threw her self into the sea together with her other son Melicertus. And thereupon Sisypheus instituted the isthmia at Corinth to his nephew Melicertus. This was presently after Sesostrius had left Æetes at Colchis, I think in the fifteenth or sixteenth year of Rehoboam. So then Athamas the son of Æolus & grandson of Hellen & Ino the daughter of Cadmus flourished till about the sixteenth year of Rehoboam. Sisypheus & his successors Ornytion, Thoas, Demophaon, Propadas, Doradas & Hyanthidus reigned successively at Corinth till the return of the Heraclides into Peloponnesus. Then reigned the Heraclides Aletes, Ixion, Agelas, Prumnes, Bacchis, Agelas II, Eudamus, Aristodemus, & Telestes successively about 170 years, & then Corinth was governed by Prytanes or annual Archons about 40 or 50 years, & after them by Cypselus & Periander about 50 years more.

Celeus King of Eleusis who was contemporary to Erechtheus was ^{a[153]} the son of Rharus the son of Cranaus the successor of Cecrops; & in the reign of Cranaus, Deucalion fled with his sons Hellen & Amphictyon from the flood which then overflowed Thessaly, & was called Deucalions flood. They fled into Attica, & there Deucalion died soon after: And Pausanias tells us that his sepulchre was to be seen near Athens. His eldest son Hellen succeeded him in Thessaly, & his other son Amphictyon married the daughter of Cranaus, & reigning at Thermopylæ, erected there the Amphictyonic council: & Acrisius soon after erected the like

Council at Delphos. This I conceive was done when Amphictyon & Acrisius were aged & fit to be counsellours; suppose in the latter half of the reign of David & beginning of the reign of Solomon. And soon after, suppose about the middle of the reign of Solomon, did Phemonoe become the first Priestess of Apollo at Delphos, & gave Oracles in hexameter verse: & then was Acrisius slain by his grandson Perseus. The Council of Thermopylæ included twelve nations of the Greeks, without Attica, & therefore Amphictyon did not then reign at Athens. He might endeavour to succeed Cranaus his wifes father, & be prevented by Erechthonius, or rather by Erechtheus.

For Between the reigns of Cranaus & Erechtheus Chronologers place also Erichthonius & his son Pandion. But I take this Erichthonius & this his son Pandion to be the same with Erechtheus & his son & successor Pandion, the names being only repeated with a little variation in the list of the Kings of Attica. For Erichthonius (he that was the son of the earth nursed up by Minerva) is by Homer called Erechtheus. And Themistius ^{a[154]} tells us that it was Erechtheus who first joyned a chariot to horses. And Plato ^{b[155]} alluding to the story of Erechthonius in a basket, saith, The people of magnanimous Erechtheus is beautiful, but it behoves us to behold him taken out. Erechtheus therefore immediately succeeded Cranaus while Amphictyon reigned at Thermopylæ. In the reign of Cranaus the Poets place the flood of Deucalion, & therefore the death of Deucalion & the reign of his sons Hellen and Amphictyon in Thessaly & Thermopylæ, began but a few years (suppose eight or ten) before the reign of Erechtheus.

The first Kings of Arcadia were successively ^{a[156]} Pelasgus, Lycaon, Nyctimus, Arcas, Clitor, Epytus, Aleus, Lycurgus, Echemus, Agapenor, Hippothous, Epytus, Cypselus, Oleus, &c. Vnder Cypselus the Heraclides returned into Peloponesus, as <39r> above. Agapenor was one of those who courted Helena. He courted her before he reigned, & afterwards he went to the war at Troy, & thence to Cyprus, & there built Paphos. Echemus slew Hyllus the son of Hercules. Lycurgus, Cepheus & Auges were ^{b[157]} the children of Aleus the son of Aphidamas the son of Arcas the son of Callisto the daughter of Lycaon. Augeo lay with Hercules, & Ancaeus the son of Lycurgus was an Argonaut, & his uncle Cepheus was his governour in that Expedition, & Lycurgus staid at home to look after his aged father Aleus, who might be born about seventy & five years before that Expedition, & his grandfather Arcas might be born about the end of the reign of Saul, & Lycaon the grandfather of Arcas might be then alive & dye before the middle of David's reign, & his youngest son Oenotrus (the Ianus of the Latines) might grow up & lead a colony into Italy before the reign of Solomon. Arcas ^{c[158]} received breadcorn from Triptolemus, & taught his people to make bread of it. And so did Eumelus the first King of a region afterwards called Achaia. And therefore Arcas & Eumelus were contemporary to Triptolemus, & to his old father Celeus, & to Erechtheus King of Athens, & Callisto to Rharus, & her father Lycaon to Cranaus. But Lycaon died before Cranaus so as to leave room for Deucalion's flood between their deaths. The eleven kings of Arcadia between this flood & the return of the Heraclides into Peloponnesus (that is, between the reigns of Lycaon & Cypselus) after the rate of about twenty years to a reign one with another took up about 220 years. And these years counted back from the return of the Heraclides place the flood of Deucalion upon the fourteenth year of Davids reign, or thereabout.

Herodotus ^{a[159]} tells us that the Phenicians who came with Cadmus, brought many doctrines into Greece. For amongst those Phenicians were a sort of men called Curetes, who were skilled in arts & sciences above other men, & ^{b[160]} settled some in Phrygia where they were called Corybantes, some in Crete where they were called Idæi Dactyli, some in Rhodes where they were called Telchines, some in Samothrace where they were called Cabyri, some in Eubœa where before the invention of iron they wrought in copper in a city thence called Chalcis, some in Lemnos where they assisted Vulcan, & some in Imbrus & other places. And a considerable number of them settled in Ætolia which was thence called the country of the Curetes until Ætolus the son of Endymion having slain Apis King of Sicyon, fled thither, & by the assistance of his father invaded it, & from his own name called it Ætolia. And by the assistance of these artificers Cadmus found out gold in the mountain Pangæus in Thrace, & copper at Thebes; whence copper oar is still called Cadmia. Where they settled they wrought first in copper till iron was invented, & then in iron. And when they had made themselves armour they danced in it at the sacrifices with tumult & clamour & bells & pipes & drumms & swords with which they struck upon one anothers armour in musical times, appearing seized with a divine fury. And this is reckoned the original of music in Greece. So ^{c[161]} Solinus: Studium musicum inde cæptum cum Idæi Dactyli modulos crepitu & tinnitu æris deprehensos in versificum ordinem transtulissent. And ^{d[162]} Isidorus: Studium musicum ab Idæis Dactylis cæptum. ♠ < insertion from f 39v > ♠ Apollo & the

Muses were two generations later, < text from f 39r resumes > ^{e[163]} Clemens calls the Idæi Dactyli barbarous, that is strangers; & saith that they reputed the first wise men to whom both the letters which they call Ephesian, & the invention of musical rhimes is referred. It seems that when the Phœnician letters ascribed to Cadmus were brought into Greece, they were at the same time brought into Phrygia & Crete by the Curetes, who settled in those countries, & called them Ephesian from the city Ephesus where they were first taught. The Curetes by their manufacturing copper & iron & making swords & armour & edged tools for hewing & carving of wood, brought into Europe a new way of fighting, & gave Minos an opportunity of building a fleet & gaining the dominion of the seas, & set on foot the trades of smiths & carpenters in Greece, which are the foundation of manual trades. The ^{f[164]} fleet of Minos was without sails, & Dædalus fled from him by adding sails to his vessel; & therefore ships with sails were not used by the Greeks before the flight of Dædalus & death of Minos, who was slain in pursuing him to Sicily in the Reign of Rehoboam. Dædalus & his nephew Talus invented the Chip-ax, & saw, & wimble, & perpendicular, & Compass, & Turning-lath, & Glew, & the Potters wheel. And his father Eupalamus invented the Anchor. And these things gave a beginning to manual arts & trades in Europe.

The ^{a[165]} Curetes who thus introduced letters & music & poetry & dancing & arts, & attended on the sacrifices, were no less active about religious institutions, & for their skill & knowledge & mystical practises, were accounted wise men & conjurers by the vulgar. In Phrygia their mysteries were about Rhea called magna mater, & from the places where she was worshipped, Cybele, <40r> Berecynthia, Pessinuntia, Dyndamena, Mygdonia, & Idæa Phrygia; & in Crete & the Terra Curetum, they were about Iupiter Olympius the son of the Cretan Rhea. They represented ^{b[166]} that when Iupiter was born in Crete, his mother Rhea caused him to be educated in a cave in mount Ida under their care & tuition, & that they ^{c[167]} danced about him in armour with great noise that his father Saturn might not hear him cry; & when he was grown up assisted him in conquering his father & his fathers friends, & in memory of these things instituted their mysteries. Bochart ^{d[168]} brings them from Palestine & thinks that they had the name of Curetes from the people among the Philistims called Crethim or Cerethites. Eek. xxv. 16. Zeph. II. 5,6 - 1 Sam. xxx. 14,16.

The two first Kings of Crete who reigned after the coming of the Curetes, were Asterius & Minos. And Europa was the queen of Asterius & mother of Minos. And the Idæan Curetes were her countrymen & came with her & her brother Alymnus into Crete, & dwelt in the Idæan cave in her reign, & there educated Iupiter, & found out iron, & made armour. And therefore these three Asterius Europa & Minos must be the Saturn Rhea & Iupiter of the Cretans. Minos is usually called the son of Iupiter, but this is in relation to the fable that Iupiter in the shape of a bull (the Ensigne of the ship) carried away Europa from Sidon. For the Phœnicians upon their first coming into Greece, gave the name of (Iao-pater) Iupiter to every King: & thus both Minos & his father were Iupiters. And Echemenes, an ancient author cited by Athenæus, ^{a[169]} said that Minos was that Iupiter who committed the rape upon Ganymede; tho others say more truly that it was Tantalus. Minos alone was that Iupiter who was most famous among the Greeks for dominion & justice, being the greatest king in all Greece in those days & the only legislator. Plutarch ^{b[170]} tells us that the people of Naxus, contrary to what others write, pretended that there were two Minoses & two Ariadnes, & that the first Ariadne married Bacchus, & the last was carried away by Theseus. But ^{c[171]} Homer, Hesiod, Thucydides, Herodotus, & Strabo knew but of one Minos, & Homer describes him to be the son of Iupiter & Europa, & the brother of Rhadamanthus & Sarpedon, & the father of Deucalion the Argonaut, & grandfather of Idomeneus who warred at Troy, & that he was the legislator of Crete & judge of hell. Herodotus ^{d[172]} makes Minos & Rhadamanthus the sons of Europa contemporary to Ægeus. And Apollodorus ^{e[173]} & Hygenus say that Minos the father of Androgeus, Ariadne & Phædra, was the son of Iupiter & Europa, & brother of Rhadamanthus & Sarpedon.

Lucian ^{a[174]} lets us know that Europa the mother of Minos was worshipped by the name of Rhea, in the form of a woman sitting in a chariot drawn by lyons, with a drum in her hand & a corona turrita on her head like Astarte & Isis. And the Cretans ^{b[175]} anciently shewed the house where this Rhea lived. And ^{c[176]} Apollonius Rhodius tells us that Saturn while he reigned over the Titans in Olympus [a mountain in Crete] & Iupiter was educated by the Curetes in the Cretan cave, deceived Rhea & of Philyra begot Chiron. And therefore the Cretan Saturn & Rhea were but one generation older than Chiron, & by consequence not older than Asterius & Europa the parents of Minos. For Chiron lived till after the Argonautic Expedition, & had

two grandsons in that Expedition, & Europa came into Crete above an hundred years before that Expedition. Lucian ^{e[177]} tells us that the Cretans did not only relate that Iupiter was born & buried among them, but also shewed his sepulchre. And Porphyry ^{f[178]} tells us that Pythagoras went down into the Idæan cave to see his sepulchre. And Cicero ^{g[179]} in numbering three Iupiters saith that the third was the Cretan Iupiter, Saturn's son, whose sepulchre was shewed in Crete. And the wcholiast upon Callimachus ^{h[180]} lets us know that this was the sepulchre of Minos. His words are: Ἐν Κρήτῃ ἐπὶ τῷ τάφῳ τοῦ Μίνωος ἐπεγέγραπτο, ΜΙΝΩΟC ΤΟΥ ΔΙΟC ΤΑΦΟC. τῷ χρόνῳ δὲ τοῦ Μίνωος ἀπληείφθη, ὥστε περιλειφθῆναι, ΔΙΟC ΤΑΦΟC. Ἐκ τούτου οὖν ἔχειν λέγουσι Κρητῆς τὸν τάφον τοῦ Διὸς. In Crete upon the sepulchre of Minos was written Minois Iovis sepulchrum. But in length of time Minois wore out, so that there remained only Iovis sepulchrum, & thence the Cretans called it the sepulchre of Iupiter. By Saturn Cicero who was a Latin understood the Saturn so called by the Latines. For when Saturn was expelled his Kingdom he fled from Crete by sea to Italy. And this the Poets exprest by saying that Iupiter cast him down to Tartarus, that <41r> is, into the sea. And because he lay hid in Italy, the Latines called him Saturn, & Italy Saturnia & Latium, & themselves Latines. So Cyprian ^{i[181]}: Antrum Iovis in Creta & Sepulchrum ejus ostenditur, et ab eo Saturnum fugatum esse manifestum est: unde Latium de latebra ejus nomen accepit. Hic literas imprimere & signare nummos in Italia primus instituit, unde ærarium Saturni vocatur; & rusticitatis hic cultor fuit, unde falcem ferens pingitur. And Minutius Felix: Saturnus Creta profugus Italiam metu filij sævientis accesserat, et Iani susceptus hospitio, rudes illos homines & agrestes multa docuit ut Græculus & politus, literas imprimere, nummos signare, instrumenta conficere. Itaque latebram suam quod tuto latuisset, vocari maluit Latium, & urbem Saturniam de suo nomine. Ejus filius Iupiter Cretæ excluso parente regnavit, illic obiit, illic filios habuit, adhuc antrum Iovis visitur & sepulchrum ejus ostenditur, & ipsis sacris suis humanitatis arguitur. And Tertullian ^{k[182]}: Quantum rerum argumenta docent, nusquam invenio fideliora quam apud ipsam Italiam, in qua Saturnus post multas expeditiones, postque, Attica hospitia consedit, exceptus a Iano vel Iane ut Salij vocant. Mons quem incoluerat Saturnius dictus. Civitas quam depalaverat Saturnia usque nunc est. Tota denique Italia post Oenotriam Saturnia cognominabatur. Ab ipso primum Tabulæ et imagine signatus nummus, & inde ærano præsidet. By Saturns carrying letters into Italy, & coyning money, & teaching agriculture, & making instruments, & building a town, you may know that he fled from Crete after letters, & the coyning of money, & manual arts were brought into Europe by the Phenicians; & from Attica after agriculture was brought into Greece by Ceres; & so could not be older than Asterius & Europa & her brother Cadmus. And by Italy's being called Oenotria before it was called Saturnia, you may know that he came into Italy after Oenotrus, & so was not older than the sons of Lycaon. Oenotrus carried the first colony of the Greeks into Italy, Saturn the second, & Evander the third, & the Latines know nothing older in Italy than Ianus & Saturn. And therefore Oenotrus was the Ianus of the Latines, & Saturn was contemporary to the sons of Lycaon, & by consequence also to Celeus, Erechtheus, Ceres, & Asterius. For Ceres educated Triptolemus the son of Celeus in the reign of Erechtheus, & then taught him to plow & sow corn; Arcas the son of Callisto & grandson of Lycaon received corn from Triptolemus, & taught his people to make bread of it: & Procris the daughter of Erechtheus fled to Minos the son of Asterius. In memory of Saturns coming into Italy by sea, the Latines coyned their first money with his head on one side & a ship on the other. Macrobius ^{l[183]} tells us that when Saturn was dead, Ianus erected an altar to him with sacred rites as to

<42r> a God, & instituted the Saturnalia, & that humane sacrifices were offered to him till Hercules driving the cattle of Gerion through Italy, abolished that custome. By the humane sacrifices you may know that Ianus was of the race of Lycaon: which character agrees to Oenotrus. Dionysius ^{m[188]} Halycarnas tells us further that Oenotrus having found in the western parts of Italy a large region fit for pasturage & tillage, but yet for the most part uninhabited, & where it was inhabited, peopled but thinly; in a certain part of it purged from the barbarians, he built towns little & numerous in the mountains: which manner of building was familiar to the ancients. And this was the original of towns in Italy.

Pausanias ^{a[189]} tells us that the people of Elis who were best skilled in antiquities, related this to have been the original of the Olympic games; that Saturn reigned first & had a temple built to him in Olympia by the men of the golden age. And that when Iupiter was newly born, his mother Rhea recommended him to the care of the Idæi Dactyli who were also called Curetes. That afterwards five of them called Hercules, Pæonius, Epimedes, Iasus, & Ida came from Ida a mountain in Crete into Elis, & Hercules, called also Hercules Idæus, being the oldest of them, ^{b[190]} in memory of the warr between Saturn & Iupiter, instituted the game of racing, & that the victor should be rewarded with a crown of Olive; & there erected an altar to Iupiter

Olympius, & called these games Olympic. And that some of the Elians said that Iupiter contended here with Saturn for the Kingdome, others that Hercules Idæus instituted these games in memory of their victory over the Titans. For the people of Arcadia ^{c[191]} had a tradition that the Giants fought with the Gods in the valley of Bathos neare the river Alpheus & the fountain Olympias. Before the reign of Asterius, his father Teutamus came into Crete with a colony from Olympia, & upon the flight of Asterius, some of his friends might retire with him into their own country, & be pursued & beaten there by the Idæan Hercules. The Eleans ^d said also that Clymenus the grandson of the Idæan Hercules, about fifty years after Deucalion's flood, coming from Crete, celebrated these games again in Olympia, & erected there an altar to Iuno Olympia, that is, to Europa, & another to this Hercules & the rest of the Curetes, & reigned in Elis till he was expelled by Endymion, ^{d[192]} who thereupon celebrated these games again. And so did Pelops who expelled Ætolus the son of Endymion; & so also did Hercules the son of Alcmena, & Atreus the son of Pelops, & Oxylus. They might be celebrated originally in triumph for victories, first by Hercules Idæus upon the conquest of Saturn & the Titans, & there by Climenus upon his coming to reign in the terra Curetum. Then by Endymion upon his conquering Clymenus; & afterwards by Pelops upon his conquering Ætolus, & by Hercules upon his killing Augeas, & by Atreus upon his repelling the Heraclides, & by Oxylus upon the return of the Heraclides into Peloponesus. This Iupiter to whom they were instituted had a temple & altar erected to him in Olympia where the games were celebrated, & from the place was called Iupiter Olympius. Olympia was a place upon the confines of Pisa neare the river Alpheus.

In the ^{a[193]} Island Thasus where Cadmus left his brother Thasus the Phenicians built a temple to Hercules Olympius, that Hercules whom Cicero ^{b[194]} calls ex Idæis cui inferias afferunt. When the mysteries of Ceres were instituted in Eleusis, there were other mysteries instituted to her & her daughter & daughters husband in the island Samothrace by the Phenician names of Dij Cabiri Axieros Axiokersa, & Axiokerses, that is the great Gods Ceres, Proserpina & Pluto. For ^{c[195]} Iasion a Samothracian whose sister married Cadmus, was familiar with Ceres; & Cadmus & Iasion were both of them instituted in these mysteries. Iasion was the brother of Dardanus, & married Cybele the daughter of Meones King of Phrygia, & by her had Corybas; & after his death, Dardanus, Cybele & Corybas went into Phrygia, & carried thither the mysteries of the mother of the Gods, & Cybele called the goddess after her own name, & Corybas called her priests Corybantes. Thus Diodorus. But Dionysius saith ^{d[196]} that Dardanus instituted the Samothracian mysteries & that his wife Chryses learnt them in Arcadia, & that Idæus the son of Dardanus instituted afterwards the mysteries of the mother of the Gods in Phrygia. This Phrygian Godess was drawn in a chariot by lions, & had a corona turrita on her head & a drum in her hand like the Phœnician Godess Astarte, & the Corybantes danced in armour at her sacrifices in a furious manner like the Idæi Dactyli; & Lucian ^{e[197]} tells us that she was the Cretan Rhea, that is, Europa the mother of Minos. And thus the Phenicians introduced the practice of deifying dead men & weomen among the Greeks and Phrygians. For I meet with no instance of deifying dead men & women in Greece before the coming of Cadmus & Europa from Sidon.

<43r>

From these originals it came into fashion among the Greeks κτερίζειν, parentare, to celebrate the funerals of dead parents with festivalls & invocations & sacrifices offered to their ghosts, & to erect magnificent sepulchres in the form of temples with altars & statues to persons of renown; & there to honour them publickly with sacrifices & invocations. Every man might do it to his ancestors, & the cities of Greece did it to all the eminent Greeks: as to Europa the sister, to Alymnus the brother & to Minos & Rhadamanthus the nephews of Cadmus; to his daughter Ino & her son Melicertus; to Bacchus the son of his daughter Semele, Aristarchus the husband of his daughter Autonoe, Iasion the brother of his wife harmonia, Hercules a Theban, & his mother Alcmena; to Danae the daughter of Acrisius; to Æsculapius & Polemocrates the son of Machaon; to Pandion & Theseus Kings of Athens, Hippolytus the son of Theseus, Pan the son of Penelope, Proserpina, Triptolemus, Celeus, Trophonius, Castor, Pollux, Helena, Menelaus, Agamemnon, Amphiarus & his son Amphilocheus, Hector & Alexandra the son & daughter of Priam, Phoroneus, Orpheus, Protesilaus, Achilles & his mother Thetis, Ajax, Arcas, Idomeneus, Meriones, Æacus, Melampus, Britomartis, Adrastus, Iolaus, & divers others. They deified their dead in divers manners according to their abilities & circumstances & the merits of the person; some only in private families, as houshold Gods or Dij Pænates, others by erecting gravestones to them in publick to be used as altars for annual sacrifices, others by building also to them sepulchres in the form of houses or temples, & some by appointing mysteries, & ceremonies, & set

sacrifices, & festivalls, & initiations, & a succession of priests for performing those institutions in the temples, & handing them down to posterity. Altars might begin to be erected in Europe a little before the days of Cadmus for sacrificing to the old God or Gods of the Colonies, but Temples began in the days of Solomon. For ^{a[198]} Æacus the son of Ægina, who was two generations older than the Trojan warr, is by some reputed one of the first who built a temple in Greece. Oracles came first from Egypt into Greece about the same time, as also did the custome of forming the images of the Gods with their leggs bound up in the shape of the Egyptian mummies. For Idolatry began in Chaldæa & Egypt, & spread thence into Phœnicia & the neighbouring countries long before it came into Europe; & the Pelasgians propagated it in Greece by the dictates of the Oracles. The countries upon the Tigris & the Nile being exceding fertile, were first frequented by mankind, & grew first into Kingdoms, & therefore began first to adore their dead Kings & queens. Hence came the Gods of Laban, the Gods {& Go}desses called Baaalim & Ashtaroth by the Canaanites, the dæmons or Gh{osts} to whom they sacrificed, & the Moloch to whom they offered their {chil}dren in the days of Moses & the Iudges. Every City set up the worship {of} its own founder & Kings, & by alliances & conquest they spread this worship, & at length the Phœnicians & Egyptians brought into Europe the practice of deifying the dead. The kingdom of the lower Egypt began to worship their Kings before the days of Moses; and to this worship the second commandment is opposed. When the shepherds invaded the lower Egypt, they checqued this worship of the old Egyptians & spread that of their own kings. And at length the Egyptians of Coptos & Thebais under Misphragmuthosis & Amosis expelling the shepherds, checqued the worship of the Gods of the Shepherds, & deifying their own kings & princes propagated the worship of twelve of them into their conquests & made them more universal than the false Gods of any other nation had been before, so as to be called Dij magni majorum gentium. Sesostris conquered Thrace, & Amphictyon the son of Prometheus brought the twelve Gods from Thrace into Greece. Herodotus ^{b[199]} tells us that they came from Egypt. And by the names of the cities of Egypt dedicated to many of these Gods you may know that they were of an Egyptian original. And the Egyptians (according to Diodorus ^{c[200]}) usually represented, that after their Saturn & Rhea reigned Iupiter & Iuno, the parents of Osiris & Isis, the parents of Orus & Bubaste.

By all this it may be understood that as the Egyptians who <44r> deified their kings, began their monarchy with the reign of their Gods & Heros, recconing Menes the first man who reigned after their Gods; so the Cretans had the ages of their Gods & Heros, calling the first four ages of their deified kings & princes the golden, silver, brazen, & iron ages. Hesiod ^{a[201]} describing these four ages of the Gods & Demigods of Greece, represents them to be four generations of men each of which ended when the men then living grew old & dropt into the grave, & tells us that the fourth ended with the warrs of Thebes & Troy. And so many generations there were from the coming of the Phe Pœnicians & Curetes with Cadmus & Europa into Greece unto the destruction of Troy. Apollonius Rhodius saith that when the Argonauts came to Crete, they slew Talus a brazen man who remained of those that were of the brazen age & guarded that pass. Talus was reputed ^{b[202]} the son of Minos, & therefore the sons of Minos lived in the brazen age, & Minos reigned in the silver age. It was the silver age of the Greeks in which they began to plow & sow corn, & Ceres that taught them to do it flourished in the reign of Celeus Erechtheus & Minos. Mythologists tell us that the last woman with whom Iupiter lay, was Alcmena: & thereby they seem to put an end to the reign of Iupiter among mortals (that is to the silver age) when Alcmena was with child of Hercules, who therefore was born about the eighth or tenth year of Rehoboams reign, & was of about 34 years old at the time of the Argonautic expedition. Chiron was begot by Saturn of Philyra in the golden age when Iupiter was a child in the Cretan cave as above; & this was in the reign of Asterius King of Crete. And therefore Asterius reigned in Crete in the golden age, & the silver age began when Chiron was a child. If Chiron was born about the 35th year of Davids reign, he will be born in the Reign of Asterius when Iupiter was a child in the Cretan Cave, & be about 88 years old in the time of the Argonautic expedition when he invented the asterisms. And this is within the reach of nature. The golden age therefore falls in with the reign of Asterius, & the silver age with that of Minos. And to make these ages much longer than ordinary generations is to make Chiron live much longer than according to the course of nature. This fable of the four ages seems to have been made by the Curetes in the fourth age in memory of the first four ages of their coming into Europe as into a new world, & in honour of their country woman Europa, & her husband Asterius the Saturn of the Latines, & of her son Minos the Cretan Iupiter, & grandson Deucalion who reigned till the Argonautic expedition & is sometimes recconed among the Argonauts, & of their great grandson Idomeneus who warred at Troy. Hesiod tells us that he himself lived in the fifth age, the age next after the taking of Troy, & therefore he flourished within thirty or thirty five yeares after it. And Homer was of about the same age. For he ^{c[203]} lived sometime with

Mentor in Ithaca & there ^{c[204]} learnt of him many things concerning Vlysses, with whom Mentor had been personally acquainted: now Herodotus, the oldest Historian of the Greeks now extant, ^{d[205]} tells us that Hesiod & Homer were not above four hundred years older than himself, & therefore they flourished within 110 or 120 years after the death of Solomon. And according to my reckoning the taking of Troy was but one generation earlier.

Mythologists tell us that Niobe the daughter of Phoroneus was the first woman with whom Iupiter lay, & that of her he begat Argus, who succeeded Phoroneus in the Kingdom of Argos & gave his name to that city. And therefore Argus was born in the beginning of the silver age, unless you had rather say that by Iupiter they might here mean Asterius. For the Phenicians gave the name of Iupiter to every king from the time of their first coming into Greece with Cadmus & Europa untill the invasion of Greece by Sesostris & the birth of Hercules, & particularly to the fathers of Minos, Pelops, Lacedæmon, Æacus, & Perseus.

The four first ages succeeded the flood of Deucalion; & some tell us that Deucalion was the son of Prometheus, the son of Iapetus, & brother of Atlas. But this was another Deucalion. For Iapetus the father of Prometheus, Epimetheus, & Atlas was an Egyptian the brother of Osiris, & flourished two generations after the flood of Deucalion.

<45r>

I have now carried up the chronology of the Greeks as high as to the first use of letters, the first plowing & sowing of corn, the first manufacturing of copper & iron, the beginning of the trades of Smiths, Carpenters, Ioyners, Turners, Brick makers, Stone cutters, & Potters in Europe : the first walling of cities about, the first building of temples, & the original of Oracles in Greece; the beginning of navigation by the starrs in long ships with sails; the erecting of the Amphictyonic Councils; the first ages of Greece called the golden silver copper & iron ages, & the flood of Deucalion which immediately preceded them. Those ages could not be earlier than the invention & use of the four metals in Greece from whence they had their names; & the flood of Ogyges could not be much above two or three ages earlier than that of Deucalion. For among such wandering people as were then in Europe, there could be no memory of things done above three or four ages before the first use of letters. And the expulsion of the shepherds out of Egypt, which gave the first occasion to the coming of people from Egypt into Greece, & to the building of houses & villages in Greece, was scarce earlier than the days of Eli & Samuel. For Manetho tells us that when they were forced to quit Abaris & retire out of Egypt, they went through the wilderness into Iudæa & built Ierusalem. I do not think with Manetho that they were the Israelites under Moses but rather believe that they were Canaanites, & upon leaving Abaris mingled with the Philistims their next neighbours; though some of them might assist David & Solomon in building Ierusalem & the Temple.

Saul was made King ^{a[206]} that he might rescue Israel out of the hand of the Philistims who oppressed them. And in the second year of his reign, the Philistims brought into the field against him, thirty thousand chariots, & six thousand horsmen, & foot without number; & the Canaanites had their horses from Egypt. And yet in the days of Moses all the chariots of Egypt with which Pharaoh pursued Israel were but six hundred. Exod. xiv. 7. From the great army of the Philistims against Saul, & the great number of their horses, I seem to gather that the shepherds had newly relinquished Egypt & joyned them. The Shepherds might be beaten & driven out of the greatest part of Egypt, & shut up in Abaris by Mesphramuthosis in the latter end of the days of Eli; & some of them fly to the Philistims & strengthen them against Israel in the last year of Eli. And from the Philistims some of the shepherds might go to Zidon, & from Zidon by sea to Asia minor & Greece. And afterwards in the beginning of the reign of Saul the shepherds who still remained in Egypt might be forced by Thummosis or Amosis the son of Mesphramuthosis, to leave Abaris & retire in very great numbers to the Philistims. And upon these occasions several of them, as Pelasgus, Inachus, Lelex, Cecrops, & Abas might come with their people by sea from Egypt to Sidon & Cyprus & thence to Asia minor & Greece in the days of Eli Samuel & Saul, & thereby begin to open a commerce by sea between Sidon & Greece before the revolt of Edom from Iudæa, & the final coming of the Phœnicians from the red sea.

Pelasgus reigned in Arcadia & was the father of Lycaon (according to Pherecides Atheniensis,) & Lycaon died just before the flood of Deucalion. And therefore his father Pelasgus might come into Greece about two generations before Cadmus, or in the latter end of the days of Eli, Lycaon, sacrificed children, & therefore his father might come with his people from the shepherds in Egypt, & perhaps from the regions of Heliopolis

where they sacrificed men, till Amosis Abolished that custome. Mephramuthosis the father of Amosis drove the shepherds out of a great part of Egypt & shut the remainder up in Abaris. And then great numbers might escape to Greece: some from the regions of Heliopolis under Pelasgus, & others from Memphis & other places under other Captains. And hence it might come to pass that the Pelasgians were at the first very numerous in Greece & spake a different language from the Greek, & were the ringleaders in bringing into Greece the worship of the dead.

Inachus is called the son of Oceanus perhaps because he came to Greece by sea. He might come with his people to Argos from Egypt in the days of Eli; & seat himself upon the river Inachus so named from him, & leave his territories to his sons Phoroneus, Ægialeus, & Phegeus, in the days of Samuel. For Car the son of Phoroneus built a temple to Ceres in Megara, & therefore was contemporary to Erechtheus. Phoroneus reigned at Argos, & Ægialeus at Sicyon, & founded those Kingdoms. And yet Ægialeus is made <46r> above five hundred years older than Phoroneus by some Chronologers. But Acusilaus ^{a[207]}, Anticlides ^{b[208]} & Plato ^{c[209]} accounted Phoroneus the oldest King in Greece, & Apollodorus ^{d[210]} tells us Ægialeus was the brother of Phoroneus. Ægialeus died without issue, & after him reigned Europs, Telchin, Apis, Lamedon, Sicyon, Polybus, Adrastus & Agamemnon &c. And Sicyon gave his name to the Kingdom. Herodotus ^{e[211]} saith that Apis in the Greek tongue is Epaphus, & Hygenus ^{f[212]} that Epaphus the Sicyonian got Antiopa with child. But the later Greeks have made two men of the two names Apis & Epaphus or Epopeus, & between them inserted twelve feigned kings of Sicyon who made no warrs nor did any thing memorable & yet reigned five hundred & twenty years, which is one with another above forty & three -years a piece. If these feigned kings be rejected, & the two kings Apis & Epopeus be reunited; Ægialeus will become contemporary to his brother Phoroneus, as he ought to be. For Apis or Epopeus & Nicteus the guardian of Labdacus, were slain in battle about the tenth year of Solomon as above; & the first four kings of Sicyon, Ægialeus, Europs, Telchin, Apis, after the rate of about twenty years to a reign, take up about eighty years. And these years counted upwards from the tenth year of Solomon place the beginning of the reign of Ægialeus upon the twelfth year of Samuel or thereabout. And about that time began the reign of Phoroneus at Argos. Apollodorus ^{g[213]} calls Adrastus King of Argos: but Homer tells ^{h[214]} us that he reigned first at Sicyon. He was in the first war against Thebes. Some place Ianiscus & Phæstus between Polybus & Adrastus, but without any certainty.

