

The Annals of The World

by James Ussher.

Revised by Larry & Marion Pierce.

*This revised work is dedicated to Robert Huschka who
enthusiastically taught me ancient history in Grade 11.*

... Larry Pierce

The Epistle to the Reader

Censorinus, in his little book, the "Explication of Times Intervals", written to Q. Cerellius on his birthday, wrote in the preface of it.

``If the origin of the world had been known to man, I would have started there." (Conсор. in c. 20.)

And a little later, speaking of this time:

``Whether time had a beginning or whether it always was, the exact number of years cannot be known." (Conсор. in c. 21.)

Therefore Ptolemy, from "Astronomical Supputations", concerning the creation and history of the world states that it is beyond the knowledge of man.

``To find the details of the history of the whole world or such an immense period of times, I think it is beyond us that desire to learn and know the truth." (Ptolem. l. 3.)

Julius Firmius Maternus in his discourse of history, that "Geniture of the World", received from Esculapius and Anubius.

``That was not the creation of the world. Nor, indeed, had the world any certain day for its beginning. Nor was there anything existing at the time when the world was formed by the wisdom of the Divine Understanding and Provident Deity. Nor could man in his human frailty so far extend itself, that it could conceive or unfold, easily the world's origin." (Ful. Firm. Mattes. l. 3. c. 2.)

It is not strange that the heathens who are totally ignorant of the Holy Bible, should despair of ever attaining the knowledge of the world's beginnings. Even among Christians, that most renowned chronographer Dionysius Petavius when asked his opinion concerning the creation of the world and the number of years from creation down to us, made this disclaimer:

``That the number of years from the beginning of the world to our time, cannot be known nor in any way found out without Divine Revelation." (Petav. de Doctrina Temporum, l. 9. c. 2.)

Philastrius Brixienensis disagreed with him and called it heresy:

``to know the number of the years from the creation of the world is uncertain and men do not know the time." (Philast. De Heres. ib. c. 6. p. 63.)

Lactantius Sirmianus, made this bold assertion in his "Divine Institutions":

``We who are trained by the Holy Scriptures to the knowledge of truth, do know both the beginning and end of the world." (Lastant. l. 7. c. 14.)

For whatever may have happened in the past, we are taught that:

``The Father has reserved the knowledge of things future to himself. Nor is there any mortal to whom the whole period of time is known. (ib. Nicol. Lyranus.) Even the son of Sirach is thought to say. "The sands of the sea, the drops of rain and the days of the world, who can number?"'"" [#/APC Sir 1:28](#)

When Lyranus is thought to have been speaking of history, (when as others interpret it here and in Chap. XVIII. 11. of his "Days of Eternity") draws this erroneous conclusion. He thinks that from the beginning of the world, time was never by any man determined "certainly" and "precisely".

The first Christian writer, (that I have known of) who attempted from the Holy Bible to calculate the age of the world, was Theophilus, Bishop of Antioch. Concerning this whole account, he states:

``All times and years are made known to them who are willing to obey the truth" (Theoph. ad Autolyc. l. 3.)

But concerning the exactness of this calculation he later states:

``And haply we may not be able to give an exact account of every year, because in the Holy Scriptures there is no mention of the precise number of months and days"

For the Scripture normally notes only entire years and not the days and months in each instance. Hence summing the years may give an inaccurate total because the partial years were not included.

But granting this one thing, (and this is a most reasonable assumption) that the Holy Writers had this purpose in noting the years of the world in their various places with such diligence. They sought to reveal to us the history of the world that otherwise, no one could know. This, I say, being granted, we affirm that the Holy Spirit has anticipated this doubt. He has started and ended each of the periods, on which a series of time depends and added the very month and day. For example, the Israelites left Egypt on the 15th day of the first month. #Nu 33:3. In the 480th year after their exodus, in the second month on the second day, Solomon began to build the temple. #1Ki 6:1. The months and days given for the start and end of the period show that 11 months and 14 days are to be taken away. The period is not 480 whole years, but only 479 years and 16 days. #2Ch 3:2

“Those who promise to give us an exact astronomical table of time, from the creation to Christ, seem to me more worthy of encouragement than praise in that they attempt a thing beyond human capacity.”

Thus states David Paraeus, who, among the most recent of our writers, calculated the number the years to Christ's time from the Holy Scriptures. Therefore he says, abandoning astronomical calculations, he used the civil time of the Hebrews, Egyptians and Persians as the only way to do this accurately.

But if I have any understanding in this matter, it does not matter what rule we use to measure the passing of time, as long as it starts and ends with a certain number of days. Anyone could with D. Paraeus, by some equal measure of years, define the time between the foundation of the world and Christ's time. Also it would be very easy without the help of any astronomical table, to set down how many years happened during that interval. The passing of time in any civil year from a season to the same season again is simply a natural astronomical or tropical year.

Anyone can do this who is well versed in the knowledge of sacred and profane history, of astronomical calculations and of the old Hebrew calendar. If he should apply himself to these difficult studies, it is not impossible for him to determine not only the number of years but even the days from the creation of the world. Using backward calculations, Basil the great, told us we may determine the first day of the world.

“You may indeed learn the very time when the foundation of the world was laid. If you return from this time to former ages, you may endeavour studiously to determine the day of the world's origin. Hence you will find when time began.” {Basil. in Hexamer. Homil. 1.}

The nations in various ages used different methods of calculating time and years. It is necessary that some common and known standard be used to which these may be reconciled. The Julian years and months are most suitable to the common collation of times. These start on midnight, January 1, A.D. Using three cycles, every year is uniquely identified. For example, the Roman indiction {a} of 15 years, the cycle of the moon {b}, or golden number of 19 and the solar cycle {c} (the index of Sunday or Paschal days) containing the period of 28 years. It is known that the year 1650 A.D. is identified with the numbers of 3 in the Roman indiction {a}, 17 in the lunar cycle and 7 in the solar cycle. (I do not say that of the year of the birth of Christ, which is still disputed among the learned.)

Since our Christian period comes long after the creation of the world, counting years backward is difficult and error prone. There is a better way. Modern chronologers have extrapolated these three cycles backward to the year when all the cycles would start at 1 on January first. This creates an artificial epoch of length 7980 years based on the product of the three cycles multiplied together.

Lunar Cycle	19 Years
Solar Cycle	28 Years
Years of Interdiction	15 Years

Total 19 times 28 times 15 = 7980 Years

I think this was first noted by Robert Lotharing, Bishop of Hereford, in England. 500 years later Joseph Scaliger adapted this to chronological use and called it by the name of the Julian Period, because it extended the cycle of Julian years back in time and forward. The cycle starts at noon, January 1, 4713 BC. and is a leap year. Here the lunar cycle is 1, the Solar cycle is 1 and the Interdiction cycle is also 1. Hence 1 AD is the year 4714 of the Julian period and is identified by the Roman Indiction of 4, lunar cycle of 2, solar cycle of 10.

Moreover we find that the years of our forefathers, the years of the ancient Egyptians and Hebrews were the same length as the Julian Year. It consisted of 12 months containing 30 days. (It cannot be proved that the Hebrews used lunar months before the

Babylonian captivity.) 5 days were added to the 12th month each year. Every 4 years, 6 days were added to the 12th month. I have noted the continual passing of these years, as set forth in the Bible. Hence the end of Nebuchadnezzar's reign and the beginning of his son Evilmerodach's reign was in the 3442 year of the world. (3442 AM) By collation of Chaldean history and the astronomical cannon it was in the 85 year of Nabonasar. This was 562 BC. or 4152 JP. (Julian Period) From this I deduce that the creation of the world happened in the beginning of the autumn of 710 JP. {d} Using astronomical tables, I determined the first Sunday after the autumnal equinox for the year 710 JP which was October 23 of that year. I ignored the stopping of the sun, in the days of Joshua and the going back of it in the days of Hezekiah. (See the notes in my Annals for 2553 AM and 3291 AM) From thence I concluded, that from the preceding evening of October 23, marks the first day of creation and the start of time.

I ignored the difficulties raised by chronologers who are occupied by the love of contention, as Basil notes. Hence I deduce that the time from the creation until midnight, January 1, 1 AD. was 4003 years, 70 days, 6 hours. Also based on the death of Herod I conclude that the birth of our Saviour was four full years before January 1, 1 AD. According to our calculations, the building of Solomon's temple was finished in the 3000th year of the world. In the 4000th year of the world, Mary gave birth to Christ #Lu 2:6 (of whom the temple was a type). #Joh 2:21 Hence Christ was born in 4 BC. not 1 AD. {e}

But these things, (which I note at the present) God willing, shall be more fully explained in our "Sacred Chronology". This I intend to write with a "Treatise of the Primitive Years" and the "Calendar of the Ancient Hebrews". In the meantime I thought it best to publish the "Annals of the Old Testament". Based on this foundation, I included a chronicle of all foreign affairs that happened in Asia and Egypt. These include events before the beginning of the Olympiads and matters relating to Greece and Rome and other areas.

In doing the sacred history, I have followed the translation of Janius and Tremellius, using their Hebraism's and the information from their work. In doing the secular history, I have noted the writings of their ancient authors or the best translation from the Greek of their works. In particular I used James Dalechamp translation in Athenaeus. Although in noting the chapters I observed the edition of "Natalis Comes". From these I have written this history using material from Codomanes, Capellas Emmias, Pezelius, Eberus, Salianus, or any other chronologer, which I had. However, I always referred to the original authors and did most of my work directly from their writings and not second hand sources. Since my purpose was to create an accurate chronology, I may not have followed the exact wording of these writers in every case, but I have preserved the intent of their writings.

Of the many historians, who lived before Julius Caesar, the passing of time leaves only four of note: Herodotus, Thucidides, Xenophon and Polibius. The last one is poor and inaccurate in many places. These I esteemed the most authentic for their antiquity. I used them to correct the frequent errors in chronology of Diodorus Siculus. However in matters that related to Alexander the Great, they are silent. For this period, I also followed not only Diodorus but Curtius and Arrian to try to determine the history of that period.

I used the following abbreviations:

AD - Years from the start of the Christian era.
AM - Year of the World from creation.
BC - Years before the Christian era.
JP - Julian Year starting at January 1, 4713 BC.
NK - Northern Kingdom of Israel.
SK - Southern Kingdom of Israel.

After the time denoted by AM, one of four letters may be affixed.

a - Autumn
b - Winter
c - Spring
d - Summer

Other things the prudent reader will figure out for himself. I wish you the enjoyment of these endeavours and bid you farewell.

London, July 13, 1650 AD.

Rev. James Ussher

Explanatory Notes by Editor

{a} Dictionary Definition of "Roman Indiction."

In chronology, a cycle of fifteen years instituted by Constantine the Great; originally, a period of taxation. Constantine

having reduced the time which the Romans were obliged to serve in the army to fifteen years, imposed a tax or tribute at the end of the term, to pay the troops' discharged. This practice introduced the keeping of accounts by this period. But, as it is said, in honour of the great victory of Constantine over Mezentius, Sept. 24, A.D. 312, by which Christianity was more firmly established, the council of Nice ordained that accounts of years should no more be kept by Olympiads, but that the "indiction" should be used as the point from which to reckon the date years. This was begun Jan. 1, A.D. 313. "Johnson. Encyc."

Taken from the definition of "Indiction" in "Noah Webster's First Edition of an American Dictionary of the English Language", Published 1989, by "Foundation for American Christian Education", California. (Dictionary was first published in 1828.)

{b} Lunar Cycle

The lunar cycle consists of 19 years or 235 complete orbits of the moon around the earth. This differs from 19 years of 365.25 days each by approximately one and an half hours. On the first year of the next cycle of 19 years, the new moon would again be on January 1.

{c} Solar Cycle

The solar cycle consists of 28 years. At the start of each new cycle every day and month of the year would correspond exactly to the days and months of the first year of the previous cycle.

{d} Time of Creation

Since the Jews used to start their year in the autumn, this is not an unreasonable assumption. Also the biblical pattern of "evening and morning" seems to apply to year as well as days. First the dark months of autumn and winter and then the bright months of spring and summer. This also fits the biblical pattern in spiritual matters too. For the saint, his worst lot in life comes first followed by an eternal day of happiness in Christ. The best wine comes last. #Joh 2:10 See Spurgeon's Sermon No. 225, "Satan's Banquet" and No. 226, "The Feast of the Lord".

{e} The Christian Era

The Christian Era should properly began with the year Christ was born; and in devising it, the intention was to have it begin with that year. By the "Christian Era" is meant the system upon which calendars are constructed and by which historical events are now dated in practically all the civilized world. But the originator of the system made a miscalculation as to the year (in the calendar then in use) in which Christ was born, as the result of which the year A.D. 1 was fixed four years too late. In other words, the Lord Jesus was four years old in the year A.D. 1.

The mistake came about in this way: The Christian Era (i.e. the scheme of dates beginning A.D. 1) was not devised until A.D. 532. Its inventor, or contriver, was a monk named Dionysius Exiguus. At that time the system of dates in common use began from the era of the emperor Diocletian, A.D. 284. Exiguus was not willing to connect his system of dates with the name of that infamous tyrant and persecutor. So he conceived the idea of connecting his system with and dating all its events from, the Incarnation of Jesus Christ. His reason for wishing to do this was, as he wrote to Bishop Petronius, "to the end that the commencement of our hope might be better known to us and that the cause of man's restoration, namely, our Redeemer's passion, might appear with clearer evidence."

