

Draft sections of the 'Chronology of Ancient Kingdoms Amended' and of a treatise on Daniel: section a(6)

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& 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[1]} said also that Clymenus the grandson of the Idæan Hercules about fifty years after Deucalions 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[2]} who thereupon celebrated these games again. And so did Pelops ^{d[3]} who expelled Ætolus the son of Endymion. And so also did Hercules the son of Alcmena, & Atreus the son of Pelops; & Oxylus. And at length Iphitus made them quadrennial. They might be celebrated originally in triumph for victories, first by Hercules Idæus upon the conquest of Saturn & the Titans, & then by Clymenus 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 Jupiter to whom they were instituted had a temple & altar erected to him in Olympia where the games were celebrated, & from the place was called Jupiter Olympius. Olympia was a place upon the confines of Pisa near the river Alpheus.

In the ^{a[4]} island Thasus where Cadmus left his brother Thasus the Phenicians built a Temple to Hercules Olympius, that Hercules whom Cicero ^{b[5]} calls ex Idæis cui inferias afferunt. When the mysteries of Ceres were instituted in Eleusis there were other mysteries instituted to her & her daughter & daughter's 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[6]} Iasion a Samothracian whose sister married Cadmus, was familiar with Ceres; & Cadmus & Iasion were both of them initiated 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 ^{c[7]} Diodorus. But Dionysius ^{d[8]} saith 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 goddess was drawn in a chariot by lions, & had a corona turrita on her head & a drum in her hand like the Phænician goddess Astarte, & the Corybantes danced in armour at her sacrifices in a furious manner like the Idæi Dactyli; & Lucian ^{e[9]} tells us that she was the Cretan Rhea, that is, Europa the mother of Minos. And thus the Phenicians introduced the practise of deifying dead men &

weomen among the Greeks & Phrygians. For I meet with no instance of deifying dead men & weomen in Greece before the coming of Cadmus & Europa from Sidon.

From these originals it came into fashion among the Greeks χτερίζειν, parentare, to celebrate the funerals of dead parents with festivals & invocations & sacrifices offered to their ghosts, & to erect magnificent sepulchres in the form of Temples with Altars & Statues to persons of renown; & there to honour them 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 Atymnus the brother, & to Minos & Rhadamanthus the nephews of Cadmus; to his daughter Ino, & her son Melicertes; 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 & Palemocrates 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 <2r> as household gods or Dij Penates, 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 & festivals & initiations, & a succession of priests for observing & 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 a little after. For ^{a[10]} Æacus the son of Ægina, who was two generations older then the Trojan war, was one of the first who built a temple in Greece. Oracles came first from Ægypt into Greece about the same time, as did also 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 Chaldea & 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 exceeding 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 & Goddesses called Baalim & Ashteroth by the Canannites, the dæmons or Ghosts to whom they sacrificed, & the Moloch to whom they offered their children 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 Phenicians brought into Europe the practise of deifying the dead, & Sesostris instituted & by conquest spread the worship of the twelve Gods of Egypt into all his conquests, & made them more universal then the consecrated Gods of any other nation had been before, so as to be called Dij magni majorum gentium. He conquered Thrace, & Amphictyon the son of Prometheus an Ægyptian brought the twelve Gods from Thrace into Greece. Herodotus ^{b[11]} 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 ^{c[12]} Diodorus) usually represented that after their Saturn & Rhea reigned Jupiter & Iuno the parents of Osiris & Isis the parents of Orus & Bubaste.

By all this it may be understood that as the Egyptians who deified their kings began their monarchy with the reign of their Gods & Heros, reckoning 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[13]} describing these four ages of the Gods & Demi-gods 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 Phenicians & Curetes with Cadmus & Europa into Greece to 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 island. Talus was reputed ^{b[14]} 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 who taught them to do it flourished in the reign of Celeus Erechtheus & Minos. Mythologists tell us that the last woman with whom Jupiter lay was Alcmena: & thereby they seem to put an end to the reign of Jupiter among mortals (that is to the silver age) when Alcmena was with child of Hercules, who therefore was born about the eighth or ninth year of Rehoboam & was about 35 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 26th year of Davids reign, he will be born when Iupiter was a child in the Cretan Cave & be about 87 years old in the reign of Asterius in the time of the Argonautic Expedition when he invented the Asteris. And this within the reach of nature The golden age therefore falls in with the reign of Asterius, & the silver age with that of Minos. 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 <3r> expedition & is sometimes reckoned 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 twenty or thirty years after it. And Homer was of about the same age. For he ^{c[15]} lived sometime with Mentor in Ithaca & there ^{c[16]} learnt of him many things concerning Vlysses with whom ^{c[17]} Mentor had been personally acquainted. Now Herodotus, the oldest historian of the Greeks now extant, ^{d[18]} tells us that Hesiod & Homer were not above 400 years older than himself, & therefore they flourished within 115 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 begot Argus, who succeeded Phoroneus in the kingdom of Argus, & 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 Phœnicians 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 the brother of Osiris, & flourished after the flood of Deucalion.