Lelex might come with his people into Laconia in the days of Eli, & leave his territories to his sons Myles, Eurotas, Cleson, & Polycaon in the days of Samuel. Myles set up a quern or handmill to grind corn, & is reputed the first among the Greeks who did so: but he flourished before Triptolemus, & seems to have had his corn & artificers from Egypt. Eurotas the brother or as some say the son of Myles, built Sparta, & called it after the name of his daughter Sparta the wife of Lacedæmon & mother of Eurydice. Cleson was the father of Pylas the father of Scyron who married the daughter of Pandion the son of Erechtheus, & contended with Nisus the son of Pandion & brother of Ægeus for the kingdom; & Æacus adjudged it to Nisus. Polycaon invaded Messene then peopled only by villages, & called it Messene after the name of his wife, & built cities therein.

Cecrops came from Sais in Egypt to Cyprus, & thence into Attica. And he might do this in the days of Samuel, & marry Agraalos the daughter of Actæus, & succeed him in Attica soon after, & leave his kingdom to Cranaus in the reign of Saul, or in the beginning of the reign of David. For the flood of Deucalion happened in the reign of Cranaus.

Of about the same age with Pelasgus, Inachus, Lelex, & Actæus was Ogyges. He reigned in Bœotia, & some of his people were Leleges; & either he or his son Eleusis built the city Eleusis in Attica, that is, they built a few houses of clay which in time grew into a city. Acusilaus wrote that Phoroneus was older than Ogyges, & that Ogyges flourished 1020 years before the first Olympiad, as above. But Acusilaus was an Argive & feigned these things in honour of his country. To call things Ogygian has been a phrase among the ancient Greeks to signify that they are as old as the first memory of things. And so high we have now carried up the chronology of the Greeks. Inachus might be as old as Ogyges, but Acusilaus & his followers made them seven hundred years older than the truth; & Chronologers to make out this recconing have lengthened the races of the Kings of Argus & Sicyon, & changed several contemporary princes of Argos into successive Kings, & inserted <47r> many feigned Kings into the race of the Kings of Sicyon.

Inachus had several sons who reigned in several parts of Peloponnesus & there built towns, as Phoroneus who built Phoronicum afterwards called Argos from Argus his grandson, Ægialeus who built Ægialea afterwards called Sicyon from Sicyon the grandson of Erechtheus, Phegeus who built Phegea afterwards called Psophis from Psophis the daughter of Lycaon. And these were the oldest towns in Peloponnesus. Then Sisypheus the son of Æolus & grandson of Hellen built Ephyra afterwards called Corinth; & Aëthlius the son of Æolus built Elis. And before them Cecrops built Cecropia the cittadel of Athens, & Lycaon built Lycosura recconed by some the oldest town in Arcadia, & his sons, who were at least four & twenty in number built each of them a town except the youngest called Oenotrus, who grew up after his fathers death & sailed into Italy with his people, & there set on foot the building of towns, & became the Ianus of the Latines. Phoroneus had also several children & grand children who reigned in several places & built new towns, as Car, Spartus, Apis. And Hæmon the son of Pelasgus reigned in Hæmonia afterwards called Thessaly, & built towns there. And this division & subdivision has made great confusion in the history of the first kingdoms of Peloponesus, & thereby given occasion to the vain glorious Greeks to make those kingdoms much older than they really were. But by all the recconings abovementioned, the first civilizing of the Greeks, & teaching them to dwell in houses & towns, & the oldest towns in Europe could scarce be above two or three generations older than the coming of Cadmus from Sidon into Greece, & might most probably be occasioned by the expulsion of the shepherds out of Egypt in the days of Eli & Samuel & their flying into Greece in considerable numbers. But its difficult to set right the genealogies & chronology of the fabulous ages of the Greeks, & I leave these things to be further examined.

Before the Phœnicians introduced the deifying of dead men, the Greeks had a Council of Elders in every town for the government thereof, & a place where the elders & people worshipped their God with sacrifices. And when many of those towns for their common safety united under a common Council, they erected a Prytaneum or Court in one of the towns where the Council and people met at certain times to consult their common safety & worship their common God with sacrifices & to buy & sell. The towns where these Councils met, the Greeks called *δημοι*, peoples or communities or corporation towns: & at length when many of these *δημοι* for their common safety united by consent under one common council, they erected a Prytaneum in one of the *δημοι* for the common Council & people to meet in, & to consult & worship in, & feast, & buy & sell; & this *δημος* they walled about for its safety, & called *την πολιν* the city. And this I take to have been the original of villages, market towns, cities, common Councils, Vestal Temples, feasts & fairs in Europe. The Prytaneum (*πυρος ταμειον*) was a court with a place of worship & a perpetual fire kept therein upon an altar for sacrificing. From the word *Ἔστιν* fire came the name Vesta, which at length the people turned into a Goddess, & so became fire worshippers like the ancient Persians. And when these Councils made war upon their neighbours, they had a general commander to lead their armies, & he became their King.

So Thucydides ^{a[215]} tells us that under Cecrops & the ancient kings untill Theseus, Attica was always inhabited city by city, each having Magistrates & Prytanea. Neither did they consult the king when there was no fear of danger, but each apart administred their own common wealth, & had their own Council. Yea some(as the Eleusinians with Eumolpus against Erechtheus did sometimes make warr. But when Theseus, a prudent <48r> & potent man obtained the kingdom, he took away the courts & magistrates of the other cities, & made them all meet in one Council & Prytaneum at Athens. Polemon as he is cited by ^{b[216]} Strabo, tells us, that in this body of Attica, there were 170 *δημοι*, one of which was Eleusis. And Philochorus ^{c[217]} relates that when Attica was infested by sea & land by the Cares & Bœoti, Cecrops the first of any man reduced the multitude (that is the 170 towns) into twelve cities, whose names were Cecropia, Tetrapolis, Epacria, Decelia, Eleusis, Aphidna, Thoricus, Brauron, Cytherus, Sphettus, Cephissia, & Phalerus; & that Theseus contracted those twelve cities into one which was Athens.

The original of the Kingdome of the Argives was much after the same manner. For Pausanias ^{a[218]} tells us that Phoroneus the son of Inachus was the first who gathered into one community the Argives who till then were scattered & lived every where apart: & the place where they were first assembled was called Phoronicum, the city of Phoroneus. And Strabo ^{b[219]} observes that Homer calls all the places which he reckons up in Peloponesus, a few excepted, not cities but regions because each of them consisted of a convention of many *δημοι*, free towns out of which afterward noble cities were built & frequented. So the Argives composed Mantinæa in Arcadia out of five towns, & Tegea out of nine. And out of so many was

Heræa built by Cleombrotus or by Cleonymus. So also Ægium was built out of seven or eight towns, Patræ out of seven, & Dyme out of eight; & so Elis was erected by the conflux of many towns into one city.

Pausanias ^{a[220]} tells us that the Arcadians accounted Pelasgus the first man, & that he was their first king & taught the ignorant people to build houses for defending themselves from heat & cold & rain, & to make them garments of skins, & instead of hearbs & roots which were sometimes noxious to eat the acorns of the beach tree: & that his son Lycaon built the oldest city in all Greece. He tells us also that in the days of Lelex ^{⊙ < insertion from f 49v > ⊙} the Spartans lived in villages apart. The Greeks therefore began to build houses & villages in the days of Pelasgus the father of Lycaon & in the days of Lelex the father of Myles — < text from f 48r resumes > the father of Myles, & by consequence about two or three generations before the flood of Deucalion & the coming of Cadmus. Till then ^{b[221]} they lived in woods & caves of the earth. The first houses were of clay till the brothers Euryalus & Hyperbius taught them to harden the clay into bricks & to build therewith. In the days of Ogyges, Pelasgus, Æzeus, Inachus & Lelex they began to build houses & villages of clay, Doxius the son of Cælus teaching them to do it, & in the days of Lycaon, Phoroneus, Ægialeus, Phegeus, Eurolas, Myles, Polycaon & Cecrops & their sons to assemble the villages into *δημοι* & the *δημοι* into cities.

When Oenotrus the son of Lycaon carried a colony into Italy, he ^{a[222]} found that country for the most part uninhabited; & where it was inhabited, peopled but thinly: & seizing a part of it, he built towns in the mountains little & numerous as above. These towns were without walls: but after this colony grew numerous, & began to want room, they expelled the Siculi & compassed many cities with walls & became possessors of all the territory between the two rivers Liris & Tybur. And it is to be understood that those cities had their Councils & Prytanea after the manner of the Greeks. For Dionysius ^{b[223]} tells us that the new Kingdom of Rome as Romulus left it, consisted of thirty Courts or Councils in thirty towns each with the sacred fire kept in the Pritaneum of the Court for the senators who met there to perform sacred rites after the manner of the Greeks. But when Numa the successor of Romulus reigned, he leaving the several fires in their own Courts instituted one common to them all at Rome. Whence Rome was not a compleat city before the days of Numa.

When navigation was so far improved that the Phenicians began <49r> to leave the sea shore & sail through the Mediterranean by the help of the stars, it may be presumed that they began to discover the islands of the Mediterranean & for the sake of traffic to sail as far as Greece. And this was not long before they carried away Io the daughter of Inachus from Argos. The Cares first infested the Greek seas with piracy. And then Minos the son of Europa got up a potent fleet, & sent out colonies. For Diodorus ^{a[224]} tells us that the *Cyclade* Islands (those neare Crete) were at first desolate & uninhabited: but Minos having a potent fleet sent many colonies out of Crete & peopled many of them. And particularly that the Island *Carpathus* was first seized by the soldiers of Minos. *Syme* lay wast & desolate till Triops came thither with a colony under Chthonius *Strongyle* or *Naxus* was first inhabited by the Thracians in the days of Boreas a little before the Argonautic Expedition. *Samus* was at first desert & inhabited only by a great multitude of terrible wild beasts till Macarius peopled it, as he did also the islands *Chius* & *Coos*. *Lesbos* lay waste & desolate till Xanthus sailed thither with a colony. *Tenedos* lay desolate till Tennes a little before the Trojan war, sailed thither from Troas. Aristæus who married Autonoe the daughter of Cadmus, carried a colony from Thebes into *Cæa* an island not inhabited before. The island *Rhodes* was at first called *Ophiusa* being full of serpents before Phorbas, a Prince of Argos, went thither & made it habitable by destroying the serpents, which was about the end of Solomon's reign: in memory of which he is delineated in the heavens in the constellation of Ophiuchus. The discovery of this & some other islands made a report that they rose out of the sea. In Asia *Delos* *emersit et Hiera & Anaphe & Rhodus* saith ^{b[225]} Ammian. And ^{c[226]} Pliny: *Claræ jamdudum insulæ Delos et Rhodus memoriæ produntur enatæ, postea minores, ultra Melon Anaphe, inter Lemnum & Hellespontum Nea, inter Nebedum et Teon Halone &c*

Diodorus ^{a[227]} tells us also that the seven islands called Æolides between Italy & Sicily were desert & uninhabited till Lipparus & Æolus, a little before the Trojan war, went thither from Italy & peopled them. And that Malta & Gaulus or Gaudus on the other side of Sicily, were first peopled by Phœnicians; & so was Madera without the straits. And Homer writes that Vlysses found the island Ogygia covered with wood & uninhabited except by Calypso & her maids who lived in a cave without houses. And it is not likely that great Britain & Ireland could be peopled before navigation was propagated beyond the straits.

The Sicaneans were reputed the first inhabitants of Sicily. They built little villages or towns upon hills, & every town had its own king. And by this means they spread over the country before they formed themselves into larger governments with a common King. Philistus ^{a[228]} saith that they were transplanted into Sicily from the river Sicanus in Spain, & Dionysius ^{b[229]} that they were a Spanish people who fled from the Liguës in Italy. He means the Liguës ^{c[230]} who opposed Hercules when he returned from his expedition against Gerion in Spain & endeavoured to pass the alps out of Gaul into Italy. Hercules that year got into Italy, & made some conquests there, & founded the city Croton; & ^{d[231]} after winter upon the arrival of his fleet from Erythra in Spain, sailed to Sicily & there left the Sicani. For it was his custome to recruit his army with conquered people, & after they had assisted him in making new conquests to reward them with new seats. This was the Egyptian Hercules who had a potent fleet, & in the days of Solomon sailed to the straits, & according to his custome set up pillars there, & conquered Gerion, & returned back by Italy & Sicily to Egypt, & was by the ancient Galls called Ogmius, & by the Egyptians ^{e[232]} Nilus. For Erythra & the country of Gerion were without the straits. Dionysius ^{f[233]} re <50r> presents this Hercules contemporary to Evander.

The first inhabitants of Crete according to Diodorus ^{a[234]} were called Eteocretans: but whence they were & how they came thither is not said in history. Then sailed thither a colony of Pelasgians from Greece. And soon after Teutamus the grandfather of Minos carried thither a colony of Dorians from Laconia & from the territory of Olympia in Peloponnesus. And these several colonies spake several languages, & fed on the spontaneous fruits of the earth, & lived quietly in caves & huts till the invention of iron tools in the days of Asterius the son of Teutamus; & at length were reduced into one kingdom & one people by Minos, who was their first lawgiver, & built many towns & ships, & introduced plowing & sowing, & in whose days the Curetes conquered his fathers friends in Crete & Peloponnesus. The Curetes ^{b[235]} sacrificed children to Saturn, & according to Bochart ^{c[236]} were Philistims. And Eusebius saith that Crete had its name from Cres one of the Curetes who nursed up Iupiter. But what ever was the original of the Island, it seems to have been peopled by colonies which spake different languages till the days of Asterius & Minos, & might come thither two or three generations before, & not above for want of navigation in those seas.

And the island Cyprus was discovered by the Phenicians not long before. For Eratosthenes ^{a[237]} tells us that Cyprus was at first so overgrown with wood that it could not be tilled, & that they first cut down the wood for the melting of copper & silver, & afterwards when they began to sail safely upon the mediterranean, (that is, presently after the Trojan war) they built ships & even navies of it. And when they could not thus destroy the wood, they gave every man leave to cut down what wood he pleased, & to possess all the ground which he cleared of wood. So also Europe at first abounded very much with woods, one of which called the Hercinian, took up a great part of Germany, being full nine days journey broad & above forty long in Iulius Cæsar's days. And yet the Europeans had been cutting down their woods to make room for mankind ever since the invention of iron tools in the days of Asterius & Minos.

All these footsteps there are of the first peopling of Europe & its islands by sea. Before those days it seems to have been thinly peopled from the northern coast of the Euxine sea by Scythians descended from Iaphet, who wandered without houses & sheltered themselves from rain & wild beasts in thickets & caves of the earth, such as were the caves in mount Ida in Crete in which Minos was educated & buried; the cave of Cacus, & the Catacombs in Italy near Rome & Naples, afterwards turned into burying places; the Syringes & many other caves in the sides of the mountains of Egypt; the caves of the Troglodytes between Egypt & the red Sea; & those of the Phaurusij in Afric mentioned by ^{a[238]} Strabo; & the caves & thickets & rocks & high places & pits in which the Israelites hid them selves from the Philistims in the days of Saul, 1 Sam.xiii.6. But of the state of mankind in Europe in those days there is now no history remaining.

The antiquities of Libya were not much older than those of Europe. For Diodorus ^{a[239]} tells us that Vranus the father of Hyperion & grandfather of Helius & Selene, (that is Ammon the father of Sesac) was their first common King, & caused the people who till then wandered up & down, to dwell in towns. And Herodotus ^{b[240]} tells us that all Media was peopled by $\delta\eta\mu\alpha\iota$ towns without walls till they revolted from the Assyrians, which was about 267 years after the death of Solomon: & that after that revolt they set up a King over them & built Ecbatane with walls for his seat, the first town which they walled about. And about 72 years after the death of Solomon, Benhadad King of Syria ^{c[241]} had two & thirty kings in his army against Ahab. And

when Ioshuah conquered the land of Canaan, every city of the Canaanites had its own king like the cities of Europe before they conquered one another: & one of those kings (Adonibezek king of Bezek) had conquered seventy other kings a little before, Iudg.1. 7. & therefore towns began to be built in that land not many ages before the days of Ioshuah. For the patriarchs wandred there in tents, & fed their flocks wherever <51r> they pleased, the fields of Phenicia not being yet fully appropriated for want of people. The countries first inhabited by mankind, were in those days so thinly peopled that four kings from the coasts of Shinar & Elam invaded & spoiled the Rephaims & the inhabitants of the countries of Moab, Ammon, Edom, & the Kingdoms of Sodom, Gomorrah, Admah & Zeboim, & yet were pursued & beaten by Abraham with an armed force of only 318 men, the whole force which Abraham & the princes with him could raise. And Ægypt was so thinly peopled before the birth of Moses, that Pharaoh said of the Israelites : Behold the people of the children of Israel are more & mightier than we : And to prevent their multiplying & growing too strong he caused their male children to be drowned.

These footsteps there are of the first peopling of the earth by mankind not long before the days of Abraham, & of the overspreading it with villages towns & cities, & their growing into Kingdoms first smaller & then greater untill the rise of the monarchies of Egypt, Assyria, Babylon, Media, Persia, Greece, & Rome, the first great Empires on this side India. Abraham was the fift from Peleg, & all mankind lived together in Chaldea under the government of Noah & his sons untill the days of Peleg. So long they were of one language, one society & one religion. And then they divided the earth, being perhaps disturbed by the rebellion of Nimrod, & forced to leave off building the tower of Babel. And from thence they spread themselves into the several countries which fell to their shares, carrying along with them the laws customes & religion under which they had till those days been educated & governed by Noah & his sons & grandsons. And these laws were handed down to Abraham Melchizedec & Iob & their contemporaries, & for sometime were observed by the Iudges of the eastern countries. So Iob ^{a[242]} tells us that adultery was an heinous crime yea an iniquity to be punished by the judges. And of idolatry he ^{b[243]} saith, If I beheld the sun when it shined or the Moon walking in brightness, & my heart hath been secretly inticed or my mouth hath kissed my hand, this also were an iniquity to bee punished by the judges : for I should have denyed my God. And there being no dispute between Iob & his friends about these matters: it may be presumed that they also with their countrymen were of the same religion. Melchizedek was a priest of the most high God, & Abraham voluntarily paid tyths to him : which he would scarce have done had they not been of one & the same religion. The first inhabitants of the land of Canaan seem also to have been originally of the same religion & to have continued in it till the death of Noah & the days of Abraham. For Ierusalem was anciently ^{c[244]} called Iebus & its people Iebusites, & Melchizedek was their Priest & King. These nations revolted therefore after the days of Melchizedek to the worship of fals Gods; as did also the posterity of Ismael, Esau, Moab, Ammon, & that of Abraham by Keturah. And the Israelites themselves were very apt to revolt. And one reason why Terah went from Vr of the Chaldees to Haran in his way to the land of Canaan, & why Abraham afterward left Haran & went into the land of Canaan, might be to avoyd the worship of false Gods which in their days began in Chaldea & spread every way from thence but did not yet reach into the land of Canaan. Several of the laws & precepts in which this primitive religion consisted are mentioned in the book of Iob, chap. 1. v. 5, & chap. XXX1, viz not to blaspheme God, nor to worship the sun or Moon, nor to kill, nor steal, nor commit adultery, nor trust in riches, nor oppress the poor or fatherless, nor curse your enemies, nor rejoyce at their misfortunes: but to be friendly & hospitable & mercifull, & to relieve the poor & needy, & to set up judges. This was the morality & religion of the first ages still called by the Iews, The precepts of the sons of Noah. This was the religion of Moses & the prophets comprehended in the two great commandments of loving the Lord our God with all our heart & soul & mind, & our neighbour as our selves. This was the religion enjoyned <52r> by Moses to the uncircumcised stranger within the gates of Israel as well as to the Israelites. And this is the primitive religion of both Iews & Christians & ought to be the standing religion of all nations, it being for the honour of God & good of mankind. And Moses adds the precept of being merciful even to bruit beasts, so as not to suck out their blood, nor to cut off their flesh alive with the blood in it, nor to kill them for the sake of their blood, nor to strangle them : but in killing them for food, to let out their blood & spill it upon the ground Gen. IX. 6, & Levit. XVII. 12,13. This law was ancierter than the days of Moses, being given to Noah & his sons long before the days of Abraham. And therefore when the Apostles & Elders in the Council at Ierusalem declared that the gentiles were not obliged to be circumcised & keep the law of Moses, they excepted this law of abstaining from blood & things strangled as being an earlier law of God imposed not on the sons of Abraham only but on all nations while they lived together in Shinar under the dominion of Noah. And of the same kind is the law of abstaining from meats offered to idols or fals Gods, & from fornication. So then the

believing that the world was framed by one supreme God, & is governed by him, & of loving & worshipping him, & honouring our parents, & loving our neighbour as our selves, & being merciful even to bruite beasts, is the oldest of all religions. And the originall of letters, agriculture, navigation, music, arts & sciences, metalls, smiths & carpenters, towns & houses was not older in Europe than the days of Eli, Samuel & David. And before those days the earth was so thinly peopled & so overgrown with woods, that mankind could not be much older than is represented in scripture.

<53r>

Chap. II. Of the Empire of Egypt.

The Egyptians anciently boasted of a very great & lasting Empire under their Kings Ammon, Osiris, Bacchus, Sesostris, Hercules, Memnon &c. reaching eastward to the Indies & westward to the Atlantic Ocean; & 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 & Hebrews.

Bacchus the conqueror loved two weomen, Venus & Ariadne. Venus was the mistress of Anchises & Cinyras & mother of Æneas who all lived till the destruction of Troy; & the sons of Bacchus & Ariadne were Argonauts as above: And therefore the great Bacchus flourished but one generation before the Argonautic expedition. This Bacchus ^{a[245]} was potent at sea, conquered eastward as far as India, returned in triumph, brought his army over the Hellespont, conquered Thrace, left music, dancing & poetry there, killed Lycurgus King of Thrace & Pentheus the grandson of Cadmus, gave the Kingdom of Lycurgus to Tharops, & one of his minstrells called by the Greeks Calliope to Oeagrus the son of Tharops, & of Oeagrus & Calliope was born Orpheus who sailed with the Argonauts. This Bacchus was therefore contemporary to Sesostris. And both being kings of Egypt & potent at sea, & great conquerors, & carrying on their conquests into India & Thrace, they must be one & the same man.

The ancient Greeks who made the fables of the Gods, related that Io the daughter of Inachus was carried into Ægypt & there became the Egyptian Isis, & that Apis the son of Phoroneus after death became the God Serapis; & some said that Epaphus was the son of Io. Serapis & Epaphus are Osiris, & therefore Isis & 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, ^{b[246]} represents them two generations older than Sesostris, saying that after Orus the son of Osiris & Isis, reigned Sesonchosis. He seems to have followed the opinion of the people of Naxos who made Bacchus two generations older than Theseus, & for that end feigned two Minoses & two Ariadnes. For by the consent of all antiquity Osiris & Bacchus were one & the same king of Egypt. This is affirmed by the Egyptians as well as by the Greeks. And some of the ancient mythologists, as Eumolpus & Orpheus, ^{c[247]} called Osiris by the names of Dionysus & Sirius. Osiris was King of all Egypt, & a great conqueror & came over the Hellespont in the days of Triptolemus & subdued Thrace & there killed Lycurgus, & therefore his expedition falls in with that of the great Bacchus. Osiris, Bacchus & Sesostris lived about the same time, & by the relation of historians were all of them Kings of all Egypt, & reigned at Thebes & adorned that city & were very potent by land & sea. All three were great conquerors & carried on their conquests by land through Asia as far as India. All three came over the Hellespont & were there in danger of <54r> losing their army. All three conquered Thrace & there put a stop to their victories & returned back from thence into Egypt. All three left pillars with inscriptions in their conquests. And therefore all three must be one & the same King of Egypt; & this King can be no other than Sesac. All Egypt including Thebais Æthiopia & Libya, had no common King before the expulsion of the shepherds who reigned in the lower Egypt, no Conqueror of Syria India Asia minor & Thrace before Sesac. The sacred history admits of no Egyptian conqueror of Palestine before this King.

Thymetes ^{a[248]} who was contemporary to Orpheus, & wrote a Poesy called Phrygia of the actions of Bacchus in very old language & character said that Bacchus had Libyan weomen in his army amongst whom was Minerva a woman born in Libya neare the river Triton, & that Bacchus commanded the men & Minerva the weomen. Diodorus ^{b[249]} calls her Myrina, & saith that she was Queen of the Amazons in Libya & there

conquered the Atlantides & Gorgons, & then made a league with Orus the son of Isis [sent to her by his father Osiris or Bacchus for that purpose] & passing through Egypt subdued the Arabians & Syria & Cilicia, & came through Phrygia, [viz^t in the army of Bacchus] to the Mediterranean, but passing over into Europe was slain with many of her weomen by the Thracians & Scythians under the conduct of Sipylus a Scythian & Mompsus a Thracian whom Lycurgus king of Thrace had banished. This was that Lycurgus who opposed the passage of Bacchus over the Hellespont, & was soon after conquered by him & slain. But afterwards Bacchus met with a repulse from the Greeks under the conduct of Perseus who slew many of his weomen as Pausanias ^{c[250]} relates, & was assisted by the Scythians & Thracians under the conduct of Sipulus & Mompsus; 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 Colchos & mount Caucasus under Æetes & Prometheus, & his weomen upon the river Thermodon neare Colchos under their new Queens Marthesia & Lampeto. For Dionysius ^{d[251]} speaking of the Amazons who were seated at Thermoodon, saith that they dwelt originally in Libya, & there reigned over the Atlantides, & invading their neighbours conquered as far as Europe. And Ammianus ^{e[252]} that the ancient Amazons breaking through many nations, attackt the Athenians, & there receiving a great slaughter retired to Thermodon. And Iustin ^{f[253]} that these Amazons had at first [he means, at their first coming to Thermodon] two queens who called themselves daughters of Mars, & that they conquered part of Europe & some cities of Asia [videlicet in the reign of Minerva] & then sent back part of their army with a great booty [under their said new Queens,] & that Marthesia being afterwards slain was succeeded by her daughter Orithya & she by Penthesilea; & that Theseus captivated & married Antiopa the sister of Orithya. Hercules made war upon the Amazons, & in the reign of Orithya & Penthesilea they came to the Trojan war. Whence the first wars of the Amazons in Europe & Asia & their settling at Thermodon were but one generation before those actions of Hercules & Theseus, & but two before the Trojan war, & so fell in with the expedition of Sesostris. And since they warred in the days of Isis & her son Orus, & were a part of the army of Bacchus or Osiris, we have here a further argument for making Osiris & Bacchus contemporary to Sesostris, & all three one & the same king with Sesac.

The Greeks reckon Osiris & Bacchus to be sons of Iupiter, & the Egyptian name of Iupiter is Ammon. Manetho in his 11th & 12th <55r> Dynasties as he is cited by Africanus & 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, & Sesostris who subdued all Asia & part of Europe. Gesongeses & Sesonchoris are corruptly written for Sesonchosis; & the two first of these four kings Ammenemes & Sesonchosis are the same with the two last Ammenemes & Sesostris, that is, with Ammon & Sesac. For Diodorus saith ^{a[254]} that Osiris built in Thebes a magnificent Temple to his parents Iupiter & Iuno, & two other Temples to Iupiter, a larger to Iupiter Vranus & a less to his father Iupiter Ammon who reigned in that city. And ^{b[255]} Thymetes above mentioned who was contemporary to Orpheus, wrote expresly that the father of Bacchus was Ammon a king reigning over part of Libya, that is, a king of Egypt reigning over all that part of Libya anciently called Ammonia. Stephanus ^{c[256]} 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 & Ammon-no, the city of Ammon, & by the Greeks Diospolis the city of Iupiter Ammon. Sesostris built it sumptuously & called it by his fathers name. And from the same King the ^{d[257]} river called Ammon, the ^{d[258]} people called Ammonij & the ^{e[259]} promontory Ammonium in Arabia felix had their names.

< insertion from f 54v >
< text from f 55r resumes >

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 & reigned over it (perhaps the king of the city Mesir where Memphis was afterwards built) seems to have been worshipped in the Ox or calf after death by his subjects for this benefaction. For this city stood in the most convenient place to people the lower Egypt, & from its being composed of two parts seated on each side of the river Nile might give the name of Mizraim to its founder & people unless you had rather refer the word to the double people, those above the Delta & those within it. And this I take to be the state of the lower Egypt till the shepherds or Phenicians who fled from Ioshuah, conquered it, & being afterwards conquered by the Ethiopians, & fled into Afric & other places. For there ^{a[260]} was a tradition that some of them fled into Afric. And St Austin ^{a[261]}

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 respondentes Chanani, corrupta scilicet voce sicut in talibus solet, quid aliud respondent quam Chanaanæi? And Procopius ^{b[262]} tells us of two pillars in the west of Afric with inscriptions signifying that the people were Canaanites who fled from Ioshuah. And Eusebius ^{c[263]} tells us that these Canaanites flying from the sons of Israel built Tripolis in Afric. And the Ierusalem Gemara ^{d[264]} that the Gergesites fled from Ioshua going into Afric. And Procopius relates their flight in this manner. . 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 imperij factus Iesus Navæ filius intra Palæstinam duxit popularium agmen; et virtute usus supra humanum modum, terram occupavit, gentibusque excisis urbes ditionis suæ fecit, et invicti famam tulit. Maritima ora quæ a Sidone ad Ægypti litem extenditur, nomen habet Phœnices. Rex unus [Hebræis] imperabat ut omnes qui res Phœnicias scripsere consentiunt. In eo tractatu numerosæ gentes erant, Gergesæi, Iebusæi, quosque alijs nominibus Hebræorum annales memorant. Hi homines ut impares se venienti imperatori videre, derelicto patriæ solo ad finitimam primùm venire 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 & extreme poverty of the Mores (described also by Procopius) & by their being unacquainted with merchandise & sea affairs, you may know that they were Canaanites originally, & peopled Afric before the Tyrian merchants came thither. These Canaanites coming from the east, pitched their tents in <56r> great numbers in the lower Egypt in the reign of Timaus (as ^{a[265]} Manetho writes,) & easily seized the country, & fortifying Pelusium then called Abaris, they erected a kingdom there & reigned long under their own kings, Salatis, Bæon, Apagnas, Apophis, Ianias, Assis, & others successively. And in the mean time the upper part of Ægypt called Thebais & (according to ^{f[266]} Herodotus) Ægyptus, & in scripture the land of Pathros, was under other kings, reigning perhaps at Coptos & Thebes & This & Syene & Pathros & Elephantis & Heracleopolis & Mesir & 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 & made a lasting war upon the shepherds & in the reign of its King Misphragmuthosis & his son Amosis called also Thmosis Thomosis & Tuthmosis) drove them out of Egypt, & made them fly into Afric & Syria & other places, & united all Egypt into one monarchy, & under their next kings Ammon & Sesac enlarged it into a great Empire. This conquering people worshipped not the kings of the shepherds whom they conquered, & expelled, but ^{g[267]} abolished their religion of sacrificing men & after the manner of those ages deified their own kings who founded their new dominion, beginning the history of their empire with the reign & great acts of their Gods & Heroes. Whence their Gods Ammon & Rhea (or Vranus & Titæa) Osiris & Isis, Orus & Bubaste, & their secretary Thoth, & Generals Hercules & Pan, & Admiral Iapetus, Neptune or Typhon were all of them Thebans, & flourished after the expulsion of the Shepherds. Homer places Thebes in Ethiopia, & the Ethiopians reported that ^{h[268]} the Egyptians were a colony drawn out of them by Osiris, & that thence it came to pass that most of the laws of Egypt were the same with those of Ethiopia, & that the Egyptians learnt from the Ethiopians the custome of deifying their Kings.

When Ioseph entertained his brethren in Egypt, they did eat at a table by themselves, & he did eat at another table by himself, & the Egyptians who did eat with him were at another table, because the Egyptians might not eat bread with the Hebrews. For that was an abomination to the Egyptians, Gen. XLC111.32. These Egyptians who did eat with Ioseph were of the court of Pharaoh: & therefore Pharaoh & his court were at this time not shepherds but genuine Egyptians. And these Egyptians abominated eating bread with the Hebrews at one & the same table. And of these Egyptians & their fellow subjects it is said a little after that every Shepherd is an abomination to the Egyptians. Ægypt at this time was therefore under the government of the genuine Egyptians & not under that of the shepherds.

After the descent of Iacob & his sons into Ægypt, Ioseph lived 70 years, & so long continued in favour with the Kings of Egypt. And 64 years after his death Moses was born. And between the death of Ioseph & the birth of Moses there rose up another king who knew not Ioseph (Exod. 1.8.) But this king of Egypt was not one of the shepherds. For he is called Pharaoh (Exod. 1. 11, 22.) & 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 & the Egyptians would stone them (Exod. V111. 26,) that is they should 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 ^{a[269]} saith in his 40th book that in Egypt there were formerly multitudes of strangers of several nations who used foreign rites & ceremonies in worshipping the Gods, for which they were expelled Egypt, & under Danaus Cadmus & other skilful commanders after great hardships came into Greece & other places; but the greatest part of them came into <57r> Iudea not far from Egypt, a country then uninhabited & desert, being conducted thither by one Moses, a wise & valiant man, who after he had possest himself of the country, among other things built Ierusalem & 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 & his son Amosis into Phœnicia & Afric, & not knowing that Iudea 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 Ierusalem & the Temple, & that after several hardships several of them came into Greece & other places under the conduct of Cadmus & other captains, but the most of them settled in Phenicia next Egypt. We may recon therefore that the expulsion of the shepherds by the kings of Thebais was the occasion that the Philistims were so numerous in the days of Saul, & that so many men came in those times with colonies out of Egypt & Phœnicia into Greece, as Lelex, Inachus, Pelasgus, Æzeus, Cecrops, Ægialeus, Cadmus, Phineus, Membliarius, Alymnus, Abas, Erechtheus, Peteos, Phorbas in the days of Eli, Samuel, Saul & 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 Phœnicia & Arabia Petrea & there mixed with the old inhabitants, who not long after being conquered by David fled from him & the Philistims by sea under the conduct of Cadmus & other captains into Asia minor Greece & Libya to seek new seats, & there built towns erected kingdoms & set on foot the worship of the dead: & some of those who remained in Iudea might assist David & Solomon in building Ierusalem & the Temple. Among the forreign rites used by the strangers in Egypt in worshipping the Gods, was the sacrificing of men, For Amosis abolished that custome at Heliopolis. And therefore those strangers were Canaanites, such as fled from Ioshua. For the Canaanites gave their seed (that is their children) to Molech, & burnt their sons & their daughters in the fire to their Gods (Deut. X11.31.) Manetho calls them Phenician strangers.