For the carrying out of this excellent plan, it was necessary to fix the date of the Incarnation in the terms of the chronological systems then in vogue. The Romans dated the beginning of their history from the supposed date of the founding of the city ("ab urbe condita" or A.U.C as usually abbreviated). Dionysius Exiguus calculated that the year of our Lord's birth was A.U.C. 753. He made his equivalence of dates from #Lu 3:1, "Now in the fifteenth year of the reign of Tiberius Caesar" etc., at which time Christ was 30 years of age according to #Lu 3:23. But it was ascertained later that a mistake of four years had been made; for it clearly appears by #Mt 2:1 that Christ was born before the death of Herod, who died in 749 A.U.C. Tiberius succeeded Augustus, Aug. 19, A.U.C. 767. Hence his 15th year would be A.U.C. 779; and from those facts Dionysius was right in his calculation. But it was discovered in later years that Tiberius began to reign as colleague with Augustus four years before the latter died. Hence the 15th year mentioned by Luke was four years earlier than was supposed by Dionysius and consequently the birth of Christ was that many years earlier than the date selected by Exiguus, which date has been followed ever since. This must be allowed for in any computation of dates which involves events happening before Christ.

"The Wonders of Bible Chronology", Page 84,85, Philip Mauro, first published 1922, Reprinted by, Reiner Publications, Swengel, Pennsylvania

Philip Melanchthon:
His Narration, concerning Philip Prince Palatine,
to Rhenus.

I have often heard Capino relate the following when Dalburgius, the Bishop of the Vangions, Rudolphus Agricola and myself were with Philip Prince Palatine Elector. Not only in ordinary conversation but also in serious discussions about the affairs of the state, they would often bring notable examples from the Persian or Grecian or Roman history. The Prince was very zealous to know more of history and he noted that the distinction of the times, nations and empires, was necessary for this. Therefore he wished them to make a chronology of the kingdoms of ancient history based on all available Hebrew, Greek and Latin authors. At that time in 1480 AD, there were no books about the ancient empires in the German language. Nor had the Latins anything of that nature, save Justin's confused Epitome, which also lacked a detailed chronology. Those learned men were delighted to compile this work. Therefore they compiled a chronology from Hebrew, Greek, and Latin monuments of the various monarchies. To this they added all the most important events in proper place and created a chronology of the nations and times. This grateful Prince read these works most earnestly and delighted in them. Also he was thankful that the times and the memory of the most important events were preserved by Divine Providence. For they showed him, how that the history of the world was continued, so that Herodotus begins his writings a little before the end of the prophetic history. For even before the end of the Persian monarchy, concerning which we have a most clear account of Daniel, Ezra and Nehemiah, some of the names of the kings of Assyria and Egypt, are the same in the prophets and Herodotus. Jeremiah foretells their destruction to Apries, which also Herodotus describes. After Apries kills Jeremiah, Amasis strangles the proud king after he had captured him. The Palatine prince said he saw the witness of the Divine presence in the ordering of empires. For these empires could neither be attained nor retained by mere human power. Therefore they were created that they might be the upholders of human society, unite many nations, restore law, justice, peace and indeed, they might teach men concerning God. Therefore, he did often repeat those words of Daniel that God changes and confirms empires. He said likewise, that by the changes and punishments of tyrants, the just judgment of the Almighty was most conspicuous. By these illustrious examples, all mankind was admonished to acknowledge God and were to understand that he wills and ordains justice and is truly offended with those who transgress this his ordination. Such were the speeches of that Prince, concerning the rise and fall of empires.

Editors' Preface

Archbishop James Ussher was born in Dublin, Ireland in 1581 and died in England in 1656 and was buried Westminster Abbey. The Latin copy of his most famous work, "The Annals of the World" was published in 1650. The English copy was published 2 years after his death in 1658.

This work is very important to those who respect the authority of the Bible. He wrote a detailed chronology of the world from its creation to 70 A.D. Every event, either biblical or secular is documented in this massive book. The English copy is about 1000 letter size pages of tiny print. He used the Bible as his primary source for the dates in the chronology. He corrected errors in secular chronology based on the Bible, not the other way around. His insights in history make fascinating reading.

This edition of Ussher's "Annals of the World" is a rewrite based on the original 1650 Latin edition and the 1658 English edition. Numerous errors in the work have been corrected. In places the material was quite difficult to follow. When we were uncertain as to what is meant, we place (??) after the sentence.

The original English copy was the worst piece of English prose we have ever seen. Run-on sentences where the rule and many ambiguous pronoun references obscured the meaning. The same person may have had his name spelled several different ways. We bought English copies of a number of ancient history books that Ussher referred to and discovered that variations in spellings for proper names were the rule.

Where we have erred, please send us the corrections. We have not knowingly tried to change the meaning of what Ussher wrote. We have updated the language and style to make it readable. There are passages that could use further improvements.

The distinguishing mark of Ussher's work is his implicit faith that the Bible alone is the only reliable source of chronology for the historical periods covered by the Bible. When secular history and the Bible collided, Ussher always chose the biblical data.

He was very careful to document where he got his material from. Unfortunately, today many of the works cited are quite rare. Others have been updated and the section numbers Ussher referred to were changed. In some cases we have found the material deleted as in the case of Josephus. Ussher often used unpublished manuscripts to draw information from. In spite of this, with a little patience, just knowing the author he used, you can verify what he said is correct. Unlike many modern works, you do not have a clue where their source material came from. When we reread portions of the ancient history books we used in school, it was obvious that the history was badly distorted to prove the author's ideas of things. Ussher does not do that. Basically he gives you a summary of what the original said. Even so, his "summary" of about 4000 years of history will fill about 1500 pages when

you print it out.

Volume One was released in December of 1997. The final volume should be released in late July in 1998. You are free to post this material on the internet and print copies for your own use. Otherwise we retain the copyright for all other uses.

The abbreviation "/APC" refer to the Apocrypha. The abbreviation "/RAPC" refers to the revised apocrypha from the Revised Standard Version.

The following are some highlights we have discovered in doing this.

1a AM - Fall on 10th day, same day as the atonement

2523 AM - Deut 32, tribe of Simeon omitted

2560 AM - 450 years in Acts 13:17,19,20 were from birth or weaning of Isaac until first Sabbatical year in the land.

2609a AM - Jubilee every 49 years not fifty.

2987d AM - David's famine explained

3000a AM - Why Solomon waited a 11 months to dedicate the temple.

3030a AM - Start of 390 time period to fall of Jerusalem

3148c AM - In 12th Jubilee, Joash cleans up temple

3197a AM - 13th Jubilee, 5 prophets in Israel

3213 AM - Amos predicts eclipses.

3246 AM - 14th Jubilee, Isaiah's vision

3256 AM - Rome founded April 10, 748 BC not April 23, 753 BC.

3291 AM - Hezekiah's time distortion.

3416c AM - Fall of Jerusalem

3487a AM - End of captivity

3509 AM - Why only King Darius could have been Esther's husband.

3531 AM - Secular history has wrong date for start of Araxerxes reign, 9 years too late. This determines start of Daniel's 70 weeks and effectively destroys most prophetic schemes.

3652 AM - Interesting footnote on history.
Artemisia - becomes a living tomb.
For lightly treating the Bible:
Theopompus - loses mind
Theodectes - becomes blind
Where the word "mausoleum" came from.

3724 AM - Leontifera class warship 200 oars with 1600 rowers and 1200 soldiers plus crew.

3726b&c AM - plagues on invading Gauls who plunder Greeek temples.

3788 AM - Jew miraculous deliverence in Alexandria.

Enjoy rediscovering ancient history with Ussher as your expert guide.

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The Annals of the Old Testament
from the Beginning of the World

The First Age of the World

1a AM, 710 JP, 4004 BC

1. In the beginning God created heaven and earth #Ge 1:1 This beginning of time, according to our chronology, happened at the start of the evening preceding the 23rd day of October in the year of the Julian calendar, 710.

2. On the first day #Ge 1:1-5 of the world, on Sunday, October 23rd, God created the highest heaven and the angels. When he finished, as it were, the roof of this building, he started with the foundation of this wonderful fabric of the world. He fashioned this lower most globe, consisting of the deep and of the earth. Therefore all the choir of angels sang together and magnified his name. #Job 38:7 When the earth was without form and void and darkness covered the face of the deep, God created light on the very middle of the first day. God divided this from the darkness and called the one day and the other night.

3. On the second day #Ge 1:6-8 (October 24th being Monday) after the firmament or heaven was finished, the waters above were separated from the waters here below enclosing the earth.

4. On the third day #Ge 1:9-13 (October 25th Tuesday) when these waters below ran together into one place, the dry land appeared. From this collection of the waters God made a sea, sending out from here the rivers, which were to return there again. #Ec 1:7 He caused the earth to bud and bring forth all kinds of herbs and plants with seeds and fruits. Most importantly, he enriched the garden of Eden with plants, for among them grew the tree of life and the tree of knowledge of good and evil. #Ge 2:8,9

5. On the fourth day (October 26th Wednesday) the sun, the moon and the rest of the stars were created.

6. On the fifth day (October 27th Thursday) fish and flying birds were created and commanded to multiply and fill the sea and the earth.

7. On the sixth day (October 28th which is our Friday) the living creatures of the earth were created as well as the creeping creatures. Last of all, man was created after the image of God, which consisted principally in the divine knowledge of the mind, #Col 3:10 in the natural and proper sanctity of his will. #Eph 4:24 When all living creatures by the Divine Power were brought before him, Adam gave them their names. Among all of these, he found no one to help him like himself. Lest he should be destitute of a suitable companion, God took a rib out of his side while he slept and fashioned it into a woman. He gave her to him for a wife, establishing thereby the law of marriage between them. He blessed them and bade them to be fruitful and multiply. God gave them dominion over all living creatures. God provided a large portion of food and sustenance for them to live on. To conclude, because sin had not yet entered into the world, *God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.* #Ge 1:31

8. Now on the seventh day, (Saturday, October 29th) when God had finished his work which he intended, he then rested from all labour. He blessed the seventh day and ordained and consecrated the Sabbath #Ge 2:2,3 because he rested on it #Ex 31:17 and refreshed himself. Nor as yet (for ought appears) had sin entered into the world. Nor was there any punishment given by God, either upon mankind, or upon angels. Hence it was, that this day was set forth for a sign, as well as for our sanctification in this world #Ex 31:13 of that eternal Sabbath, to be enjoyed in the world to come. In it we expect a full deliverance from sin and its dregs and all its punishments. #Heb 4:4,9,10

9. After the first week of the world ended, it seems that God brought the new married couple into the garden of Eden. He charged them not to eat of the tree of knowledge of good and evil but left them free to eat of everything else.

10. The Devil envied God's honour and man's obedience. He tempted the woman to sin by the serpent. By this he got the name and title of *the old Serpent*. #Re 12:9 20:2 The woman was beguiled by the serpent and the man seduced by the woman. They

broke the command of God concerning the forbidden fruit. Accordingly when sought for by God and convicted of this crime, each had their punishments imposed on them. This promise was also given that the seed of the woman should one day break the serpent's head. Christ, in the fulness of time should undo the works of the Devil. #1Jo 3:8 Ro 16:20 Adam first called her Eve because she was then ordained to be the mother, not only of all that should live this natural life, but, of those also who should live by faith in her seed. This was the promised Messiah as Sarah also afterward was called the mother of the faithful. #1Pe 3:6 Ga 4:31.