I have now carried up the Chronology of the Greeks as high as to the first use of letters, the first plowing and sowing of corn, the first manufacturing of copper & iron, the beginning of the trades of smiths, carpenters, joiners, Turners, brickmakers, stonecutters, & 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 stars 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[19]} 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: & 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 & joined them. The shepherds might be beaten, & driven out of the greatest part of Egypt, & shut up in Abaris by Mephramuthosis 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 <4r> 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 Mephramuthosis 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 Phænicians from the red sea.

Pelasgus reigned in Arcadia & was the father of Lycaon (according to Pherecides Atheniensis) & Lycaon dyed just before the flood of Deucalion. & therefore his father Pelasgus might come into Greece about two generations before Cadmus, or in the latter part of the days of Eli. Lycaon sacrificed children & therefore his father might come with his people from the shepherds & perhaps from the regions of Heliopolis in Egypt where they sacrificed men till Amosis abolished that custome. Mepharmuthosis 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 capitains. 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 from Egypt to Argos 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. ✦ < insertion from f 4v > ✦ Phoroneus reigned at Argos & Ægialeus at Sicyon & founded those kingdoms. And yet Ægialeus is made above five hundred years older then Phoroneus by some Chronologers. But Acusilaus, ^{a[20]} Anticlides ^{b[21]} & Plato ^{c[22]} accounted Phoroneus the oldest king in Greece, & Apollodorus ^{d[23]} tells us that 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[24]} saith that Apis in the Greek tongue is Epaphus & Hyginus ^{f[25]} 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 520 years, which is one with another above 43 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 battel 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 Ægialus upon the twelfth year of Samuel, or thereabout. And about that time began the reign of Phoroneus at Argos. Apollodorus ^{g[26]} calls Adrastus king of Argos: but Homer ^{h[27]} tells us that he reigned first at Sicyon. He was in the first warr against Thebes. Some place Ianiseus & Phæstus between Polybus & Adrastus, but without any certainty.

< text from f 4r resumes >

Lelex might come with his people into Laconica 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 hand-mill 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 Ægypt to Cyprus & thence to Attica. And he might do this in the days of Samuel, & marry Agraulos the daughter of Actæus; & succeed him in Attica soon after, & leave his kingdom to Cranaus in the reign of Saul or 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 amongst 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 Greece. Inachus might be as old as Ogyges, but Acusilaus & his followers made them seven hundred years older than <5r> the truth; & Chronologers to make out this reckoning have lengthened the races of the kings of Argus & Sicyon & changed several contemporary princes of Argos into successive kings, & inserted 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 Phoronium afterwards called Argos from Argus his grandson, Ægialeus who built Ægialeia afterwards called Sicyon from Sicyon the grandson of Erechtheus, Phegeus who built Phegeia 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 Ephyræ afterwards called Corinth; & Æthlius the son of Æolus built Elis. And before them Cecrops built Cecropia the citadel of Athens, & Lycaon built Lycosura reckoned 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 father's death & sailed into Italy with his people, & there set on foot the building of towns, & became the Iulus of the Latines. Phoroneus had also several children & grandchildren 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 Peloponnesus, & thereby given occasion to the vainglorious Greeks to make those kingdoms much older than they really were. But by all the reckonings above mentioned, 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 it is 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 & 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 δήμοι peoples or communities or corporation towns: & at length when many of these δήμοι for their common safety, united by consent under one common Council, they erected a Prytaneum in one of the δήμοι for the Common Council & people to meet in & to consult & worship in, & feast & buy & sell; & this δήμος they walled about for its safety, & called it τὴν πόλιν 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 (πρυθὲς ταμεῖον) was a Court with a place of worship & a perpetual fire kept therein upon an altar for sacrificing. From the word Εἶστιά 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[28]} tells us that under Cecrops & the ancient kings untill Theseus, Attica always was inhabited city by city, each having Magistrates & Prytanea. Neither did they consult the king when there was no fear of danger but each apart administered their own common wealth, & had their own Council. Yea some (as the Eleusinians with Eumolpus against Erechtheus) did sometimes make war. But when Theseus a prudent