After Amosis had expelled the shepherds & extended his dominion over all Egypt, his son & successor Amenemes 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 & other laborious exercises, he conquered Arabia Troglodytica & Libya. And from him all Libya ^{a[270]} was anciently called Ammonia. And after his death, in the temples erected to him at Thebes & in Ammonia & at Meroe in Æthiopia, they set up Oracles to him, & made the people worship him as the God that acted in them. And these are the oldest Oracles mentioned in history, the Greeks therein imitating the Ægyptians. For the ^{b[271]} Oracle at Dodona was the oldest in Greece, & was set up by an Egyptian woman after the example of the Oracle of Iupiter 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, & 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, & might ingratiate Hadad with Pharaoh. For the Midianites & Ishmaelites who bordered upon the red sea near mount Horeb on the south side of Edom, were merchants from the days of Iacob the patriarch (Gen. XXVII. 28, 36) & by their merchandise the Midianites abounded with gold in the days of Moses (Num. XXXI. 50, 51, 52) & in the days of the Iudges of Israel because they were Ishmaelites (Iudg. VIII. 24.) The Ishmaelites therefore in those days grew rich by merchandise. They carried their merchandise on camels through Petra to Rhinocolura & thence to Egypt. And this trafic at length came into the hands of David by his conquering the Edomites & gaining the ports of the red sea called Eloth & Ezion-Geber as may 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 neare Coptos, & having learnt the skill of the Edomites, they began now to observe the positions of the stars & the length of the solar year for enabling them to know the position of the stars at any time <58r> & to sail by them at all times without sight of the shoar. And this gave a

beginning to Astronomy & 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; & 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 descended from Noah to all his posterity till those days, & 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, & thereby made up the solar year of twelve months & five days or 365 days.

The ancient Egyptians feigned ^{a[272]} that Rhea lay secretly with Saturn, & Sol prayed that she might bring forth neither in any month nor in the year; & that Mercury playing at dice with Luna, overcame, & took from the Lunar year the 72th part of every day, & thereof composed five days, & added them to the year of 360 days that she might bring forth in them : & that the Egyptians celebrated those days as the birth days of Rhea's five children, Osiris, Isis, Typhon, Orus senior, & Nephthe the wife of Typhon. And therefore according to the opinion of the ancient Egyptians the five days were added to the Lunisolar calendar - year, in the reign of Saturn & Rhea the parents of Osiris, Isis, & Typhon; that is, in the reign of Ammon & Titæa the parents of the Titans, or in the latter half of the reign of David when those Titans were born, & 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 & Isis.

When the Edomites fled from David with their young King Hadad into Egypt, its probable that they carried thither also the use of letters. For letters were then in use among the posterity of Abraham in Arabia Petræa & upon the borders of the red sea, the Law being written there by Moses in a book, & in tables of stone, long before. For Moses marrying the daughter of the prince of Midian, & dwelling with him forty years, learnt them among the Midianites. And Job who lived ^{a[273]} among their neighbours the Edomites mentions the writing down of words as there in use in his days Job. XIX. 23, 24. And there's 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: & 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 ^{a[274]} tells us that a man called Oes who appeared in the red sea with the tayl of a fish (so they painted a seaman) taught Astronomy & letters. And Hyginus ^{b[275]} 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 ^{c[276]} tells us from Berosus that Oannes taught the Chaldæans Letters, Mathematicks, Arts, Agriculture, cohabitation in cities, & the construction of Temples; & that several such men came thither successively. Oes, Euhadnes, & Oannes, seem to be the same name a little varied by corruption, & this name seems to have been given in common to several seamen who came thither from time to time, & by consequence were merchants & frequented those seas with their merchandise, or else fled from their enemies. So that Letters, Astronomy, Architecture & Agriculture came into Chaldæa by sea, & were carried thither by seamen who frequented the Persian Gulph, & came thither from time to time after all those things were practised in other countries whence they came, & by consequence in the days of Ammon & Sesac, David & Solomon, & their successors, or not long before. The Chaldæans indeed made Oannes older than the flood of Xisuthrus, but the Egyptians made Osiris as old, & I make them contemporary.

The red sea had its name not from its colour but from Edom & <59r> Erythra the names of Esau, which signify that colour. And some ^{a[277]} tell us that king Erythra (meaning Esau) invented the vessels [rates] in which they navigated that sea, & was buried in an island thereof neare the Persian gulph. Whence it follows that the Edomites navigated that sea from 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 & Iordan & the first nations over many other rivers for peopling the earth, seeking new seats, & invading one anothers territories. And after the example of such vessels, Ismael & Midian the sons of Abraham, & Esau his grandson might build larger vessels to go to the islands upon the red sea in searching for new seats, & 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 Iacob. Gen. 49. 13. Iudg. 5.17. But it is probable that the merchants of that sea were not forward to discover their arts & sciences upon which their trade depended. It seems therefore that Letters & Astronomy & the trade of Carpenters were invented by the merchants of the

red sea for writing down their merchandise & keeping their accounts & guiding their ships in the night by the stars & building ships; & that they were propagated from Arabia Petrea into Egypt, Chaldæa, Syria, Asia minor, & Europe much about one & the same time, the time in which David conquered & dispersed those merchants. 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 & Sesac applied themselves to that study, except the Constellations mentioned by Iob who lived in Arabia Petræa among the merchants; nothing of the trade of Carpenters or good architecture before Solomon sent to Hiram King Tyre to supply him with such artificers, saying that there were none in Israel who could skill to hew timber like the Zidonians.

Diodorus ^{a[278]} tells us that the Egyptians sent many colonies out of Egypt into other countries, & that Belus the son of Neptune & Libya carried colonies thence into Babylonia, & seating himself on Euphrates, instituted priests free from taxes & public expenses after the manner of Egypt, who were called Chaldæans, & who after the manner of Egypt might observe the starrs. And Pausanias ^{b[279]} tells us that the Belus of the Babylonians had his name from Belus an Egyptian the son of Libya. And Apollodorus ^{c[280]} that Belus the son of Neptune & Libya & King of Egypt was the father of Ægyptus & Danaus, that is, Ammon. He tells us also that Busiris the son of Neptune & Lisianassa [Libyanassa] the daughter of Epaphus, was King of Egypt, & Eusebius calls this King Busiris the son of Neptune & of Libya the daughter of Epaphus. ¶ < insertion from f 59v > ¶. By these things the later Egyptians seem to have made two Beluses, the one the father of Osiris, Isis & Neptune the other the son of Neptune & father of Ægyptus & Danaus. And hence came the opinion of the people of Naxos that there were two Minoses & two Ariadnes, the one two generations older than the other : which we have confuted. The father of Ægyptus & Danaus was the father of Osiris, Isis & Typhon; & Typhon was not the grandfather of Neptune but Neptune himself. < text from f 59r resumes >

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 fathers reign, & afterward their king. Vnder his father whilst he was very young he invaded & conquered Troglodytica, & thereby secured the harbour of the red sea neare Coptos in Egypt. And then he invaded Ethiopia & 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 & coasted Arabia Felix going to the Persian gulf & beyond, & those countries set up Columns with inscriptions denoting his conquests, & particularly he set up a pillar at Dira a promontory in the straits of the red sea next Ethiopia, & two pillars in India in the mountains neare the mouth of the river Ganges. So ^{a[281]} Dionysius:

Ἐνθά τε καὶ στήλαι &c

Vbi etiamnum columnæ Thebis geniti Bacchi
Stant extremi juxta fluxum Oceani

<60r>

Indorum inis in montibus: ubi et Ganges
Claram aquam Nyssæam ad planitiem devolvit.

And after these things he invaded Libya & fought the Africans with clubs & thence is painted with a club in his hand. So ^{a[282]} Hyginus : Afri & Ægyptij 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 & furnished Solomon & his friends) he prepared a fleet on the mediterranean, & went on westward upon the coast of Afric to search those countries as far as to the Ocean & island Erythra or Gades in Spain (as Macrobius ^{b[283]} informs us from Panyasis & Pherecides,) & there he conquered Gerion, & at the mouth of the straits set up the famous Pillars

^{c[284]} Venit ad occasum mundique extrema Sesostris

Then he returned through Spain & the southern coasts of France & Italy with the cattel of Gerion, (his fleet attending him by sea) & left in Sicily the Sicani a people which he had brought from Spain. And after his

fathers death he built temples to him in his conquests. Whence it came to pass that Iupiter Ammon was worshipped in Ammonia & Ethiopia & Arabia amp; as far as India according to the ^{d[285]} Poet

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

The Arabians worshipped only two Gods, Cœlus (otherwise called Ouranus or Iupiter Vranus) & Bacchus. And these were Iupiter Ammon & Sesac as above. And so also the people of Meroe above Egypt ^{e[286]} worshipped no other Gods but Iupiter & Bacchus, & had an Oracle of Iupiter, & these two Gods were Iupiter Ammon & Osiris according to the language of Egypt.

At length Sesostris in the fift year of Rehoboam, came out of Egypt with a great army of Libyans Troglodytes & Ethiopians, & spoyled the temple & reduced Iudæa into servitude, & went on conquering first eastward toward India which he invaded, & then westward as far as Thrace. For God had given him the kingdoms of the countries. 2 Chron. XII. 2,3,8. In ^{a[287]} 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. * < insertion from f 59v > * He was accompanied with his son Orus or Apollo & with some singing weomen called the Muses, one of which called Calliope was the mother of Orpheus an Argonaut: & the two tops of the mountain Parnassus, which were very high were dedicated ^{a[288]} the one to this Bacchus & the other to his son Apollo. And thence Lucan ^{b[289]} calls Parnassus mons Bromio Phæboque sacer. In the fourteenth < text from f 60r resumes > And In the fourteenth year of Rehoboam he returned back into Ægypt, leaving Æetes in Colchos & his nephew Prometheus at mount Caucasus with part of his army to defend his conquests from the Scythians. Apollonius ^{b[290]} Rhodius & his Scholiast. tell us that Sesonchosis King of all Egypt (that is Sesac) invading all Asia & a great part of Europe, peopled many cities which he took, & that Æa (the Metropolis of Colchos) remained stable ever since his days with the posterity of those Egyptians which he placed there, that they preserved pillars or tables in which all the journeys & the bounds of sea & land were described for the use of them that were to go any whether. These Tables therefore gave a beginning to Geography.

Sesostris upon his returning home ^{a[291]} divided Egypt by measure amongst the Egyptians & this gave a beginning to surveying & Geometry. And ^{b[292]} Iamblicus derives this division of Egypt & beginning of Geometry from the age of the Gods of Egypt. Sesostris also ^{c[293]} divided Ægypt into 36 Nomes or Counties, & dug a canale from the Nile to the head city of every Nome, & with the earth dug out of it, he caused the ground of the city to be raised higher, & built a temple in every city for the worship of the Nome, & in the ~ temples set up Oracles, some of which remained till the days of Herodotus. 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 & the Temple (or sepulchre) of the God was dedicated. For every n="61r" xml:id="p061r"/> temple had its proper God, & modes of worship, & annual festivals at which the Council & people of the nome met at certain times to sacrifice & regulate the affairs of the nome, & administer justice, & buy & sell. But Sesac & his queen by the names of Osiris & 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 to res consecrated to him &, & he was called by its names, Ægyptus, Siris, Nilus. Dionysius ^{a[294]} tells us that the Nile was called Siris by the Ethiopians, & Nilus by the people of Siene. From the word Nahal which signifies a torrent that river was called Nilus: & Diodorus ^{b[295]} 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, & thence the Greeks formed the words Siris, Sirius, Ser-Apis, O-Siris. But Plutarch ^{f[296]} 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, & of the religions & temples of the Nomes, & of the cities built there by the Gods & called by their names. Whence Diodorus ^{g[297]} tells us that of all the provinces of the world, there were in Egypt only many cities built by the ancient Gods, as by Iupiter, Sol, Hermes, Apollo, Pan, Eilithyia, & many others. And Lucian ^{h[298]} an Assyrian who had travelled into Phœnicia & Egypt, tells us that the temples of Egypt were very old, those in Phenicia built by Cinyras as old, & those in Assyria almost as old as the former but not altogether so old. Which shews that the monarchy of Assyria rose up after the monarchy of Egypt, as is represented in scripture; & that the temples of Egypt then

standing were those built by Sesostri about the same time that the temples of Phenicia & Cyprus were built by Cinyras, Benhadad, & 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, & this custome continued in Persia till after the days of Herodotus. In Phœnicia they had Altars with little houses for eating the sacrifices much earlier, & 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, & the house of Baal in which Iehu slew the prophets of Baal. And such were the high places of the Canaanites which Moses commanded Israel to destroy. He ^{i[299]} commanded Israel to destroy the Altars, Images, high – places, & 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, & Benhadad in Damascus.

For when David ^{a[300]} smote Hadad-Ezer king of Zobah, & slew the Syrians of Damascus who came to assist him : Rezon the son of Eliadah fled from his lord Hadad-Ezer & gathering a band of men became their captain & reigned in Damascus over Syria. He is called Hezion (1 King. xv. 18) & his successors mentioned in history were Tabrimon, Hadad or Benhadad, Benhadad II, Hazael, Benhadad III. * * & Resen the son of Tabeah. Syria became subject to Egypt in the days of Tabrimon & recovered her liberty under Benhadad I; & in the days of Benhadad III, until the reign of the last Rezen, they became subject to Israel. And in the ninth year of Hoshea king of Judah, Tiglathpileser king of Assyria captivated the Syrians & put an end to their kingdom. Now Iosephus ^{b[301]} tells us that the Syrians till his days worshipped both Adar, (that is Adad or Benhadad) & his successor Hazael as Gods for their benefactions, & for building Temples by which they adorned the city of Damascus. For, saith he, they daily celebrate solemnities in honour of these kings, & boast their antiquity not knowing that they are novel & lived not above eleven hundred years ago. It seems these Kings built sumptuous sepulchres for themselves & were worshipped therein. Justin ^{c[302]} calls the first of these two kings Damascus, saying that the city had its name from him & that the Syrians in <62r> 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 ^{a[303]} reign of Minos King of Crete, when Rhadamanthus the brother of Minos carried colonies from Crete to the Greek islands, & gave the islands to his captains, he gave Lemnos to Thoas or Theias or Thoantes the father of Hypsipyle, a Cretan worker in metalls, & by consequence a disciple of the Idæi Dactyli, & perhaps a Phœnician. For the Idæi Dactyli & Telchines & Corybantes brought their arts & sciences from Phœnicia. And ^{b[304]} Suidas saith that he was descended from Pharnaces King of Cyprus; Apollodorus that he was the son of Sandochus a Syrian; & Apollonius Rhodius ^{c[305]} that Hypsipyle gave Iason the purple cloak which the Graces made for Bacchus who gave it to his son Thoas the father of Hypsipyle & King of Lemnos. Thoas married ^{d[306]} Calycopis the mother of Æneas & daughter of Otreus King of Phrygia, & for his skill on the harp was called Cinyras, & was said to be exceedingly beloved by Apollo or Orus. The great Bacchus loved his wife & ^e being caught in bed with her in Phrygia appeased him with wine, & composed the matter by making him King of Byblus & Cyprus, & then came over the Hellespont with his army & conquered Thrace. And to these things the poets allude in feigning that Vulcan fell from heaven into Lemnos, & that Bacchus ^{f[307]} appeased him with wine, & reduced him back into heaven. He fell from the heaven of the Cretan Gods when he went from Crete to Lemnos to work in metalls, & was reduced back into heaven when Bacchus made him King of Cyprus & Byblus. He Reigned there till a very great age, living to the times of the Trojan war, & becoming exceeding rich. And after the death of his wife Calycopis, ^{g[308]} he built temples to her at Paphos & Amathus in Cyprus, & at Byblus in Syria, & instituted priests to her with sacred rites & lustful Orgia; whence she became the Dea Cypria & the Dea Syria: And from temples erected to her in these & other places she was also called Paphia, Amathusia, Byblia, Cytharea Salaminia, Cnydia, Erycina, Idalia ~ Fama tradit a Cinyra consacratum vetustissimum Paphiæ Veneris templum, Deamque ipsam conceptam mari huc appulsam : Tacit. Hist. l. 2. p. 338. From her sailing from Phrygia to the island Cythra, & from thence to be queen of Cyprus, she was said

(by the Cyprians) to be born of the froth of the sea, & was painted sailing upon a shell. Cinyras deified also his son Gingris by the name of Adonis. And for assisting the Egyptians with armour, its probable that he himself was deified by his friends the Egyptians by the name of [Baal-Canaan] Vulcan. For Vulcan was celebrated principally by the Egyptians, & was a king according to Homer, & reigned in Lemnos, & Cinyras was an inventor of arts ^{h[309]} & found out copper in Cyprus, & the smiths hammer & anvil & tongues & laver, & employed workmen in making armour & other things of brass & iron, & was the only king celebrated in history for working in metalls, & was king of Lemnos, & the husband of Venus: all which is the character of Vulcan. & the Egyptians about the time of the death of Cinyras (viz^t in the reign of their King Amenophis) built a very sumptuous temple to Memphis to Vulcan, & neare it a smaller temple to Venus hospita; not an Egyptian woman but a foreigner < insertion from f 54v > < text from f 62r resumes > , not Helena but Vulcan's Venus. For ~~illeg~~^[310] Herodotus tells us that the region round about this temple was inhabited by Tyrian Phœnicians, & that □ < insertion from f 62v > □ & that ^{k[311]} Cambyses 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 Pataeci & carry about in the fore part of their ships in the form of Pigmys. And ^{l[312]} Bochart saith of this Venus Hospita Phœniciam Venerem in Ægypto pro peregrina habitam < text from f 62r resumes > .

And As the Egyptians Phenicians & Syrians in those days deified their Kings & princes, so upon their coming into Asia minor & Greece they taught those nations to do the like, as hath been shewed above. In those days the writing of the Thebans & Ethiopians <63r> was in hieroglyphicks. And this way of writing seems to have spread into the lower Egypt before the days of Moses. For thence came the worship of their Gods in the various shapes of birds beasts & fishes, forbidden in the second commandment. Now this emblematical way of writing gave occasion to the Thebans & Ethiopians, who in the days of Samuel, David, Solomon, & Rehoboam conquered Egypt & the nations round about & erected a great Empire, to represent & signify their conquering Kings & 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 sith to signify that King who conquered the lower Egypt a country abounding with corn; his son Osiris by an ox because he taught the conquered nations to plow with oxen; Bacchus with bulls horns for the same reason, & with grapes because he taught the nations to plant vines, & upon a Tiger because he subdued India; Orus the son of Osiris with a harp to signify the Prince who was eminently skilled on that instrument; Iupiter upon an eagle to signify the sublimity of his dominion & with a thunderbolt to represent him a warrior; Venus in a chariot drawn with two doves to represent her amorous & lustful; Neptune with a trident to signify the commander of a fleet composed of three squadrons; Ægeon (a gyant) with 50 heads & an hundred hands to signify Neptune with his men in a ship of fifty oars; Thoth with a dogs head & wings at his cap & feet & a caduceus writhen about with two serpents, to signify a man of craft & an embassadour who reconciled two contending nations; Pan with a pipe & the leggs of a goat to signify a man delighted in piping & dancing; & Hercules with Pillars & a club, because Sesostri set up pillars in all his conquests, & fought against the Libyans with clubs. This is that Hercules who (according to ^{a[313]} Eudoxus) was slain by Typhon & (according to Ptolomæus ^{b[314]} Hephæstion) was called Nilus, & who conquered Gerion with his three sons in Spain & set up the famous pillars at the mouth of the Straits. For Diodorus ^{c[315]} mentioning three Hercules, the Egyptian the Tyrian & the son of Alcmena, saith that the oldest flourished among the Egyptians, & having conquered a great part of the world set up the pillars in Afric. And Vasæus ^{d[316]} that Osiris called also Dionysius, came into Spain & conquered Gerion, & was the first who brought idolatry into Spain. Strabo ^{e[317]} tells us that the Ethiopians called Megabars fought with clubs. And some of the Greeks ^{f[318]} did so till the times of the Trojan war. Now from this hieroglyphical way of writing it came to pass, that upon the division of Egypt into Nomes by Sesostri, 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, & were worshipped by the Nomes in the shape of these creatures.

The ^{a[319]} Atlantides (a people upon mount Atlas conquered by the Egyptians in the reign of Ammon,) related that Vranus was their first King, & reduced them from a salvage course of life, & caused them to dwell in towns & cities, & lay up & use the fruits of the earth, & that he reigned over a great part of the world, & by his wife Titæa had eighteen children among which were Hyperion & Basilea the parents of Helio

& Selene; that the brothers of Hyperion slew him, & drowned his son Helio (the Phaeton of the ancients) in the Nile, & divided his Kingdom amongst themselves; & the country bordering upon the ocean fell to the lot of Atlas, from whom the people were called Atlantides. By Vranus or Iupiter Vranus, Hyperion, Basilea, Helio & Selene, I understand Iupiter Ammon, Osiris, Isis, Orus & Bubaste: & by the sharing of the Kingdom of Hyperion amongst his brothers the Titans, I under <64r> stand the division of the earth among the Gods mentioned in the Poem of Solon.

For Solon having travelled into Egypt & conversed with the priests of Sais about their antiquities, wrote a poem of what he had learnt, but did not finish it. And this Poem fell into the hands of Plato who relates out of it, that at the mouth of the straits neare 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 & over Europe as far as the Tyrrhene sea. And all this force collected into one body invaded Egypt & Greece & whatever was contained within the pillars of Hercules, but was resisted & stopt by the Athenians & other Greeks, & thereby the rest of the nations not yet conquered were preserved. He saith also that in those days the Gods [having finished their conquests] divided the whole earth amongst themselves, partly into larger partly into ~ smaller portions & instituted Temples & sacred rites to them selves; & that the island Atlantis fell to the lot of Neptune who made his eldest son Atlas King of the whole Island, a part of which was called Gadir; & that in the history of the said warrs mention was made of Cecrops, Erechtheus, Erechthonius & others before Theseus, & also of the weomen who warred with the men, & of the habit & statu of Minerva, the study of warr in those days being common to men & weomen. By all these circumstances it is manifest that these Gods were the Dij magni majorum gentium, & lived between the age of Cecrops & Theseus, & that the warrs which Sesostrius with his brother Neptune made upon the nations by land & sea, & the resistance he met with in Greece, & the following invasion of Egypt by Neptune are here described; & how the captains of Sesostrius shared his conquests amongst themselves, as the captains of Alexander the great did his conquests long after; & instituting Temples & Priests & sacred rites to themselves, caused the nations to worship them after death as Gods : & that the island Gadir or Gades with all Libya 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 Vlysses presently after the Trojan war found Calypso the daughter of Atlas in the Ogygian island (perhaps Gadir,) & therefore it was but two generations 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, & left many natural children in Greece some of which were Argonauts & others were contemporary to the Argonauts: & therefore he flourished but one generation before the Argonautic expedition, & by consequence about 400 years before Solon went into Egypt. But the Priests of Egypt in those 400 years had magnified the stories & antiquity of their Gods so exceedingly as to make them nine thousand years older than Solon, & the island Atlantis bigger than all Afric & Asia together, & full of people. And because in the days of Solon this great island did not appear, they pretended that it was sunk into the sea with all its people. Thus great was the vanity of the Priests of Egypt in magnifying their antiquities.

The Cretans ^{a[320]} affirmed that ^{a[321]} Neptune was the first man who set out a fleet, having obtained this Prefecture of [his father] Saturn, whence posterity reckoned things done in the sea to be under his <65r> government & mariners honoured him with sacrifices. The invention of tall ships with sails ^{b[322]} is also ascribed to him. He was first worshipped in Africa as Herodotus ^{c[323]} affirms, & therefore 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 Atlantij & to the mountain Atlas & the Atlantic ocean. The ^{d[324]} outmost parts of the earth & promontories & whatever bordered upon the sea & was washed by it, the Egyptians called Neptys, & on the coasts of Marmorica & Cyrene Bochart & Arius Montanus place the Naphthuhim a people sprung from Misraim, Gen. x. 13. And thence Neptune & his wife Neptys might have their names, the words Neptune, Neptys, & Naphtuim signifying the King, Queen, & people of the sea coasts. The Greeks tell us that Iapetus was the father of Atlas, & Bochart derives Iapetus & Neptune from the same original. He & his son Atlas are celebrated in the ancient fables for making war upon the Gods of Egypt: as when Lucian ^{e[325]} saith that Corinth being full of fables, tells the fight of Sol & Neptune, that is, of Apollo & Python or Orus & Typhon; & where Agatharcides ^{f[326]} relates how the Gods of Egypt fled from the Gyants till the Titans came in & saved them by putting Neptune to flight: & where Hyginus ^{g[327]} tells the war between the Gods of Ægypt & the Titans commanded by Atlas. The Titans are the posterity of Titæa, some of whom under Hercules assisted the Gods, others under Neptune & Atlas

warred against them: for which reason, saith Plutarch, ^{h[328]} the priests of Egypt abominated the sea, & had Neptune in no honour. By Hercules I understand here the General of the forces of Thebais & Ethiopia whom the Gods or great men of Egypt called to their assistance against the Giants or great men of Libya who had slain Osiris & invaded Egypt. For Diodorus ^{i[329]} saith that when Osiris made his expedition over the world, he left his kinsman Hercules general of his forces over all his dominions & Antæus governor of Libya & Æthiopia. Antæus reigned over all Afric to the Atlantic ocean & built Tingis or Tangieres. Pindar ^{k[330]} tells us that he reigned at Irasa a town of Libya where Cyrene was afterwards built. He invaded Egypt & Thebais: for he was beaten by Hercules & the Egyptians near Antæa or Antæopolis a town of Thebais, & Diodorus ^{l[331]} tells us that this town had its name from Antæus whom Hercules slew in the days of Osiris. Hercules overthrew him several times, & every time he grew stronger by recruits from Libya his mother earth. But Hercules intercepted his recruits & at length slew him. In these warrs Hercules took the Libyan world from Atlas, & made Atlas pay tribute out of his golden Orchard, the kingdom of Afric. Antæus & Atlas were both of them sons of Neptune, both of them reigned over all Libya & Afric between mount Atlas & the mediterranean to the very Ocean, both of them invaded Egypt & contended with Hercules in the wars of the Gods, & therefore they are but two names of one & the same man. And even the name Atlas in the oblique cases seems to have been compounded of the name Antæus & some other word (perhaps the word Atal, cursed) put before it. The invasion of Ægypt by Antæus, Ovid hath relation unto where he makes Hercules say –

– Sævoque alimenta parentis

Antæo eripui.

This warr was at length composed by the intervention of Mercury, who in memory thereof was said to reconcile two contending serpents by casting his ambassadors rod between them. And thus much concerning the ~ ancient state of Egypt, Libya, & Greece described by Solon.

The mythology of the Cretans differed in some things from that <66r> of Egypt & Libya. For in the Cretan mythology, Cœlus & Terra or Vranus & Titæa were the parents of Saturn & Rhea, & Saturn & Rhea were the parents of Iupiter & Iuno, & Hyperion Iapetus & the Titans were one generation older than Iupiter. And Saturn was expelled his kingdom & castrated by his son Iupiter: which fable hath no place in the mythology of Egypt.

During the reign of Sesac, Ieroboam being in subjection to Egypt, set up the Gods of Egypt in Dan & Bethel, & Israel was without a teaching priest & without law, & the nations were in great adversity. For in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, & city of city: for God did vex them sore, 2 Chron. xv. 3, 5, 6. But in the fift year of Asa, the land of Iudah became quiet from war & from thence had quiet ten years; & Asa took away the altars of strange Gods & brake down the images, & built the fenced cities of Iudah with walls & towers & gates & barrs, having rest on every side, & got up an army of 580000 men with which in the fifteenth year of his reign he met Zerah the Ethiopian who came out against him with an army of a thousand thousand Ethiopians & Libyans. The way of the Libyans was through Egypt, & therefore Zerah was now Lord of Egypt. They fought at Maresha near Gerar between Egypt & Iudæa, & Zerah was beaten so that he could not recover himself. And from all this I seem to gather that Osiris was slain in the fift year of Asa, & thereupon Egypt fell into civil wars being invaded by the Libyans & defended by the Ethiopians for a time, & after ten years more being invaded by the Ethiopians who slew Orus the son & successor of Osiris, drowning him in the Nile, & seized his kingdom. By these civil wars of Egypt, the land of Iudah had rest ten years. Osiris or Sesostris reigned long, Manetho saith 48 years: a& by this reckoning he began to reign about the 17th year of Solomon; & Orus his son was drowned in the 15th year of Asa. For Pliny ^{a[332]} tells us: Ægyptiorum bellis attrita est Æthiopia vicissim imperitando serviendoque clara. et potens, etiam usque ad Trojana bella Memnone regnante. Ethiopia served Ægypt till the death of Sesostris & no longer. For Herodotus ^{b[333]} tells us that he alone enjoyed the Empire of Ethiopia. Then the Ethiopians became free, & after ten years became Lords of Egypt & Libya under Zerah & Amenophis.

When Asa by his victory over Zerah became safe from Egypt, he assembled all the people & they offered sacrifices out of the spoiles, & entered into a covenant upon oath to seek the Lord; & in lieu of the vessels

taken away by Sesac, he brought into the house of the Lord the things that he & his father had dedicated, the gold & the silver & the vessels. 2 Chron. xv.

When Zerah was beaten so that he could not recover himself the people ^{a[334]} of the lower Egypt revolted from the Ethiopians & called in to their assistance two hundred thousand Jews & Canaanites, & under the conduct of one Osarsiphus (a priest of Egypt called Vsorthon, Osorchon, Osorchor & 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 & fortified that pass, & then went back into Ethiopia. But after thirteen years, he & his young son Ramesses came down with an army from Ethiopia, conquered the lower Egypt, & drove out the Jews & Phœnicians. And this action the Egyptian writers & their followers call the second expulsion of the shepherds, taking Osarsiphus for Moses.

Tithonus a beautiful youth, the elder brother of Priam, went into Ethiopia, being carried thither among many captives by Sesostris: & the Greeks, before the days of Hesiod, feigned that Memnon was his <67r> son. Memnon therefore in the opinion of those ancient Greeks, was one generation younger than Tithonus & was born after the return of Sesostris into Egypt: suppose about 16 or 20 years after the death of Solomon. He is said to have lived very long, & so might dye about 95 years after Solomon, as we reckon above. His mother called Cisca by Æschylus, in a statue erected to her in Egypt, ^{a[335]} was represented the daughter the wife & the mother of a king, & therefore he was the son of a King : which makes it probable that Zerah whom he succeeded in the Kingdom of Ethiopia was his father.

Historians ^{a[336]} agree that Menes reigned in Egypt next after the Gods, & turned the river into a new channel & built a bridge over it & built Memphis & the magnificent Temple of Vulcan. He built Memphis over against the place where Gran Cairo now stands, called by the Arabian historians Mesir. He built only the body of the temple of Vulcan, & his successors Ramesses or Rhampsinitus, Mæris, Asychis, & Psammiticus built the western, northern, eastern & southern Porticos thereof. Psammiticus who built the last Portico of this Temple, reigned three hundred years after the victory of Asa over Zerah, & it is not likely that this Temple ~ could be above three hundred years in building, or that any Menes could be King of all Egypt before the expulsion of the shepherds. The last of the Gods of Egypt was Orus with his mother Isis & sister Bubaste & Secretary Thoth & Vnkle Typhon. And the King who reigned next after all their deaths & turned the river & built a bridge over it & built Memphis & the temple of Vulcan, was Memnon or Amenophis called by the Egyptians Amenoph; & therefore he is Menes. For the names Amenoph, or Menoph & Menes do not much differ. And from Amenoph the city Memphis 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 Ægypt under Osarsiphus, & the retirement of Amenophis into Æthiopia, Ægypt being then in the greatest ~distraction, the Greeks built the ship Argo, & sent in it the flower of Greece to Æetes at Colchos & to many other Princes on the coasts of the Euxine & Mediterranean seas: And this ship was built after the pattern of an Egyptian ship with fifty oars in which Danaus with his fifty daughters a few years before fled from Egypt into Greece, & was the first long ship with sails built by the Greeks. And such an improvement of navigation with a designe to send the flower of Greece to many Princes upon the sea coasts of the Euxine & Mediterranean seas was too great an undertaking to be set on foot without the concurrence of the Princes & States of Greece, & 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, & therefore knew of this expedition, & might send the Argonauts upon an embassy to the said Princes, & for concealing their designe might make the fable of the golden fleece in relation to the ship of Phrixus whose ensign was a golden ram. And probably their designe was to notify the distraction of Egypt, & the invasion thereof by the Ethiopians & Israelites, to the said Princes, & to persuade them to take that opportunity to revolt from Egypt & set up for themselves & make a league with the Greeks. For the Argonauts went through ^{a[337]} the Kingdom of Colchos by land to the Armenians & through Armenia to the Medes, which could not have been done if they had not made friendship with the nations through which they passed. They visited also Laomedon King of the Trojans, Phineus King of the Thracians, Cizicus King of the Doleans, Lycus King of the Mariandini, & the coasts of Mysia & Taurica Chersonesus, & the nations upon the Tanais, & the people about Byzantium, & the coasts of Epire, Corsica, Melita, Italy, Sicily, Sardinia, & Gallia upon the mediterranean; & from thence they ^{c[338]} crossed the sea to Afric & there conferred with

Euripylus King of Cyrene. And ^{d[339]} Strabo tells us that <68r> in Armenia & Media & the neighbouring places, there were frequent monuments of the expedition of Iason; as also about Sinope & its sea coasts, Propontis & the Hellespont, & in the Mediterranean. And a message by the flower of Greece to so many nations could be on no other account than state polic. These nations had been invaded by the Egyptians, but after this expedition we hear no more of their continuing in subjection to Egypt.