11. After this our first parents were clothed by God with raiment of skins. They were expelled from Eden and a fiery flaming sword set to keep the way leading to the tree of life so that they should never eat of that fruit which they had not yet touched. #Ge 3:21,22 It is very probable, that Adam was turned out of paradise the same day that he was brought into it. This seems to have been on the tenth day of the world (answering to our first day of November, according to supposition of the Julian period). On this day also, in remembrance of so remarkable an event the Day of Atonement was appointed #Le 23:27, and the yearly fast, spoken of by Paul, #Ac 27:9 termed more especially by the name of nHstelan. On this feast all, strangers as well as native Israelites, were commanded to afflict their souls that *every soul which should not afflict itself upon that day should be destroyed from among his people*, #Le 16:29 23:29

12. After the fall of Adam, Cain was the first of all mortal men that was born of a woman. #Ge 4:1

130d AM, 840 JP, 3874 BC

13. When Cain, the firstborn of all mankind, murdered Abel, God gave Eve another son called Seth. #Ge 4:25 Adam had now lived 130 years. #Ge 5:3 From whence it is gathered, that between the death of Abel and the birth of Seth, there was no other son born to Eve. For then, he should have been recorded to have been given her instead of him. Since man had been on the earth 128 years and Adam and Eve had other sons and daughters #Ge 5:4 the number of people on the earth at the time of this murder could have been as many as 500,000. Cain might justly fear, through the conscience of his crime, that every man that met him would also slay him. #Ge 4:14,15

235d AM, 945 JP, 3769 BC

14. When Seth was 105 years old, he had his son, Enos. This indicates the lamentable condition of all mankind. For even then was the worship of God wretchedly corrupted by the race of Cain. Hence it came, that men were even then so distinguished, that they who persisted in the true worship of God, were known by the name of the children of God. They which forsook him, were termed the children of men, #Ge 4:26 6:1,2

325d AM, 1035 JP, 3679 BC

15. Cainan, the son of Enos was born when his father was 90 years old. #Ge 5:10

395d AM, 1105 JP, 3609 BC

16. Mahalaleel was born when Cainan his father was 70 years old. #Ge 5:12

460 AM, 1170 JP, 3544 BC

17. Jared was born when his father Mahalaleel was 65 years old. #Ge 5:15

622 AM, 1332 JP, 3382 BC

18. Enoch was born when his father Jared was 162 years old. #Ge 5:18

687 AM, 1397 JP, 3317 BC

19. Methuselah was born when Enoch his father was 65 years old. #Ge 5:25

874d AM, 1584 JP, 3130 BC

20. Lamech was born when his father Methuselah was 187 years old. #Ge 5:25

930d AM, 1640 JP, 3074 BC

21. Adam, the first father of all mankind, died at the age of 930 years. #Ge 5:5

987d AM, 1697 JP, 3017 BC

22. Enoch, the seventh from Adam at the age of 365 years, was translated by God in an instant, while he was walking with him that he should not see death. #Ge 5:23,24 Heb 11:5

1042d AM, 1752 JP, 2962 BC

23. Seth, the son of Adam died when he was 912 years old. #Ge 5:8

1056d AM, 1766 JP, 2948 BC

24. Noah, the tenth from Adam, was born when his father Lamech was 182 years old. #Ge 5:29

1140d AM, 1850 JP, 2864 BC

25. Enos, the third from Adam, died when he was 905 years old. #Ge 5:11

1235d AM, 1945 JP, 2769 BC

26. Cainan, the fourth from Adam, died when he was 910 years old. #Ge 5:14

1290d AM, 2000 JP, 2714 BC

27. Mahalaleel, the fifth from Adam, died when he was 892 years old. #Ge 5:17

1422d AM, 2132 JP, 2582 BC

28. Jared, the sixth from Adam, died when he was 962 years old. #Ge 5:20

1536a AM, 2245 JP, 2469 BC

29. Before the deluge of waters upon the world of the wicked, God sent Noah, a preacher of righteousness to them, giving them a 120 years to repent of their evil ways. #1Pe 3:20 2Pe 2:5 Ge 6:3

1556d AM, 2266 JP, 2448 BC

30. Noah was 500 years old when his first son, Japheth was born. #Ge 5:32 10:21

1558d AM, 2268 JP, 2446 BC

31. Noah's second son, Shem, was born two years later because two years after the flood, Shem was 100 years old. #Ge 11:10

1651d AM, 2361 JP, 2353 BC

32. Lamech, the ninth from Adam, died when he was 777 years old. #Ge 5:31

1656a AM, 2365 JP, 2349 BC

33. Methuselah, the eighth from Adam, died when he was 969 years old. He lived the longest of all men yet died before his father. #Ge 5:27,24

34. Now in the 10th day of the second month of this year (Sunday, November 30th) God commanded Noah that in that week he should prepare to enter into the Ark. Meanwhile the world, totally devoid of all fear, sat eating and drinking and marrying and giving in marriage, #Ge 7:1,4,10 Mt 24:38

35. In the 600th year of the life of Noah, on the 17th day of the second month, (Sunday, December 7th), he with his children and living creatures of all kinds had entered into the Ark. God sent a rain upon the earth forty days and forty nights. The waters continued upon the earth 150 days, #Ge 7:4,6,11-13,17,24.

36. The waters abated until the 17th day of the 7th month, (Wednesday, May 6th) when the Ark came to rest upon one of the mountains of Ararat. #Ge 8:3,4

37. The waters continued receding until on the first day of the tenth month (Sunday, July 19th) the tops of the mountains were seen. #Ge 8:5

38. After 40 days, that is upon the 11th day of the 11th month (Friday, August 28th) Noah opened the window of the Ark and sent forth a raven. #Ge 8:6,7

39. Seven days later, on the 18th day of the 11th month (Friday, September 4th) as may be deduced from the other seven days mentioned in #Ge 8:10, Noah sent out a dove. She returned after seven days. 25th day of the 11th month, (Friday, September 11th) He sent her forth again and about the evening she returned bringing the leaf of an olive tree in her mouth. After waiting seven days more, 2nd day of the 12th month, (Friday, September 18th) he sent the same dove out again, which never returned. #Ge 8:8,12

The Second Age of the World

1657a AM, 2366 JP, 2348 BC

40. When Noah was 601 years old, on the first day of the first month (Friday, October 23rd), the first day of the new post-flood world, the surface of the earth was now all dry. Noah took off the covering of the Ark. #Ge 8:13

41. Upon the 27th of the second month, (Thursday, December 18th) the earth was entirely dry. By the command of God, Noah went forth with all that were with him in the Ark. #Ge 8:14,15,19

42. When he left the Ark, Noah offered to God sacrifices for his blessed preservation. God restored the nature of things destroyed by the flood. He permitted men to eat flesh for their food and gave the rainbow for a sign of the covenant which he then made with man. #Ge 8:15-9:17

43. *Man's lifespan was now half the length it was previously*

1658d AM, 2368 JP, 2346 BC

44. Arphaxad, was born to Shem when he was 100 years old, two years after the flood. #Ge 11:10

1693d AM, 2403 JP, 2311 BC

45. Salah was born when his father Arphaxad was 35 years old. #Ge 11:12

1723d AM, 2433 JP, 2281 BC

46. Eber was born, when Salah his father was 30 years old. #Ge 11:14

1757d AM, 2467 JP, 2247 BC

47. When Eber was 34 years old, Peleg his son was born. #Ge 11:16 He called him Peleg for in his days the earth was divided. #Ge 10:25 1Ch 1:19 If this happened at the day of his birth, then it seems that when Peleg was born, Noah, who formerly knew all the places which were now covered with bushes and thorns, divided the land among his grandchildren. When this was done, they then went from those eastern parts (where they first went from the mountains of Ararat) into the valley of Shinar. #Ge 11:2 Here the people impiously conspired as we find in the book of Wisdom #/APC Wis 10:5 to hinder this dispersion of them as commanded by God and began by Noah (as may be gathered from #Ge 11:4,6,8,9 compared together). They went together to build the city and tower of Babylon. God frustrated this project by the confusion of languages he sent among them. (Hence it took the name of Babel #Ge 11:9). The dispersion of nations followed. Many companies and colonies settled down in various places according to their languages. The 13 sons of Joktan, the brothers of Peleg, as recorded in #Ge 10:26-30 were among the captains and heads of the various companies. These brothers were not yet born when Peleg was born. Eber was only 34 years old when Peleg was born to him. Though we should suppose that Joktan was born, when Eber was only 20 years of age and that Joktan's eldest son was born to him when he was likewise 20 years old, yet still it appears, that the oldest son of Joktan must be 6 years younger than Peleg. So that at least the youngest of those 13 sons of Joktan, namely, Jobab and three other brothers of his are mentioned before him. These countries rich in gold, Sheba, #Ps 72:15 Ophir #1Ki 9:28 and Havilah #Ge 2:11 were named after these men. These brothers could not be capable of such an expedition of leading colonies because of their youth until some years after Reu was born to Peleg.

48. *Man's lifespan was now a quarter of the length it was before the flood.*

1771a AM, 2480 JP, 2234 BC

49. 1903 years elapsed from this time to the capture of Babylon by Alexander the Great. This calculation and number of years was made according to astronomical observations by Porphyry, as we find in Simplicius, in his second book "de Coelo". This he affirms to have been transmitted into Greece from Babylon by Chalithenes at Aristotle's request. From these writings it appears that the Babylonians devoted themselves to the study of astronomy, even from the very days of Nimrod, from whom all that region took the name of the Land of Nimrod. #Mic 5:6 Babylon was built by him according to Josephus (l. 1. Antiq. c. 5.) Moses affirms that the royal seat of that kingdom was here. #Ge 10:10 Nimrod made Babylon famous in those days. #Jer 5:15

1787a AM, 2496 JP, 2218 BC

50. Reu or Ragau, was born when Peleg his father was 30 years old, #Ge 11:18

1816d AM, 2526 JP, 2188 BC

51. Constantinus Manasses states that the Egyptian state lasted 1663 years. Counting backward from the time that Cambyses King of Persia conquered Egypt, leads us to this period. About this time Mizraim, the son of Ham, led his colony into Egypt. Hence Egypt was called sometimes the Land of Mizraim, sometimes of Ham, #Ps 105:23,27 106:21,22 From this it was that the Pharisees later boasted that they were the sons of ancient kings /APC #Es 16:11

1819d AM, 2529 JP, 2185 BC

52. Serug or Saruch, was born when Ragau was 32 years old. #Ge 11:20

1849d AM, 2559 JP, 2155 BC

53. Nachor was born when Saruch his father was 30 years old. #Ge 11:22

1878d AM, 2588 JP, 2126 BC

54. Terah or Thara was born when Nachor his father was 29 years old. #Ge 11:24

1915c AM, 2625 JP, 2089 BC

55. At this time Egialeus, king of the Sicyonians, in Peloponesus began his reign, 1313 years before the first Olimpiad. (Euseb. Chron.)

1920c AM, 2630 JP, 2084 BC

56. A nation from Arabia bordering upon Egypt, called by the Egyptians Hyksos, meaning "kingly shepherds", invaded Egypt. They took Memphis and took over all of lower Egypt that bordered upon the Mediterranean Sea. Salatis, their first king, reigned 19 years, according to Josephus in his 1st book "cont. appiencem" as from Manetho.

1939c AM, 2649 JP, 2065 BC

57. Beon, their second king, reigned for 44 years, (Manetho.)

1948d AM, 2658 JP, 2056 BC

58. Now when Terah was 70 years old his oldest of three sons, Haran was born. #Ge 11:26 Abram was not born for another 60 years as we shall see later. Haran was the father-in-law later of the third brother Nachor. For this man died before his father Terah left Ur of the Chaldeans and left a daughter named Milcah, who was married to his uncle Nachor, #Ge 11:28,29

1983c AM, 2693 JP, 2021 BC

59. At this time Apachnas reigned in Egypt for 36 years and 7 months. (Manetho.)

1996d AM, 2706 JP, 2008 BC

60. Peleg the sixth from Noah, died 209 years after the birth of Ragau. #Ge 11:19

1997d AM, 2707 JP, 2007 BC

61. Nachor the 9th from Noah, died 119 years after the birth of his son Terah, #Ge 11:25

2006d AM, 2716 JP, 1998 BC

62. Noah, died when he had lived 950 years, 350 years after the deluge. #Ge 9:28,29

2008c AM, 2718 JP, 1996 BC

63. Abram was born. He was 75 years old when Terah his father died at the age of 205 years. #Ge 11:32 12:1,4 Ac 7:4

2018c AM, 2728 JP, 1986 BC

64. Sarai, who is also called Iscah the daughter of Haran, #Ge 11:29,30, was born and was ten years younger than her husband Abraham. #Ge 17:17

2020b AM, 2730 JP, 1984 BC

65. Apophis reigned in Egypt for 61 years. (Manetho.)

2026d AM, 2736 JP, 1978 BC

66. Reu or Ragau the 7th from Noah, died 207 years after the birth of Serug. #Ge 11:21

2049d AM, 2759 JP, 1955 BC

67. Serug or Saruch, the 8th from Noah, died 200 years after the death of Nachor. #Ge 11:23

2079b AM, 2789 JP, 1925 BC

68. About this time, Chedorlaomer king of Elam, or Elimais, situated between Persia and Babylon, conquered the kings of Pentapolis, Sodom, Gomorrah, Adma, Zeboiim and Bela, or Zoar. These served him twelve years. #Ge 14:1,2,4

2081b AM, 2791 JP, 1923 BC

69. Janias reigned in Egypt for 50 years and one month, (Manetho.)

2083a AM, 2792 JP, 1922 BC

70. God called Abraham out of Ur, of the Chaldeans, to go into the land that he would show him. #Ge 15:7 Jos 24:2,3 Ne 9:7 Ac 7:2-4. Ur was located in Mesopotamia according to Stephen the first martyr and Abarbenel. #Ge 11:1-32 Ur was the city of the priests and mathematicians, who from their art, were called by the name of Chaldeans. By this name also even in Chaldea itself, those Genethliaci, or recorders of genealogies were distinguished and known from the rest of the Magi, or wise men of that country, as we find in #Da 2:2,10 4:7 5:11. These taught Terah and his sons idolatry. #Jos 24:2 Terah therefore took Abram his son and Lot his nephew, the son of Haran and Sarai his daughter-in-law, Abram's wife, and started their journey together from Ur of the Chaldeans, to go into the land of Canaan. They came to Haran in the same country of Mesopotamia and there they stayed because of the great infirmity and sickness of Terah. Terah lived 205 years and died in Haran. #Ge 11:31,32

The Third Age of the World

2083 AM, 2793 JP, 1921 BC

71. Abram, after Terah, his father's death, was called again by God, out of his own country, from his kindred and from his father's house. A further promise and evangelical covenant of blessing him was given to him. That is, in his blessed seed, our Lord Jesus Christ, all the nations of the earth, #Ge 12:1,2 Ac 7:4 from which promise and Abram's departure, which immediately followed, are to be deduced those 430 years which Abram and his posterity spent in foreign lands, #Ex 12:40,41 Ga 3:17 placing the first and last day of this their pilgrimage and sojourning, upon the 15th of the month Abib, which this year falls upon the 4th day of May, being Wednesday, according to the Julian Calendar, by our calculations.