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expedition & is sometimes reckoned 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 twenty or thirty years after it. And Homer was of about the same age For he ^{c[29]} lived

sometime with Mentor in Ithaca & there ^{c[30]} learnt of him many things concerning Vlisses with whom Mentor ^{c[31]} had there been personally acquainted. Now Herodotus the oldest historian of the Greeks now extant, ^{d[32]} tells us that Hesiod & Homer were not above four hundred years older then himself & therefore they flourished about 110 or 120 years after the death of Solomon, which agrees with my recconing. For 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 begot Argus who succeeded Phoroneus in the kingdom of Argus & gave his name to that city. But they might mean that Argus was born of Niobe in the beginning of the reign of Asterius. For the Phenicians gave the name of Iupiter to every king from the time of their first coming into Greece with Cadmus & Europa till the invasion of Greece by Sesostris & the birth of Hercules; & particularly to the fathers of Minos, Pelops, Lacedæmon Æacus, & Perseus.

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 the Gods of Greece called the golden, silver, copper, & iron ages & the flood of Deucalion which immediately preceded them. Those ages could not be older then 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 then 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 of the coming of people from Egypt into Greece, & of the building of houses & villages in Greece, was scarce earlier then 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 Israelites but rather beleive that they mingled with the Philistims their next neighbours, & some of them might assist David & Solomon in building Ierusalem & the Temple.

In the second year of the reign of Saul, the Philistims brought into the field against him thirty thousand chariots & six thousand horsmen & foot without number: whereas the Syrians had their horses from Egypt, & 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 I seem to gather that the shepherds had newly relinquished Ægypt & joyned them. The shepherds might be beaten & driven out of the greatest part of Egypt & shut up in Abaris by Mepharmuthosis 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 them might escape to Zidon & from Zidon by sea to Greece & other <7r> places. And afterwards in the beginning of the reign of Saul, the shepherds which remained in Egypt might be forced by Thummosis or Amosis the son of Mepharmuthosis to leave Abaris & retire in very great numbers to the Philistims. And upon these occasions several of them, as Pelasgus, Cecrops, Inachus & Lelex might come with people from Egypt by sea to Sidon & Cyprus, & thence to Asia minor & Greece in the days of Eli Samuel & Saul, & thereby begin to open a commerce by sea between Greece & Sidon before the coming of the Phænicians from the red sea.

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[1] d. Pausan. l. 5. c. 8, 14.

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[4] a Herod. l. 2. c. 44.

[5] b Cic. de natura Deorum lib. 3.

[6] c Diodor. l. 5, c. 3.

[7] c Diodor. l. 5, c. 3.

[8] d Dionys. l. 1, p. 38, 42.

[9] e Lucian. de saltatione.

[10] a Arnob. adv. Gent. l. 6. p. 131.

[11] b Herod. l. 2 initio.

[12] c Diodor. l. 1, c. 1. p. 8.

[13] a Hesiod. Opera. p. 108.

[14] b Apollodor Argonaut. lib. IV. vers. 1643.

[15] c Vita Homeri Herodoto ascripta

[16] c Vita Homeri Herodoto ascripta

[17] c Vita Homeri Herodoto ascripta

[18] d Herod. l. 2.

[19] a 1 Sam. ix.16. & xiii.19, 20.

[20] a Clem. Alex. Strom. 1, p. 321.a.

[21] b Plin. l. 7

[22] c Plato in Timæo.

[23] d Apollod. l. 3, c. 1.

[24] e Herod. l. 2

[25] f Hygin. Fab

[26] g Apollodor. l. 3, c. 6.

[27] h Homer. Il. 3, vers. 572.

[28] a Thucyd. l. 2. p. 110, & Plutarch in Theseo.

[29] c Vita Homeri Herodota ascripta.

[30] c Vita Homeri Herodota ascripta.

[31] c Vita Homeri Herodota ascripta.

[32] d Herod. l. 2.