The ^{a[340]} Egyptians originally lived on the fruits of the earth & fared hardly & abstained from animals, & therefore abominated shepherds. Menes taught them to adorn their beds & tables with rich furniture & carpets, & brought in amongst them a sumptuous delicious & voluptuous way of life. And about a hundred years after his death, Gnephacthus one of his successors cursed him for it, & 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 & succeeded them, reigned, I think, first at Coptos, & then at Thebes, & then at Memphis. At Coptos I place Misphragmuthosis & Amosis or Thomosis who expelled the shepherds & abolished their custome of sacrificing men, & extended the Coptic language & the name of Αἰὸς Κόπτου Ægyptus to the conquest. Then Thebes became the royal city of Ammon & from him was called No-Ammon, & his conquest on the west of Egypt was called Ammonia. After him in the same city of Thebes reigned Osiris, Orus, Menes or Amenophis, & Ramesses: but Memphis & her miracles were not yet celebrated in Greece. For Homer celebrates Thebes as in its glory in his days, & makes no mention of Memphys. After Menes had built Memphys, Mœris the successor of Ramesses adorned it & made it the seat of the Kingdome, & this was almost two generations after the Trojan war. Cinyras, the Vulcan who married Venus & under the Kings of Egypt reigned over Cyprus & part of Phœnicia & made armour for those kings, lived till after the times of the Trojan war. And upon his death Menes or Memnon might deify him & found the famous temple of Vulcan in that city for his worship, but not live to finish it. In a plane ^{b[341]} not far from Memphis are many small Pyramids said to be built by Venephes or Enephes; & I suspect that Venephes & 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 Mœris & his successors built others much larger. The plane in which they were built was the burying place of that city, as appears by the Mummies there found; & therefore the Pyramids were the sepulchral monuments of the kings & princes of that city. And by these & such like works the city grew famous soon after the days of Homer, who therefore flourished in the reign of Ramesses.

Herodotus ^{a[342]} is the oldest historian now extant who wrote of the antiquities of Egypt & had what he wrote from the priests of that country. And Diodorus who wrote almost 400 years after him, & had his relations also from the priests of Egypt, placed many nameless Kings between those whom Herodotus placed in continual succession. The Priests of Egypt had therefore, between the days of Herodotus & Diodorus, out of vanity, very much increased the number of their Kings. And what they did after the days of Herodotus, they 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 & Mœris the last of them. All these reigned at Thebes till Mœris translated the seat of the empire from Thebes to Memphis. After Mœris he reckons Sesostris, Pheron, Proteus, Rhampsinitus, Cheops, Cephren, Mycerinus, Asychis, Anysis, Sabacus, Anysis again, Sethon, twelve contemporary Kings, Psammitichus, Nechus, Psammis, Apries, Amasis, & Psammenitus. The Egyptians had before the days of Solon made their monarchy 9000 years old, & now they reckon to Herodotus <69r> 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, & by consequence before the days of Eli & Samuel, & so are not under our consideration: & these names may have been multiplied by corruption. And some of them, (as Athothes or Thoth, the secretary of Osiris; Tosorthrus or Æsculapius a physician who invented building with square stones; & Thuor or Polybus the husband of Alcandra,) were only Princes of Ægypt. If with Herodotus we omit the names of those Kings who did nothing memorable & consider only those whose actions are recorded, & who left splendid monuments of their having reigned over Egypt, (such as were temples, Statues, Pyramids, Obelisks, & 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 & founding of the monarchy downwards to the conquest of Egypt by Cambyeses. For Sesostris reigned in the age of the Gods of Egypt being deified by the names of Osiris, Hercules & Bacchus as above:

& therefore Menes, Nitocris, & Mœris are to be placed after him. Menes & his son Ramesses reigned next after the Gods & therefore Nitocris & Mœris reigned after Ramesses. Mœris is set down immediately before Cheops three times in the Dynasty of the Kings of Egypt composed by Eratosthenes & once in the Dynasties of Manetho: & in the same Dynasties Nitocris is set after the builders of the three great pyramids, & according to Herodotus her brother reigned before her & was slain & she revenged his death & according to Syncellus she built the third great Pyramid. And the builders of the Pyramids reigned at Memphis, & by consequence after Mœris. And 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, Mœris, Cheops, Cephren, Mycerinus, Nitocris, Asychis, Anysis Sabacon, Anysis again, Sethon, twelve contemporary Kings, Psammitichus, Nechus, Psammis, Apries, Amosis, Psamminitus.

Pheron is by Herodotus said to be the son & 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 [a\[343\]](#) Herodotus. And at that time Amenophis was King of Egypt & Ethiopia. But in his absence Proteus might be governour of some part of the lower Egypt under him. For Homer places Proteus upon the sea coasts & makes him a sea God, & calls him the servant of Neptune. And Herodotus saith that he rose up from among the common people, & that Proteus was his name translated into Greek, & this name in Greek signifies only a Prince or President. He succeeded Pheron & was succeeded by Rhampsiniitus according to Herodotus; & so was contemporary to Amenophis.

Amenophis reigned next after Orus & Isis the last of the Gods. He reigned at first over all Egypt & then over Memphis & 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 & ordered the worship of the Gods of Egypt & built a palace at Abydos & the Memnonia at This & Susa & 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, Mnevis, Minies, Mineus, Enephes, Venephes, Phamenophis, Osimandes, Ismandes, Imandes, Memnon, Arminon.

Amenophis was succeeded by his son called by Herodotus Rhampsinitus & by others Ramses, Ramises, Rameses, Ramesses, Ramestes, Rhampses, Remphis. Vpon an Obelisk erected by this king in Heliopolis, & sent to Rome by the Emperor Constantius, was an inscription interpreted by Hermapion an Egyptian priest, expressing that the king was long lived, & reigned over a great part of the earth. And <70r> Strabo an eye witness tells us that in the monuments of the Kings of Egypt above the Memnonium were inscriptions upon Obelisks expressing the riches of the Kings & their reigning as far as Scythia Bactrya India & Ionia. And Tacitus [a\[344\]](#) tells us from an inscription seen at Thebes by Cæsar Germanicus & interpreted to him by the Egyptian Priests that this King Ramesses had an army of 700000 men, & reigned over Libya, Ethiopia, Media, Persia, Bactria, Scythia, Armenia, Cappadocia, Bithynia, & Lycia. Whence the Monarchy of Assyria was not yet risen. This King was very covetous, & a great collector of Taxes, & one of the richest of all the Kings of Egypt, & built the western portico of the temple of Vulcan.

And Mœris inheriting the riches of Ramesses built the northern portico of that temple more sumptuously, & made the Lake of Mœris 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; & more corruptly (by changing M into A, T, B, Σ, YX, Λ, &c.) Ayres, Tyris, Byires, Soris, Vchoreus, Lachares, Labaris, &c.

Diodorus [a\[345\]](#) places Vchoreus between Osimandes & Myris, that is between Amenophis & Mœris & saith that he built Memphys & fortified it to admiration with a mighty rampart of earth & a broad & deep trench which was filled with the water of the Nile, & made there a vast & deep Lake for receiving the water of the Nile in the time of its overflowing, & built palaces in the city; & that this place was so commodiously seated that most of the Kings who reigned after him preferred it before Thebes, & removed the Court from thence to this place, so that the magnificence of Thebes from that time began to decrease & that of Memphis to increase till Alexander King of Macedon built Alexandria. These great works of Vchoreus & those of Mœris savour of one & the same genius & were certainly done by one & the same king distinguished into two by a corruption of the name as above. For this Lake of Vchoreus was certainly the same with that of Mœris.

After the example of the two brick Pyramids made by Mœris, the three next Kings, Cheops, Cephren & Micerinus built the three great pyramids at Memphis; & therefore reigned in that city. Cheops shut up the temples of the Nomes & prohibited the worship of the Gods of Egypt, designing no doubt to have been worshipped himself after death. He is called also Chembis, Chemmis, Chemnes, Phiops, Apathus, Apappus, Suphis, Saophis, Siphos, Siphaois, Soiphis, Siphuris, Anoiphis, Anois. He built the biggest of the three great Pyramids which stand together, & his brother Cephren or Cerperes built the second, & his son Micerinus founded the third. This last king was celebrated for clemency & justice. He shut up the dead body of his daughter in a hollow Ox & caused her to be worshipped daily with odours. He is called also Cheres, Cherinus, Bicheres, Moscheres, Mencheres. He died before the third Pyramid was finished & his sister & successor Nitocris finished it.

Then reigned Asychis who built the eastern Portico of the temple of Vulcan very splendidly, & among the small Pyramids a large Pyramid of brick made of mud dug out of the lake of Mœris. And these are the Kings who reigned at Memphis & spent their time in adorning that city, until the Ethiopians & the Assyrians & others revolted & Egypt lost all her dominion abroad, & became again divided into several small kingdoms.

One of those Kingdoms was I think at Memphis **{illeg}** under Gnephactus & his son & successor Boccharis. Africanus calls Boccharis a Saite; but Sais at this time had other Kings. Gnephactus (otherwise called Neochabis) & Technatis) cursed Menes for his luxury, & caused the curse to be entered in the temple of Jupiter at Thebes & therefore reigned over Thebais. And Boccharis 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 Stephanates, <71r> Nechepsos & Nechus. And a fourth was at Tanis or Zoan under Petubastes, Osorchon & Psammis. And Egypt being weakened by this division, was invaded & conquered by the Ethiopians under Sabacon, who slew Bocchoris & Nechus & made Anysis fly. The Olympiads began in the reign of Petubastes, & the Æra of Nabonassar in the 22th 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, & the Egyptians by the heliacal risings & Settings of the stars had determined the length of the solar year of 365 days, & by other observations had fixed the Solstices & formed the fixt stars into Asterisms (all which was done in the reign of Ammon, Sesac, Orus, & 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, & 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, & the qualities of the men & women to whom they were dedicated. And in the beginning of the reign of Nabonassar King of Babylon, about which time the Ethiopians under Sabacus invaded Egypt, those Egyptians who fled from him to Babylon, carried thither the Egyptian year of 365 days & the study of Astronomy & Astrology & founded the Æra of Nabonassar, dating it from the first year of that Kings reign, which was the 22th year of Boccharis as above, & beginning the year on the same day with the Egyptians for the sake of their calculations. So Diodorus^{a[346]}: They say that the Chaldæans in Babylon, being colonies of Egyptians, became famous for Astrology, having learnt it from the priests of Egypt. And so Estiæus, who wrote an history of Egypt, in speaking of a disaster of the invaded Egyptians, said ^{b[347]} that the priests who survived this disaster, taking the sacra of Jupiter Enyalios, came to Sennaar in Babylonia. From the 15th year of Asa in which Zerah was beaten, & Menes or Amenophis began his reign, to the beginning of the Æra of Nabonassar, were 200 years; & 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, & therefore that account, as it is the oldest & was received by Herodotus from the priests of Thebes, Memphis, & Heliopolis, three principal cities of Egypt, so it agrees with the course of nature, & leaves no room for the reigns of the many nameless Kings which we have omitted. These omitted Kings reigned before Mœris, & by consequence at Thebes. For Mœris translated the seat of the Empire from Thebes to Memphis. They reigned after Ramesses. For Ramesses was the son & successor of Menes who reigned next after the Gods. Now Menes built the body of the temple of Vulcan, Ramesses the first portico, & Mœris the second portico thereof. But the Egyptians for making their Gods & kingdom look ancient, have inserted between the builders of the first & second portico of this temple, three hundred & thirty Kings of of Thebes, & 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, & placing Mœris 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 Sabacus, being his son; & perhaps he is the Sethon of Herodotus who became priest of Vulcan & neglected military discipline. For Sabacus 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 Sabacus after a long reign of fifty years relinquished Egypt voluntarily, & that Anysis who fled from him returned & reigned again in the lower Egypt after him, or rather with him: <72r> And that Sethon reigned after Sabacus, & went to Pelusium against the army of Sennacherib, & was relieved with a great multitude of mice which eat the bowstrings of the Assyrians: in memory of which the statue of Sethon (seen by Herodotus) was made with a mouse in its hand. A Mouse was the Egyptian symbol of destruction, & the mouse in the hand of Sethon signifies only that he overcame the Assyrians with a great destruction. The scriptures inform us that when Sennacherib invaded Judea & besieged Lachish & 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, & that Tirhakah King of Ethiopia came out also to fight against Sennacherib.^[348] (2 King XVIII.21. & XIX.9:) which makes it probable that when Sennacherib heard of the Kings of Egypt & Ethiopia coming against him, he went from Libnah towards Pelusium to oppose them & was there surprized & set upon in the night by them both, & routed with as great a slaughter as if the bowstrings 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 Chaldea. After this victory Tirhakah succeeding Sethon, carried his arms westward through Libya & 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, & 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, & then carried into captivity many people from Babylon & Cutha & Ava & Hamath & Sepharvaim, placing them in the regions of Samaria & Damascus. And from thence they carried into Babylonia & Assyria the remainder of the people of Israel & Syria which had been left there by Tiglathpileser. This captivity was 65 years after the first year of Ahaz (Isa. VII. 1,8 & 2. King. XV. 37 & XVI. 5) & 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 Judea (2 Chron. XXVI. 6) & took it, (Isa. XX. I. And this post being secured, the Assyrians beat the Jews, & captivated Manasses, & subdued Judea. And in these wars, Isaiah was sawn asunder by the command of Manasses for prophesying against him. Then the Assyrians invaded & subdued Egypt & Ethiopia & carried the Egyptians & Ethiopians into captivity, & thereby put an end to the reign of the Ethiopians over Egypt, Isa. VII. 18, & VIII. 7, & X. 11, 12, & XIX. 23, & XX. 4. In this war the city No-Ammon or Thebes, which had hitherto continued in a flourishing condition, was miserably wasted & led into captivity, as is described by Nahum, chap. III. v. 8, 9, 10. For Nahum wrote after the last invasion of Judæa by the Assyrians (chap. I. v. 15) & therefore describes this captivity as fresh in memory. And this & other following invasions of Egypt under Nebuchadnezzar & Cambyses, put an end to the glory of that city. Asserhadon reigned over the Egyptians & Ethiopians three years (Isa. XX. 3, 4,) that is until his death, which was in the year of Nabonassar 81, & therefore invaded Egypt & put an end to the reign of the Ethiopians over the Egyptians in the year of Nabonassar 78, so that the Ethiopians under Sabacon & his successors Sethon & Tirhakah reigned over Egypt about 80 years. Herodotus allots 50 years to Sabacon, & Africanus fourteen years to Sethon & eighteen to Tirhakah.

The division of Egypt into more Kingdoms than one both before & after the reign of the Ethiopians, & the conquest of the Egyptians by Asserhadon, the prophet Isaiah ^{a[349]} seems to allude unto in these words. I will set, saith he, the Egyptians against the Egyptians, & they shall fight every one against his neighbour, city against city, & Kingdom against Kingdom, & the Spirit of Egypt shall fail. — And the Egyptians will I give over into the hand of a cruel Lord [viz^t Asserhadon] & a fierce King shall reign <73r> over them. — Surely the princes of Zoan [Tanis] are fools, the counsel of the wise counsellours 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, they that were the stay of the tribes thereof. — In that day there shall be a high way out of Egypt into Assyria, & the Egyptians shall serve the Assyrians.

After the death of Asserhadon, Egypt remained subject to twelve contemporary Kings, who revolted from the Assyrians & reigned together fifteen years, including, I think the three years of Asserhadon, because the Egyptians do not reckon him among their Kings. They ^{a[350]} built the Labyrinth adjoining to the Lake of Moëris, which was a very magnificent structure with twelve Halls in it for their Palaces. And then Psamiticus, who was one of the twelve, conquered all the rest. He built the last portico of the temple of Vulcan founded by Menes about 260 years before, & 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; Amosis 44 years; & Psammeniticus six months, according to Herodotus. Egypt was subdued by Nebuchadnezzar in the last year but one of Hophra, Anno Nabonass. 178, & remained in subjection to Babylon forty years (Ier XLIV. 30, & Ezek. XIX. 12, 13, 14, 17, 19) that is, almost all the reign of Amosis, a plebeian set over Egypt by the conqueror. The forty years ended with the death of Cyrus: for he reigned over Egypt & Ethiopia according to Xenophon. At that time therefore those nations recovered their liberty: but after four or five years more they were invaded & conquered by Cambyses, Anno Nabonass 223 or 224, & have almost ever since remained in servitude, as was predicted by the prophets.

The reigns of Psammitichus, Nechus, Psammis, Apries, Amosis & 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 Ethiopians over Egypt came to an end, unto the 224th year of Nabonassar in which Cambyses invaded Egypt & put an end to that Kingdom. Which is an argument that Herodotus was circumspect & faithful in his narrations, & has given us a good account of the antiquities of Egypt so far as the Priests of Egypt at Thebes Memphis & Heliopolis, & the Carians & Ionians inhabiting Egypt were then able to inform him. For he consulted them all: & the Carians & Ionians had been in Egypt from the time of the reign of the twelve contemporary Kings.

Pliny tells us that the Egyptian Obelisks were of a sort of stone dug neare Syene in Thebais, & that the first Obelisk was made by Mitres who reigned in Heliopolis, (that is, by Mephres the predecessor of Misphragmuthosis,) & that afterwards other Kings made others: Sachis (that is, Sesachis or Sesac) four, each of 48 cubits in length; Ramises (i.e. Ramesses) two; Smarres (that is, Moëris) one of 48 cubits in length; Eraphius (or Hophra) one of 48; & Nectabis (or Necten abis) one of 80. Mephres therefore extended his dominion over all the upper Egypt from Syene to Heliopolis, & after him & Amosis reigned Ammon & Sesac who erected the first great Empire in the world. And these four, Amosis, Ammon, Sesac & Orus reigned in the four ages of the great Gods of Egypt: & Amenophis was the Menes who reigned next after them. He was succeeded by Ramesses & Moëris & sometime after by Hophra.

Diodorus recites the same Kings of Egypt with Herodotus, but in a more confused order, & repeats some of them twice or oftener under various names, & omits others. His Kings are these. Iupiter (Ammon) & Iuno, Osiris & Isis, Horus, Menes, Busiris I, Busiris II, Osimanduas, Vchoreus, Myris, Sesoosis I, Sesoosis II, Amasis, Actisanes, Mendes or Marrus, Proteus, Remphis, Chembis, Cephren, Mycerinus or Cherinus, Gnephactus, Bocchoris, Sabachus, twelve contemporary Kings, Psammitichus, * * Vapheres, Amasis. Here I take Sesoosis I & Sesoosis II, Busiris I & Busiris II to be the same kings with Osiris & Orus. Also Osimanduas <74r> to be the same with Amenophis or Menes. Also Amasis & Actisanes an Ethiopian who conquered him, to be the same with Anysis & Sabacus in Herodotus. And Vchoreus, Mendes, Marrus & Myris to be only several names of one & the same King. Whence the catalogue of Diodorus will be reduced to this. Iupiter (Ammon) & Iuno; Osiris, Busiris or Sesis, & Isis; Horus or Busiris II or Sesoosis II; Menes or Osimanduas; Proteus; Remphis or Ramesses; Vchoreus, Mendes, Marrus or Myris; Chembis or Cheops; Cephren; Mycerinus; * * Gnephactus; Boccharis; Amasis or Anysis; Actisanes or Sabacus; * twelve contemporary kings; Psammitichus; * * Vaphres; Amasis. To which, if in their proper places you add Nitocris, Asychis, Sethon, Nechus, & Psammis, you will have the catalogue of Herodotus.

The Dynasties of Manetho & 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, & 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 Æva 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

the history of Egypt set down by Herodotus from the time of this last conquest, is right both as to the number & order & names of the kings, & 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. And 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 & 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 & nation look ancient, as is manifest by comparing Herodotus with Diodorus Siculus, & both of them with what Plato relates out of the Poem of Solon : which Poem makes the warrs of the great Gods of Egypt against the Greeks to have been in the age of Cecrops, Erechtheus & Erechthonius, & a little before those of Theseus; these Gods at that time instituting temples & sacred rites to themselves. And therefore I have chosen to rely upon the stories related to Herodotus by the priests of Egypt in those days & corrected by the poem of Solon so as to make these Gods of Egypt no older than Cecrops & Erechtheus, & their successor Menes no older than Theseus & Memnon, & the temple of Vulcan not above 280 years in building: then to correct Herodotus by Manetho, Eratosthenes, Diodorus & others who lived after the Priests of Egypt had corrupted their antiquities much more than they had done in the days of Herodotus.

<75r>

Chap. III. Of the Assyrian Empire.

As the Gods or ancient deified Kings & Princes of Greece ~ Egypt & Syria of Damascus have been made much ancients than the truth, so have those of Chaldea & Assyria. For Diodorus ^{a[351]} tells us ~ that when Alexander the great was in Asia, the Chaldeans reckoned 473000 years since they first began to observe the stars. And Ctesias & the ancient Greek & Latin writers who copy from him have made the Assyrian Empire as old as Noah's flood within 60 or 70 years & tell us the names of all the kings of Assyria downwards from Belus & his feigned son Ninus to Sardanapalus the last king of that Monarchy. But the names of his Kings except two or three have no affinity with the names of the Assyrians mentioned in Scripture. For the Assyrians were usually named after their Gods, Bel or Pul; Chaddon Hadden Adon or Adonis; Melech or Moloch; Atsur or Assur; Nebo; Nergal; Merodach: as in these names, Pul, Tiglath-Pul-Assur, Salmon-Asser, Adra-Melech, Shar-Asser, Asser-Hadden, Sardanapalus or Asser-HadonPul, Nabonasser or Nabo-Adon-Asser, Bel Adan, Chiniladon or ~ Chen-El-Adon, Nabo-Pul-Asser, Nebu-Chaddon-Asser, Nebuzaradon or Nebo-Asser-Adon, Nergal-Asser, Nergal-Shar-Asser, Labo-Asser-dach, Sheseb-Asser, Beltes-Asser, Evil-Merodach, ~ Shamgar-Nebo, Rabsaris or Rab-Asser, Nebus-Shashban, Mardocempad or Merodach-Empad. Such were the Assyrian names; but those in Ctesias are of another sort, except Sardanapalus whose name he had met with in Herodotus. He makes Semiramis as old as the first Belus; but Herodotus tells us that she was but five generations older than the mother of Labynitus. He represents that the City Ninus was founded by a man of the same name, & Babylon by Semiramis : whereas either Nimrod or Asser founded those & other cities without giving his own name to any of them. He makes the Assyrian Empire continue about 1360 years, whereas Herodotus tells us that it lasted only 500 years, & the numbers of Herodotus concerning those ancient times, are all of them too long. He makes Nineveh destroyed by the Medes & Babylonians, three hundred years before the reign of Astibares & Nebuchadnezzar who destroyed it, & sets down the names of seven or eight feigned kings of Media between the destruction of Nineveh & the reigns of Astibares & Nebuchadnezzar, as if the Empire of the Medes erected upon the ruins of the Assyrian Empire had lasted 300 years, whereas it lasted but 72. And the true Empire of the Assyrians described in scripture, whose Kings were Pul, Tiglathpallaser, Salmonasser, Sennacherib, Asserhadon, &c, he mentions not, tho much nearer to his own times: which shews that he was ignorant of the antiquities of the Assyrians. Yet something of truth there is in the bottom of some of his stories, as there uses to be in Romances: as that Nineveh was destroyed by the Medes & Babylonians, that Sardanapalus was the last King of the Assyrian Empire, & that Astibares & Astyages were Kings of the Medes. But he has made all things too ancient, & out of vain glory taken too great a liberty in feigning names & stories to please his reader.

<76r> When the Jews were newly returned from the Babylonian captivity, they confessed their sins in this manner. Now therefore our God, — — — let not all the trouble seem little before thee that hath come upon us, on our Kings, on our princes, on our Priests, & on our Prophets, & on our fathers, & on all thy people, since the time of the Kings of Assyria, unto this day, (Nehem. IX. 32.) that is, since the time of the Kingdom of

Assyria, or since the rise of that Empire. And therefore the Assyrian Empire arose when the Kings of Assyria began to afflict the inhabitants of Palestine: which was in the days of Pul. He & his successors afflicted Israel & conquered the nations round about them; & upon the ruin of many small & ancient Kingdoms erected their Empire, conquering the Medes as well as other nations. But of these conquests Ctesias knew not a word, no not so much as the names of the conquerors, or that there was an Assyrian Empire then standing. For he supposes that the Medes reigned at that time, & that the Assyrian Empire was at an end above 250 years before it began.

However we must allow that Nimrod founded a Kingdom at Babylon, & perhaps extended it into Assyria. But this Kingdom was but of small extent if compared with the empires which rose up ~ afterwards being only within the fertile plains of Chaldea, Chalonitis & Assyria watered by the Tigris & Euphrates. And if it had been greater yet it was but of short continuance, it being the custome in those early ages for every father to divide his territories amongst his sons. So Noah was King of all the world, & Cham was King of all Afric, & Iaphet of all Europe & Asia minor, but they left no standing Kingdoms. After the days of Nimrod we hear no more of an Assyrian Empire till the days of Pul. The four kings who in the days of Abraham invaded the southern coast of Canaan came from the countries where Nimrod had reigned, & perhaps were some of his posterity who had shared his conquests. In the time of the Judges of Israel Mesopotamia was under its own King, Iud. III. 8. And the King of Zoba reigned on both sides of the river Euphrates till David conquered him, 2 Sam. VIII, & X. The Kingdoms of Israel, Moab, Ammon, Edom, Philistia, Zidon, Damascus, & Hamath the great, continued subject to other lords than the Assyrians till the days of Pul & his successors, & so did the house of Eden, (Amos I. 5. 2 King. XIX. 12) & Haran {o}r Carrhæ, (Gen. XII. 2 King. XIX. 12) & Sepharvaim in Mesopotamia, & Calneh neare Bagdad (Gen. X.10, Isa X.8, 2 King. XVII. 31. Sesac & Memnon were great conquerors & reigned over Chaldea, Assyria, & Persia, but in their histories there's not a word of any opposition made to them by an Assyrian Empire then standing. On the contrary Susiana, Media, Persia, Bactria Armenia Cappadocia &c were conquered by them & continued subject to the Kings of Egypt till after the long reign of Ramesses the son of Memnon as above. Homer mentions Bacchus & Memnon Kings of Egypt & Persia, but knew nothing of an Assyrian Empire. Jonah prophesied when Israel was in affliction under the King of Syria, & this was in the latter part of the reign of Iehoahaz & first part of the reign of Ioas Kings of Israel, & I think in the reign of Mœris the successor of Ramesses King of Egypt & about sixty years before the reign of Pul. And Nineveh was then a city of large extent, but full of Pastures for cattle so that it contained but about 120000 persons. It was not yet grown so great & potent as not to be terrified at the preaching of Jonah, & to fear being invaded by its neighbours & ruined within forty days. It had some time before got free from the dominion of Egypt, & had got a king of its own; but its king was not yet called King of Assyria but only King of Nineveh, Jonah III. 6,7. <77r> & his Proclamation for a fast was not published in several nations nor in all Assyria, but only in Nineveh & perhaps in the villages thereof. But soon after, when the dominion of Nineveh was established at home, & exalted over all Assyria properly so called, & this kingdom began to make war upon the neighbouring nations, its Kings were no longer called Kings of Nineveh but began to be called Kings of Assyria.

Amos prophesied in the reign of Ieroboam the son of Ioas King of Israel soon after Ieroboam had subdued the Kingdoms of Damascus & Hamath, that is, about ten or twenty years before the reign of Pul: & he ^{a[352]} thus reproves Israel for being lifted up by those conquests. Ye which rejoyce in a thing of nought, which say, Have we not taken to us horns by our strength? Behold I will raise up against you a nation, o house of Israel, saith the Lord, & they shall afflict you from the entring in of Hamath unto the river of the wilderness. God here threatens to raise up a nation against Israel; but what nation he names not. That he conceals till the Assyrians should appear & discover it. In the prophesies of Isaiah, Jeremiah, Ezekiel, Hoseah, Micah, Nahum, Zephany & Zechary, which were written after the Monarchy grew up, its openly named upon all occasions: but in this of Amos not once tho the captivity of Israel & Syria be the subject of the prophesy, & that of Israel be often ~ threatned. He only saith in general that Syria should go into captivity unto Kir, & that Israel notwithstanding her present greatness should go into captivity beyond Damascus; & that God would raise up a nation to afflict them: meaning that he would raise up above them from a lower condition a nation whom they yet feared not. For so the Hebrew word אָרָם signifies when applied to men, as in Amos V. 2. 1 Sam. XII. II. Psal. CXIII. 7. Jer. X. 20. & L. 32. Hab. I. 6. Zech. XI. 16. Amos names the Assyrians at once. At the writing of this prophesy they made no great figure in the world, but were to be raised up against Israel, & by consequence rose up in the days of Pul & his successors. For after Ieroboam had conquered Damascus & Hamath, his successor Menahem destroyed Tiphseh with its territories upon Euphrates, because they opened not to him. And therefore Israel continued in its greatness till Pul (probably grown formidable by some victories) caused

Menahem to buy his peace. Pul therefore reigning presently after the prophesy of Amos, & being the first upon record who began to fulfill it, may be justly reckoned the first conqueror & founder of this Empire. For God stirred up the spirit of Pul & the spirit of Tiglathpileser King of Assyria, 1 Chron. V. 20.

The same prophet Amos in prophesying against Israel, threatned them in this manner with what had lately befallen other kingdoms. Pass ye, ^{a[353]} saith he, to Calneh & see, & from thence go down to Hamath the great, then go down to Gath of the Philistims. Be they better then these kingdoms. These kingdoms were not yet conquered by the Assyrians except that of Calneh or Chalonitis upon Tigris between Babylon & Nineveh. Gath was newly vanquished ^{b[354]} by Vziah King of Iudah, & Hamath ^{c[355]} by Ieroboam King of Israel. And while the prophet in threatning Israel with the Assyrians, instances in desolations made by other nations, & mentions no other conquest of the Assyrians then that of Chalonitis neare Nineveh; it argues that the King of Nineveh was now beginning his conquests, & had not yet made any great progress in that vast career of victories which we read of a few years after.

For about seven years after the captivity of the ten tribes, when Sennacherib warred in Syria which was in the 16th Olympiad) he ^{a[356]} sent this message to the King of Iudah. Behold thou hast heard what the kings of Assyria have done to all nations by destroying them utterly, & shalt thou be delivered? Have the Gods of the nations delivered <78r> whom the Gods of my fathers have destroyed, as Gozan & Haran & Reseph & the children of Eden which were in [the Kingdom of] Thelassar? Where is the King of Hamath, & the King of Arpad, & the King of the city of Sepharvaim & of Henah & Ivah? And Isaiah ^{b[357]} thus introduceth the King of Assyria boasting. Are not my princes altogether as Kings? Is not Calno [or Calneh] as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus? As my hand hath found the Kingdoms of the Idols, & whose graven images did excell them of Ierusalem & of Samaria, shall not I as I have done unto Samaria & her idols so do to Ierusalem & her Idols? All this desolation is recited as fresh in memory to terrify the Iews, & these Kingdoms reach to the borders of Assyria, & to shew the largeness of the conquests they are called all lands, that is, all round about Assyria. It was the custome of the Kings of Assyria, for preventing the rebellion of people newly conquered, to captivate & transplant those of several countries into one anothers lands & intermix them variously. And thence it appears ^{c[358]} that Halah & Habor & Hara & Gozan & the cities of the Medes into which Galile & Samaria were transplanted, & Kir into which Damascus was transplanted, & Babylon & Cuth or the Susanchites & Hamath & Ava & Sepharvaim & the Dinaites & the Apharsathchites & the Tarpelites & the Archevites & the Dehavites & the Elamites or Persians, part of all which nations were led captive by Asserhadon & his predecessors into Samaria, were all of them conquered by the Assyrians not long before.

In these conquests are involved on the west & south side of Assyria the kingdoms of Mesopotamia whose royal seats were Haran or Carrhæ, & Carchemish or Circutum, & Sepharvaim a city upon Euphrates between Babylon & Nineveh called Sipparæ by Berosus Abydenus and Polyhistor, & Sippahra by Ptolomy, & the kingdoms of Syria seated at Samaria, Damascus, Gath, Hamath, Arpad, & Rezeph a city placed by Ptolomy neare Thapsacus. On the south side & south east side were Babylon & Calneh or Calno a city which was founded by Nimrod where Bagdad now stands, & gave the name of Chalonitis to a large region under its government; & Thelassar or Talatha a city of the children of Eden placed by Ptolomy in Babylonia upon the common stream of Tigris & Euphrates, which was therefore the river of Paradise; & the Archevites at Areca or Erech a city built by Nimrod on the east side of Pasitigris between Apamia & the Persian gulph; & the Susanchites at Cuth or Susa the Metropolis of Susiana. On the east were Elymais & some cities of the Medes, & Kir ^{a[359]} a city & large region of Media between Elymais & Assyria called ^[360] Kirene by the Chaldee Paraphrast & Latine interpreter & Carine by Ptolomy. On the north east were Habor or Chaboras a mountainous region between Assyria & Media; & the Apharsachites or men of Arrapachitis a region originally peopled by Arphaxad & placed by Ptolomy at the bottom of the mountain next Assyria. And on the north between Assyria & the Gordiæan mountains was Halah or Chalach the metropolis of Calachene. And beyond these upon the Caspian sea was Gozan called Gauzania by Ptolomy. Thus did these new conquests extend every way from the province of Assyria to considerable distances & make up the great body of that Monarchy: so that well might the King of Assyria boast how his armies had destroyed all lands. All these nations ^{b[361]} had till now their several Gods, & each accounted his God the God of his own land & the defender thereof against the Gods of the neighbouring countries, & particularly against the Gods of Assyria; & therefore they were never till now united under the Assyrian Monarchy, especially since the King of Assyria doth not boast of their being conquered by the Assyrians oftner than once. But these being <79r>

small Kingdoms the King of Assyria easily overflowed them. Know ye not, saith ^{c[362]} Sennacherib to the Jews, what I & my fathers have done unto all the people of other lands? — For no God of any nation or kingdom was able to deliver his people out of mine hand, & out of the hand of my fathers: how then shall your God deliver you out of mine hand? He & his fathers therefore, Pul, Tiglathpilezer, & Salmonasser were great conquerors, & with a current of victories had newly overflowed all nations round about Assyria, & thereby set up this Monarchy.