72. On this day therefore, Abram when he was 75 years old, following the call of God, took Sarai his wife and Lot, his brother Haran's son, with all the substance, which he had gotten and souls which God had given him in Haran. He took his journey and at length came into the land of Canaan. He passed through it, till he came to a place called Sichem, to the oak of Moriah, #Ge 12:4-6 of which mention is later made. #Ge 35:4 Jos 24:25,26 Jud 9:6 Here God promised Abram, that to his seed he would give that

land. He built an altar to the Lord, who had appeared to him there. Afterward leaving there he went into the hill country, called Luz, later, known by the name of Bethel, toward the east, [#Ge 28:19](#). Here he again built an altar, and called upon the name of the Lord. Continuing his journey, he came into the south part of that country, which borders Egypt, [#Ge 12:7-9](#)

2084a AM, 2793 JP, 1921 BC

73. Abram, compelled by a famine, from there went down into Egypt. Sarah his wife (to avoid danger, went by the name of his sister) was taken into Pharaoh, (Apophi) his house. Not long after with great gifts and presents, she was sent back to him again untouched. With a safe passage, both were allowed to depart out of Egypt, [#Ge 12:10-20](#)

74. Then Abram, with Lot returned to Canaan. The country which they chose, was not sufficient to feed both their herds of cattle. Therefore they parted and Lot went into the country of Sodom. After his departure, the promise both of the possession of that land of Canaan and also of his numberless posterity was again renewed to him. Leaving that place between Bethel and Hai, where he had formerly built an altar, he dwelt in the plain of Mamre, near Hebron. There he built an altar to the Lord, [#Ge 13:4](#)

2091 AM, 2801 JP, 1913 BC

75. Bera king of Sodom, with the rest of the petty kings of Pentapolis rebelled and shook off the yoke of Chedorlaomer king of Elam, in the 13th year of their subjection to him. [#Ge 14:4](#)

2092 AM, 2802 JP, 1912 BC

76. In the 14th year Chedorlaomer, with other confederate princes, Amraphel of Shinar, Arioch of Ellasar and Tidal king of the nations, combined their forces against those petty kings who had revolted from him. They first destroyed the Raphaims, the Zuzims, the Emims and the Horites, who inhabited all that region, which afterward was possessed by the Amalekites and the Ammonites. After that, putting to flight the kings of Pentapolis in the valley of Siddim, carried away Lot prisoner with all the plunder of Sodom and Gomorrah. When tidings came to Abram, he armed 318 of his own servants. With his confederates Aner, Eshcol and Mamre, they overtook Chedorlaomer and his army at Dan with the prey they had gotten. There they defeated and slew them, and pursued them to Hobah, lying on the left of Damascus. They rescued Lot and the rest of the prisoners out of the enemies hand, and brought them back again with all that they had lost. When Abram returned from the slaughter of Chedorlaomer and the other kings, Melchizedek the king of Salem met him and blessed him, being himself a priest of the highest God. Abram, in return offered him the tithe of the spoil, which he had taken. He kept nothing of the spoil for himself, but restored to every man his own possessions again. What was not owned he left to his troops for their service, [#Ge 14:1-24](#)

77. Abram was grieved because he had no heir. Hence, God promised him a posterity equal to the stars of heaven in number. After 400 years sojourning and affliction in a land that was not theirs, God said he would bring them into the land promised to Abram and bound his word with a covenant to perform it. [#Ge 15:1-21](#)

2093 AM, 2803 JP, 1911 BC

78. Sarai was longing for that blessed seed. Since ten years had passed since they came into the land of Canaan, gave to Abram, Hagar her Egyptian servant, for a wife. Hagar conceived a child by her master Abram. She was badly treated by Sarai for her insolence. She fled from Sarai but being warned of God by his Angel, she returned, and submitted herself to Sarai [#Ge 16:13,14](#)

2094b AM, 2804 JP, 1910 BC

79. When Abram was 86 years old, Hagar bore him Ishmael. [#Ge 16:15-17 17:24,25](#)

2096d AM, 2806 JP, 1908 BC

80. Arphaxad, the third from Noah, died 403 years after the birth of Salem, [#Ge 11:13](#)

2107c AM, 2817 JP, 1897 BC

81. God made a covenant with Abram, when he was now 99 years old concerning the seed of Isaac. He was to be born of Sarah that time twelve months later. God gave him the sign of circumcision (changing both their names, Abram into Abraham and Sarai into Sarah) for a sure pledge and testimony of his promise. He promised also to favour Ishmael the eldest born, for the father's sake. These promises Abraham entertained and embraced with a lively faith. Hence in true obedience, caused himself, being now 99 years of age and his son Ishmael then thirteen years old and all his household, to be circumcised, the same day it was commanded him [#Ge 17:21-26](#)

82. Abraham invited angels, who looked like travelling men, into his house and gave them a feast. These angels reiterated the

promise of the birth of Isaac for Sarah's sake. They foretold the judgment God intended upon the 5 cities, for their utter destruction. Abraham, fearing what would become of Lot and his family in Sodom, made intercession to God for the sparing of that place. #Ge 18:23-33 Therefore Sodom, Gomorrah, Adamah and Zeboiim, for their horrible sins, perished by fire and brimstone that rained down upon them from heaven. #Ge 19:1-29 These cities were to be an example to all wicked men in times to come, of the pains of that everlasting fire to be inflicted on them in the lake of fire and brimstone, which is the second death. #2Pe 2:6,7 Re 19:20 20:10 21:8 The monument of this remains to this day, even the Dead Sea. The valley of Siddim, where these five cities stood in former times was full of brimstone and salt pits. This has since grown into a vast lake, which from the brimstone still floating in it, is called "Laces Asphaltitis", a Lake of Brimstone and from the salt, "Mare Salsum", the Salt Sea. #Ge 14:3,10 De 3:17 29:23 Zep 2:9 Wis 10:6,7 Of this, Solinus thus writes:

“A great way off from Jerusalem, there lies a woeful spectacle, of a country to be seen, which was blasted from heaven, appears by the blackness of the earth falling all to cinders. There were in that place before this two cities, one called Sodom, the other Gomorrah, where if an apple grew, though it seems to have a show of maturity and ripeness, yet it is not eatable at all. The outer skin of it, contains nothing within it save a stinking smell, mingled with ashes and being never so lightly touched, sends forth a smoke and the rest falls presently into a light dust of powder.”

83. Lot was hurried out of Sodom by the angels and avoided the destruction, by fleeing to a little city, called Bela also called Zoar. His wife was turned into a pillar of salt. Lot feared to continue at Zoar and left the plain country. He went into the hills, as he was commanded, taking his two daughters with him. #Ge 19:30-38

84. Abraham left the plain of Mamre and went towards the south to dwell in a place which was later called Beersheba. He was entertained by Abimelech, king of the Philistines, at Gerar. Sarah, going once again under the name of his sister, was taken from him. The king being reproved therefore and punished by God, restored her untouched to her husband, presenting him with large gifts and presents. By his prayers Abimelech and all his house were healed of their infirmities. #Ge 20:1-18

2108c AM, 2818 JP, 1896 BC

85. When Abraham was now 100 and Sarah 90 years of age, the promised son Isaac was born to them. #Ge 17:17,21 Ro 4:19 Not long after this, Moab and Amon were born to Lot, who was both father and grandfather to them. #Ge 19:36-38

2113c AM, 2823 JP, 1891 BC

86. When Isaac was weaned, Abraham made a great feast. Sarah saw Ishmael the son of Hagar the Egyptian jesting with, or rather mocking (as in #Ge 39:14 that word is taken) or even persecuting (as the apostle, #Ga 4:29 expounds it) her son Isaac. Ishmael being the elder, claimed the right of inheritance in his father's estate. Sarah asked Abraham to cast out Ishmael, "for the son of this handmaid shall not be heir with my son Isaac." Though he took this very grievously at first, yet he did it for God had said to him, "in Isaac shall thy seed be called", #Ge 21:8,12 Ro 9:7,8 Heb 11:17,18. Hence, we observe that Isaac is called his only begotten son. Among the Hebrews there is a difference of opinions. Some hold that this was done in the 5th year after Isaac's weaning, others in the 12th. We, choosing a shorter time of age, reckon that Ishmael was cast out with his mother, when he was 13 years old. Jerome says, writing of the traditions of the Jews upon Genesis, that from this declaration of the elect seed and persecution (as the apostle terms it) of Isaac, by Hagar's son, many of them, reckon the 400 years which the seed of Abraham was to be a stranger and sojourner and afflicted in a foreign land, as God had foretold to him. #Ge 15:13 Ac 7:6 For those 400 years were to be completed at the same time as the departure of the children of Israel out of Egypt, as appears from #Ge 15:14 Ex 12:35,36 when compared with each other. Though the ordinary gloss from Augustine, refers to the beginning of the account, to the very birth of Isaac, as if the scripture called the number of 405 by the amount of 400 years, the time was a rounded off number.

2126d AM, 2836 JP, 1878 BC

87. Salah the fourth from Noah, died 403 years after the birth of Heber, #Ge 11:15

2131b AM, 2841 JP, 1873 BC

88. Assis reigned in Egypt for 49 years two months according to Manetho.

2133 AM, 2843 JP, 1871 BC

89. By faith Abraham, when he was tried, offered up his son Isaac. He considered within himself, that God was able by his power, to raise him again from the dead, whence also he did receive him, in a manner, #Heb 11:17,19

90. Now Josephus reports that at this time Isaac was 25 years old. Lib. 1. Antiq. 14. (al.22.) He was at that time in his prime of years. This may be deduced from the fact that he was able to carry so much wood for the burning and consuming of such a whole

burnt offering of himself as was then intended by Abraham to make. #Ge 22:6

2145b AM, 2855 JP, 1859 BC

91. Sarah died in Hebron at age 127. For her burial, Abraham bought the cave in the field of Machpelah from Ephron the Hittite, for a sum of money. This was the first possession that he had in the land of Canaan. #Ge 23:1,2,19,20 As Abraham is known to us as the father of the faithful, #Ro 4:11,12 so is Sarah as the mother of the faithful. #1Pe 3:6 She is the only woman whose age at death is mentioned in the scripture.

2148d AM, 2858 JP, 1856 BC

92. Abraham was very careful about getting a wife for his son Isaac. He sent his chief servant, Eliezer of Damascus; #Ge 15:2 (taking first an oath of him) to find one for him. Eliezer under the guidance of God went into Mesopotamia and there obtained for him Rebecca the daughter of Bethuel, sister to Laban the Syrian. Isaac received her for his wife and brought her into the tent of his mother Sarah. By the solace and contentment which he took in her, he put off the sadness and grief which he had upon the death of his mother, who died three years before. #Ge 24:1-67 He was forty years old when he married his wife Rebecca. #Ge 25:20

93. About this time began the reign of the Argivi in Peloponsus, 1080 years before the first Olympiad, according to Eusebius in his Chronicle reports, out of Castor.

94. The first that there reigned was Inachus, who reigned 50 years. Of him Erasmus, in the proverb, "inacho antiquior", refers to. Whom also I refer that of the most learned Varro, in his 17th book of "Human Affairs", (cited by A. Gellius in his first book, "Noctium Attic" c. 16. and of Macrobius: l. 1 Saturnal.) where he said, to the beginning of Romulus are reckoned more than 1100 years. For from the beginning of Inachus' reign, according to the calculations of Castor, there mentioned, to the Palilia, or solemn festivals of Pales (the country goddess among the Romans) mentioned by Varro, are reckoned 1102 years.

2158d AM, 2868 JP, 1846 BC

95. Shem the son of Noah died 500 years after the birth of Arphaxad, #Ge 11:11

2167d AM 2877 JP, 1837 BC

96. When Rebecca had been barren for nineteen years after her marriage, Isaac in great devotion made prayer to God on her behalf; and she thereupon conceived twins. #Ge 25:21

2168c AM, 2878 JP, 1836 BC

97. When the twins strove in the womb, Rebecca asked counsel of God. God said that two differing and disagreeing nations should proceed out of her in that birth, of which the one should be stronger than the other, and that the elder should serve the younger. But at the time of her travail, the first that came forth was ruddy all over and like to a shag garment and his name was called Esau. Then came forth the other, holding the former by the heel, whereupon he was called by the name of Jacob. Isaac, their father, at the time of their birth, was sixty years old. #Ge 25:22 Ho 12:3

2179 AM, 2889 JP, 1825 BC

98. Manetho writes, that Thethmosis king of Thebais, or the upper Egypt, besieged the Hyksos of Shepherds, shut up in a place called Auarim (containing 10000 acres of ground) with an army of 480,000 men. When he found no possibility of taking them, agreed with them that they should leave Egypt and go freely where ever they wished. They, with all their substance and goods, being in number no less than 440,000, passing through Egypt, went by the way of the wilderness into Syria. For fear they had of the Assyrians, who then possessed all Asia, they built themselves a city in the land of Judah, as it is now called. This city was big enough to hold so vast a multitude of inhabitants, and called it Hierosolyma, i.e. Jerusalem. Manetho states this in Josephus l. 1. contra Appionem Grammaticum, which (Appion in his 4th book of "Egyptian Affaires") calls this king, Amosis. He proves out of the Annals of Ptolemais Mendesius an Egyptian priest, that he was contemporary to Inachus previously mentioned, king of the Argivi, as Tatian the Assyrian (in his Oration against the Greeks.) Justin Martyr, (in his Paranetion or Exhortatory to the Greeks.) Clemens Alexandrinus in his Stromata and others do report. All which following Josephus and Justus Tiberiensis understand is meant of the Israelites, because they traded much in sheep, #Ge 46:33,34 47:3. Because they went out of Egypt into Canaan and therefore imagine that Moses was contemporary with Inachus and was the man that conducted them in that journey. Whereas those things seem rather to refer to the Phoenicians, whom Herodotus (in the beginning of his History and in the 89th chapter of his seventh book) reports to have come from the Red Sea; and settled themselves in Palestine. The departure of the Israelites out of Egypt happened many years after Inachus, the course of this chronology undoubtedly declares.

2180c AM, 2890 JP, 1824 BC

99. When Thethmosis or Amosis drove out these shepherds, he reigned in the lower Egypt for 25 years, four months.(Manetho).

2183c AM, 2893 JP, 1821 BC

100. Abraham died when he was 175 years old and 100 years after entering into Canaan. He was buried by his two sons, Isaac and Ishmael, in his cave at Machpelah, with Sarah his wife. #Ge 25:7,10 He lived 15 years after the birth of Jacob, with whom he is said also to have lived in tents. #Heb 11:9

2187d AM, 2897 JP, 1817 BC

101. Heber, the fifth from Noah, died 430 years after the birth of his son Peleg. #Ge 11:17 This man lived the longest of any that was born after the flood. He out lived Abraham and from him Abraham came first to be surnamed, the Hebrew. #Ge 14:13 In later times, all the posterity of his grandchild Jacob, were known by the same name. #Ge 40:15 Canaan was called the land of the Hebrews, while the Canaanites were still living there.

2200 AM, 2910 JP, 1804 BC

102. About this time, the promises previously made to Abraham, so it seemed, were fulfilled in his son Isaac. To wit:

- 1) I will multiply thy seed, as the stars of heaven.
- 2) To thy seed will I give this land.
- 3) In thy seed, shall all the nations of the earth be blessed. #Ge 26:4

2205d AM, 2915 JP, 1799 BC

103. Chebron reigned in Egypt 13 years. (Manetho.)

2208c AM, 2918 JP, 1796 BC

104. When Esau was 40 years old, he took two wives out of the land of the Hittites. One was Judith the daughter of Beeri and the other was Bashemath the daughter of Elon. These two wives were very troublesome and a grief to Rebecca, #Ge 26:34,35 compared with #Ge 27:46 28:8

105. At this time the Ogygian Deluge occurred in the country of Attica 1020 years before the first Olympiad. This is reported by Hellanicus, Castor, Thalus, Diodorus Siculus and Alexander Polyhistor in his third book of his Chronography, by Julius Africanus, as we find it in Eusebius' book, de Prap. Evang. This flood, Varro reckons to have happened 300 years earlier.

2218d AM, 2928 JP, 1786 BC

106. Amenophis reigned in Egypt 20 years, 7 months. (Manetho.)

2231b AM, 2941 JP, 1773 BC

107. Abraham's son, Ishmael, died at the age of 137 years. #Ge 25:17

2239b AM, 2949 JP, 1765 BC

108. Amessis the sister of Amenophis, reigned in Egypt 21 years, 9 months. (Manetho.)

2242 AM, 2952 JP, 1762 BC

109. Euechous began to reign in Chaldea, 224 years before the Arabians. (Julian Afficanus) He seems to be the same with Belus of Babylon, or Jupiter Belus, who was worshipped later by the Chaldeans as a god. #Isa 46:1 Jer 50:2 51:41

2245a AM, 2954 JP, 1760 BC

110. 44 years before his death, Isaac, now grown old and blind, sent his oldest son Esau, to hunt some venison for him. Isaac purposed to bless him when he returned. However, Jacob his younger son, by the subtil counsel of his mother, came disguised in Esau's clothing bringing Isaac's favourite meat. Thus he stole away the blessing, unknown to his father. The blessing, though forgotten, God confirmed ever after to Jacob. By so doing, Jacob incurred his brother's hatred. To avoid his brother's plan to kill

him [#Ge 27:41](#) and desiring to take a wife of his own kindred, [#Ge 28:1](#) first asked his father's blessing then he took his journey to Mesopotamia to his uncle Laban.

111. In his journey, he saw a vision of a ladder. In this vision, God confirmed to him, all the blessings formerly given to his father. God assured him of his grace and favour for the future. In remembrance of this experience, Jacob set up a pillar. He changed the name of the place from Luz to Bethel and made a vow to God there. When he came to Haran and he stayed with Laban for a month. He fell in love with Rachel his daughter and agreed to serve Laban seven years for her. [#Ge 27:1 29:20 Ho 12:12](#) Jacob was 77 years old in the year of the world 2259.

112. When Esau knew Isaac had blessed Jacob and sent him away into Mesopotamia to find a wife there and that Jacob did not like the daughters of Canaan, he tried to pacify his father's mind. Isaac was offended with him for marrying his first wife out of Canaan. Therefore he took a second wife Mahalath, the daughter of Ishmael, the son of Abraham, [#Ge 28:6,9](#)

113. Esau had been now a married man 37 years and was 77 years old. Jacob, who was as old as he, had all this while lived a bachelor. Remembering his father's command, he asked Rachel his wife to be given to him because he had served the allotted time for her. [#Ge 29:21](#) He was now of an age suitable for marriage, as Tremellius explains it. Tho. Lidyate understands this to have happened after the first month he was with Laban. However Laban intended from the beginning to make full proof of Jacob's industry and his managerial skills before he would give his daughter to Jacob. This no doubt, was mentioned when Jacob first arrived since this was the main purpose for his coming.

114. However, by the Laban's fraud, instead of Rachel, Leah, the elder daughter, was put into Jacob's bed on the marriage night. Nevertheless, at the end of the marriage week, [#Jud 14:12,17](#) Rachel also was espoused to him on the condition that Jacob of serve seven more years for her. Laban gave to Leah, his maid servant Zilpah for a handmaid and to Rachel he gave Bilhah.

115. When Leah was not so favoured by Jacob as Rachel was, Rachel by God's appointment remained barren and Leah was made a mother of four children in four successive years, [#Ge 29:21-30:24](#)

[2246 AM, 2956 JP, 1758 BC](#)

116. Leah bore Reuban, Jacob's firstborn. [#Ge 29:32](#) For his incest committed with Bilhah his father's concubine, Reuben later lost his birthright. [#Ge 35:22 49:3,4 1Ch 5:1](#)

[2247 AM, 2957 JP, 1757 BC](#)

117. Simeon was born.

[2248 AM, 2958 JP, 1756 BC](#)

118. Levi was born [#Ge 35:34](#)

[2249c AM, 2959 JP, 1755 BC](#)

119. Judah was born [#Ge 35:35](#) from whom the Jews took their name.

[2259c AM, 2969 JP, 1745 BC](#)

120. God blessed Rachel and she bore Joseph to Jacob at the end of his 14 years service. Jacob asked permission from Laban to return into his own country. He remained there 6 more years on a another condition made between him and his father-in-law Laban for a certain part of his flock. [#Ge 30:22,25,31 31:41](#) Now Jacob was 91 years old when Joseph was born and consequently, 77 years old, when he first began to serve Laban. This can be deduced for Jacob was 130 years old, when he first stood before Pharaoh, at the time when the seven years of plenty were passed and two years of the famine over. [#Ge 45:6 47:9](#) Joseph was then 39 years old. He was 30 years old when he first came before Pharaoh, just before the seven years of plenty. [#Ge 41:32,46](#)

[2261a AM, 2970 JP, 1744 BC](#)

121. Maphres reigned in Egypt, 12 years, 9 months, (Manetho.)

[2265c AM, 2975 JP, 1739 BC](#)

122. As the jealousy and malice grew between Laban and his sons against Jacob, God warned him to return to his own country. Jacob told his wives of this. When Laban was shearing his sheep, at the latter end of the spring (as will appear in the notes upon

the 2974th year of the world) after 20 years service, Jacob secretly fled from Laban. He took all his goods, wives and family and passed over the river Euphrates. #Ge 31:1,3,19,21,38,41 It is said Jacob had twelve sons born to him in Mesopotamia. #Ge 35:22,26 Benjamin is not to be counted among them because he was born later in the land of Canaan near Bethlehem. #Ge 16:18,19 In like manner, as the twelve apostles are counted, though to make up that number even though Judas was dead. #Joh 20:24 1Co 15:1 Concerning this matter, see Augustine in his 117th question upon Genesis.

123. Three days later, Laban (for he was three days journey from the place where Jacob kept his sheep) hearing that his son-in-law was gone, took some of his friends and kindred with him. After travelling seven days he caught up with him at mount Gilead. This mount was named from this meeting. After many arguments which passed between them, they finally reconciled. For a testimony and monument of their covenant and agreement made there, Jacob erected a pillar, with a heap of stones. Laban the Syrian, called it Jegar Sahadutha, but Jacob the Hebrew called Galeed, i.e. the heap of a testimony, or witness between them two. #Ge 31:47,48

124. After Jacob left Laban in peace, he was frightened by the news of his brother Esau's coming with a band of men. He divided his company into two groups and called upon God. He sent before him presents to his brother Esau. After wrestling with the angel, he was given the name of Israel by God. Jacob matures spiritually by depending more on the help of God than on man. #Ge 32:1-32 Ho 12:3,4

125. Esau entertained his brother courteously. After much entreaty he accepted Jacob's presents and offered, with his company, to escort him on his way. When Jacob refused, Esau left. Then Jacob went on to Succoth. He called the place Succoth because he built an house there and cotes for his sheep. After passing over Jordan, he came into Canaan and pitched his tent in Shechem, a city of the Shechemites. He bought a parcel of ground from the sons of Hamor the Shechemite, for an hundred pieces of silver. There he built an alter, which he called by the name of El-Elohe-Israel; or of the mighty God, the God of Israel. #Ge 33:1-20 It was in this same place that Abraham had built his first altar before: #Ge 12:6,7 and where Jacob's well was, near to mount Gerizim. When the woman of Samaria spoke to our Saviour, she said that her fathers worshipped in this mountain. #Joh 4:5,6,12,20 This mountain was located in the country of the Shechemites. #Jud 9:7

2273d AM, 2983 JP, 1731 BC

126. Mephramuthosis reigned in Egypt 25 years, 10 months, (Manetho.)

2276c AM, 2986 JP, 1728 BC

127. When Joseph was 17 years old, he told his father of his brothers' wickedness and was told by God that he would one day be the head of all his father's family. His brothers hated him for this so much that they plotted his death. At length they agreed to sell him for as a slave into a far country. When they drew him out of the pit that they had cast him into, they sold him for 20 pieces of silver to the Ishmaelites and Midianites merchants. Both of which nations came from their grandfather Abraham. Joseph was carried away by them to Egypt. There they sold him to be a slave to Potiphar, the captain of Pharaoh's guard. #Ge 37:2,3,6 Justin also, in his Epitome of Troeus Pompeius: l. 36 c.2. makes mention of Joseph and of his brothers envying the excellency of his wisdom. After getting him privately into their hands, they sold him to foreign merchants who carried him into Egypt.

2287c AM, 2997 JP, 1717 BC

128. When Joseph, was thrown into prison, he interpreted the dreams of two officers of Pharaoh's court. This was two years before he was brought before Pharaoh. #Ge 40:1-41:1

2288c AM, 2998 JP, 1716 BC

129. Isaac died at the age of 180 years and was buried by his two sons, Esau and Jacob. #Ge 35:28,29

2289b AM, 2999 JP, 1715 BC

130. When Pharaoh could not get his dreams interpreted by his own wise men, and after hearing of Joseph's skill in expounding dreams, he sent for Joseph. He was 30 years old when he explained the king's dreams. The first dream was that of the 7 years of plenty followed by seven years famine. Moreover, he advised Pharaoh how to provide from the abundance of the first 7 years of plenty, for the famine of the next 7 years of scarcity. Whereupon Pharaoh, by the general agreement of all his nobles, made him governor of the whole kingdom. He gave him a wife, Asenath the daughter of Potiphar, governor of On or Heliopolis in Egypt. #Ge 41:1-46 Justin also out of Trogus Pompeius says, that he was very important to Pharaoh. For he said:

“Joseph was most skilled in explaining dreams or signs and was the first that found out and taught the art of the interpretation of dreams. Neither was there any part of divine or human intention, which seemed to be unknown to him in that he foretold a famine many years before it happened. All Egypt would have perished unless the king, by his advice, had

ordered grain to be stored many years before the famine came."