Between the reigns of Ieroboam II & his son Zecharias there was an interregnum of about ten or twelve years in the kingdom of Israel. And the prophet Hosea ^{a[363]} in the time of that interregnum or soon after, mentions the King of Assyria by the name of Iareb & another conqueror by the name of Salman. And perhaps Salman might be the first part of the name of Salmanasser, & Iareb, or Irib (for it may be read both ways,) the last part of the name of his successor Sennacherib. But whoever these Princes were, it appears not that they reigned before Salmanasser. Pul, or Belus seems to be the first who carried on his conquests beyond the Province of Assyria. He conquered Calneh with its territories in the reign of Ierboam (Amos I. 1, & VI. 2, & Isa. X. 8,9) & invaded Israel in the reign of Menahem (2 King. XV. 19) but stayed not in the land, being bought off by Menahem for a thousand talents of silver. In his reign therefore the Kingdom of Assyria was advanced on this side Tigris. For he was a great warrior & seems to have conquered Haraan & Carchemish & Reseph & Calneh & Thalassar & might found or enlarge the city of Babylon & build the old palace.

Herodotus tells us that one of the gates of Babylon was ^{a[364]} called the gate of Semiramis, & that she adorned the walls of the city & the Temple of Belus, & that she ^{b[365]} was five generations older than Nitocris the mother of Labynitus or Nabonnedus the last King of Babylon, & there fore she flourished four generations or about 134 years before Nebuchadnezzar & by consequence in the reign of Tiglathpileser the successor of Pul. And the followers of Ctesias tell us that she built Babylon & was the widow of the son & successor of Belus the founder of the Assyrian Empire, that is, the widow of one of the sons of Pul. But ^{c[366]} Berosus a Chaldaean blames the Greeks for ascribing the building of Babylon to Semiramis : & other authors ascribe the building of this city to Belus himself, that is to Pul. So Curtius ^{d[367]} tells us: Semiramis Babylonem condiderat, vel ut plerique credidere Belus, cujus regia ostenditur. And Abydenus, who had his history from the ancient monuments of the Chaldeans, writes ^{e[368]}: Λέγεται Βῆλον Βαβυλωνα τείχει περιβαλιν. τῷ χρόνῳ δὲ τῷ ἰκνευμένῳ αφανισθῆναι. τειχίσαι δὲ ἄνθις Ναβδονόσορον # < insertion from f 79v > # τὸ μέχρι της Μακεδονίων ἀρχης διαμειναν ἔδν χαλκόπουλον < text from f 79r resumes > &c. Tis reported that Belus compassed Babylon with a wall which in time was abolished: & that Nebuchadnezzar afterwards built a new wall with brazen gates which stood till the time of the Macedonian Empire. And so Dorotheus ^{f[369]} an ancient Poet of Sidon.

Αρχαίη Βαβυλων, Τυρίου Βήλοιο πόλισμα.
The ancient city Babylon built by the Tyrian Belus,

that is by the Syrian or Assyrian Belus, the words Tyrian, Syrian & Assyrian being anciently used promiscuously for one another. Herennius ^{g[370]} tells us that it was built by the son of Belus; & this son might be ~ Nabonassar. After the conquest of Calneh, Thalassar, & Sippare, Belus might seize Chaldea & begin to build Babylon & leave it to his younger son. For all the Kings of Babylon in the Canon of Ptolemy are called Assyrians & Nabonassar is the first of them. And Nebuchadnezzar ^{b[371]} reckoned himself descended from Belus, that is, from the Assyrian <80r> Pul. And the building of Babylon is ascribed to the Assyrians by ^{h[372]} Isaiah. Behold, saith he, the land of the Chaldeans. This people was not till the Assyrian founded it for them that dwell in the wilderness, [that is, for the Arabians.] They set up the towers thereof, they raised up the palaces thereof. From all this it seems therefore that Pul founded the walls & the Palaces of Babylon & left the city with the province of Chaldea to his younger son Nabonassar; & that Nabonassar finished what his father began & erected the temple of Jupiter Belus to his father: & that Semiramis lived in those days & was the Queen of Nabonassar because one of the gates of Babylon was called the gate of Semiramis, as Herodotus affirms. But whether she continued to reign there after her husbands death may be doubted.

Pul therefore was succeeded at Nineveh by his elder son Tiglathpileser at the same time that he left Babylon to his younger son Nabonassar. Tiglath-pileser the second King of Assyria warred in Phœnicia & captivated

Galilee with the two tribes & an half in the days of Pekah King of Israel, & placed them in Halah & Habor & Hara & at the river Gozan, places lying on the western borders of Media between Assyria & the Caspian sea (2 King. XV. 29, & 1 Chron. V. 26) & about the fift or six year of Nabonassar, he came to the assistance of the King of Iudah against the Kings of Israel & Syria & overthrew the Kingdom of Syria which had been seated at Damascus ever since the days of King David, & carried away the Syrians to Kir in Media as Amos had prophesied, & placed other nations in the regions of Damascus 2 King. XV. 37, & XVI. 5, 9. Amos I. 5. Ioseph. Antiq. l. 9, c. 13. Whence it seems that the Medes were conquered before, & that the Empire of the Assyrians was now grown great. For the God of ~ Israel stirred up the spirit of Pul King of Assyria & the spirit of ~ Tiglathpileser King of Assyria to make war. 1 Chron. V. 26.

Salmaneser (called Enemessar by Tobit Chap. 1) invaded ^{a[373]} all Phenicia, took the city of Samaria, & captivated Israel & placed them in Chalach & Chabor by the river Gozan, & in the cities of the Medes. And Hosea ^{b[374]} seems to say that he took Arbela. And his successor Sennacherib said that his fathers had conquered also Gozan & Haran (or Carrhæ) & Reseph (or Resen) & the children of Eden, & Arpad or the Aradij 2 King. XIX. 12.

Sennacherib the son of Salmaneser in the 14th year of Hezekiah invaded Phœnicia & took several cities of Iudah & attempted Egypt; & Sethon or Sevechus King of Egypt & Tirhakah King of Ethiopia coming against him, he lost in one night 185000 men, as some say by a plague, or perhaps by lightning, or a fiery wind which blows sometimes in the neighbouring deserts, or rather by being surprised by Sethon & Tirhakah. For the Egyptians in memory of this action erected a statue to Sethon holding in his hand a mouse the Egyptian symbol of destruction. Vpon this defeat Sennacherib returned in hast to Nineveh & ^{a[375]} his Kingdom became troubled so that Tobit could not go into Media, the Medes I think at this time revolting. And he was soon after slain by two of his sons who fled into Armenia, & his son Asserhadon succeeded him. At that time did Merodach Baladan or Mardocempad King of Babylon send an embassy to Hezekiah King of Iudah.

Asserhadon called Sarchedon by Tobit (ch.1. 21) & Assardin by the seventy, began his reign at Nineveh, in the year of Nabonassar 42 & in the ^{a[376]} year of Nabonassar 68 extended it over Babylon. Then he carried the remainder of the Samaritans into captivity & peopled Samaria with captives brought from several parts of his kingdom, the Dinaites, the Apharsachites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, the Elamites (Ezra IV. 2, 9) & <81r> therefore he reigned over all these nations. Pekah & Rezin kings of Samaria & Damascus invaded Iudæa in the first year of Ahaz, & within 65 years after, that is, in the 21th year of Manasseh, Anno Nabonass. 69, Samaria by this captivity ceased to be a people (Isa. VII. 8,) Then Asserhadon invaded Iudea, took Azot, carried Manasses captive to Babylon, & ^{b[377]} captivated also Egypt, Thebais, & Ethiopia above Thebais. And by this war he seems to have put an end to the reign of the Ethiopians over Egypt in the year of Nabonassar 77 or 78.

In the reign of Sennacherib & Asserhadon, the Assyrian Empire seems arrived at its greatness, being united under one Monarch, & containing Assyria, Media, Apolloniatis, Susiana, Chaldea, Mesopotamia, Cilicia, Syria, Phœnicia, Egypt, Ethiopia, & part of Arabia & reaching eastward into Elymais & Parætacene a Province of the Medes. And if Chalach & Habor be Colchos & Iberia (as some think, & as may seem probable from the circumcision used by those nations till the days of Herodotus) we are also to add these two Provinces with the two Armenias Pontus & Cappadocia as far as to the river Halys. For ^{a[378]} Herodotus tells us that the people of Cappadocia as far as to that river were called Syrians by the Greeks both before & after the days of Cyrus, & that the Assyrians were also called Syrians by the Greeks.

Yet the Medes revolted from the Assyrians in the latter end of the reign of Sennacherib, I think upon the slaughter of his army neare Egypt & his flight to Nineveh. For at that time the estate of Sennacherib was troubled so that Tobit could not go into Media as he had done before, Tobit I. 15. And sometime after, Tobit advised his son to go into Media where he might expect peace while Nineveh according to the prophesy of Ionah, should be destroyed. Ctesias wrote that Arbaces a Mede being admitted to see Sardanapalus in his palace & observing his voluptuous life amongst weomen, revolted with the Medes, & in conjunction with Belesis a Babylonian overcame him & caused him to set fire to his palace & burn himself. But he is contradicted by other authors of better credit. For Duris & ^{a[379]} many others wrote that Arbaces upon being admitted into the Palace of Sardanapalus & seeing his effeminate life slew himself; & Cleitarchus that

Sardanapalus died of old age after he had lost his dominion over Syria. He lost it by the revolt of the western nations. And Herodotus ^{b[380]} tells us, that the Medes revolted first, & defended their liberty by force of arms against the Assyrians without conquering them; & at their first revolting had no King, but after some time, set up Dejoces over them, & built Ecbatane for his residence; & that Dejoces reigned only over Media, & had a peaceable reign of 54 years, but his son & successor Phraortes made war upon his neighbours & conquered Persia; & that the Syrians also & other western nations at length revolted from the Assyrians, being encouraged thereunto by the example of the Medes; & that after the revolt of the ~ western nations, Phraortes invaded the Assyrians but was slain by them in that war after he had reigned twenty & two years. He was succeeded by Astyages.

Now Asserhadon seems to be the Sardanapalus who died of old age after the revolt of Syria, the name Sardanapalus being derived from Asserhadon-Pul. Sardanapalus was the ^{a[381]} son of Anacyndaraxis, Cyndaraxis or Anabaxaris King of Assyria; & this name seems to have been corruptly written for Sennacherib the father of Asserhadon. Sardanapalus built Tarsus & Anchiale in one day, & therefore reigned over Cilicia before the revolt of the western nations. And if he be the same king with Asserhadon he was succeeded by Saosduchus in the year of Nabonassar 81. And by this revolution Manasseh was set at liberty to return home & fortify Ierusalem. And the Egyptians also, after the Assyrians had harrassed Egypt & Ethiopia three years (Isa. XX. 3, 4) were set at liberty, & continued under twelve contemporary kings of their own <82r> nation, as above. The Assyrians invaded & conquered the Egyptians the first of the three years, & reigned over them two years more: & these two years are the interregnum which Africanus (from Manetho) places next before the twelve kings. The Scythians of Touran or Turquestan beyond the river Oxus began in those days to infest Persia, & by one of their inroads might give occasion to the revolt of the western nations.

In the year of Nabonassar 101 Saosduchus after a reign of twenty years was succeeded at Babylon by Chyniladon, & I think at Nineveh also, For I take Chyniladon to be that Nebuchadnezzar who is mentioned in the book of Iudeth. For the history of that king suits best with these times. For there it is said that Nebuchadnezzar King of the Assyrians who reigned at Nineveh that great city, in the twelfth year of his reign made war upon Arphaxad King of the Medes, & was then left alone by a defection of the auxiliary nations of Cilicia, Damascus, Syria, Phœnicia, Moab, Ammon, & Egypt; & without their help routed the army of the Medes & slew Arphaxad. And Arphaxad is there said to have built Ecbatane & therefore was either Dejoces, or his son Phraortes who might finish the city founded by his father. And Herodotus tells the same story of a king of Assyria who routed the Medes, & slew their King Phraortes; & saith that in the time of this war the Assyrians were left alone by the defection of the auxiliary nations, being otherwise in good condition. Arphaxad was therefore the Phraortes of Herodotus, & by consequence was slain neare the beginning of the reign of Iosiah. For this war was made after Phœnicia, Moab, Ammon, & Egypt had been conquered & revolted (Iudeth 1. 7, 8, 9) & by consequence after the reign of Asserhadon who conquered them. It was made when the Iews were newly returned from captivity & the vessels & altar & Temple were sanctified after the profanation (Iudeth IV. 3) that is soon after Manasseh their king had been carried captive to Babylon by Asserhadon, & upon the death of that king or some other change in the Assyrian Empire had been released with the Iews from that captivity, & had repaired the altar & restored the sacrifices & worship of the Temple, 2 Chron. XXXII. 11, 16. In the Greek version of the book of Iudeth (Chap. V. 18) it is said that the Temple of God was cast to the ground ; but this is not said in Ieroms version, & in the greek version, chap. IV. 3, & chap. XVI. 20, it is said that the vessels & the altar & the house were sanctified after the prophanation, & in both versions, chap. IV. 11, the Temple is represented standing.

After this war Nebuchadnezzar king of Assyria in the 13th year of his reign (according to the version of Ierome) sent his captain Olofernes with a great army to avenge himself on all the west country because they had disobeyed his commandment; & Holofernes went forth with an army of 12000 horse & 120000 foot of Assyrians Medes & Persians, & reduced Cilicia, Mesopotamia, & Syria, & Damascus, & part of Arabia, & Ammon, & Edom, & Madian, & then came against Iudæa. And this was done when the government was in the hands of the high Priest & ancients of Israel (Iudeth IV. 8. & VII. 23) & by consequence not in the reign of Manasseh or Amon, but when Iosiah was a child: In times of prosperity the children of Israel were apt to go – after false gods, & in times of affliction to repent & turn to the Lord. So Manasseh a very wicked king, being captivated by the Assyrians, repented; & being released from captivity restored the worship of the true God. And so when we are told that Iosiah in the eighth year of his reign while he was yet young began to seek after the God of his father & in the twelfth year of his reign began to purge Iudah & Ierusalem from

Idolatry, & to destroy the High places & Groves & Altars & Images of Baalim, (2 Chron. XXXIV. 3) we may understand that these acts of religion were occasioned by impending dangers & escapes from danger. When Olofernes came against the western nations & spoiled them, Then were the Jews terrified, & they fortified Iudea & cryed unto God with great fervency, & humbled themselves in sackcloth, & put ashes on <83r> their heads, & cried unto the God of Israel that he would not give their wives & their children & cities for a prey, & the Temple for a profanation : & the High-priest & all the Priests put on sackcloth & ashes & offered daily burnt offerings with vows & free gifts of the people (Iudeth IV) & then began Iosiah to seek after the God of his father David. And after Iudeth had slain Olofernes & the Assyrians were fled & the Jews who pursued them were returned to Ierusalem they worshipped the Lord & offered burnt offerings & gifts & continued feasting before the sanctuary for the space of three months (Iudeth XVI. 18) & then did Iosiah purge Iudah & Ierusalem from idolatry. Whence it seems to me that the eighth year of Iosiah fell in with the fourteenth or fifteenth of Nebuchadonosor, & that the twelfth year of Nebuchadonosor in which Phraortes was slain was the fift or sixt of Iosiah. Phraortes reigned 22 years according to Herodotus, & therefore succeeded his father Dejoces about the 40th year of Manasses, Anno Nabonass. 89, & was slain by the Assyrians & succeeded by Astyages Anno Nabonass. 111. Dejoces reigned 53 years according to Herodotus, & these years began in the 16th year of Hezekiah : which makes it probable that the Medes dated them from the time of their revolt. And according to all this recconing, the reign of Nebuchadonosor fell in with that of Chiniladon : which makes it probable that they were but two names of one & the same King.

Soon after the death of Phraortes^[382] the Scythians under Madyes or Medus invaded Media & beat the Medes in battel Anno Nabonass 113, & went thence towards Egypt, but were met in Phœnicia by Psammiticus & bought off, & returning reigned over a great part of Asia : but in the end of about 28 years were expelled; many of their princes & commanders being slain in a feast by the Medes under the conduct of Cyaxeres the successor of Astyages just before the destruction of Nineveh, & the rest being soon after forced to retire.

In the year of Nabonassar 123 ^{a[383]} Nabopolassar the commander of the forces of Chyniladon the King of Assyria in Chaldea revolted from him & became king of Babylon. And Chyniladon was either then or soon after succeeded at Nineveh by the last King of Assyria called Sarac by Polyhistor. And at length Nebuchadnezzar the son of Nabopolassar married Amyite the daughter of Astyages & sister of Cyaxeres. And by this marriage the two families having contracted affinity they conspired against the Assyrians. And Nabopolassar being now grown old, & Astyages being dead & their sons Nebuchadnezzar & Cyaxeres led the armies of the two nations against Nineveh, slew Sarac, destroyed the city, & shared the Kingdom of the Assyrians. This victory the Jews refer to the Chaldeans; the Greeks to the Medes; Tobit, Polyhistor, Iosephus, & Ctesias to both. It gave a beginning to the great successes of Nebuchadnezzar & Cyaxeres, & laid the foundation of the two collateral Empires of the Babylonians & Medes, these being branches of the Assyrian Empire. And thence the time of the fall of the Assyrian Empire is determined, the conquerors being then in their youth. In the reign of Iosiah, when Zephany prophesied, Nineveh & the Kingdom of Assyria were standing, & their fall was predicted by that prophet (Zeph. I.1 & II.13) & in the end of his reign Pharaoh Nechoh King of Egypt, the successor of Psammiticus went up against the King of Assyria to the river Euphrates to fight against Carchemish or Circutium, & in his way thither slew Iosiah, (2 Kings XXII 29, 2 Chron. XXXV.20,) & therefore the last King of Assyria was not yet slain. But in the third & fourth year of Iehojakim the successor of Iosiah, the two conquerors having taken Nineveh & finished their war in Assyria, prosecuted their conquests westward, & leading their forces against the King of Egypt as an invader of their right of conquest, they beat him at Carchemish, & ^{a[384]} took from him whatever he had newly <84r> taken from the Assyrians: & therefore we cannot err above a year or two if we refer the destruction of Nineveh & fall of the Assyrian Empire to the second year of Iehojakim Anno Nabonass. 140. The name of the last King Sarac might perhaps be contracted from Sarchedon, as this name was from Asserhadon, Asserhadonpul or Sardanapalus.

While the Assyrians reigned at Nineveh, Persia was divided into several Kingdoms. And amongst others there was a Kingdom of Elam which flourished in the days of Hezekiah, Manasseh, Iosiah, & Iehojakim Kings of Iudah, & fell in the days of Zedekiah, Ier. XXV. 25, & XLIX. 34, & Ezek. XXXII. 24. This Kingdom seems to have been potent, & to have had warrs with the King of Touran or Scythia beyond the river Oxus with various success & at length to have been subdued by the Medes & Babylonians, or one of them. For while Nebuchadnezzar warred in the west, Cyaxeres recovered the Assyrian provinces of Armenia,

Pontus, & Cappadocia & then they went eastward against the Provinces of Persia & Parthia. Whether the Pischdadians whom the Persians reckon to have been their oldest kings, were Kings of the Kingdom of Elam, or of that of the Assyrians, & whether Elam was conquered by the Assyrians at the same time with Babylonia & Susiana in the reign of Asserhaden & soon after revolted, I leave to be examined.

<85r>

Chap. IV. Of the two Contemporary Empires of the Babylonians & Medes.

By the fall of the Assyrian Empire the Kingdoms of the Babylonians & Medes grew great & potent. The reigns of the Kings of Babylon are stated in Ptolemy's Canon : for understanding of which you are to note that every Kings reign in that Canon began with the last Thoth of his predecessors reign, as I gather by comparing the reigns of the Roman Emperors in that Canon with their reigns recorded in years months & days by other authors. Whence it appears from that Canon that Asserhadon died in the year of Nabonassar 81, Saosduchius his successor in the year 101, Chiniladon in the year 123, Nabopolassar in the year 144, & Nebuchadnezzar in the year 187. All these kings, & some others mentioned in the Canon, reigned successively over Babylon, & this last king died in the 37th year of Iehojakins captivity (2 Kings. XXV. 27) & therefore Iehojakin was captivated in the 150th year of Nabonassar.

This captivity was in the eighth year of Nebuchadnezzars reign (2 King. XIV. 12) & eleventh of Iehojakims. For the first year of Nebuchadnezzars reign was the fourth of Iehojakims (Ier. XXV. 1) & Iehojakim reigned eleven years before this captivity (2 King. XXIII. 36. 2 Chron. XXXVI. 5) & Iehojakin three months ending with the captivity. And the tenth year of Iehojakins captivity was the eighteenth year of Nebuchadnezzar's reign (Ier. XXXII. 1.) & the eleventh year of Zedekiah in which Ierusalem was taken was the nineteenth of Nebuchadnezzar (Ier. LII. 5, 12;) & therefore Nebuchadnezzar began his reign in the year of ~ Nabonassar 142, that is, two years before the death of his father Nabopolassar, he being then made King by his father; & Iehojakim succeeded his father Iosiah in the year of Nabonassar 139; & Ierusalem was taken & the temple burnt in the year of Nabonassar 160, about twenty years after the destruction of Nineveh.

The reign of Darius Hystaspis over Persia by the Canon & the consent of all Chronologers, & by several eclipses of the Moon, began in spring in the year of Nabonassar 227. And in the fourth year of King Darius, in the 4th day of the ninth month, which is the month Chisleu, when the Jews had sent unto the house of God saying, should I weep in the fift month as I have done these so many years? the word of the Lord came unto Zechariah, saying, speak to all the people of the Land, & to the Priests saying; When ye fasted & mourned in the fift & seventh month even those seventy years, did ye at all fast unto me? Zech. VII. Count backwards those seventy years in which they fasted in the fift month for the burning of the temple & in the seventh for the death of Gedaliah; & the burning of the temple & death of Gedaliah will fall upon the fift & seventh Jewish months in the year of Nabonassar 160 as above.

As the Chaldean Astronomers counted the reigns of their Kings by the years of Nabonassar, beginning with the month Thoth, so the Jews (as their authors tell us) counted the reigns of their's by the years of Moses, beginning every year with the month Nisan. For if any King began his reign a few days before this month began, it was reckoned to him for a whole year, & the beginning of this <86r> month was accounted the beginning of the second year of his reign. And according to this reckoning the first year of Iehojakim began with the month Nisan, Anno Nabonass 139, tho his reign might not really begin till five or six months after; & the fourth year of Iehojakim & first of Nebuchadnezzar (according to the reckoning of the Jews) began with the month Nisan Anno Nabonass. 142; & the first year of Zedekiah & of Iehnojakin's captivity & ninth year of Nebuchadnezzar began with the month Nisan in the year of Nabonassar 150; & the tenth year of Zedekiah & 18th of Nebuchadnezzar began with the month Nisan in the year of Nabonassar 159. Now in the ninth year of Zedekiah, Nebuchadnezzar invaded Iudea & the cities thereof, & in the tenth month of that year & tenth day of the month he & his host besieged Ierusalem, (2 King. XXV. 1, Ier. XXXIV. 1, & XXXIX. 1, & LII. 4) From this time to the tenth month in the second year of Darius are just seventy years, and accordingly on the 24th day of the eleventh month of this second year of Darius, the word of the Lord came to Zechariah, & the Angel of the Lord said, Oh Lord of hosts, how long wilt thou not have mercy on

Ierusalem & on the cities of Iudah against which thou hast had indignation these threescore & ten years, Zech. 1. 7, 12. So then the ninth year of Zedekiah in which this Indignation against Ierusalem & the cities of Iudah began, commenced with the month Nisan in the year of Nabonassar 158; & the eleventh year of Zedekiah & nineteenth of Nebuchadnezzar in which the city was taken & the temple burnt, commenced with the month Nisan in the year of Nabonassar 160 as above.

By all these characters the years of Iehojakim, Zedekiah, & Nebuchadnezzar seem to be sufficiently determined & thereby the chronology of the Jews in the old Testament is connected with that of later times. For between the death of Solomon & the ninth year of Zedekiah wherein Nebuchadnezzar invaded Iudea & began the siege of Ierusalem there were 390 years, as is manifest both by the prophesy of Ezekiel chap. IV, & by summing up the years of the Kings of Iudah. And from the ninth year of Zedekiah inclusively to the vulgar Æra of Christ there were 590 years. And both these numbers, with half the reign of Solomon, make up a thousand years.

In the end of the reign of Iosiah, Anno Nabonass. 139 Pharaoh Necho the successor of Psammiticus^[385] came with a great army out of Egypt against the King of Assyria, & being denied passage through Iudea, beat the Jews at Megiddo or Magdolis before Egypt, slew Iosiah their King, marched to Carchemish or Circutium a town of Mesopotamia upon Euphrates & took it, possest himself of the cities of Syria, sent for Iehoahaz the new King of Iudah to Riblah or Anticeh, deposed him there, made Iehojakim King in the room of Iosiah, & put the Kingdom of Iudah to tribute. But the King of Assyria being in the mean time besieged & subdued & Nineveh destroyed by Assuerus King of the Medes & Nebuchadnezzar King of Babylon, & the conquerors being thereby entitled to the countries belonging to the King of Assyria, they led their victorious armies against the King of Egypt who had seized part of them. For Nebuchadnezzar assisted ^{a[386]} by Astibares (that is, by Astivares, Assuerus, Acksweres Axeres or Cy-Axeres) King of the Medes, in the ^{b[387]} third year of Iehojakim, came with an army of Babylonians Medes Syrians Moabites & Ammonites to the number of 10000 chariots, & 180000 foot, & 120000 horse, & laid wast <87r> Samaria, Galilee, Scythopolis, & the Jews in Galetis, & besieged Ierusalem, & took King Iehojakim alive, & ^{c[388]} bound him in chains for a time, & carried to Babylon Daniel & others of the people, & part of what gold & silver & brass they found in the Temple. And in ^{d[389]} the fourth year of Iehojakim (which was the twentieth of Nabopolasser) they routed the army of Pharaoh Nec{a}oh at Carchemish, & by pursuing the war took from the King of Egypt whatever pertained to him from the river of Egypt to the river of Euphrates. This King of Egypt ^{e[390]} Berosus calls the Satrapa of Egypt & CœloSyria & Phœnicia. And this victory over him put an end to his reign in CœloSyria & Phœnicia which he had newly invaded, & gave a beginning to the reign of Nebuchadnezzar there. And by the conquests over Assyria & Syria the small Kingdom of Babylon was erected into a potent Empire.

Whilst Nebuchadnezzar was acting in Syria, ^{a[391]} his father Nabopolasser died having reigned 21 years, & Nebuchadnezzar upon the news thereof, having ordered his affairs in Syria returned to Babylon, leaving the captives & his army with his servants to follow him. And from henceforward he applied himself sometimes to war conquering Sittacene, Susiana, Arabia, Edom, Egypt, & some other countries; & sometimes to peace, adorning the temple of Belus with the spoiles that he had taken; & the city Babylon with magnificent walls; & gates & stately pallaces & pensile gardens, as Berosus relates; & amongst other things he cut the new rivers Naarmalca & Pallacopas above Babylon, & built the city of Teredon.

Iudea was now in servitude under the King of Babylon, being invaded & subdued in the third & fourth years of Iehojakim, & Iehojakim served him three years & then turned & rebelled, 2 King. XXIV. 1. While Nebuchadnezzar & the army of the Chaldæans continued in Syria Iehojakim was under compulsion. After they returned to Babylon Iehojakim continued in fidelity three years, that is, during the 7th, 8th & 9th years of his reign, & rebelled in the tenth. Whereupon in the return or end of the year, that is in spring, he sent^[392] & besieged Ierusalem, captivated Iehojachin the son & successor of Iehojachim, spoiled the Temple, & carried away to Babylon the Princes, craftsmen, smiths & all that were fit for war : & when none remained but the poorest of the people, made^[393] Zedekiah their King, & bound him upon oath to serve the King of Babylon. This was in spring in the end of the eleventh year of Iehojakim & beginning of the year of Nabonassar 150.

Zedekiah notwithstanding his oath^[394] revolted & made a covenant with the King of Egypt, & therefore Nebuchadnezzar in the ninth year of Zedekiah^[395] invaded Judea & the cities thereof & in the tenth Jewish month of that year besieged Jerusalem again, & in the eleventh year of Zedekiah in the 4th & 5th months, after a siege of one year & an half, took & burnt the city & temple.

Nebuchadnezzar after he was made king by his father reigned over Phenicia & CœloSyria 45 years, & ^a[396] after the death of his father 43 years, & ^b[397] after the captivity of Iehojakim 37; & then was succeeded by his son Evilmerodach, called Iluadad in Ptolomy's Canon. Ierome ^c[398] tells us that Evilmerodach reigned seven years in his fathers life time while his father did eat grass with oxen, & after his fathers restauration was put in prison with Ieconiah King of Iudah till the death of his father, & then succeeded in the throne. In the fift year of Ieconiahs' captivity, Belshazzar was next in dignity to his father Nebuchadnezzar, & was designed to be his successor (Baruch I. 2, 10, 11, 12, 14,) & therefore Evilmerodach was even then in <88r> disgrace. Vpon his coming to the throne ^d[399] he brought his friend & companion Ieconiah out of prison on the 27th day of the twelft month; so that Nebuchadnezzar died in the end of winter, Anno Nabonass. 187.

Evilmerodach reigned two years after his fathers death, & for his lust & evil manners was slain by his sisters husband Nergalasser, Anno Nabonass. 189, according to the Canon.

Nergalasser in the name of his young son Laboassardach the grand child of Nebuchadnezzar by his daughter, reigned four years (according to the Canon & Berosus) including the short reign of Laboasserdach alone. For Laboasserdach (according to Berosus & Iosephus) reigned nine months after the death of his father, & then for his evil manners was slain in a feast by the conspiracy of his friends with Nabonidus a Babylonian, to whom by consent they gave the Kingdom. But these nine months are not ~ reckoned apart in the Canon.

Nabonidus (according to the Canon) began his reign in the year of Nabonassar 193, reigned seventeen years & ended his reign in the year of Nabnassar 210, being then vanquished & Babylon taken by Cyrus.

Herodotus ^a calls this last King of Babylon Labynitus, & says that he was the son of a former Labynitus & of Nitocris an eminent Queen of Babylon. By the father he seems to understand that Labynitus who (as he tells us) was King of Babylon when the great Eclips of the Sun predicted by Thales put an end to the five years war between the Medes & Lydians; & this was the great Nebuchadnezzar. Daniel calls the last King of Babylon Belshazzar, & saith that Nebuchadnezzar was his father. And Iosephus tells us that the last King of Babylon was called Naboandel by the Babylonians & reigned seventeen years; & therefore he is the same King of Babylon with Nabonedus or Labynitus. And this is more agreeable to sacred writ than to make Nabonidus a stranger to the royal line. For all nations were to serve Nebuchadnezzar & his posterity till the very time of his land should come & many nations should serve themselves of him, Ier. XXXVII. 7. Belshazzar was born & lived in honour before the fift year of Iehojakin's captivity, which was the eleventh year of Nebuchadnezzar's reign; & therefore he was above 34 years old at the death of Evilmerodach, & so could be no other King than Nabonidus. For Laboasserdach the grandson of Nebuchadnezzar was a child when he reigned.

Herodotus^[400] tells us that there were two famous Queens of Babylon, Semiramis & Nitocris; & that the latter was more skilfull. She observing that the Kingdom of the Medes having subdued many cities, & among others Nineveh, was become great & potent, intercepted & fortified the passages out of Media into Babylonia; & the river which before was straight, she made crooked with great ~ windings, that it might be more sedate & less apt to overflow. And on the side of the river above Babylon, in imitation of the Lake of Mœris in Egypt, she dug a lake every way forty miles broad to receive the water of the river & keep it for watering the land. She built also a bridge over the river in the middle of Babylon, turning the stream into the lake till the bridge was built. Philostratus saith^[401] that she made a bridge under the river two ~ fathomes broad, meaning an arched vault over which the river flowed, & under which they might walk cross the river. He calls her Μηδεία a Mede.

Berosus tells us that Nebuchadnezzar built a pensile garden upon arches because his wife was a Mede & delighted in mountanous prospects such as abounded in Media but were wanting in Babylonia. She was

Amyite <89r> the daughter of Astyages & sister of Cyaxeres Kings of the Medes. Nebuchadnezzar married her upon a league between the two families against the King of Assyria. But Nitocris might be another woman who in the reign of her son Labynitus a voluptuous & vitious king, took care of his affairs, & for securing his kingdom against the Medes, did the works above mentioned. This is that Queen mentioned in Daniel, chap. V. 10.

Iosephus relates out of the Tyrian records that in the reign of Ithobalus King of Tyre, that city was besieged by Nebuchadnezzar thirteen years together. In the end of that siege Ithobalus their King was slain (Ezek. XXVIII.8, 9, 10) & after him according to the Tyrian records reigned Baal ten years, Ecnibalus & Chelbis one year, Abbarus three months, Mitgonius & Gerastratus six years, Balatorus one year, Merbalus four years, & Iromus twenty years: & in the fourteenth year of Iromus, say the Tyrian Records, the reign of Cyrus began in Babylonia. Therefore the siege of Tyre began 48 years & some months before the reign of Cyrus in Babylonia. It began when Ierusalem had been newly taken & burnt with the temple (Ezek. 26) & by consequence after the eleventh year of Iehojakins captivity, or 160th year of Nabonassar & therefore the reign of Cyrus in Babylonia began after the year of Nabonassar 208. It ended before the eight & twentieth year of Ieconiah's captivity or 176th year of Nabonassar (Ezek. XXIX.17) & therefore the reign of Cyrus in Babylonia began before the year of Nabonassar 211. By this argument the first year of Cyrus in Babylonia was one of the two intermediate years 209, 210. Cyrus^[402] invaded Babylonia in the year of Nabonassar 209; Babylon held out, & the next year was taken (Ier. LI. 39, 57) by diverting the river Euphrates & entering the city through the emptied channel, & by consequence after midsummer^[403]. For the river by the melting of the snow in Armenia, overflows yearly in the beginning of summer, but in the heat of summer grows low^[404]. And that night was the King of Babylon slain, & Darius the Mede or King of the Medes took the Kingdom being about threescore & two years old. So then Babylon was taken a month or two after the summer solstice in the year of Nabonassar 210 ; as the Canon also represents.