131. From the harvest of this year started the 7 years of plenty. In these years Joseph laid up an enormous supply of grain. Asenath, his wife, bore him two sons, Manasseh and Ephraim. #Ge 41:47,51,53

2296c AM, 3006 JP, 1708 BC

132. The seven years of the famine began from the harvest of this year as predicted. Joseph's wisdom in laying up supplies not only sustained Egypt but also helped relieve the famine in the neighbouring countries also. #Ge 41:54,57

2297d AM, 3007 JP, 1707 BC

133. Jacob sent ten of his sons into Egypt to buy grain. Joseph feigned not to know them and took them for spies. They were held and not released until Simeon, the eldest and head of them, who consented to sell Joseph, was cast into prison. He was held to ensure that the rest should bring to Joseph, Benjamin, their youngest brother, who was born of Rachel, Joseph's own mother. When they were sent away, they carried their grain and the money they had payed for it. This money was placed into each of their sacks by the secret orders of Joseph. They told their father Jacob, all that had happened to them. Also they told him it was necessary that their youngest brother Benjamin return with them to Egypt. They were not able to convince Jacob to allow this to happen. #Ge 42:1-38

2298b AM, 3008 JP, 1706 BC

134. When Jacob was hard pressed by the famine, he sent his sons again and with them Benjamin their brother. He sent twice the amount of money needed to buy grain and other gifts for Joseph. When they arrived, they were courteously entertained and feasted by Joseph. Simeon was released and returned to them. #Ge 43:1-34

135. When they were on their way home, Joseph arrested them, for stealing his cup. This he had caused secretly to be hidden in Benjamin's sack. When they were confronted with this crime, they tried to show their honesty by the fact that they returned the money they found in their sacks when they came into Egypt the second time. They offered to die, or to be his slaves, if any such thing could be proved against them. But in the end the cup was found with Benjamin. They returned to Joseph and yielded themselves to him to be his slaves. When Joseph refused and said he would have no one but him with whom the cup was found, Judah then humbly offered himself to serve him in Benjamin's stead, #Ge 44:1-34

136. When Joseph heard Judah make this offer, he revealed himself to his brothers. The brothers were all terrified at the remembrance of the sin which they had committed against Joseph. He comforted them by showing how that deed of theirs was an act of God's providence. From the king's supplies, Joseph ordered wagons and provisions for their journey. They were to go and to return with all speed, bringing their father and their families with them. When they told their father, he did not believe them, until he saw the wagons and other supplies necessary for them to move to Egypt, #Ge 45:1-28

137. After Jacob offered sacrifices and was encouraged by God, he and all his family, went down into Egypt. This was in the beginning of the third year of the famine when Jacob was 130 years old. #Ge 45:6 46:1,27 47:9 De 26:5

138. After Joseph had told Pharaoh of the arrival of his family in Egypt, he brought his father and five of his brothers to Pharaoh. When Pharaoh had communed with them, he assigned them a suitable place in the land of Goshen where Joseph took care of all their needs. #Ge 47:1,12

2299d AM, 3009 JP, 1705 BC

139. Mephramuthrosis died and Thmosis reigned in Egypt for 9 years 8 months. (Manetho.)

2300 AM, 3010 JP, 1704 BC

140. Joseph took all the money in Egypt and Canaan from the grain that he had sold to them. #Ge 47:14

2301 AM, 3011 JP, 1703 BC

141. When all the money of both these countries was spent, the Egyptians sold all their flocks and herds of cattle to Joseph for food to live on that year. #Ge 47:15-17

2302 AM, 3012 JP, 1702 BC

142. At the end of this year, when their money and stock of cattle was all gone, the Egyptians then sold both their lands and

freedom to Joseph. He supplied them with grain for food and with seed to plant in this seventh and last year of the famine. He was to be repaid in the year following, when the famine was over. So that Pharaoh would have a clear title and full possession of the lands he purchased, Joseph moved everyone from one side of the country to the other. There he assigned to every man land to till and to work. From the profits a law was made giving Pharaoh a fifth part of the increase. Only the chief governors' and the priests' lands, were not bought by Pharaoh. These individuals had a living by the king's allowance and had no need to sell their lands for food as others had.

2309b AM, 3019 JP, 1695 BC

143. Amenophis reigned in Egypt 30 years 10 months. (Manetho.)

2315 AM, 3025 JP, 1689 BC

144. When Jacob was about to die, he adopted Ephraim and Manasseh the sons of Joseph. He blessed them by revelation from God and set the younger ahead of the older. #Ge 48:1-22 Heb 11:12 When he called his sons together, he blessed them all and foretold what should befall them in the coming generations. He told them that memorable prophesy of the Messiah and gave orders to them concerning his burial. He died at 147 years of age 17 years of which were in the land of Egypt. #Ge 49:1-33 47:25

145. Joseph had the body of Jacob embalmed and kept for 40 days. The Egyptians mourned him for 70 days. With Pharaoh's leave, the body was conveyed into the land of Canaan by Joseph and his brothers and with a great number of the principal men of Pharaoh's court. Lamentation was again made over him 7 days and he was buried with his kindred in the cave at Machpelah according to his wishes. #Ge 50:15-21

2340b AM, 3050 JP, 1664 BC

146. Orus reigned in Egypt for 36 years 5 months, (Manetho.)

2369c AM, 3079 JP, 1635 BC

147. By faith, Joseph on his death bed spoke of the departure of the children of Israel out of Egypt. He asked that his bones might be carried with them. He was 110 years old when he died and saw his children to the third generation. #Ge 50:22-26 Heb 11:22 These were Shuthelah and Tahan, the grandsons of Ephraim and Eran or Taran, #Nu 26:36 the sons of Manasseh and Gilead was Manasseh's grandchild. From here it is, that the Greek expositors, speaking of the families of Jacob and Joseph, which were said to consist of 70 souls, #Ge 46:27 De 10:22 adding to the total these 5 who were born to Joseph in Egypt #1Ch 7:20-29 for a number 75 persons in all. It appears that Joseph ruled and governed state of Egypt for 80 years under several Pharaohs. Eusebius in his chronicle, hath rightly observed and summarised thus:

“Joseph was made governor of Egypt when he was 30 years old and when his father Jacob was 122 years old. He headed the government for 80 years. After he died, the Hebrews were held in bondage by the Egyptians 144 years. Therefore, the whole time which the Hebrews spent in Egypt was 215 years, starting from the time that Jacob and his sons went down into Egypt.”

148. The book of Genesis ends with the death of Joseph and contains the history of 2369 years. That this book was written by Moses himself, is the opinion of the Talmudists in their Bababathra l. 1. and so is it generally believed by all the Hebrews. The sum of it is delivered by "servins sulpicins", in the first book of his "Historia Sacras" thus:

“At this time lived Job, a man embracing the law of nature, and the knowledge of the true God and very righteousness and rich in goods. He was renown for the fact that neither the enjoyment of those riches corrupted him, nor the loss of them depraved him in any way. When he was plundered of all his goods by Satan, bereft of his children and at last tormented with grievous botches and sores in his body, he did not sin. Having first been commended by God himself, he was later restored to his former health, and had double of what he possessed before.”

2376c AM, 3086 JP, 1628 BC

149. Acenchres the son of Orus reigned in Egypt for 12 years 1 month: (Manetho.)

2385 AM, 3095 JP, 1619 BC

150. Levi died in Egypt when he was 137 years old. #Ex 6:16 He was the grandfather by the mother's side to Moses and Aaron and great grandfather by the father's side. Levi had begotten Kohath in Canaan, who died at the age of 133 years and a daughter called Jochebed in Egypt. Amram the son of Kohath took to wife Jochebed the daughter of Levi, his own aunt. From that marriage (expressly forbidden later) #Le 18:12 20:19 Moses and Aaron and their sister Miriam were born. He lived 137 years, just as long as his grandfather and his father-in-law. He died shortly before the Israelites left Egypt. #Ex 2:1,6,18,20 Nu 26:59

2388 AM, 3098 JP, 1616 BC

151. Rathotis, the son of Accenchres, reigned in Egypt for 9 years .(Manetho.)

2389 AM, 3099 JP, 1615 BC

152. When the Ethiopians came from as far as the river Indus, they settled on the borders of Egypt. (Euseb. Chron.) This place, to which Panegyrist refers, where he said:

``Let the victories of Egypt give place to this, under which the Ethiopian and Indus both did tremble"

153. J. Potken, in his Ethiopian Psalter printed at Rome 1513, calls Ethiopia, which is to the south of Egypt, the greater India.

2397 AM, 3107 JP, 1607 BC

154. Acenchres, the son of Rathotis, reigned in Egypt for 12 years and 5 months. (Manetho.)

2422a AM, 3131 JP, 1583 BC

155. Armais reigned in Egypt for 4 years and 1 month: (Manetho.)

2426c AM, 3136 JP, 1578 BC

156. Ramesses reigned in Egypt for 1 year 4 months: (Manetho.)

2427 AM, 3137 JP, 1577 BC

157. Ramesses Miamun reigned in Egypt for 66 years 2 months. The latter part of the surname seems to have been deduced from the first part of the name Amenophis. His son after him and several also of his predecessors were called by this name. The former part of it was from the word "Moy" which with the Egyptians signifies water, as Josephus a. contra, Apion. and Clemens Alexand. 1. 1. stromat. and Suidas (in mav) affirms. Those writers, who deliver all by way of fables, called Mythologians give him the name of Neptune, the feigned god of the waters, as shall be shown upon the year 2533. This is that new king, which knew not Joseph. He was born after Joseph's death and remembered no more the great benefits received from him. By his policy the Egyptians, frightened at the number and strength of the Israelites in the land, subjected them to a heavy and cruel bondage. In addition to tilling the ground, they laid upon them the building also of the kings magazines and storehouses and the whole cities of Rammisis, or Ramesis. #Ex 1:8,14 Ac 7:18,19 The latter took its name, as Mercator thinks, from Ramesses the founder of it and the other perhaps from his queen.

2430b AM, 3140 JP, 1574 BC

158. Aaron was born 3 years before his brother Moses, 83 years before the departure of the Israelites out of Egypt, #Ex 7:7

2431b AM, 3141 JP, 1573 BC

159. The ungodly king could not prevail with Shiphrah and Pua two principal midwives of the Hebrew women, to force them to kill all the male children of the Hebrews. Therefore he proclaimed a barbarous edict to destroy them all by drowning them in the river. #Ex 1:15-22 Ac 7:19,20 This happened between the birth of Aaron and the birth of Moses.

2433 AM, 3143 JP, 1571 BC

160. 41 years after the death of her father Levi, Jochebed bore Moses to Amram, her nephew and husband. Moses was 80 years old, when he first spoke to Pharaoh to let the children of Israel go. #Ex 7:7 40 years later Moses died in the 12th month being then 120 years old. #De 3:1,2 34:7

161. Because Moses was an attractive child, as Justin also out of Trogus Pompeius mentions him to have been, his parents hid him 3 months in their house. They did not regard the kings edict. #Ex 2:2 Ac 7:20 Heb 11:23

162. He was discovered by the diligent inquiry made by the king's searchers and their bad neighbours the Egyptians. The parents put him in a basket of bulrushes, daubed over with slime and pitch and laid it in the flags, by the brim of the river. His sister, Miriam, or Mary, #Nu 26:59 1Ch 6:3 stood near by to see what would become of him. Pharaoh's daughter (whom Josephus 2. Antiq. c. 5. or 9. called Thermutin and so does Epiphanius, in Panario and others) found him there. She put him forth to be nursed,

as it happened, to his own mother Jochebed. Afterward she adopted him for her son and caused him to be brought up and instructed him in all manner of science and learning of the Egyptians, #Ex 2:5,10 Ac 7:21,22

2448 AM, 3158 JP, 1556 BC

163. Cecrops, an Egyptian, transported a colony of the Saits into Attica (Diodorus Siculus. l. 1.) and set up there the kingdom of the Athenians. This was 780 years before the 1st Olympiad, according to Eusebius in Chron. reports out of Castor. From the time of Cecrops, the Chronology of the Ile of Paros, published by that most learned J. Selden, among his Marmora Arundelliana, deduces history or Antiquities of Greece. After him and Moses, who was contemporary with him, many memorable things happened in Greece; as:

- a) Deucalions flood
- b) Phaetons fire
- c) the birth of Erichonius
- d) the rape of Prosepina
- e) the mysteries of Ceres
- f) the institution of the Elesinian sacrifices,
- g) Triptolemus' art of tilling the ground
- h) the carrying away of Europa, by Jupiter
- i) the birth of Apollo
- j) the building of Thebes, by Cadmus
- k) those of a later time, Bacchus, Minos, Perseus, Esculapius, Castor and Pollux, Hercules. (Euseb 1. 10. de Prep. Ev. c. 9.)

2465 AM, 3175 JP, 1539 BC

164. In the 18th year of Cecrops, the Chaldeans made war and fought with the Phoenicians. (Euseb. Chron.)

2466 AM, 3176 JP, 1538 BC

165. In this war the Chaldeans were defeated and the Arabians reigned in the country of Babylon 216 years before Belus the Assyrian came there to reign. The 1st king of the Arabians was Mardocentes, who reigned there 45 years, Jul. Affric. and seems to be the man that is called Merodach. He was later reputed by the Babylonians to be a god, #Jer 50:2. Succeeding kings borrowed their names from him as Merodoch, Baladan and Evil-merodach.