We have said that the Kings of the Medes before Cyrus were Dejoces, Phraortes, Astyages Cyaxeres & Darius. The three first reigned before the Kingdom grew great, the two last were great conquerors & erected the empire. For Æschylus who flourished in the reigns of Darius Hystaspis & Xerxes & died in the 76th Olympiad, ~ introduces Darius thus complaining of those who persuaded his son Xerxes to invade Greece^[405].

The Poet here attributes the founding of the Medo-Persian Empire to the two immediate predecessors of Cyrus, the first of which was <90r> a Mede, & the second was his son. The second was Darius the Mede, the immediate predecessor of Cyrus according to Daniel; & therefore the first was the father of Darius, that is, Achsuerus, Assuerus, Oxyares, Axeres, prince Axeres, or Cy-Axeres, the word Cy signifying a prince. For Daniel tells us that Darius was the son of Achsuerus (or Ahasuerus, as the Masoretes erroneously call him) of the seed of the Medes, that is, of the seed royal. This is that Assuerus who together with Nebuchadnezzar took & destroyed Nineveh according to Tobit: which action is by the Greeks ascribed to Cyaxeres, & by Eupolemus to Astibares a name perhaps corruptly written for Assuerus. By this victory over the Assyrians & subversion of their Empire seated at Nineveh, & the ensuing conquests of Armenia Cappadocia & Persia, he began to extend the reign of one man over all Asia; & his son Darius the Mede, by conquering the Kingdoms of Lydia & Babylon finished the work. And the third King was Cyrus a happy man for his great successes under & against Darius, & large & peaceable dominion in his own reign.

Cyrus lived seventy years according to Cicero, & reigned nine years over Babylon according to Ptolomy's Canon, & therefore was 61 years old at the taking of Babylon: at which time Darius the Mede was 62 years old according to Daniel. And therefore Darius was two generations younger than Astyages the grandfather of Cyrus.. For Astyages (according to both ^a[406] Herodotus & Xenophon) gave his daughter Mandane to Cambyses a prince of Persia, and by them became the grandfather of Cyrus, & Cyaxeres was the son of Astyages (according ^b[407] to Xenophon) & gave his daughter to Cyrus. This daughter ^c[408] saith Xenophon, was reported to be very handsome, & used to play with Cyrus when they were both children, & to say that she would marry him: & therefore they were much of the same age. Xenophon saith that Cyrus married her after the taking of Babylon : but she was then an old woman. It's more probable that he married her while she was young & handsome & he a young man; & that because he was the brother in law of Darius the King, he led the armies of the Kingdom until he revolted. So then Astyages, Cyaxeres & Darius reigned successively

over the Medes; & Cyrus was the grandson of Astyages & married the sister of Darius & succeeded him in the throne.

Herodotus therefore hath inverted the order of the Kings ^{b[409]} Astyages & Cyaxeres, making Cyaxeres to be the son & successor of Phraortes & the father & predecessor of Astyages the father of Mandane & grandfather of Cyrus, & telling us that this Astyages married Ariene the daughter of Alyattes King of Lydia, & was at length taken prisoner & deprived of his dominion by Cyrus. And Pausanias hath copied after Herodotus in telling us that Astyages the son of Cyaxeres reigned in Media in the days of Alyattes King of Lydia. Cyaxeres had a son who married Aryene the daughter of Alyattes; but this son was not the father of Mandane & grandfather of Cyrus, but of the same age with Cyrus. And his true name is ~ preserved in the name of the Darics which upon the conquest of Cræsus by the conduct of his General Cyrus, he coyned out of the gold & silver of the conquered Lydians. His name was therefore Darius, as he is called by Daniel. For Daniel tells us that this Darius was a Mede, & that his father's name was Assuerus, that is Axeres or Cyaxeres as above. Considering therefore that Cyaxeres reigned long, & that no author mentions more Kings of Media than one called Astyages, & that Æschylus who lived in those days knew but of two great monarchs of Media & Persia, (the father & the son,) older than Cyrus: it seems to me that Astyages the father of Mandane & grandfather of Cyrus was the father & predecessor of Cyaxeres; & that the son & successor of Cyaxeres was called Darius. Cyaxeres ^{c[410]} according to Herodotus reigned 40 years, & his successor 35, & Cyrus according to Xenophon seven. Cyrus died Anno Nabonass. 219 according to the Canon, & therefore Cyaxeres died anno Nabonass. 177 & began his reign anno Nabonass. 137, & his father Astyages reigned 26 years <91r> beginning his reign at the death of Phraortes who was slain by the Assyrians anno Nabonass 111 as above.

Of all the kings of the Medes Cyaxeres was greatest warrior. Herodotus ^{a[411]} saith that he was much more valiant than his ancestors, & that he was the first who divided the Kingdom into Provinces, & reduced the irregular & undisciplined forces of the Medes into discipline & order. And therefore by the testimony of Herodotus he was that King of the Medes whom Æschylus makes the first conqueror & founder of the Empire. For Herodotus represents him & his son to have been the two immediate predecessors of Cyrus, erring only in the name of the son. Astyages did nothing glorious. In the beginning of his reign a great body of Scythians commanded by Madyes, ^{b[412]} invaded Media & Parthia as above, & reigned there about 28 years. But at length his son Cyaxeres circumvented & slew them in a feast, & made the rest fly to their brethren in Parthia; & immediately after, in conjunction with Nebuchadnezzar, invaded & subverted the Kingdom of Assyria & destroyed Nineveh.

In the fourth year of Iehojakim which the Jews reckon to be the first of Nebuchadnezzar (dating his reign from his being made King by his father, or from the month Nisan preceding) when the victors had newly shared the empire of the Assyrians, & in prosecuting their victory were invading Syria & Phenicia, & were ready to invade the nations round about: God ^{a[413]} threatned that he would take all the families of the north (that is, the armies of the Medes) & Nebuchadnezzar the King of Babylon & bring them against Iudea & against the nations round about, & utterly destroy those nations & make them an astonishment & lasting desolations, & cause them all to drink the wine-cup of his fury: and in particular, names the Kings of Iudah & Egypt, & those of Edom & Moab & Ammon, & Tyre & Sidon, & the isles of the sea, & Arabia, & Zimri, & all the Kings of Elam, & all the Kings of the Medes, & all the Kings of the north, & the King of Sesack: & that after seventy years, he would also punish the King of Babylon. Here, in numbring the nations which should suffer, he omits the Assyrians as fallen already, & names the Kings of Elam or Persia & Sesac or Susa as distinct from those of the Medes & Babylonians: & therefore the Persians were not yet subdued by the Medes, nor the King of Susa by the Chaldeans. And as by the punishment of the King of Babylon he means the conquest of Babylon by the Medes: so by the punishment of the Medes he seems to mean the conquest of the Medes by Cyrus.

After this, in the beginning of the reign of Zedekiah, that is, in the ninth year of Nebuchadnezzar, God threatned that he would give the Kingdoms of Edom Moab & Ammon & Tyre & Zidon into the hand of Nebuchadnezzar King of Babylon, & that all the nations should serve him & his son & son's son until the time of his land should come, & many nations & great kings should serve themselves of him, Ier. XXVII. And at the same time God thus predicted the approaching conquest of the Persians by the Medes & their confederates. Behold, saith he, I will break the bow of Elam the chief of their might. And upon Elam will I

bring the four winds from the four quarters of heaven & will scatter them towards all these winds, & there shall be no nation towards which the outcasts of Elam shall not come. For I will cause Elam to be dismayed before their enemies & before them that seek their life: & I will bring evil upon them, even my fierce anger, saith the Lord, & I will send the sword after them till I have consumed them And I will set my throne in Elam, & will destroy from thence, the King & the Prince, saith the Lord. But it shall come to pass in the latter days (viz^t in the reign of Cyrus) that I will bring again the captivity of Elam saith the Lord. Ier. XLIX. 54, The Persians were therefore hitherto a free nation under their own King, but soon after this were invaded subdued captivated & dispersed into the nations round <92r> about, & continued in servitude until the reign of Cyrus. And since the Medes & Chaldeans did not conquer the Persians till after the ninth yer of Nebuchadnezzar, it gives us occasion to enquire what that active warrior Cyaxeres was doing next after the taking of Nineveh.

When Cyaxeres expelled the Scythians some of them made their peace with him & staid in Media & presented to him daily some of the venison which they took in hunting. But happening one day to catch nothing, Cyaxeres in a passion treated them with opprobrious language. This they resented, & soon after killed one of the children of the Medes, dressed it like venison, & presented it to Cyaxeres, & then fled to Haliattes King of Lydia. Whence followed a war of five years between the two Kings Cyaxeres & Haliattes And thence I gather that the Kingdoms of the Medes & Lydians were now contiguous, & by consequence Cyaxeres, soon after the conquest of Nineveh, seized the regions belonging to the Assyrians as far as to the ~ river Halys. In the sixth year of this war, in the midst of a battel between the two Kings, there was a total eclips of the sun predicted by Thales. And this Eclips fell upon the 28th of May, Anno Nabonass 163, forty & seven years before the taking of Babylon, & put an end to the battel. And thereupon the two Kings made peace by the mediation of Nebuchadnezzar King of Babylon & Siennesis King of Cilicia, & the peace was ratified by a marriage between Darius the son of Cyaxeres & Ariene the daughter of Haliattes: Darius was therefore fifteen or sixteen years old at the time of this marriage. For he was 62 years old at the taking of Babylon.

In the eleventh year of Zedekiahs reign, the year in which Nebuchadnezzar took Ierusalem & destroyed the temple, Ezekiel comparing the Kingdoms of the east to trees in the garden of Eden thus mentions their being conquered by the Kings of the Medes & Chaldeans. Behold, saith he, the Assyrian was a cedar in Lebanon with fair branches — his height was exalted above all the trees of the field, — & under his shadow dwelt all great nations — no tree in the garden of God was like unto him in his beauty. — but I have delivered him into the hand of the mighty one of the heathen — I made the nations to shake at the sound of his fall when I cast him down to the grave with them that descend into the pit. And all the trees of Eden, the choise & best of Libanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into the grave with him, unto them that be slain with the sword, & they that were his arm that dwelt under his shadow in the midst of the heathen Ezek. XXVI.

The next year Ezekiel in another prophesy, thus enumerates the principall nations who had been subdued & slaughtered by the conquering sword of Cyaxeres & Nebuchadnezzar. Asshur is there & all her company, [viz^t in Had{es} or the lower parts of the earth where the dead bodies lay buried] his graves are about him, all of them slain fallen by the sword — which caused their terror in the land of the living. There is Elam [or Persia] & all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down un[ci]rcumcised into the nether parts of the earth, which caused their terror in the land of the living: yet have they born their shame with them that go down into the pit. — There is Meshech & Tubal & all her multitude [The Scythians] her graves are round about him, all of them uncircumcised, slain by the sword, tho they caused their terror in the land of the living. There is Edom, her Kings, & all her Princes, which with their might are laid by them that were slain by the sword — There be the princes of the north all of them, & all the Zidonians, which with their terror are gone down with the slain Ezek. XXXII. Here by the princes of the north I understand those on the north of Iudea, & chiefly the princes of Armenia & Cappadocia, who fell in the warrs which Cyaxeres <93r> made in reducing those countries after the taking of Nineveh. Elam or Persia was conquered by the Medes & Susiana by the Babylonians after the ninth & before the nineteenth year of Nebuchadnezzar. And therefore we cannot err much if we place these conquests in the twelfth or fourteenth year of Nebuchadnezzar. In the nineteenth twentieth & one & twentieth year of this king he invaded & a^[414] conquered Iudea, Moab, Ammon, Edom, the Philistims & Zidon & b^[415] the next year he besieged Tyre & after a siege of thirteen years he took it in the 35th year of his reign, & then he c^[416] invaded & conquered Egypt Ethiopia & Libya. And about eighteen or twenty years after the death of this King Darius the Mede

conquered the Kingdome of Sardes, & after five or six years more he invaded & conquered the Empire of Babylon, & thereby finished the work of propagating the Medo-Persian monarchy over all Asia, as Æschylus represents.

Now this is that Darius who coined a great number of pieces of pure gold called Daricks or stateres Darici. For Suidas Harpocraton & the Scholiast of Aristophanes tell us that these were coined not by the father of Xerxes but by an earlier Darius, by Darius the first, by the first King of the Medes & Persians who coined gold money. They were stamped on one side with the effigies of an Archer who was crowned with a spiked crown had a bow in his left hand & an arrow in his right & was cloathed with a long robe. For I have seen one of them in gold & another in silver. They were of the same weight & value with the Attic stater or piece of gold money weighing two Attic drachms. Darius seems to have learnt the art & use of money from the conquered Kingdom of the Lydians & to have recoinced their gold. For the Medes before they conquered the Lydians, had no money. Herodotus^[417] tells us that when Crœsus was preparing to invade Cyrus, a certain Lydian called Sandanis advised Crœsus that he was preparing an expedition against a nation who were cloathed with leathern breeches, who eat not such victuals as they would but such as their barren country afforded; who drank no wine but water only, who eat no figgs nor other good meat, who had nothing to lose but might get much from the Lydians. For the Persians, saith Herodotus, before they conquered the Lydians had nothing rich or valuable. And^[418] Isaiah tells us that the Medes regarded not silver, nor desired gold. But the Lydians & Phrygians were exceeding rich even to a proverb. Midas & Crœsus, saith^[419] Pliny, in infinitum possederant. Iam Cyrus devicta Asia [auri] pondo 34000 millia invenerat, præter vasa aurea aurumque factum, & in eo folia ac platanum vitemque. Qua victoria argenti quingenta millia talentorum reportavit, et craterem Semiramidis cujus pondo quindecim talentorum colligebat. Talentum autem Ægyptium pondo octoginta capere Varro tradit. What the conqueror did with all this gold & silver appears by the Darics. The Lydians, according to^[420] Herodotus, were the first who coined gold & silver, and Crœsus coyned gold monies in plenty called Crœseï, & it was not reasonable that the moneys of the Kings of Lydia should continue current after the overthrow of their Kingdom, & therefore Darius recoinced it with his own effigies, but without altering the current weight & value. So then he reigned from before the conquest of Sardes till after the conquest of Babylon.

And since the cup of Semiramis was preserved till the conquest of Crœsus by Darius: it is not probable that she could be older then is represented by Herodotus.

This conquest of the Kingdom of Lydia put the Greeks into fear of the Medes. For Theognis who lived at Megara in the very times of these wars, writes thus:

^[421]Πίνωμεν, χαρίεντα μετ' ἀλλήλοισι λέγοντες,

Μηδὲν τὸν Μήδων δειδιότες πολέμον.

<94br>

Let us drink, talking pleasant things with one another,

Not fearing the war of the Medes.

And again

Αὐτὸς δὲ στρατὸν ὕβριστὴν Μήδων ἀπέρυκε

Τησδε πόλε

^[422]

< insertion from f 94ar >

Αὐτὸς δὲ στρατὸν ὕβριστὴν Μήδων ἀπέρυκε

Τησδε πόλεως, ἵνα σοι λαοὶ ἐν ἑυφροσύνῃ
Ἦρος ἐπερχομένου κλειτὰς πέμπωσ' ἑκατομβας,
Τερπόμενοι κιθάρῃ καὶ ἔρατῃ θάλιῃ,
Παιάνωντε χοροῖς, ἰαχῶσί τε, σὸν περὶ βωμόν.
Ἦ γὰρ ἔγωγε δέδοικ', ἀφραδίην ἔσορων
Καὶ στάσιν Ἑλλήνων λαοφθόρον· ἀλλὰ σὺ Φοῖβε,
Ἴλαος ἡμετέρην τήνδε φύλασσε πόλιν.

< text from f 94br resumes >

Thou Apollo drive away the injurious army of the Medes
From this city, that the people may with joy
Send thee choise hecatoms in the spring
Delighted with the Harp & chearful feasting
And chorus'es of Pæans & acclamations about thy altar.
For truly I am afraid, beholding the folly
And sedition of the Greeks which corrupts the people. But thou Apollo
Being propitious keep this our city

The Poet tells us further that discord had destroyed Magnesia, Colophon, & Smyrna, cities of Ionia & Phrygia, & would destroy the Greeks: which is as much as to say that the Medes had then conquered those cities.

The Medes therefore reigned till the taking of Sardes. And further according to Xenophon & the scriptures, they reigned till the taking of Babylon. For Xenophon ^[423] tells us that after the taking of Babylon Cyrus went to the King of the Medes at Ecbatane & succeeded him in the Kingdome. And Ierome ^[424] that Babylon was taken by Darius King of the Medes & his kinsman Cyrus. And the Scriptures tell us that Babylon was destroyed by a nation out of the north (Ierem. L. 3, 9, 41) by the Kingdoms of Ararat-Minni (or Armenia) & Ashchenaz (or Phrygia minor. Ier. LI. 27) by the Medes (Isa. XIII. 17, 19) by the Kings of the Medes & the captains & rulers thereof & all the land of his dominion (Ier. LI. 11, 28.) The Kingdom of Babylon was numbred & finished & broken & given to the Medes & Persians (Dan. V.) first to the Medes under Darius, & then to the Persians under Cyrus. For Darius reigned over Babylon like a conqueror not observing the laws of the Babylonians, but introducing the immutable laws of the conquering nations the Medes & Persians (Dan. VI. 8, 12, 15;) & the Medes in his reign are set before the Persians (Dan. ib. & V. 28 & ch. VIII. 20.) as the Persians were afterwards in the reign of Cyrus & his successors set before the Medes (Esther I. 3, 14, 18, 19. Dan. X. 1, 20 & XI. 2:) which shews that in the reign of Darius, the Medes were uppermost.

You may know also by the great number of Provinces in the Kingdom of Darius, that he was King of the Medes & Persians. For upon the conquest of Babylon, he set over the whole Kingdome an hundred & twenty Princes (Dan. VI. 1.) & afterwards when Cambyzes & Darius Hystaspis had added some new territories the whole contained but 127 provinces.

The extent of the Babylonian Empire was much the same with that of Nineveh after the revolt of the Medes. Berossus saith that Nebuchadnezzar held Ægypt, Syria Phenicia & Arabia. And Strabo adds Arbela to the

territories of Babylon; & saying that Babylon was anciently the Metropolis of Assyria, he thus describes the limits of this Assyrian Empire. Contiguous, saith he, to Persia & Susiana are the Assyrians. For so they call Babylonia & the greatest part of the region about it: part of which is Atturia (wherein is Nineveh) & Apolloniatis & Chalonitis by the mountain Zagrus, & the fields neare Nineveh, & Dolomena, & Chalachena, & Chazena, & Adiabena, & the nations of Mesopotamia neare the Gordieans & the Mygdones about Nisibis unto Zeugma upon Euphrates, & a large region on this side Euphrates inhabited by the Arabians & Syrians properly so called as far as Cilicia & Phœnicia & Libya & the sea of Egypt & the Sinus Issicus. And a little after describing the extent of the Babylonian region, he bounds it on the north with the <95r> Armenians & Medes unto the mountain Zagrus, on the east side with Susa & Elymais & Paretica (inclusively,) on the south with the Persian gulph & Chaldea, & on the west with the Arabes Scenitæ as far as Adiabena & Gordiæa. Afterwards speaking of Susiana & Sitacene a region between Babylon & Susa, & of Parætica & Cossæa & Elymais, & of the Sagapens & Silocens, two little adjoining Provinces, he concludes: And these are the nations which inhabit Babylonia ~ eastward. To the north are Media & Armenia [exclusively,] & westward are Adiabene & Mesopotamia [inclusively.] The greatest part of Adiabene is plane, the same being part of Babylonia. In same places it borders on Armenia. For the Medes Armenians & Babylonians warred frequently on one another. Thus far Strabo.

When Cyrus took Babylon, he changed the Kingdom into a Satrapy or Province: whereby the bounds were long after known. And by this means Herodotus ^[425] gives us an estimate of the bigness of this Monarchy in proportion to that of the Persian, telling us that whilst every region over which the King of Persia reigned in his days, was distributed for the nourishment of his army, besides the tributes, the Babylonian region nourished him four months of the twelve in the year, & all the rest of Asia eight. So the power of the region, saith he, is equivalent to the third part of Asia, & its principality (which the Persians call a Satrapy) is far the best of all the Provinces.

Babylon ^{a[426]} was a square city of 120 furlongs or 15 miles on every side, compassed first with a broad & deep ditch & then with a wall fifty cubits thick & two hundred high. Euphrates flowed through the middle of it southward a few leagues on this side Tigris. And in the middle of one half westward stood the Kings new Palace built by Nebuchadnezzar; & in the middle of the other half stood the temple of Belus with the old Palace between that temple & the river. This old Palace was built by the Assyrians according to Isaiah ^{b[427]}, & by consequence by Pul & his son Nabonassar as above. They founded the city for the Arabians, & set up the towers thereof, & built the palaces thereof. And at that time Sabacon the Ethiopian invaded Egypt, & made great multitudes of Egyptians fly from him into Chaldea, & carry thither their Astronomy & Astrology & Architecture, & the form of their year which they preserved there in the Æra of Nabonassar. For the practice of observing the stars began in Egypt in the days of Ammon as above & was propagated from thence in the reign of his son Sesac into Afric Europe & Asia by conquest; & then Atlas formed the sphere of the Libyans, & Chiron that of the Greeks, & the Chaldeans also made a sphere of their own. But Astrology was invented in Egypt by Nichepsos one of the Kings of the lower Egypt & Petosiris his Priest a little before the days of Sabacon, & propagated thence into Chaldea, where Zoroaster the legislator of the Magi met with it. So Paulinus:

Quique magos docuit mysteria vana Necepsos

And Diodorus ^{c[428]}: They say that the Chaldæans in Babylonia are colonies of the Egyptians, & being taught by the Priests of Egypt became famous for Astrology. By the influence of the same colonies the temple of Iupiter Belus in Babylon seems to have been erected in the form of the Egyptian pyramids. For ^{d[429]} this temple was a solid tower or Pyramid a furlong square & a furlong high, with seven retractions which made it appear like eight towers standing upon one another & growing less & less to the top, and in the eighth tower was a temple with a bed & a golden table kept by a woman after the manner of the Egyptians in the temple of Iupiter Ammon at Thebes. And above the Temple was a place for observing the stars. They went up <96r> to the top of it by steps on the out side, & the bottom was compassed with a Court, & the Court with a building two furlongs in length on every side.

The Babylonians were extremely addicted to Sorcery, Inchantments, Astrology & Divinations (Isa XLVII. 9, 12, 13. Dan. II. 2 & V. II) & to the worship of Idols (Ier. LI. 2, 40) & to feasting, wine & weomen. Nihil urbis ejus corruptius moribus, nec ad irritandas illiciendasque immodicas voluptates instructius. Liberos

conjugesque cum hospitibus stupro coire, modo pretium flagitij detur, parentes maritique patiuntur. Convivales ludi tota Perside regibus purpuratisque cordi sunt. Babylonij maxime in vinum et quæ ebrietatem sequuntur effusi sunt. Fæminarum convivia ineuntium in principio modestus est habitus; dein summa quæque amacula exuunt, paulatimque pudorem profanant: ad ultimum (honus auribas sit) ima corporum velamenta projiciunt. Nec meretricum hoc dedicus est, sed matronarum virginumque, apud quas comitas habetur vulgati corporis vilitas. Q. Curtius lib. V. cap. 1. And this leudness of their weomen (coloured over with the name of civility) was encouraged even by their religion. For it was the custome for their weomen once in their life to sit in the temple of Venus for the use of strangers: which temple they called Succoth Benoth, the temple of weomen. And when any woman was once sat there, she was not to depart till some stranger threw money into her bosome, took her away & lay with her. And the money being for sacred uses, she was obliged to accept of it how little soever, & follow the stranger.

The Persians being conquered by the Medes about the middle of the reign of Zedekiah, continued in subjection under them till the end of the reign of Darius the Mede.. And Cyrus who was of the royal family of the Persians, might be Satrapa of Persia, & command a body of their forces under Darius; but was not yet an absolute & independant King. But after the taking of Babylon, when he had a victorious army at his devotion, & Darius was returned from Babylon into Media, he revolted from Darius in conjunction with the Persians under him; ^{a[430]} they being incited thereunto by Harpagus a Mede whom Xenophon calls Artagerses & Atabazus, & who had assisted Cyrus in conquering Cræsus & Asia minor, & had been injured by Darius. Harpagus was sent by Darius with an army against Cyrus, & in the midst of a battel revolted with part of the army to Cyrus. Darius got up a fresh army & the next year the two armies fought again. This last battel was fought at Pasargaædæ in Persia according to ^{b[431]} Strabo: & there Darius was beaten & taken prisoner by Cyrus, & the monarchy was by this victory translated to the Persians. The last King of the Medes is by Xenophon called Cyaxares & by Herodotus Astyages the father of Mandane: but these Kings were dead before, & Daniel lets us know that Darius was the true name of the last king, & Herodotus ^{c[432]} that the last king was conquered by Cyrus in the manner above described; & the Darics ☉ < insertion from f 95v > ☉ coyned by the last king testify that his name was Darius. < text from f 96r resumes >

This victory over Darius was about two years after the taking of Babylon. For the reign of Nabonnidus the last king of the Chaldees, whom Iosephus calls Naboandel & Belshazzar, ended in the year of Nabonassar 210, nine years before the death of Cyrus according to the Canon. But after the translation of the kingdom of the Medes to the Persians, Cyrus reigned only seven years according to ^{d[433]} Xenophon; & spending the seven winter months yearly at Babylon, the three spring months yearly at Susa & the two <97r> summer months at Ecbatane, he came the seventh time into Persia, & died there in spring, & was buried at Pasargadæ. By the Canon & the common consent of all Chronologers, he died in the year of Nabonassar 219, & therefore conquered Darius in the year of Nabonassar 212 seventy & two years after the destruction of Nineveh,, & beat him the first time in the year of Nabonassar 211, & revolted from him & became King of the Persians either the same year or in the end of the year before. At his death he was seventy years old according to Herodotus, & therefore he was born in the year of Nabonassar 149, his mother Mandane being the sister of Cyaxeres at that time a young man, & also the sister of Amyite the wife of ~ Nebuchadnezzar, & his father Cambyases being of the old royal family of the Persians.

<98r>

Chap. V. A description of the Temple of Solomon.

The temple of Solomon being destroyed by the Babylonians, it may not be amiss here to give a description of that edifice.

This ^{a[434]} temple looked eastward & stood in a square area called the separate place. And ^{b[435]} before it stood the Altar E in the center of an other square area AEFG called the inner court or Court of the Priests. And these two square areas, being parted only by a marble rail; AB made an area 200 cubits long from west to east & 100 cubits broad. This area was compassed on the west with a wall D, & ^{c[436]} on the other three sides with a pavement fifty cubits broad HFG upon which stood the buildings for the Priests with cloysters on

the outside^[437]. And the pavement^[438] & buildings upon it were uncompassed on the outside with a marble rail before the cloysters AFGB. The whole made an area 250 cubits long from west to east & 200 broad, & was compassed with an outward court called also the great court or court of the people MNOP, ^{d[439]} which was an hundred cubits broad on every side. For there were ^{d[440]} but two courts built by Solomon. And the outward court was about four cubits lower then the inward, & was compassed on the west with a wall & on the other three sides ^{e[441]} with a pavement fifty cubits broad upon which stood the buildings for the people. All this was the ^{f[442]} Sanctuary, & made a square area 500 cubits long & 500 broad, & was ^{f[443]} compassed with a walk called the mountain of the house. And this walk being 50 cubits broad, was compassed with a wall six cubits broad, & six high, & six hundred long on every side: And the cubit was about $21\frac{1}{2}$ or almost 22 inches of the English foot, being the sacred cubit of the Iews, which was an hand breadth or the sixt part of its length bigger than the common cubit.

The Altar stood in the center of the whole, & in the buildings of ^{a[444]} both courts over against the middle of the Altar eastward southward and northward were Gates ^[445] 25 cubits broad between the buildings, & 40 long; with Porches of ten cubits more, looking towards the peoples court, which made the whole length of the gates fifty cubits cross the pavements. Every gate had two doores, one at either end ten cubits wide & twenty high, with Posts & Thresholds six cubits broad. Within the Gates was an area 28 cubits long between the thresholds, & 13 cubits wide. And on either side of this area were three Posts each six cubits square and twenty high, with Arches five cubits wide between them : all which Posts & Arches filled the 28 cubits in length between the thresholds; & their breadth being added to the thirteen cubits, made the whole breadth of the Gates 25 cubits. These Posts were hollow, & had rooms in them with narrow windows for the porters, & a step before them a cubit broad. And the walls of the Porches being six cubits thick, were also hollow for several uses. At the east gate of the peoples court called the Kings gate ^{c[446]} were six Porters, at the south Gate were four, & at the north Gate were four. The people ^{d[447]} went in & out at the south & north Gates. The ^{e[448]} east gate was opened only for the king, & in this Gate he ate the sacrifices. There were also four gates or doores in the western wall of the mountain of the house. Of these ^{f[449]} the most northern called Shalecheth, or the gate of the causey, led to the Kings palace, the valley between being filled up with a causey. The next Gate called Parbar led to the suburbs Millo. The third & fourth gates called Asuppim, led the one to Millo, the other to the city of Ierusalem, there being steps down into the valley <99r> & up again into the city. At the Gate Shallecheth were four Porters: at the other three gates were six porters, two at each gate. The house of the Porters who had the charge of the north gate of the peoples court, had also the charge of the gates Shallecheth & Parbar. And the house of the porters who had the charge of the south gate of the peoples court, had also the charge of the other two gates called Asuppim.

They came through the four western Gates into the mountain of the house, & ^{a[450]} went up from the mountain of the house to the Gates of the peoples court by seven steps & ^{a[451]} from the peoples court to the Gates of the priests Court by eight steps: And the arches in the sides of the gates of both courts led into cloysters ^{b[452]} under a double building supported by three rows of marble pillars which butted directly upon the middles of the square Posts & ran along from thence upon the pavements towards the corners of the courts : the axes of the pillars in the middle row being eleven cubits distant from the axes of the pillars in the other two rows on either hand, & the building joyning to the sides of the Gates. The pillars were three cubits in diameter below, & their bases four cubits & an half square. The gates & buildings of both courts were alike, & ^{c[453]} faced their Courts: the cloysters of all the buildings, & the porches of all the gates looking towards the Altar. The row of pillars on the backsides of the cloysters adhered to marble walls which bounded the cloysters & supported the buildings. These buildings were three stories high above the cloysters & ^{d[454]} were supported in each of those stories by a row of cedar beams or pillars of cedar standing above the middle row of the marble pillars. The buildings on either side of every gate of the peoples court being $187\frac{1}{2}$ cubits long, were distinguished into five chambers on a floor running in length from the gates to the corners of the courts: there ^{e[455]} being in all thirty chambers in a storey where the people ate the sacrifices, or thirty Exhedras, each of which contained three chambers, a lower, a middle, & an upper. Every Exhedra was $37\frac{1}{2}$ cubits long, being supported by four pillars in each row, whose bases were $4\frac{1}{2}$ cubits square, & the distances between their bases $6\frac{1}{2}$ cubits, & the distances between the axes of the pillars eleven cubits. And

where two Exhedras joyned, there the bases of their pillars joyned; the axes of those two pillars being only $4\frac{1}{2}$ cubits distant from one another. And perhaps for strengthening the building, the space between the axes of these two pillars in the front was filled up with a marble column $4\frac{1}{2}$ cubits square, the two pillars standing half out on either side of the square column. And At the ends of these buildings ^{f[456]} in the four corners of the peoples court, were little courts fifty cubits square on the outside of their walls & forty on the inside thereof, for staircases to the buildings & kitchens to bake & boyle the sacrifices for the people, the kitchen being thirty cubits broad & the stair-case ten. The buildings on either side of the Gates of the Priests court were also $37\frac{1}{2}$ cubits long, & contained each of them one great chamber in a story subdivided into smaller rooms for the great officers of the temple & Princes of the priests. And in the south-east & north-east corners of this court at the ends of the buildings were kitchens & stair-cases for the great officers, & perhaps rooms for laying up wood for the Altar.

In the eastern gate of the peoples court sat a court of judicature composed of 23 elders. The eastern Gate of the priests Court with the buildings on either side was for the High-priest & his deputy the Sagan, & for the Sanhedrim or supreme court of judicature composed of seventy Elders. The ^{a[457]} building or exhedra on the eastern side of the southern gate was for the priests who had the oversight of the charge of the sanctuary with its treasuries. And these were first two Catholikim who were High-treasurers & Secretaries to the <100r> High-priest, & examined stated & prepared all Acts & Accounts to be signed & sealed by him. Then seven Amarcholim who kept the keys of the seven locks of every gate of the sanctuary, & those also of the treasuries, & had the oversight direction & appointment of all things in the Sanctuary. Then three or more Gisbarim or under-treasurers, or Receivers who kept the holy vessels & the publick money, & received or disposed of such summs as were brought in for the service of the Temple & accounted for the same. All these with the High-Priest composed the supreme Council for managing the affairs of the Temple.

The Sacrifices ^{a[458]} were killed on the northern side of the Altar & ^{a[459]} fleaed cut in pieces & salted in the northern gate of the Temple, & therefore ^{a[460]} the building or Exhedra on the eastern side of this gate was for the Priests who had the oversight of the charge of the Altar & daily service. And these Officers were, He that received money of the people for purchasing things for the sacrifices & gave out tickets for the same; He that upon sight of the tickets delivered the wine, flower & oyle purchased; He that was over the lots whereby every priest attending on the Altar had his duty assigned; He that upon sight of the tickets delivered out the doves & pigeons purchased; He that administred physic to the Priests attending; He that was over the waters; He that was over the times & did the duty of a cryer, calling the Priests or Levites to attend in their ministeries; He that opened the Gates in the morning to begin the service, & shut them in the evening when the service was done, & for that end received the keys of the Amarcholim & returned them when he had done his duty; He that visited the night watches; He that by a Cymbal called the Levites to their stations for singing; He that appointed the hymns & set the tune; & he that took care of the shew bread. There were also officers who took care of the perfume, the Veil, & the wardrobe of the Priests.

The exhedra on the western side of the south gate, & that on the western side of the north gate were for the Princes of the four & twenty courses of the Priests, one Exhedra for twelve of the Princes, & the other Exhedra for the other twelve. And upon the pavement on either side of the separate place ^{a[461]} were other buildings without cloysters for the four & twenty courses of the Priests to eate the sacrifices & lay up their garments & the most holy things. Each pavement ^{a[462]} being 100 cubits long & 50 broad, had buildings on either side of it twenty cubits broad with a ^{a[463]} walk or alley ten cubits broad between them. The ^{a[464]} building which bordered upon the separate place was an hundred cubits long, & that next the peoples court but fifty, the other fifty cubits westward ^{b[465]} being for a stair case & kitchen. These buildings ^{c[466]} were three stories high, & the middle story ^{c[467]} was narrower in the front then the lower story, & the upper story ^{c[468]} still narrower to make room for galleries. For they had galleries before them, &c under the galleries were closets for laying up the holy things & the garments of the priests, & these Galleries were towards the walk or alley which ran between the buildings.

They went up from the priests court to the Porch of the temple by ten steps. And the ^{a[469]} house of the temple was twenty cubits broad & sixty long within, or thirty broad & seventy long including the walls, or ^{a[470]} seventy cubits broad & 90 long including a building of treasure chambers which was twenty cubits

broad on three sides of the house. And if the Porch be also included, the <101r> temple ^{b[471]} was an hundred cubits long. The treasure chambers were built of Cedar between the wall of the Temple & another wall without. They were ^{c[472]} built in two rows three stories high & opened door against door into a walk or gallery which ran along between them & was five cubits broad in every story, so that the breadth of the chambers on either side of the Gallery including the breadth of the wall to which they adjoyned was ten cubits, & the whole breadth of the Gallery & chambers & both walls was five & twenty cubits. The chambers ^{d[473]} were ^{d[474]} five cubits broad in the lower story, six broad in the middle story & seven broad in the upper story. For the wall of the temple ^{d[475]} was built with retractions of a cubit to rest the timber upon. Ezekiel represents the chambers a cubit narrower & the walls a cubit thicker then they were in Solomon's temple. There were ^{e[476]} thirty chambers in a storey, in all ninety chambers, & they were five cubits high in every story. The ^{f[477]} Porch of the temple was 120 cubits high & its length from south to north equalled the breadth of the house. The house was three stories high, which made the height of the holy place three times thirty cubits & that of the most holy three times twenty. The uper rooms were treasure chambers. They ^{g[478]} went up to the middle chamber by winding stairs in the southern shoulder of the house & from the middle into the upper.

Some time after this Temple was built the Iews ^{a[479]} added a new court on the eastern side of the Priests court before the Kings gate, & therein built ^{b[480]} a covert for the sabbath. This court was not measured by Ezekiel, but the dimensions thereof may be gathered from those of the weomens court in the second temple built after the example thereof. For when Nebuchadnezzar had destroyed the first Temple, Zerubbabel by the commissions of Cyrus & Darius, built another upon the same area, excepting the outward court which was left open to the Gentiles. And this temple ^{c[481]} was sixty cubits long & sixty broad, being only two storys in height, & having only one row of treasure chambers about it. And on either side of the Priests court were double buildings for the priests ^{c[482]}, built upon three rows of marble pillars in the lower story with a row of cedar beames or pillars in the stories above. And the cloyster in the lower story looked towards the priests court. And the separate place & priests court with their buildings on the north & south sides, & the weomens court at the east end took up an area three hundred cubits long & two hundred broad, the altar standing in the center of the whole. The weomens court was so named because the weomen came into it as well as the men. There were galleries for the weomen, & the men worshipped upon the grownd below. And in this state the second Temple continued all the reign of the Persians; but afterwards suffered some alterations, especially in the days of Herod.

This description of the temple being taken principally from Ezekiels vision thereof, & the ancient hebrew copy followed by the seventy, differing in some readings from the copy followed by the editors of the present Hebrew: I will here subjoyn that part of the vision which relates to the outward Court, as I have deduced it from the present Hebrew & the Version of the seventy compared together.

<106r>

And behold a wall on the out side of the House round about [at the distance of fifty cubits from it]^[483] aabb.]

And in the mans hand a measuring reed six cubits long by the cubit & an hand breadth. So he measured the breadth of the building [or wall AB] one reed, & the height one reed. Then came he unto the gate [of the House] which looketh towards the east & went up the seven steps thereof AB & measured the threshold of the Gate CD which was one reed broad, & the [Porters] little chamber EFG ω one reed long & one reed broad; & the arched passage between the little chambers FH ω five cubits: & the second little chamber HIK ω a reed broad & a reed long; & the arched passage IL ω five cubits: & the third little chamber LMN a reed long & a reed broad: and the threshold of the Gate next the Porch of the Gate within OP ω one reed. And he measured the Porch of the Gate QR ω eight cubits; & the Posts thereof ST, st $\omega\omega$ two cubits. And the Porch of the Gate QR ω was inward [or toward the inward court;] & the little chambers EF, HI, LM, ef, hi lm, were [outward or] to the east; three on this side & three on that side [of the Gate.] There was one measure of the three, & one measure of the Posts on this side & on that side. And he measured the breadth of the door of the Gate Cc or/ Dd ten cubits; & the breadth of the Gate [within between the little chambers] Ee or Ff thirteen cubits; & the limit or margin or step before the little chambers EM, one cubit on this side, & the step em one cubit on the other side. And the little chambers EFG, HIK, LMN, efg, hik lmn were six cubits [broad] on this side & six cubits [broad] on that side. And he measured [the whole breadth of] the Gate from the [

further] wall of one little chamber to the [further] wall of another little chamber. The breadth Gg or Kk or Nn was twenty & five cubits [through]: door [FH] against door [fh.] . And he measured the Posts [EF, HI, & LM ef, hi & lm] twenty cubits [high] & at the Posts there were gates [or arched passages FH, IL, fh, il] round about. And from the [eastern] face of the Gate at the entrance [Cc] to the [western] face of the Porch of the Gate within [Tt] were fifty cubits. And there were narrow windows to the little chambers & to the Porch within the Gate round about, & likewise to the Posts; even windows were round about within. And upon each Post were palm trees.

Then he brought me into the outward Court, & lo there were chambers & a pavement with pillars upon it in the court round about X.X.X.X. thirty chambers [in length] upon the pavement, ^[484] supported by the pillars, [ten Chambers on every side except, the western:] & the pavement butted upon the sholders or sides of the Gates below, [every Gate having five chambers or exhedræ on either side.] And he measured the breadth [of the outward Court] from the forefront of the lower Gate to the forefront of the inward Court an hundred cubits eastward.

Then he brought me northward, & there was a Gate that looked towards the north He measured the length <107r> thereof & the breadth thereof & the little chambers thereof, three on this side, & three on that side & the Posts thereof & the Porch thereof And it was according to the measures of the first Gate. Its length was fifty cubits, & its breadth **{illeg}** was five & twenty. And the windows thereof, & the Porch & the Palm-trees thereof [were] according to the measures of the Gate which looked to the east. And they went up to it by seven steps: & its Porch was before them [that is inward.] And there was a gate of the inward Court over against [this] Gate of the north, as [in the Gates] to the Eastward. And he measured from Gate to Gate an hundred cubits.

<108r>

Chap VI. Of the Empire of the Persians.

Cyrus having translated the Monarchy to the Persians & reigned seven years, was succeeded by his son Cambyases who reigned seven years & five months, & in the three last years of his reign subdued Egypt. He was succeeded by Mardus or Smerdes the Magus who feigned himself to be Smerdes the brother of Cambyases.

Smerdes reigned seven months & in the eighth month being discovered was slain with a great number of the Magi (For so the Persians called their Priests) & in memory of this the Perians kept an anniversary day which they called, The slaughter of the Magi. Then reigned Maraphus & Artaphrnes a few days & after them Darius the son of Hystaspes the son of Arsamenes of the family of Achemenes a Persian,, being chosen King by the neighing of his horse. Before he reigned his ^{a[485]} name was Ochus. He seems on this occasion to have reformed the constitution of the Magi, making his father Hystaspes their Master or Archimagus. For Porphyrius tells us ^{b[486]} that the Magi were a sort of men so venerable amongst the Persians, that Darius the son of Hystaspis wrote on the monument of his father (amongst other things) that he had been the Master of the Magi. In this reformation of the Magi, Hystaspis was assisted by Zoroastres. So Agathias: The Persians at this day say simply that Zoroastres lived under Hystaspis. And Apuleius: Pythagoram, aiunt, inter captivos Cambysæ regis [ex Ægypto Babylonem abductos] doctores habuisse Persarum Magos et præcipue Zoroastrem omnis divini 50. arcani Antistitem. By Zoroaster's conversing at Babylon he seems to have borrowed his skill from the Chaldeans For he was skilled in Astronomy & used their year. So Q. Curtius ^{a[487]}: Magi proximi patrium carmen canebant. Magos trecenti sexaginta quinque juvenes sequebantur puniceis amiculis velati diebus totius anni pares numero. And Ammianus: scientiæ multa ex Chaldæorum arcanis Bactrianus addidit Zoroastres. From his conversing in several places he is reckoned a Chaldæan, an Assyrian, a Mede, a Persian, a Bactrian. Suidas calls him ^{d[488]} a Perso-Mede & saith that he was the most skilfull of Astronomers & first author of the name of the Magi received among them. This skill in Astronomy he had doubtless from the Chaldeans but Hystaspes travelled into India to be instructed by the Gymnosophists : & these two conjoyning their skill & authority instituted a new set of Priests or Magi & instructed them in such ceremonies & mysteries of religion & philosophy as they thought fit to establish for the religion & philosophy of that Empire & these instructed others till from a small number they grew to a

great multitude. For Suidas tells us that Zoroastres gave a beginning to the name of the <109r> Magi, & Elmacinus; that he reformed the religion of the Persians which before was divided into many sects, & Agathias; that he introduced the religion of the Magi among the Persians changing their ancient sacred rites & bringing in several opinions. And Ammianus ^[489] tells us: Magia divinatorum incorruptissimum est cultus, cui scientiæ seculis priscis multa ex Chaldæorum arcanis Bactrianus addidit Zoroastres: deinde Hystaspes prudentissimus Darij pater qui quum superioris Indiæ secreta fidentius penetraret, ad nemorosam quandam venerat solitudinem, cujus tranquillis silentijs præcelsa Brachmanorum ingenia potiuntur, eorumque monitu rationes mundani motus & siderum, purosque sacrorum ritus quantum colligere potuit, eruditus, ex his quæ didicit, aliqua sensibus Magorum infudit; quæ illi cum disciplinis præsentendi futura, per suam quisque progeniem posteris ætatibus tradunt. Ex eo per sæcula multa ad præsens una eademque prosapia multitudo creata, deorum cultibus dedicatur. Feruntque etiam, si justum est credi, ignem cœlitus lapsum apud se sempiternis foculis custodiri, cujus portionem exigua ut faustam præisse quondam Asiaticis regibus dicunt. Hujus origenis apud veteres numerus erat exilis, ejusque mysterijs Persicæ potestates in rebus faciendis divinis solemner utebantur. Eratque piaculum aras adire vel hostiam contrectare antequam Magus conceptis precationibus libamenta diffunderet præcursoria. Verum aucti paulatim, in amplitudinem gentis solidæ concesserunt & nomen: villasque inhabitantes nulla murorum firmitudine communitas & legibus suis uti permissi, religionis respectu sunt honorati. So then this Empire was at first composed of many nations each of which had hitherto its own religion: but now Hystaspes & Zoroaster collected what they conceived to be best, established it by law & taught it to others & those to others till their disciples became numerous enough for the Priesthood of the whole Empire; & instead of those various old religions set up their own institutions in the whole Empire, much after the manner that Numa contrived & instituted the religion of the Romans. And this religion of the Persian Empire was composed partly of the institutions of the Chaldæans in which Zoroaster was well skilled & partly of the institutions of the ancient Brachmans who are supposed to derive even their name from the Abrahamans or sons of Abraham born of his second wife Keturah, instructed by their father in the worship of one God without images & sent into the east, where Hystaspes was instructed by their successors. About the same time with Hystapes & Zoroaster lived also Hostanes another eminent Magus. Pliny places him under Darius Hystaspis & Suidas makes him the follower of Zoroastres. He came into Greece with Xerxes & seems to be the Hotanes of Herodotus who discovered Smerdes & formed the conspiracy against him, & for the service was honoured by the conspirators & exempt from subjection to Darius.

In the sacred commentary of the Persian rites these words <110r> are ascribed to Zoroaster. ^{f[490]} Deus est accipitris capite. Hic est primus, incorruptibilis, æternus, ingenitus, sine partibus, omnibus alijs dissimillimus, moderator omnis boni, donis non capiendus, bonorum optimus, prudentium prudentissimus, legum æquitatis ac justitiæ parens, ipse sui doctor, Physicus & perfectus et sapiens & sacri Physici unicus inventor. And the same was taught by Ostanes, in his book called Octateuchus. This was the antient God of the Persian Magi, & they worshipped him by keeping a perpetual fire for sacrifices upon an altar in the center of a round area compassed with a ditch without any Temple in the place & without paying any worship to the dead, or any Images. But in a short time they declined from the worship of this eternal invisible God, to worship the Sun & the fire & dead men & images as the Egyptians Phenicians & Chaldeans had done before. And from these superstitions & the pretending to prognostications, the words Magi & Magia which signify the Priests & religion of the Persians, came to be taken in an ill sense.

Darius (or Darab) began his reign in spring in the sixteenth year of the Empire of the Persians, Anno Nabonass. 227, & reigned 36 years by the unanimous consent of all Chronologers. In the second year of his reign the Jews began to build the Temple by the prophesying of Haggai & Zechary, & finished it in the sixth. He fought the Greeks at Marathon in October An. Nabonass. 258, ten years before the battle at Salamis & died in the fifth year following in the end of winter or beginning of spring, An. Nabonass. 263. The years of Cambyses & Darius are determined by three eclipses of the Moon recorded by Ptolomy, so that they cannot be disputed. And by those Eclipses & the prophesies of Haggai & Zechary compared together it is manifest that the years of Darius began after the 24th day of the eleventh Jewish month & before the 25th day of April, & by consequence in March or April.

Xerxes (Achschirosch, Achsweros or Oxyares) succeeded his father Darius & spent the first five years of his reign & something more in preparations for his expedition against the Greeks, & this expedition was in the time of the Olympic games, in the beginning of the first year of the 75th Olympiad, Callias being Archon at

Athens as all Chronologers agree. The great number of people which he drew out of Susa to invade Greece, made Æschylus the Poet say^[491]. Τὸ δ' ἄστυ Σούσων ἔξεκείνωσεν πεισόν.. He emptied the falling city of Susa. The passage of his army over the Hellespont began in the end of the fourth year of the 74th Olympiad, that is in Iune An. Nabonass. 268 & took up a month; & in autumn, after three months more, on the 16th day of the month Munichion at the full Moon, was the battel at Salamis, & a little after that an Eclips of the Moon which by the calculation fell on Octob. 2. His first year therefore began in spring, An. <111r> Nabonass. 263 as above. He [reigned almost 21 years by the consent of all writers, & was murdered by Artabanus captain of his guards towards the end of winter An. Nabonass. 284.

Artabanus reigned seven months, & upon suspicion of treason against Xerxes, was slain by Artaxerxes Longimanus the son of Xerxes.

[Artaxerxes began his reign in the autumnal half year between the 4th & 9th Iewish months (Nehem. 1. 1. & 2. 1, & 5. 14. & Ezra 7. 7, 8, 9) & his 20th year fell in with the 4th year of the 83^d Olympiad, as Africanus ^a[492] informs us & therefore his first year began within a month or two of the autumnal Equinox An. Nabonass. 284. Thucydides relates that the news of his death came to Athens in winter in the seventh year of the Peloponnesian war, that is An. 4. Olymp. 88. And by the Canon he reigned 41 years (including the reign of his predecessor Artabanus) & died about the middle of winter An. Nabonass. 325. ineunte. The Persians now call him Ardschir & Bahaman, the Oriental Christians Artahascht.

Then reigned Xerxes two months & Sogdian seven months & Darius Nothus (the bastard son of Artaxerxes) nineteen years wanting four or five months. & Darius died in summer a little after the end of the Peloponnesian war & in the same Olympic year & by consequence in May or Iune, Ann. Nabonass. 344, The 13th year of his reign was coincident in winter with the 20th of the Peloponnesian war & the years of that war are stated by indisputable characters & agreed on by all Chronologers, & the war began in spring An. 1 Olymp. 87, lasted 27 years & ended Apr. 14. An. 4 Olymp. 93.

The next king was Artaxerxes Mnemon the son of Darius. He reigned 46 years & died An. Nabonass. 390, Then reigned Artaxerxes Ochus 21 years, Arses two years & Darius Codomannus four years unto the battel at Arbela whereby the Persian Monarchy was translated to the Greeks Octob. 2 An. Nabonass 417 . But Darius was not slain till a year & some months after.

I have hitherto stated the times of this Monarchy out of the Greek & Latin writers. For the Iews knew nothing more of the Babylonian & Medo-Persian Empires than what they have out of the sacred books of the old Testament & therefore own no more kings nor years of kings than they can find in those books. The kings they reckon are only Nebuchadnezzar, Evilmerodach, Belshazzar, Darius the Mede, Cyrus, Ashuerus, & Darius the Persian. This last Darius they reckon to be the Artaxerxes in whose reign Ezra & Nehemiah came to Ierusalem, accounting Artaxerxes a common name of the Persian kings. Nebuchadnezzar, they say, reigned 45 years (2 King. 25. 27) Belshazzar 3 (Dan. 8. 1) & therefore Evilmerodach 23 to make up the seventy years captivity, excluding [the <112r> first year of Nebuchadnezzar in which they say the Prophecy of the seventy years was given. To Darius the Mede they assigne one year or at most but two (Dan 9. 1) to Cyrus three years incomplete (Dan. 10. 1) to Ahasuerus 12 years till the casting of Pur (Esth. 3. 7) one year more till the Iews smote their enemies (Esth. 9. 1) & one year more till Esther & Mordecai wrote the second letter for the keeping of Purim (Esth. 9. 29) in all 14 years, & to Darius the Persian they allot 32 or rather 36 years (Nehem. 13. 6) so that the Persian Empire from the building of the Temple in the second year of Darius Hystaspis flourished only 34 years untill Alexander the great overthrew it. Thus the Iews reckon in their greater Chronicle Seder Olam Rabbah. Iosephus out of the sacred & other books reckons only these kings of Persia, Cyrus, Cambyses, Darius Hystaspis, Xerxes, Artaxerxes & Darius: and taking this Darius, who was Darius Nothus, to be one & the same king with the last Darius whom Alexander the great overcame, by means of this reckoning he makes Sanballat & Iadua alive when Alexander the great overthrew the Persian Empire. Thus all the Iews conclude the Persian Empire with Artaxerxes Longimanus & Darius Nothus, allowing no more kings of Persia than they found in the books of Ezra & Nehemiah, & referring to the reigns of this Artaxerxes & this Darius whatever they met with in profane history concerning the following kings of the same names, so as to take Artaxerxes Longimanus, Artaxerxes Mnemon & Artaxerxes Ochus for one & the same Artaxerxes & Darius Nothus & Darius Codomannus for one & the same Darius, & Iaddua & Simeon Iustus for one & the same High Priest. ☉ < insertion from the middle of f 112v > ☉ Those Iews who

took Herod for the Messiah, and were thence called Herodians, seem to have grounded their opinion upon the seventy weeks of years, which they found between the Reign of Cyrus and that of Herod: but afterwards, in applying the Prophecy to Theudas, and Iudas of Galilee, and at length to Barchochab, they seem to have shortned the Reign of the Kingdom of Persia. < text from f 112r resumes > These accounts being very imperfect, it was necessary to have recourse to the records of the Greeks & Latines & to the Canon recited by Ptolemy, for stating the times of this Empire. Which being done, We have a better grownd for understanding the history of the Iews set down in the books of Ezra & Nehemiah, & adjusting it. For this History having suffered by time, wants some illustration. And first I shall state the history of the Iews under Zerubbabel in the reign of Cyrus Cambyes & Darius Hystaspis.

This history is conteined partly in the three first chapters of the book of Ezra & first five verses of the fourth, & partly in the book of Nehemiah from the 5^t verse of the seventh chapter to the 9th verse of the twelft. For Nehemiah copied all this out of the Chronicles of the Iews written before his days, as may appear by reading the place & considering that the Priests & Levites who sealed the Covenant on the 24th day of the seventh month (Nehem. 10) were the very same with those who returned from captivity in the first year <113r> of Cyrus (Nehem. 12) & that all those who returned sealed it. This you will perceive by the following comparison of their names.

The Priests who returned	The Priests who sealed.
Nehemiah. Ezra 2. 2.	Nehemiah.
Serajah	Serajah
*	Azariah
Ieremiah	Ieremiah
Ezra	Ezra. Nehem. 8.
*	Pashur
Amariah	Amariah
Malluc or Melicu. v. 2, 14.	Malchiah
Hattush	Hattush
Shechaniah or Shebaniah. v. 3, 14.	Shebaniah
*	Malluc
Rehum or Harim. v. 3, 15.	Harim
Meremoth	Meremoth
Iddo	Obadia or Obdia.
*	Daniel
Ginnetho or Ginnethon v. 4, 16	Ginnethon
*	Baruch
*	Meshullam
Abijah	Abijah
Miamin	Miamin
Maadiah	Maaziah

Bilgah	Bilgai
Shemajah	Shemajah
Ieshua	Ieshua
Binnui	Binnui
Kadmiel	Kadmiel
Sherebiah שרביה.	Shebaniah. שבניה.
Iudah or Hodaviah; Ezra. 2. 40. & 3. 9. Hodijah, Ωδοῦα; Septuag.	

The Levites Ieshua Kadmiel & Hodaviah or Iudah here mentioned are reckoned chief fathers among the people who returned with Zerubbabel (Ezra. 2. 40) & they assisted as well in laying the foundation of the Temple (Ezra. 3. 9) as in reading the Law & making & sealing the covenant. Nehem 8. 7 & 9. 5. & 10. 9, 10.

Comparing therefore the books of Ezra & Nehemiah together, the history of the Jews under Cyrus, Cambyses & Darius Hystaspis is, that [they returned from captivity under Zerubbabel, in the first year of Cyrus, with the holy Vessels & a commission to build the Temple, & came to Ierusalem & Iudah every one to his city, & dwelt in their cities till the seventh month, & then coming to Ierusalem they first built the altar & on the first day of the seventh month began to offer the daily burnt offerings & read in the book of the law, & they kept a solemn fast & sealed a <114r> covenant, & thenceforward the Rulers of the people dwelt at Ierusalem & the rest of the people cast lots to dwell one in ten at Ierusalem & the rest in the cities of Iudah. And in the second year of their coming, in the second month (which was six years before the death of Cyrus) they laid the foundation of the Temple, but the adversaries of Iudah troubled them in building & hired counsellours against them all the days of Cyrus, & longer, even untill the reign of Darius king of Persia. But in the second year of his reign by the prophesying of Haggai & Zechariah they returned to the work & by the help of a new Decree from Darius, finished it on the third day of the month Adar in the sixth year of his reign & kept the Dedication with joy & the Passover & feast of unleavened bread.

Now this Darius was not Darius Nothus but Darius Hystaspis as I gather by considering that the second year of this Darius was the seventieth of the indignation against Ierusalem & the cities of Iudah, which indignation commenced with the invasion of Ierusalem & the cities of Iudea by Nebuchadnezzar in the ninth year of Zedekiah (Zech. I. 12. Ier. xxxiv. 1, 7, 22, & xxxix. 1) and that the fourth year of this Darius was the seventieth from the burning of the Temple in the eleventh year of Zedekiah (Zech. vii. 5. & Ier. LII. 12) both which are exactly true of Darius Hystaspis; and that in the second year of this Darius there were men living who had seen the first Temple (Haggai II. 3) whereas the second year of Darius Nothus was 166 years after the desolation of the Temple & City. And further, if the finishing of the Temple be deferred to the sixth year of Darius Nothus, Ieshua & Zerubbabel must have been the one High Priest, the other Captain of the people, an hundred & eighteen years together, besides their ages before; which is surely too long. For in the first year of Cyrus the chief Priests were Serajah, Ieremiah, Ezra, Amariah, Malluc, Shechaniah, Rehum, Meremoth, Iddo, Ginetho, Abijah, Miamin, Maadiah, Bilgah, Shemajah, Iojarib, Iedaiah, Sallu, Amock, Hilkiyah, Iedaiah. These were Priests in the days of Ieshua, & the eldest sons of them all (Merajah the son of Serajah, Hananiah the son of Ieremiah, Meshullam the son of Ezra, &c) were chief Priests in the days of Iehojakim the son of Ieshua (Nehem. xii) & therefore the High-Priesthood of Ieshua was but of an ordinary length.

[I have now stated the history of the Jews in the reign of Cyrus Cambyses & Darius Hystaspis: it remains that I state their history in the reigns of Xerxes & Artaxerxes Longimanus. For I place the history of Ezra & Nehemiah in the reign of this Artaxerxes & not in that of Artaxerxes Mnemon. For during all the Persian Monarchy untill the last Darius mentioned in scripture, whom I take to be Darius Nothus, there were but six High Priests in continual succession of father & son, namely Ieshua, Iojakim, Eliasib, Iojada, Iohanen, Iadua, & the seventh High Priest was Onias the son of Iaddua, & <115r> the eighth was Simeon Iustus the son of Onias & the ninth was Eliezer the younger brother of Simeon. Now, at a mean reckoning we should allow about 27 or 28 years only to a generation by the eldest sons of a family (one generation with another) as above, but if in this case we allow 30 years to a generation & may further suppose that Ieshua at the return of the captivity in the first year of the Empire of the Persians was about 30 or 40 years old: Iojakim will be of

about that age in the 16th year of Darius Hystaspis, Eliasib in the tenth year of Xerxes, Iojada in the 19th year of Artaxerxes Longimanus, Iohanan in the 8th year of Darius Nothus, Iaddua in the 19th year of Artaxerxes Mnemon, Onias in the 3^d year of Artaxerxes Ochus, & Simeon Iustus two years before the death of Alexander the great. And this reckoning, as it is according to the course of nature so it agrees perfectly well with history. For thus Eliasib might be High Priest & have grandsons before the seventh year of Artaxerxes Longimanus (Ezra x. 6) & without exceeding the age which many old men attain unto, continue High Priest till after the 32th year of that king (Nehem. xiii. 6, 7) ^{& insertion from f 114v > &} & his grandson Iohanan might have a chamber in the Temple in the seventh year of that king (Ezra x. 6) & be High Priest before Ezra wrote the sons of Levi in the book of Chronicles (Nehem. xii. 23) & in his High-priesthood slay his younger brother Iesus in the Temple before the end of the reign of Artaxerxes Mnemon (Ioseph. Antiq. l. xi. c. 7) & Iaddua might be High Priest before the death of Sanballat (Ioseph. ib) & before the death of Nehemiah (Nehem. xii. 22) & also before the end of the reign of Darius Nothus, & thereby give occasion to Iosephus & the later Jews who took this king for the last Darius to fall into an opinion that Sanballat Iaddua & Manasses the younger brother of Iaddua lived till the end of the reign of the last Darius (Ioseph. Antiq. l. xi. c. 7, 8) & the said Manasses might marry Nicaso the daughter of Sanballat & for that offence be chased from Nehemiah before the end of the reign of Artaxerxes Longimanus (Nehem. xiii. 28. Ioseph. Antiq. l. xi. c. 7, 8) & Sanballat might at that time be Satrapa of Samaria & in the reign of Darius Nothus or soon after build the Temple of the Samaritans in mount Gerizim for his son in law Manasses the first High Priest of that Temple (Ioseph ib.) & Simeon Iustus might be High Priest when the Persian Empire was invaded by Alexander the great as the Jews represent (Ioma fol. 69. 1. Liber Iuchasis. R. Gedaliah &c) & for that reason he taken by some of the Jews for the same High Priest with Iaddua (& be dead sometime before the book of Ecclesiasticus was writ in Hebrew at Ierusalem, by the grandfather of him who in the 38th year of the Egyptian Æra of Dionysius, that is in the 77th year after the death of Alexander the great met with a copy of it in Egypt & there translated it into Greek (Ecclesiast. c. 50 & in Prologo) & Eliezer the younger brother < text from f 115r resumes > & successor of Simeon might cause the Law to be translated into Greek in the beginning [of the reign of Ptolemæus Philadelphus (Ioseph. Antiq. l. xii. c. 2) and Onias the son of Simeon Iustus who was a child at his fathers death & by consequence was born in his fathers old age might be so old in the reign of Ptolomæus Euergetes as to have his follies excused to that king by representing that he was then grown childish with old age (Ioseph. Antiq. l. xii. c. 4.) In this manner the actions of all these High Priests suit with the reigns of the Kings without any straining from the course of nature: and according to this reckoning the days of Ezra & Nehemiah fall in with the reign of the first Artaxerxes: For Ezra & Nehemiah flourished in the High Priesthood of Eliasib (Ezra x. 6. Nehem. iii. 1. & xiii. 4, 28.) But if Eliasib Ezra & <116r> Nehemiah be placed in the reign of the second Artaxerxes, since they lived beyond the 32th year of Artaxerxes (Nehem. xiii. 28) there must be at least 160 years allotted to the three first High Priests & but 42 to the four or five last, a division too unequal. For the High Priesthoods of Ieshua, Iojakim & Eliasib were but of an ordinary length, that of Ieshua fell in with one generation of the chief Priests, & that of Iehojakim with the next generation (as we have shewed already) & that of Eliasib fell in with the third generation. For at the dedication of the wall Zechariah the son of Ionathan the son of Shemaiah was one of the Priests (Nehem. xii. 35) & Ionathan & his father Shemaiah were contemporaries to Iojakim & his father Ieshua (Nehem xii. 6, 18) I observe further that in the first year of Cyrus, Ieshua & Bani or Binnui were chief fathers of the Levites (Nehem. viii. 10. & Ezra II. 4 & III. 9) & that Iozabad the son of Ieshua & Noadiah the son of Binnui were chief Levites in the seventh year of Artaxerxes when Ezra came to Ierusalem (Ezra viii. 33) so that this Artaxerxes began his reign before the end of the second generation. And that he reigned in the time of the third generation is confirmed by two instances more. For Meshullam the son of Berechiah the son of Meshezabeal, & Azariah the son of Maaseiah the son of Ananiah were fathers of their houses at the repairing of the wall (Nehem. III. 4, 23) & their grandfathers [Meshazabeel & Hananiah subscribed the covenant in the reign of Cyrus (Nehem. x. 21, 23.) Yea Nehemiah, this same Nehemiah the son of Hachaliah was the Tirshatha & subscribed it (Nehem. x. 1 & viii. 9 & Ezra ii. 2, 63) & therefore in the 32th year of Artaxerxes Mnemon he will be above 180 years old, an age surely too great. The same may be said of Ezra, if he was that Priest & Scribe who read the Law Nehem. viii. For he is the son of Serajah the son of Azariah the son of Hilkiah the son of Shallum &c (Ezra vii. 1) & this Serajah went into captivity at the burning of the Temple & was there slain (1 Chron. vi. 14. 2 King. xxv. 18) & from his death to the twentieth year of Artaxerxes Mnemon is above 200 years, an age too great for Ezra.

I consider further that Ezra (Chap. IV.) names Cyrus, *, Darius, Achasuerus & Artaxerxes in continual order as successors to one another, & these names agree to Cyrus, *, Darius Hystaspis, Xerxes & Artaxerxes Longimanus, & to no other Kings of Persia. Some take this Artaxerxes to be not the successor but the predecessor of Darius Hystaspis, not considering that in his reign the Jews were busy in building the City & the wall (Ezra iv. 12) & by consequence had finished the Temple before. Ezra describes first how the <117r> people of the land hindered the building of the Temple all the days of Cyrus & further till the reign of Darius, & after the Temple was built, how they hindered the building of the City in the reign of Achsuerus & Artaxerxes, & then returns back to the story of the Temple in the reign of Cyrus & Darius. And this is confirmed by comparing the book of Ezra with the book of Esdras. For if in the book of Ezra you omit the story of Achsuerus & Artaxerxes & in that of Esdras you omit the same story of Artaxerxes & that of the three wise men, the two books will agree: & therefore the Book of Esdras if you except the story of the three wise men, was originally copied from authentic writings of sacred authority. Now the story of Artaxerxes which (with that of Achsuerus) in the book of Ezra interrupts the story of Darius, doth not interrupt it in the book of Esdras, but is there inserted into the story of Cyrus between the first & second chapter of Ezra, and all the rest of the story of Cyrus & that of Darius is told in the book of Esdras in continual order without any interruption. So that the Darius which in the book of Ezra precedes Achsuerus & Artaxerxes & the Darius which in the same book follows them, is, by the book of Esdras, one & the same Darius: & I take the book of Esdras to be the best interpreter of the book of Ezra. So then the Darius mentioned between Cyrus & Achsuerus is Darius Hystaspis, & therefore Achsuerus & Artaxerxes who succeed him are Xerxes & Artaxerxes Longimanus, & the Jews who came up from Artaxerxes to Ierusalem & began to build the City & the Wall (Ezra iv. 13) are Ezra with his companions. Which being understood, the history of the Jews in the reign of those kings will be as follows.