2473 AM, 3183 JP, 1531 BC

166. When Moses was 40 years old, he visited his brethren, the Israelites. When he saw their sad plight and an Egyptian smiting a man of the Hebrews, he killed the Egyptian and buried him in the sand. This became known not only to his brethren but also to Pharaoh who sought to kill him. Moses fled from there into the land of Midian. He married Zipporah the daughter of Jethro and stayed there 40 years. #Ac 23:30 Ex 2:11,12 3:1 18:1,2 Nu 10:29 Jude 4:11

2474 AM, 3184 JP, 1530 BC

167. Caleb, the son of Jephunneh, was born forty years before he was sent by Moses to spy out the land of Canaan. #Jos 14:7,10

2494a AM, 3203 JP, 1511 BC

168. Ramesses Miamun died in the 67th year of his reign about 1510 BC. The length of his tyrannical reign seems to be noted #Ex 2:23 in these words.

``And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried ..."

169. That is the cruel bondage, which they endured, even after Ramesses was dead for about 19 and an half years, under his son Amenophis, who succeeded him. For so long and no longer a time of his reign is assigned by Manetho based on his writings. Although filled with a multitude of old wives tales, all such are abundantly refuted by Josephus, in his 1st book against Apion., yet there are two truths in it.

1. Under this Amenophis, the father of Sethosis or Ramesses (the 1st king of the following Dynasty, or successive principality) which Manetho makes the 19 and not under the other Amenophis which was the 3rd of that Dynasty (as Josephus vainly surmises), the Israelites, under the conduct of Moses, according to Manethoe's relation, left Egypt.

2. The Egyptians called him Amenophis, the father of Sethosis and Armais. The Greeks called him Belus, the father of Egyptus, and Danaus. During Belus' time, according to Thallus the Chronographer (as he is alleged by Theophilus Antiochenus and Lactantius) agrees with the age of this Amenophis. Although the fable writers confounding this Belus of Egypt, with Belus the Assyrian, the father of Ninus. They tell us that certain colonies were transported by this Belus (who was drowned in the Red Sea,) into the country of Babylon.

2513 AM, 3223 JP, 1491 BC

170. God appeared to Moses in a burning bush that was not consumed with fire, while he was keeping his father-in-law Jethro's sheep in the mountain of Horeb. He called him to deliver his people Israel from their slavery and bondage in Egypt. Moses sought to avoid doing this with many excuses. At length however, he undertook the work being persuaded partly by miracles and partly by assurance given him of the help of God and his brother Aaron given him for an assistant. #Ac 7:30,35 Ex 3-4:1,18

171. Moses left Jethro or Jethro his father-in-law and with his family took his journey for Egypt. Because he neglected to circumcise his son Eliezer, he was stopped by God in the way and not allowed to continue until he done this. He sent back his wife Zipporah and his two sons, Gershom and Eliezer, to her father Jethro. Now freed from all encumbrance, he returned to mount Horeb and met his brother Aaron. He went on and performed his duty, confirmed by miracles, in the public sight of the children of Israel. #Ex 4:18,31 18:1,6

172. Moses and Aaron declared to Pharaoh God's message. Pharaoh charged them as being leaders in a mutiny and sent them away angrily. He increased the burden of the Israelites more than ever before. Their overseers were beaten because they could not do all the work. They complained in vain to Pharaoh. They complained to Moses and Aaron and Moses complained to God. God graciously heard him and told him to finish the work he had begun. #Ex 5:1-22

173. Moses returned to the Israelites with further instructions from God. Because of their oppression, it was to no avail. Hence God commanded him to go again to Pharaoh. #Ex 6:1-30

174. Moses was 80 years old and Aaron 83 years old when they were commanded by God to return again to Pharaoh. When the magicians by their sorcery, imitated the miracles of Aaron's rod becoming a serpent, Pharaoh was more obstinate than ever. #Ex 7:1,13 The leaders of these magicians which opposed Moses, were Jannes and Jambres. as named by the apostle, #2Ti 3:8. These names are noted, not only by the Jews in their Talmudical treaty of tyghm i.e. of Oblations, c. 9. where they are called by the names of yghfy and admmu i.e. Jochanne and Mamre. In the Chaldee Paraphrase, they are attributed to Jonathan. #Ex 1:15 7:11 Among some heathen writers, for so Numenius Apamaeus, a Pythagorean Philosopher, in his 3rd book, wfsituataqhq cited by Euseb. 1. 9. Prepar. Evang. c. 8. relates this history:

``Jannes and Jambres, interpreters of the mysteries of Egypt, were in great repute at the time when the Jews were sent out of Egypt. It was the opinion of all men that these were inferior to none in the art of magic. For by the common opinion of the Egyptians, these two were chosen to oppose Moses, the ring leader of the Jews. Moses prayers were most prevalent with God. They only were able to undo and frustrate all those most grievous calamities that Moses brought upon all the Egyptians."

175. Pliny, (1. 30. c. 1.) in reference to this states

``There is also another sect of Magicians, depending upon Moses, and Jannes and Jotape Jews."

176. Wherein nevertheless he falls into a double error,

- a. In reckoning Moses among the magicians.
- b. In making Jannes and Jotape to be Jews.

177. But when Pharaoh's magicians could do no more, God through Moses sent his ten plagues upon the Egyptians. These are summarised in #Ps 78: 1-72 105:1-45. According to the Jews, these plagues lasted a year but in fact they were all sent within one month in this order.

178. About the 18th day of the 6th month, (which in the previous year and thereafter became the 12th month #Ex 12:2) God sent the first plague of the waters turning into blood. After 7 days, #Ex 7:25 about the 25th day, came the second plague of the frogs which were removed the next day. About the 27th was brought upon them the third plague of flies and lice.

179. About the 28th day, Moses threatened them with a fourth plague of flies and other vermin. These came on the 29th day and were all taken away on the 30th day.

180. About the 1st of the 7th month (which shortly after was made the 1st month of the year #Ex 12:2) After Moses warned them

of a fifth plague, he brought it upon them the next day. This was the plague of murrain in cattle. About the 3rd day, the sixth plague of boils and botches came upon man and beast. This plague came on the magicians as well. [#Ex 9:11](#) Hence wrote Justin, from Trogu Pompeius, l. 36.

“The Egyptians were afflicted with the scab and sores. When they were warned by an Oracle, all, that were infected with that disease, expelled Moses out of Egypt lest the plague should spread further among the people.”

181. Note here too the sayings collected out of Diodorus Sicul. l. 40. reported in Phati Bibliotheca. p. 620.

182. About the 4th day, Moses warned them of a seventh plague which came on them on the 5th day of the same month. It was a plague of thunders and rain and grievous hail, mixed with fire which ruined their flax and barley because the barley was then in the ear and the flax balled. But their wheat and the rye were not harmed, because they were not yet out of the ground. Hence Nicolaus Fullerus, l. 3. of his Miscellanies rightly observes, p. 389. that this plague happened in the month of Abib.

183. About the 7th day Moses threatened them with an eighth plague. The next day the plague of locusts came and devoured all green plants. He removed the plague about the 9th day. [#Ex 10:4,11,19](#)

184. The month Abib, which was the 7th month, was from this time on made the first month of the year. [#Ex 12:2 13:4](#) This was for a memorial of their departure out of the land of Egypt. From the beginning of this month we deduce the epochs of the Jewish Calendar. [#Nu 9:1,2 Ex 40:17](#)

185. On the 10th day of this the month, (which was the Thursday April 30th according the Julian Calendar) was instituted the feast of the Passover and unleavened bread. The Pascal lamb was chosen and killed four days later. [#Ex 13:3,6](#)

186. Moses now brings upon them the ninth plague of 3 days darkness. It was so dark that none of the Egyptians during that time, once left the place where they were when the darkness came. However, the Israelites had during that time, light in their dwellings. [#Ex 10:22,23](#)

187. Upon the 14th day (Monday, May 4th) Moses spoke with Pharaoh for the last time. Moses told him of the tenth plague which should come upon him. This was the death of all the firstborn of Egypt, which came to pass the next night at midnight. Pharaoh, in a rage ordered Moses to get out of his sight and never come back again. [#Ex 10:24-29 11:1,4-8](#) The passover was celebrated that evening. [#Ex 12:11,12](#)

The Fourth Age of the World

188. On the 15th day of the 1st month (Tuesday, May 5th) at midnight, the firstborn of all Egypt were slain. Pharaoh and his servants, quickly sent away the Israelites with all their goods and the plunder which they had received from the Egyptians. [#Ex 12:33,35,36](#) It was exactly 430 years from the first pilgrimage of Abraham's departure from Canaan, to the day they were set free from bondage. The day after the Passover, they journeyed toward Ramesses with about 600,000 men, besides women and children. [#Ex 12:29-31,37,41,51 Nu 33:3](#) From that place the camps are recorded by Moses. From the Hebrew meanings of the words, Jerome, in writing to Fabiola, expounds symbolically, in his Treatise of their 42 camps. I suppose the first camp to be at Ramesses. Thus then:

1. At Ramesses, where the Israelites were placed by Joseph, [#Ge 47:11](#), they all met who either dwelt among the Egyptians [#Ex 3:2](#) or who at that time were scattered over all Egypt to gather stubble. [#Ex 5:12](#)
2. At Succoth, Moses first declared to them the commandments of God for the yearly keeping of the Passover and the sanctifying of the firstborn. [#Ex 13:1-22](#)
3. At Etham, in the border of the wilderness, the Lord led them with a pillar of a cloud by day and in a pillar of fire by night. [#Ex 13:20,21](#)
4. At Pihahiroth, between Migdol and the sea, opposite Baalzephon, Pharaoh, with his host overtook them. Here Moses divided the waters with his rod and they passed through the midst of the Trythraean, or Red Sea into the desert of Etham. When Pharaoh and his army tried to follow, they were all drowned when the waters came together again. At dawn, the Israelites were completely freed from the bondage of the Egyptians, whose bodies they saw floating all over the sea and cast up on the shore. [#Ex 14:26-30](#) They sang a song of praise and thanksgiving to God, for their deliverance. [#Ex 15:22](#) This song [#Re 15:3](#) is called the Song of Moses and is the first song of deliverance by the Hebrews.

This happened on the 21st day of the first month on the last day of the feast of unleavened bread, as appointed by God. This is the general opinion of the Jews and most agreeable to truth.

From there they marched three whole days through the wilderness of Etham, from Tuesday the 22nd to Thursday the 24th and they found no water all the way. [#Ex 15:22 Nu 33:8](#)

5. At Marah, named from its bitter waters, the people which had gone without water three whole days, began to murmur. Moses threw into the water a piece of wood and made them drinkable. This taught the people in time to come to put their trust in God, [#Ex 15:23,26](#)
6. At Elim were 12 fountains of water and 70 palm trees. They camped by the side of those fountains. [#Ex 15:27 Nu 33:9](#)
7. This camp was by the Red Sea. [#Nu 33:10](#)

189. Now we come to the second month.

8. Upon the 15th, (Thursday, June 4th) the Israelites came to the place of their eighth camp in the wilderness of Sin, between Elyma and Sinai. Being hungry they murmured against God and their leaders. About evening, God sent them quails and the next morning rained on them manna from heaven. They lived on manna for 40 years, until they entered the land of promise. [#Ex 16:1-35](#)
9. They camped at Dophkah.
10. They camped at Alush.
11. At Rephidim the people murmured again because of thirst. (This place was called Meribah and Massa.) Moses gave them water by striking the hard rock with his rod. [#Ex 17:1,7](#) This Rock followed them throughout the wilderness. [#Ps 78:16,20 105:41 1Co 10:4 De 8:15](#)

The Amalekites attacked the rear of the Israelites who were all weary and tired from their long journey in the wilderness. They killed some of the stragglers and weakest of them. Moses sent out to fight with them Jehosua or Joshua the son of Nun his servant. [#Ex 33:11](#) His proper name was Hosea but Moses changed it to Jehosuah. [#Nu 13:16](#) or Jesus. [#Na 8:17 Ac 7:45 Heb 4:8](#)

Joshua fought and defeated the Amalekites in Rephidim while Moses prayed on top of the hill. The people were commanded by God to utterly destroy and root out that whole nation. For a memorial of this battle they built an altar there. [#De 25:17-19 Ex 17:8-16](#)

190. The third month.

12. In the Desert of Sinai, the Israelites camped opposite Horeb and stayed there almost a whole year. They left the wilderness of Sinai, on the 2nd day of the 2nd month, of the 2nd year after coming out of the land of Egypt. [#Nu 10:11,12](#) They came here on the same day of the 3rd month, of the 1st year, after coming out of Egypt. This was on the third day of the third month (Monday, June 22nd) according to Fr. Ribera, l. 5. de Templo. [#Ex 19:1](#)

191. When Moses went up into the mount, God declared to him that he would renew his covenant with the Israelites. He would bind them to himself by a law and that he would favour and love all those who would observe and keep that law. This they readily agreed to. God gave them two days to prepare and sanctify themselves to receive that law. He forbid all except Moses and Aaron to approach the mount. Afterward in great majesty God came down to the mount as they all watched and trembled at the sight. [#Ex 19:1-25](#)

192. God proclaimed his law as contained in the ten commandments with a terrible voice. [#Ex 20:1-26 De 5:1-33](#) This did not make void the promise of grace made to Abraham 430 years before. [#Ga 3:17](#)

193. The people were terrified as God gave them many other laws. [#Ex 20:21-23 De 4:13,14](#) These were written in the book of the covenant Moses gave to the people. After this Moses rose early in the morning and he built an altar at the foot of the mountain. He set up 12 pillars according to the 12 tribes of Israel. He sent 12 young men of the firstborn (as the Chaldees paraphrases it) whom the Lord had consecrated to himself [#Ex 24:4 Nu 3:13 8:16,17](#) to be ministers of those holy things. [#Ex 19:22](#) This was before the Levitical priesthood was ordained. These men offered sacrifices, first for sin, and then of thanksgiving to the Lord. Moses read the book of the covenant to the people which contained the commandments found in [#Ex 20:1-23:33](#). He then took the blood of the calves and goats that were offered and with water scarlet wool and hyssop, he sprinkled the book as well as 12 pillars representing the 12 tribes of Israel. This ratified that solemn covenant between God and his people. [#Ex 24:3-8 Heb 9:19,20](#)

194. Moses and Aaron, Nadab and Abihu and 70 men of the elders of Israel, went up into the mount and there beheld the glory of God. When the rest returned, Moses, with his servant Joshua, stayed there for six more days. On the seventh day God spoke to Moses and he continued there 40 days and 40 nights #Ex 24:9-18 This time includes those six days which he spent waiting for the Lord. During this time, he ate no meat nor drank water. #De 9:9 He received God's commands concerning the construction of the tabernacle, the priests garments, their consecration, sacrifices and other things as related in #Ex 25:1-Ex 31:18.