After the Temple was built & Darius Hystaspis was dead, the enemies of the Jews in the beginning of the reign of his successor Achsuerus or Xerxes wrote unto him an accusation against them (Ezra iv. 6.) but in the seventh year of his successor Artaxerxes, Ezra & his companions went up from Babylon with offerings & vessels for the Temple & power to bestow on it out of the kings treasure what should be requisite (Ezra vii.) Whence the Temple is said to be finished according to the commandment of Cyrus & Darius & Artaxerxes king of Persia Ezra vi. 14. Their commission was also to set magistrates and Iudges over the land, & thereby becoming a new body politique, they called a great Council or Sanhedrim to separate the people from strange wives; & they were also <118r> encouraged to attempt the building of Ierusalem with its wall. And thence Ezra saith in his prayer that God had extended mercy unto them in the sight of the kings of Persia, & given them a reviving to set up the house of their God & to repair the desolations thereof, & to give them a WALL in Iudah, even in Ierusalem Ezra ix. 9. But when they had begun to repair the wall, their enemies wrote against them to Artaxerxes: Be it known, say they, unto the king that the Jews who came up from thee to us, are come up to Ierusalem, building the rebellious & bad city, & have set up the walls thereof & joined the foundations. &c. And the king wrote back that the Jews should cease & the city not be built untill another commandment should be given from him. Whereupon their enemies went up to Ierusalem & made them cease by force & power. Ezra iv. But in the twentieth year of the king, Nehemiah hearing that the Jews were in great affliction & distress, & that the wall of Ierusalem (that wall which had been newly repaired by Ezra) was broken down & the gates thereof burnt with fire; he obtained leave of the king to go & build the city & the Governours house (Nehem. i. 3 & ii. 6, 8, 17.) And coming to Ierusalem the same year, he continued Governour twelve years, & built the wall. And being opposed by Sanballat Tobiah & Geshem he persisted in the work with great resolution & patience untill the breaches were made up. Then Sanballat & Geshem sent messengers unto him five times to hinder him from setting up the doors upon the Gates: but notwithstanding he persisted in the work till the doors were also set up. So the wall was finished in the eight & twentieth year of the king (Ioseph. Antiq. l. xi. c. 5) in the five & twentieth day of the month Elul (or sixt month) in fifty & two days after the breaches were made up, & they began to work upon the Gates. While the timber for the Gates was preparing & seasoning, they made up the breaches of the wall. Both were works of time & are not jointly to be reckoned within the 52 days. This is the time of the last work of the wall, the work of setting up the Gates after the timber was seasoned & the breaches made up. And when he had set up the Gates, he dedicated the wall with great solemnity, & appointed Officers over the chambers for the treasures, for the offerings, for the first fruits & for the tiths to gather into them out of the fields of the cities the portions appointed by the law for the Priests & Levites. And the singers & the Porters kept the ward of their God (Nehem xii) But the people in the city were but few, & the houses were unbuilt (Nehem. vii. 1, 4.) And in this condition he left Ierusalem in the 32th year of the king; & after some time returning back from the King he reformed such abuses as had been committed in his absence (Nehem. xiii) In the mean time the genealogies

of the Priests & Levites were recorded in the book of the Chronicles in the days of Eliasib Ioiada, Jonathan & Iaddua untill the reign of the next king Darius Nothus, whom Nehemiah calls Darius the Persian. Nehem. xii. 11, 22, 23. whence it follows that Nehemiah was Governour of the Jews till the reign of Darius Nothus. And here ends the sacred history of the Jews.

<119r>

The histories of the Persians now extant in the east represent that the oldest Dynasties of the kings of Persia, were those whom they call Pischdadians & Kaianides, & that the Dynasty of the Kaianides immediately succeeded that of the Pischdadians. They derive the name Kaianides from the word Kai, which, they say, in the old Persian language signified a Giant or great King. And they call the first four kings of this Dynasty Kai-Cobad, Kai-Caus, Kai-Cosroes, & Lohorasp, & by Lohorasp mean Kai-Axeres, or Cyaxeres. For they say that Lohorasp was the first of their kings who reduced their armies to good order & discipline, & Herodotus affirms the same thing of Cyaxeres. And they say further that Lohorasp went eastward & conquered many Provinces of Persia & that one of his Generals whom the Hebrews call Nebuchadnezzar, the Arabians Bocktanassar, & others Raham & Gudars, went westward & conquered all Syria & Iudea & took the city Ierusalem & destroyed it. They swars. The fift king of this Dynasty they call Kischtaspe & by this name meane sometimes Darius Medus & sometimes Darius Hystaspes. For they say that he was contemporary to Ozair or Ezra & to Zaradust or Zoroastres the legislator of the Ghebers or Fire worshippers, & established his doctrines throughout all Persia & here they take him for Darius Hystaspes. They say also that he was contemporary to Ieremiah & to Daniel & that he was the son & successor of Lohorasp, & here they take him for Darius the Mede. The sixt king of the Kaianides they call Bahaman, & tell us that Bahaman was Ardschir Diraz, that is Artaxerxes Longimanus so called from the great extent of his power: And yet they say that Bahaman went westward into Mesopotamia & Syria & conquered Balthazar the son of Nebuchadnezzar, & gave the kingdom to Cyrus his Lieutenant general over Media: & here they take Bahaman for Darius Medus. Next after Ardschir Diraz they place Homai a Queen, the mother of Darius Nothus, tho' really she did not reign. And the two next & last kings of the Kaianides they call Darab the bastard son of Ardschir Diraz & Darab who was conquered by Ascander Roumi, that is Darius Nothus & Darius who was conquered by Alexander the Greek. And the kings between these two Dariuses they omit, as they do also Cyrus Cambyeses & Xerxes. The Dynasty of the Kaianides was therefore that of the Medes & Persians, beginning with the defection of the Medes from the Assyrians in the end of the reign of Sennacherib, & ending with the conquest of Persia by Alexander the great. But their account of this Dynasty is very imperfect some kings being omitted & others being confounded with one another. And their chronology of this Dynasty is still worse. For to the first king of this Dynasty they assign a reign of 120 years, to the second a reign of 150 years, to the third a reign of 60 years, to the fourth a reign of 120 years, to the fift as much, & to the sixt a reign of 112 years.

This Dynasty being the Monarchy of the Medes & Persians; the Dynasty of the Pischdadians which immediately preceded it, must be that of the Assyrians. And according to the oriental historians this was the oldest kingdom in the world, some of <120r> its kings living a thousand years a-piece, & one of them reigning five hundred years, another seven hundred years, another a thousand years.

So then we need not wonder that the Egyptians have made the kings in the first Dynasty of their Monarchy, (that which was seated at Thebes in the days of David, Solomon, & Rehoboam) so very ancient & so long lived; since the Persians have done the like to their kings who began to reign in Assyria two hundred years after the death of Solomon & the Syrians of Damascus have done the like to their Kings Adar & Hazael who reigned an hundred years after the death of Solomon, worshipping them as Gods & boasting their antiquity & not knowing, saith Iosephus, that they were but modern.

And whilst all these nations have magnified their Antiquities so exceedingly, we need not wonder that the Greeks & Latins have made their first kings a little older than the truth.

[1] a in the life of Lycurgus.

[2] b in the life of Solon.

[3] a Herod. l. 2

- [4] a Plutarch. de Pytheæ Oraculo
- [5] b Plutarch. in Solon.
- [6] c Apud Diog. Laert. in Solon p. 10.
- [7] d Plin. nat. hist l. 7. c. 56.
- [8] e Ib. l. 5. c. 29.
- [9] f Cont. Apion sub initio
- [10] g In Ἀκουσίλαος
- [11] h Ioseph. cont. Ap. l. 1.
- [12] i Dionys. l. 1. initio.
- [13] k Plutarch. in Numa.
- [14] l Diodor. l. 16. p. 550. Edit. Steph.
- [15] m Polyb. p. 379. b.
- [16] a In vita Lycurgi sub initio.
- [17] b In Solon p. 15 .
- [18] a Plutarch in Romulo & Numa.
- [19] b In Æneid VII. v. 678.
- [20] c Diodor. l. 1.
- [21] d Plutarch in Romulo.
- [22] a Lib: I. in Proæm.
- [23] b Plutarch. in Lycurgo sub initio.
- [24] y Pausan. l. 4. c. 13. p. 28. & c. 7. p. 296 & l. 3. c. 15 p. 245.
- [25] z Pausan. l. 4. c. 7. p. 296.
- [26] z Herod. l. 7.
- [27] a Herod. l. 8.
- [28] c Plato in Minoe.
- [29] d Thucyd. l. 1. p. 13.
- [30] e Athen. l. 14. p. 605.
- [31] f Pausan. l. 5. c. 8.

- [32] g Pausan. l. 6. c. 19.
- [33] h Plutarch. de Musica. Clemens Strom. l. 1. p. 308.
- [34] i Herod. l. 6. c. 52.
- [35] k Pausan l. 5. c. 4.
- [36] l Pausan. l. 5. c. 1, 3, 8. Strabo Geogr. l. 8, p. 357.
- [37] m Pausan. l. 5. c. 4.
- [38] m Pausan. l. 5. c. 4.
- [39] n Pausan. l. 5. c. 18.
- [40] o Solin. c. 30.
- [41] p Dionys. l. 1, p. 15.
- [42] q Apollon. Argonaut. l. 1. v. 101.
- [43] r Plutarch. in Theseo.
- [44] s Diodor. l. 1. p. 35.
- [45] t Ioseph. Antiq. c. 8. l. 4
- [46] u Contra Apion l. 1.
- [47] x Hygin. Fab 144.
- [48] y Gen. 1.14. & 8.22. Censorinus c. 19 & 20. Cicero in Verrem. Geminus c. 6. p. 32.
- [49] z Cicero in Verren
- [50] a Diodor. l. 1.
- [51] b Cicero in Verrem.
- [52] c Gem. c. 6.
- [53] d Apud Laertium, in Cleobulo
- [54] e Apud Laertium in Thalete.
- [55] f Censorinus c. 18. Herod. l. 2, prope initium.
- [56] b Apollodor. l. 3, p. 169. Strabo l. 16. p. 476. Homer. Odyss. T. v. 179.
- [57] c Herod. l. 1.
- [58] h Plutarch. l. 1 initio.
- [59] i Diodor. l. 3, c. 4.

- [60] k Diodor. l. 1, c. 3.
- [61] l Apud Theodorum Gazam de mentibus.
- [62] m Apud Athenæum l. 14.
- [63] c n Suidas in Σάροι.
- [64] d o Herod. l. 1.
- [65] e p Iulian. Orat. IV.
- [66] q Strabo l. 17. p. 816.
- [67] r Diodor. l. 1. p. 32d.
- [68] r Diodor. l. 1. p. 32d.
- [69] c s Plutarch de Osiride & Iside. Diodor. l. 1, p. 9.
- [70] d t Hecatæus apud Diodor. l. 1, c. 4.
- [71] a u Isagoge sect. 23, a Petavio edit
- [72] b x Hipparch. ad Phænom. l. 2, sect. 3. a Petavio edit.
- [73] c y Hipparch. ad Phænom. l. 1, sect. 2.
- [74] a x Strom. 1, p. 306, 352.
- [75] b a Laertius Proem. l. 1.
- [76] c a Apollodor. l. 1, c. 9, sect. 16.
- [77] d b Suidas in Ἀναγαλλίς.
- [78] e c Apollodor. l. 1, c. 9, sect. 25.
- [79] e Laert. in Thalete. Plin. l. 2. c. 12.
- [80] f Plin. l. 18. c. 23.
- [81] g e Petav. Var. Diss. l. 1, c. 5, can. 19.
- [82] a h Petav. Doct. Temp. l. 4, c. 26.
- [83] b i Columel. l. 9, c. 14. Plin. l. 18. c. 25.
- [84] a Arrian. l. 7.
- [85] b l In Moph.
- [86] m Euanthes apud Athenæum, l. 67. p. 296.
- [87] b n Hyginus Fab. 14.

- [88] c o Homer. Odyss. l. 8. v. 292.
- [89] d p Hesiod. Theogon. v. 945.
- [90] e q Pausan. l. 2. c. 23.
- [91] a u Strabo l. 16.
- [92] b s Isa. 23.2, 12.
- [93] c t 1 Kings V.6
- [94] d u Steph. in Azoth
- [95] e x Conon. Narrat. 37.
- [96] f y Nonnus Dionysiac l. 13 v. 333 & sequ.
- [97] g z Athen. l. 4. c. 23.
- [98] h a Strabo. l. 10. p. 661. Herod. l. 1.
- [99] a b Strabo. l. 16.
- [100] b c 2 Chron. XXI.8, 10. & 2 King. VIII.20, 22.
- [101] c d Herod. l: 1. initio,& l. 7. circa medium.
- [102] d e Solin. c. 26
- [103] e f Plin
- [104] f g Strabo. l. 9,p. 401 & l. 10 p. 447.
- [105] g h Herod. l. 5.
- [106] h i Strabo. l. 1, p. 42.
- [107] a k Strabo. l. 1. p. 48.
- [108] b l Bochart. Canaan. l. 1, c. 34.
- [109] c m Strabo Geog. l. 3. p. 140.
- [110] d n Canaan, l. 1, c. 34, p. 682.
- [111] e o Aristot. de Mirab.
- [112] f p Plin. l. 7, c. 36.
- [113] g q Canaan. l. 1, c. 39.
- [114] h r Philostratus in vita Apollonij l. 5. c. 1, apud Photium
- [115] k s Arnob. l. 1.

[116] l t See Bochart in Canaan l. 1, C. 24

[117] m u Oros. l. 5. c. 15. Florus l. 3, c. 1. Salust. in Jugurtha.

[118] Antiq. l. 8, c. 2, 5. & l. 9, c. 14.

[119] y Thucyd. l. 6 initio Euseb. Chren

[120] z Thucyd. ib.

[121] a Apud Dionys. l. 1, p. 15.

[122] b Herod. l. 8.

[123] c Herod. l. 8.

[124] d Herod. l. 8. c. 139.

[125] e Thucyd. l. 2 prope finem.

[126] f Herod l. 6

[127] g Strabo. l. 8. p. 355.

[128] h Pausan. l. 6. c. 22.

[129] c i Pausan. l. 5. c. 9.

[130] a k Strabo. l. 8. p. 358.

[131] See Dionys. Halycarnass. l. 1, p. 44, 45.

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

[133] a l Pausan. l. 2. c. 6.

[134] b m Hygin. Fab. 7 & 8.

[135] c n Homer. Iliad. ω.

[136] d o Hygin. Fab. 14

[137] a p Homer. Odys. 5. Diodor. l. 5. p. 237.

[138] b q Diodor. l. 1. p. 17.

[139] c r Pausan. l. 2. c. 25.

[140] a Homer Odys. 5. Diodor. l. 5, p. 237.

[141] b Diodor. l. 1, p. 17.

[142] c Pausan. l. 2, c. 25.

- [143] a Apollodor. l. 2. Sect. 5.
- [144] b Herod l. 7.
- [145] c Bochart. Canaan part. 2. cap. 13.
- [146] d Apollon. Argonaut. l. 1. c. 77.
- [147] e Herod. l. 3.
- [148] f Conon. Narrat. 19.
- [149] a Pausan. l. 5. c. 1., p. 376. Apollodor. l. 1. c. 7.
- [150] b Pausan. l. 7. c. 1.
- [151] c Pausan. l. 1. c. 37. & l. 10. c. 29.
- [152] d Pausan. l. 7. c. 1.
- [153] a Hesych. in Κράναος.
- [154] a Themist. Orat. 19.
- [155] b Plato in Alcib. 1.
- [156] a Pausan. l. 8. c. 1, 2, 3, 4, 5.
- [157] b Pausan. l. 8. c. 4. Apollon. Argonaut. l. 1. v. 161.
- [158] c Pausan. l. 8. c. 4.
- [159] a Herod. l. 5. c. 58.
- [160] b Strabo l. 10. p. 464, 465, 466.
- [161] c Solin. Polyhist. c. xi.
- [162] d Isidor. originum. lib. xi. c. 6.
- [163] e Clem. Strom. l. 1.
- [164] f Pausan. l. 9. c. 11.
- [165] a Strabo l. 10. p. 472, 473. Diodor. l. 5. c. 4.
- [166] b Strabo l. 10. p. 468. 472. Diodor. l. 5. c. 4.
- [167] c Lucian de sacrificijs. Apollodor. l. 1. c. 1. sect. 3, & c. 2. sect. 1.
- [168] d in Canaan. l. 1. c. 15.
- [169] a Athen. l. 13. p. 601.
- [170] b Plutarch in Theseo.

[171] c Homer Il. N. & E. & Odys. A. & T.

[172] d Herod. l. 1.

[173] e Apollod. l. 3. c. 1. Hygin. Fab. 40, 41, 42, 178.

[174] a Lucian. de Dea Syria.

[175] b Diodor. l. 5. c. 4

[176] c Argonaut. l. 2. v. 1236.

[177] e Lucian. de sacrificijs.

[178] f Porphyry. in vita Pythag.

[179] g Cicero de Nat. Deor. l. 3.

[180] h Call. Ode 1 in Iovem v. 8.

[181] i Cypr. de Idolorum vanitate.

[182] k Apologet. p. 12, et ad Nationes l. 2.

[183] l Macrob. Saturnal. lib. 1. c. 7.

[184] m

[185] a Pausan. l. 5. c. 7, 13. 14.

[186] b Pausan. l. 8, c. 2.

[187] c Pausan. l. 8. c. 29.

[188] m

[189] a Pausan. l. 5. c. 7, 13. 14

[190] b o Pausan. l. 8. c. 2.

[191] c p Pausan. l. 8. c. 29.

[192] d. q Pausan. l. 5. c. 8, 14.

[193] a r Herod. l. 2. c. 44.

[194] b s Cic. de natura Deorum. lib. 3.

[195] c b Diodor. l. 5. c. 3.

[196] d u Dionys. l. 1. p. 38, 42.

[197] e x Lucian. de saltatione.

[198] a y Arnob. adv. gent. l. 6. p. 131.

- [199] b z Herod. l. 2. initio.
- [200] c a Diodor. l. 1., c. 1, p. 8.
- [201] a b Hesiod. Opera. v. 108.
- [202] b c Apollodor. Argonaut. lib. iv. vers. 1643.
- [203] c d Vita Homeri Herodoto ascripto.
- [204] c d Vita Homeri Herodoto ascripto.
- [205] d e Herod. l. 2.
- [206] a f 1 Sam. ix.16 & xiii.19, 20.
- [207] a Clem. Al. Strom. 1, p. 321. a.
- [208] b Plin. l. 7.
- [209] c Plato in Timæo.
- [210] d Apollodor. l. 3. c. 1.
- [211] e Herod. l. 2.
- [212] f Hygin. Fab.
- [213] g n Apollodor. l. 3. c. 6.
- [214] h o Homer. Il. 3. vers. 572.
- [215] a Thucyd. l. 2. p. 110. & Plutarch. in Theseo.
- [216] q Strabo. l. 9, p. 396.
- [217] r Apud Strabonem l. 9, p 397.
- [218] s Pausan, in Corinthiacis.
- [219] t Strabo l. 8. p. 337.
- [220] u Pausan. l. 8, sub initio.
- [221] v Plin. l. 7, c. 56.
- [222] y Dionys. l. 1, p. 10.
- [223] z Dionys. l. 2, p. 70, 94
- [224] a Diodor. lib. 5. c. 3 & 4.
- [225] b Ammian. l. 7
- [226] c Plin. l. 2, c. 87.

- [227] a Diodor. l. 5, c. 1.
- [228] a Apud Diodor. l. 5.
- [229] b Dionys. l. 1. p. 15.
- [230] c Dionys. l. 1. p. 26, 27.
- [231] d Dionys. ib.
- [232] e Ptol. Hephæst. l. 2.
- [233] f Dionys. ib.
- [234] a Diodor. l. 5, c. 4.
- [235] b m Ister apud Porphy. Abst. l. 2. s. 56.
- [236] c n Bochart. Canaan. l. 1, c. 15.
- [237] a o Apud Strabonem. lib. 14, p. ult.
- [238] a p Strabo. l. 17, p. 828.
- [239] a q Diodor. l. 3, c. 4.
- [240] b r Herod. l. 1.
- [241] c 1 King. 20. 116. 5
- [242] a Iob. xxxi.11.
- [243] b Iob xxxi.28.
- [244] c 1 Chron. xi.4, 5. Iudg. 1.21. 2 Sam v. 6.
- [245] a Vide Hermiopum apud Athenæum, l. 1.
- [246] b Argonat. l. 4. v. 272.
- [247] c Diodor. l. 1, p. 7.
- [248] a d Apud Diodorum l. 3. c. A.
- [249] b e Diodor. ib.
- [250] c f Pausan. l. 2, c. 20, p. 155. & c. 22, p. 160
- [251] d g Diodor. l. 3. c. A Apud Scholiasten Apollonij, lib 2.
- [252] e h Lib. 22
- [253] f i Lib. 2
- [254] a k Diodor. l. 1. c. 1. p. 9.

- [255] b l Apud Diodor. l. 3. c. 4. p. 141.
- [256] c m Steph. in Ἀμμώνια.
- [257] d n Plin. l. 8, c. 28
- [258] d n Plin. l. 8, c. 28
- [259] e o Ptol. l. 6, c. 7.
- [260] a p D. Augustin in exposit. epist. ad Rom. sub initio
- [261] a p D. Augustin in exposit. epist. ad Rom. sub initio
- [262] b q Procop. de bello Vandal. l. 2. c. 10
- [263] c q r Chron. l. 1. p. 11.
- [264] d s Gemar. ad tit. Shebijth. cap. 6.
- [265] t Manetho apud Iosephum cont. Appion. l. 1, p. 1039.
- [266] f u Herod. l. 2.
- [267] g x Manetho apud Porphyrium περὶ ἀποχῆς l. 1, sect. 55. Et Euseb. Prep. l. 4. c. 16. p.155.
- [268] h y Diodor. l. 3. p. 101.
- [269] z Diodor. apud Photium in Biblioth.
- [270] a Steph. in Ammonia.
- [271] b Herod. l. 2.
- [272] c Plutarch. de Iside. p. 355. d. Diodor. l. 1, p. 9, a.
- [273] d Augustin. de Civ. l. 18. c. 47.
- [274] e Apud Photium, c. 279.
- [275] f Fab. 274.
- [276] g Apud Euseb. chron Gr.
- [277] d Plin. l. 6, c. 23, 28 & l. 7. c. 56.
- [278] i Diodor. l. 1, p. 17.
- [279] k Pausan. Messeniac c. 23.
- [280] l Apollodor. l. 2, c. 1
- [281] m Dionys. in Periegesi
- [282] n Fab. 275.

- [283] o Saturnal. l. 5, c. 21.
- [284] p Lucian. l. 1.
- [285] q Lucian. l. 9.
- [286] r Herod. l. 1.
- [287] s Diodor. l. 1. p. 35. Herod. l. 2, c. 102. 103, 106.
- [288] t Pausan in Phocicis. Suidas in Παρνάσιοι.
- [289] u Lucan l. 5.
- [290] x Argonaut. l. 4. v. 272.
- [291] y Herod. l. 2, c. 109.
- [292] z In vita Pythag. c. 29.
- [293] a Diodor. l. 1, p. 36.
- [294] b Dionys. de situ Orbis.
- [295] c Diodor. l. 1. p. 39.
- [296] d Plutarch. de Iside et Osiride.
- [297] c Diodor. l. 1. p. 8.
- [298] f Lucian. de Dea Syria
- [299] g Exod. XXXIV.16. Num. XXXIII.52. Deut. VII.5 & XII.3.
- [300] h 2 Sam. VIII.10, & 1 King XI.
- [301] i Antiq l. 9. c. 2.
- [302] k Iustin. l. 36.
- [303] l Diodor. l. 5. cult p. 38.
- [304] m Suidas in Σαρδαναπάλος
- [305] n In Argonaut. l.4. v.424, & l.1, v. 621.
- [306] o Homer Odyss. l. 8, v. 268. & seq. & Hymn 1 & 2 in Venerem. et Hesiod. Theogon. v. 192.
- [307] q Pausan. l. 1. c. 20.
- [308] r Clemens Admon. ad Gent. p. 10. Apollodor. l. 3. c. 13. Pindar. Pyth. Ode 2. Hesych. in Κινυράδα. Steph. in Αμάρθους. Strabo. l. 16. p. 755.
- [309] Clemens Alexand Admonit. ad Gent. p. 21. Plin. l. 7, c. 56.

- [310] t Herod. l. 2.
- [311] k Herod. l. 3
- [312] l Bochart. Canaan. l. 1, c. 4.
- [313] a Apud Athenæum l. IX, p. 392.
- [314] b Ptol. l. 2
- [315] c Diod. l. 3, p. 145.
- [316] d Vas. Chron. Hisp. c. 10.
- [317] e Strabo l. 16, p. 776.
- [318] f Homer
- [319] a Diodor. l. 3. c. 4.
- [320] a Apud Diodor. l. 4, c. 5.
- [321] a Apud Diodor. l. 4, c. 5.
- [322] b Pamphus apud Pausan. l. 7, c. 21.
- [323] c Herod. l. 2. c. 50.
- [324] d Plutarch in Iside.
- [325] e Lucian de Saltatione
- [326] f Agatharc. apud Photium.
- [327] g Hygin. Fab. 150.
- [328] h Plutarch. in Iside.
- [329] i Diodor. l. 1, c. 1, p. 10.
- [330] k Pindar. Pyth. Ode 9.
- [331] l Diodor. l. 1, p. 12.
- [332] a Plin. l. 6. c. 29.
- [333] b Herod. l. 2. c. 110.
- [334] a Manetho apud Iosephum cont. Apion. p. 1052, 1053.
- [335] a Diodor. l. 1, c. 4, p. 31.
- [336] a Herod. l. 2.
- [337] a Strabo. l. 1, p. 48.

- [338] c Pindar. Pyth. Ode 4.
- [339] d Strabo. l. 1, p. 21, 45, 46.
- [340] a Diodor. l. 1, c. 3, p. 29.
- [341] b Manetho
- [342] a Herod. l. 2
- [343] a Herod. l. 2.
- [344] a Annal. l. 2. an 772.
- [345] a Diodor. l. 1. sect 2, p. 32.
- [346] a Diodor. l. 1, p. 51
- [347] b Ioseph.
- [348] Herod. l. 2
- [349] l. Isa. XIX.2, 4, 11, 13, 23.
- [350] m Herod. l. 2.
- [351] a Diodor. l. 2, c. 3, p. 83.
- [352] a Amos VI.14.
- [353] a Amos. VI.2.
- [354] d 2 Chron. XXVI.
- [355] e 2 King. XIV.
- [356] f 2 King. XIX.II.
- [357] g Isa. X.8
- [358] h 1 Chron. V.26. 2 King. XVI.9, & XVII.6, 24. & Ezra IV.9
- [359] i Isa. XXII.6.
- [360] a Isa. XXII.6.
- [361] k 2 King. XVII.24, 30, 31. & XVIII.33, 34, 35. 2 Chron. XXXII.15.
- [362] l c. 2 Chron. XXXII.13, 17.
- [363] m Hosea V.13, & X.6, 14.
- [364] n Herod. l. III
- [365] Herod. l. I

- [366] p Beros. apud Iosep. contr. Appion. l. 1.
- [367] q Curt. l. 5.
- [368] r Apud Eseb. Præp. l. 9. c. 41.
- [369] f Doroth. apud Iulium Firmicum.
- [370] t Heren. apud Steph. in Βαβ.
- [371] u Abyden apud Euseb. Præp. l. 9, c. 41.
- [372] x Isa. XXIII.13.
- [373] y Annales Tyrij apud Iosephum l. 9. Antiq. c. ult.
- [374] b Hosea X.14.
- [375] a Tobit. I.15.
- [376] b Canon Ptol.
- [377] c Isa. XX.1, 3, 4.
- [378] d Herod. l. 1, c. 72. & l 7, c. 63.
- [379] e Apud Athenæum l. XII, p. 529.
- [380] f Herod. l. 1.
- [381] g Athenæus l. 8, p. 529 & l. 12, p.
- [382] Herod. l. 1. Steph. in Παρθυαίοι.
- [383] a Alexander Polyhist. apud Euseb. in Chron. p. 46 et apud Syncellum. p. 210.
- [384] a 2 King XXIV.7. Ier. XLVI.2. Eupolemus apud Euseb. Præp. l. 9. c. 35.
- [385] 2 King. 23.
- [386] a Eupolemus apud Euseb. Præp. l. 9, c. 39. 2 King. XXIV.2, 7.
- [387] b Dan. 1.1.
- [388] c Dan. I . 2. 2 Chron. XXXVI.6.
- [389] d Ier. XLVI.2.
- [390] e Apud Ioseph. Antiq. l. 10, c. 11.
- [391] a Beros. apud Ioseph. Antiqu. l. 10, c. 11.
- [392] 2 King. XXIV.12, 14. 2 Chron. XXXVI.10.
- [393] Ezek. XVII.13, 16, 18.

- [394] Ezek. XVII.15.
- [395] 2 King. XXV. 1, 2, 8. Ier. XXXII.1, & XXXIX.1, 2.
- [396] a Canon & Beros.
- [397] b 2 King. XXV.27.
- [398] c Hieron. in Isa. XIV.19.
- [399] d 2 King. XXV.27.
- [400] Herod. l. 1
- [401] r Philost. in vita Apollonij.
- [402] s Herod. l. 1.
- [403] t Herod. l. 1. Xenophon. l. 7.
- [404] u Xenophon. l. 7 Dan. 5 Ioseph. Antiq. l. 12.
- [405] x Æsch. Persæ V. 761.
- [406] y Herod. l. 1. c. 107, 108. Xenophon Cyroped. l. 1, c. 1.
- [407] z Cyroped. l. 1, sec. 22.
- [408] a Cyrop. l. VIII. sec. 36.
- [409] b Herod. l. 1
- [410] c Herod. l. 1. c. 106, 130.
- [411] d Herod. l. 1, c. 103.
- [412] e Herod. ib.
- [413] f Ier. XXV.
- [414] g Ier. XXVII.3, 6. Ezek. XXI.19, 20 & XXV.2, 8, 12
- [415] h Ezek XXVI.2, & XXIX.17, 19
- [416] c Ezek. XXIX.19 & XXX.4, 5.
- [417] i Herod. l. 1, c. 71.
- [418] Isa. XIII.17.
- [419] Plin. l. 33. c. 3
- [420] Herod. l. 1, c. 94.
- [421] Theognidis Γνωμαι, v. 761.

[422] ibid v. **{illeg}**

[423] a Cyrop. l. 7

[424] b Comment in Dan V.

[425] Herod. l. 1.

[426] a Herod. l. 1.

[427] b Isa. XXIII.13.

[428] c Diod. l. 1, p. 51.

[429] d Herod. l. 1

[430] a Suidas in Ἀρίσταρχος, Herod. l. 1.

[431] b Strabo. l. 15. p. 730.

[432] c Herod. l. 1.

[433] d Cyrop. l. 8. sec. 44, 45

[434] a Ezek. XLI.13, 14.

[435] b Ezek. XL.47.

[436] c Ezek. XL.29, 33, 36.

[437] under them

[438] was faced on the inside

[439] d Ezek. XL.19, 23, 27. 2 King XXI.5. 2 Chron. IV.9.

[440] d Ezek. XL.19, 23, 27. 2 King XXI.5. 2 Chron. IV.9.

[441] eEzek. XL.15, 17, 21. 1 Chron. XXVII.12.

[442] fEzek. XLII. 20 & XLV. 2 Ezek XL.5. & XLV.2

[443] fEzek. XLII. 20 & XLV. 2 Ezek XL.5. & XLV.2

[444] g 2 King. XXI.5

[445] h Ezek. XL

[446] i 1 Chron XXVI.17.

[447] k Ezek. XLVI.8, 9.

[448] l Ezek. XLIV.2, 3.

[449] m 1 Chron. XXVI.15, 16, 17, 18.

- [450] n Ezek. XL.22, 26, 31, 34, 37.
- [451] n Ezek. XL.22, 26, 31, 34, 37.
- [452] o 1 King. VI. 36 & VII. 12. Ezek. XL.17, 18.
- [453] p Ezek. XL.19, 31, 34, 37.
- [454] q 1 King. VI.36 & VII.12
- [455] r Ezek. XL.17.
- [456] fEzek. XLVI.21, 22.
- [457] t Ezek. XL.45.
- [458] aEzek. XL.39, 41, 42, 46.
- [459] aEzek. XL.39, 41, 42, 46.
- [460] aEzek. XL.39, 41, 42, 46.
- [461] aEzek. XLII.1, 2, 3, 4, 6, 8, 13, 14.
- [462] aEzek. XLII.1, 2, 3, 4, 6, 8, 13, 14.
- [463] aEzek. XLII.1, 2, 3, 4, 6, 8, 13, 14.
- [464] aEzek. XLII.1, 2, 3, 4, 6, 8, 13, 14.
- [465] bEzek. XLVI.19, 20.
- [466] cEzek. XLII.5, 6.
- [467] cEzek. XLII.5, 6.
- [468] cEzek. XLII.5, 6.
- [469] a 1 King. VI.2. Ezek. XLI.2, 4, 12, 13, 14.
- [470] a 1 King. VI.2. Ezek. XLI.2, 4, 12, 13, 14.
- [471] b1 King. VI.3. Ezek. XLI.13.
- [472] cEzek. XLI.6, 11.
- [473] d1 King. VI.6.
- [474] d1 King. VI.6.
- [475] d1 King. VI.6.
- [476] eEzek. XLI.6.
- [477] f2 Chron. III.4.

- [478] g₁ King. VI.8
- [479] a₂ Chron. XX.5
- [480] b₂ King. XVI.18.
- [481] c_{Ezra} VI.3, 4.
- [482] c_{Ezra} VI.3, 4.
- [483] Ezekiel chap. XL. v. 5.
- [484] See Plate I.
- [485] a Valer. Max. l. 9. c. 2.
- [486] b_{Porph.} de Abstinencia l. 4.
- [487] c lib. iii.
- [488] d_{in} Ζωροάστρης
- [489] Ammian. l. 23. post med.
- [490] f Euseb. Præp. Evang. l. 1. c. ult.
- [491] Æsch. Persæ v. 763.
- [492] h Apud Hieron. in Dan. 8.
- [493] i (Ioseph. Antiq. l. xi. c. 7, 8.)
-