195. The fourth month.

196. When those 40 days and 40 nights were over, God gave Moses the two tables of the law in stone written by God's own finger. #Ex 31:18 De 9:10,11 God ordered him to go down quickly, for the people had already made a molten calf to worship. Moses by prayer pacified God and went down from the mount. When he saw the people keeping a festival in honour of their idol in the camp, he broke the tables of the law at the foot of the mount. Ever since this, the Jews keep a solemn fast to this day on the 14th day of the 4th month. This has led some men into the error that the 40 days of Moses in the mount, are to be started from the day immediately following the giving of the ten commandments. Thus omitting altogether the intermediate time, spent in writing and reading the book of the covenant and sanctifying the covenant made between God and his people with solemn rites and ceremonies. #Ex 24:1-18

197. Moses burnt and defaced the idol and the Levites killed 3,000 of the people. #Ex 32:20-29 De 9:21 33:9

198. The next day Moses returned again into the mount and there again entreated the Lord for the people. #Ex 32:30-32

199. He commanded them to lay aside their gorgeous apparel and to set up the tent of the congregation outside the camp. This tent was used until the tabernacle was built by Bezaleel. The people out of a deep sense of God's wrath, repented of their sins. Moses prayed that God himself should be their guide and leader in their way and not an angel. This prayer was heard. #Ex 33 1-23

200. God commanded Moses to get new tables of stone and to bring them with him into the mount the next day. Moses brought them the next morning. When Moses stood in the cleft of a rock, God passed by and showed him a glimpse of his glory. #Ex 34:1-35

201. Again Moses stayed another 40 days and 40 nights in the mount without meat or drink and prayed for the people. #De 9:18 10:10 God was appeased and renewed his covenant with the people with certain conditions. He gave his laws again and told Moses to write them down. Again, God himself wrote the ten commandments in the tables which Moses brought to him. #Ex 34:10-28

202. The sixth month.

203. After 40 days, Moses returned from the mount with the tables in his hand. Because his face shone, he covered it with a veil. He proclaimed the laws of God to the people, ordering the observation of the Sabbath. He asked for a free will offering to be made toward the building of the tabernacle. #Ex 34:1-35:35

204. So that this offering could be done in an orderly manner, all males were numbered from 20 years old and upward and they were found to be 603,550. According to the law prescribed by God, #Ex 30:12,13 each contributed half a shekel. The total sum amounted to 100 talents of silver and 1775 shekels #Ex 38:25,26. Hence it is gathered, that every talent among the Jews, amounted to 3000 shekels: every pound containing 60 shekels. #Eze 45:12. In addition to this pole tax, from the voluntary offering was the sum of 29 talents of gold, and 730 shekels; and of brass, 70 talents and 2400 shekels. #Ex 38:24,29 As for other materials needed for the tabernacle, there came in more than enough and the people were commanded to stop giving! #Ex 36:5-7

205. Bezaleel and Aholiab were appointed by God for the chief workmen of the tabernacle. #Ex 31:2-6 35:30-35

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206. In the first six months of this year the tabernacle, the ark of the covenant, the altar, the table of shewbread, the priest's garments, the holy ointments, the candle sticks and other utensils and vessels belonging to the sacrifices, were finished in the desert at Mount Sinai and were brought to Moses. #Ex 36:1-39:43

207. God commanded Moses to:

208.

1) On the first day of the second month he should set up the tabernacle and furnish it with all things belonging to it. #Ex 4:2,8

209.

2) He should anoint them with holy oil and should consecrate Aaron and his sons for the priesthood, [#Ex 9:15](#)

210. He did this but not both activities the same time. For upon the very day God appointed, he erected the tabernacle, with all things belonging to it. [#Ex 40:17,33](#) The second command he performed later at a time appointed by God. [#Le 8:1-13](#) It took seven days for the consecration of the priests and altar. [#Ex 29:35-37](#)

2514c AM, 3224 JP, 1490 BC

211. On the first day of the first month (Wednesday, April 21st) of the second year after they left Egypt, the tabernacle of the covenant was set up and filled with the glory of God. [#Ex 40:2,17,34](#) From it God uttered his will and commandments to Moses. These are recorded in the first 7 chapters of Leviticus. In the same year and first month, the Israelites, as commanded by God, celebrated the passover at the evening of the 14th day. (Tuesday, May 4th) On this day some of the people complained to Moses and Aaron that they could not keep the passover with the rest of the congregation on the appointed day because they were unclean from touching a dead body. God made a law that all such persons should keep their passover on the 14th day of the second month if they could not keep it on the day first appointed. [#Nu 9:1,14](#)

212. On the first day of the second month (Friday, May 21st) God commanded Moses to take the number of all the males of the children of Israel from 20 years old to 60 by their tribes, except the Levites. He appointed the Levites for the service of the tabernacle and assigned the responsibilities for setting it up, taking it down and moving and carrying it from place to place. [#Nu 1:1 26:64](#)

213. The census came to 603,550 [#Nu 10:1,46](#) the same number as 7 months earlier, when they were taxed for a contribution to the building of the tabernacle. [#Ex 38:26](#)

214. Moses, according to God's command, [#Ex 29:37 30:22,30 40:9,25](#) anointed the tabernacle and the altar with all things in it with the holy oil, consecrating them to the Lord. He also consecrated Aaron and his four sons with the same oil and with rites and ceremonies necessary for the execution of the priestly office. He commanded them not to stay in the tabernacle for seven days. [#Le 8:1-36](#) This was the time required for the consecration of them and the altar. [#Ex 29:35-37 Le 8:33](#)

215. Moses outlined the order and position of the tribes in their march and encampments [#Nu 2:1-34](#)

216. The number of Levites from one month old and upward, was found to be 22,300. [#Nu 3:15,35](#) The 2200 firstborn of the Levites managed the service of God in lieu the firstborn of Israel. The number of the firstborn of the children of Israel, exceeded the whole number of the Levites (their firstborn deducted) by 273. Therefore they were taxed for every additional person, five shekels for redemption money. [#Nu 3:39-50](#)

217. The Levites were set apart and consecrated to God for his service. Every man was appointed a certain time when he was to perform his ministry. [#Nu 8:5-26](#)

218. 8580 Levites were between 30 and 50 years old. Their offices and services were assigned among them according to their families. [#Nu 4:1-49](#)

219. All leprous and unclean persons were put out of the camp. The laws for restoring of damages and of jealousy were ordained. [#Nu 5:1-31](#)

220. The vow, the consecration and manner of the Nazarites was instituted. [#Nu 6:1-27](#)

221. Upon the 8th day following the completion of the consecration, Aaron offered sacrifices and oblations, first for himself and then for all the people. All these offerings consumed by fire that fell from heaven upon them. This sign ensured belief of the people that the priestly office among them was ordained by God himself. [#Le 9:1-24](#)

222. All the tabernacle was completely set up and anointed all over, together with the utensils and things belonging to it. The altar which had been consecrated for 7 days, was now dedicated by Aaron by his first oblation of sacrifices made on it. The seven previous days were for expiation, or cleaning and ordained for the hallowing of the altar. [#Ex 29:36,37](#)

223. The heads of the tribes brought six covered wagons and twelve oxen, and jointly offered them before the tabernacle. All this was given to the Levites, the sons of Gershon and Merari for their duties. Every day leaders of the tribes brought their various sacrifices and things belonging to the ministry of the tabernacle and offered them towards the dedication of it. This took twelve days. [#Nu 7:1-11,84,88](#)

224. On this first day, Naasson, (from whom David and according to the flesh, Jesus Christ himself) came and made his offering for the tribes of Judah. Then the rest, every one for his tribe, according to the order as they were ranked in their camps, made

offerings. #Nu 7:11-83

225. Nadab and Abihu were Aaron's two oldest sons who had gone with their father up into the Mount Sinai and saw the glory of God there. #Ex 24:1,9,10 They went into the sanctuary with strange or common fire. This was not that fire which fell from heaven, #Le 9:24 and which was perpetually to be kept alive and continued for the burning of the sacrifices and incense in times to come. They were struck dead in the place by fire sent from heaven. #Le 10:1,9 Nu 3:2-4,26,60,61 The priests were forbidden to make lamentation for them. Moreover for their neglect of duty, all the priests were ordered to abstain from wine and strong drink before they were to go into the tabernacle. A law also was made, that what was left of the sacrifices should be eaten by the priests. Aaron's excuse for not doing this was allowed by Moses. #Le 10:6-20

226. Upon this occasion the law was made (about the tenth day of this month, as it seems) that only the high priest should enter into the sanctuary once in a year. This was only to be on the day of atonement and the general fast which was to be kept on the 10th day of the seventh month. #Le 16:1-34

227. On the 14th of this month, (Thursday, June 3rd) at evening, the passover was to be celebrated by those who were unable to keep it a month earlier because of their uncleanness #Nu 9:1-24

228. By God's command, this blasphemous person, was carried out of the camp, and stoned. #Le 24:10-13

229. All the laws contained in the 17 last chapters of Leviticus seem to have been made in this month.

230. God commanded two silver trumpets to be made, to call the congregation together for the times of their moving and marching and sacrificing. #Nu 10:1-28

231. Jethro, who was also called Hobab, brought his daughter Zipporah, with her two sons, Gershon and Eliezer who were left with him, to Moses, his son-in-law. He congratulated him and the people for their deliverance from Egyptian bondage. He publicly declared both by word and deed, his faith and devotion toward the true God. By his advise, Moses delegated the government of the people to some others and ordained magistrates for the deciding of lesser issues. #Ex 18:1-27 De 1:9-18 Nu 10:29

232. The 19th day of this month seems to have been the last day that the 12 leaders of the tribes made their oblations for the dedication of the altar. This day Ahira made his offering for the tribe of Naphtali. #Nu 7:78,88

233. On the 20th day of the second month (Wednesday, June 9th) God commanded the Israelites to break camp and to start their journey to take possession of the promised land. #Nu 10:11,12 De 1:6,7 Moses asked Jethro to go along with him, but he refused and returned home. #Nu 9:29,30 Ex 18:27

234. The cloud rose from the tabernacle and they arranged themselves into four squadrons, or battalions and marched from Sinai. They had been there almost a year. After 3 days journey they came to the wilderness of Paran, #Nu 10:12,33 where they stayed and rested for 23 days.

13. At their 13th camp, at a place called Kibrothhattaavah, #Nu 33:16 some who murmured were struck with fire from heaven. Hence that place was called Tabor. They were saved by the intercession of Moses yet again murmured and provoked God by their loathing of manna and desiring of flesh to eat. #Nu 11:1-10 Ps 78:19-21

235. Moses complained to God of the great burden of this government and desired to be relieved from it. God chose 70 elders to help him. Two of these, Eldad and Medad, prophesied in the camp. #Nu 11:10-17,24-30

236. God gave the people quails for a whole month, not just for a day as he did the year before. #Ex 16:12,13 He sent a most grievous plague among them. From the graves of those who lusted, that place was called, Kibrothhattaavah, #Nu 11:31-34 Ps 78:26-31 Ps 106:15

14. The fourteenth camp was at Hazeroth. #Nu 11:35 33:17 Miriam and Aaron spoke evil of Moses their brother because he had married a woman of Ethiopia. Zipporah his wife was from Madian, which was a part of the Eastern Ethiopia, otherwise called Arabia. They made themselves equal in all points with him. God honoured Moses more than they and struck Miriam with leprosy. She was sent outside of the camp. At the prayer of Moses, she was healed after seven days. #Nu 12:1-15 De 24:9

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237. Miriam was cleansed some time during the 4th month. After she returned to camp, the Israelites left that place.

15. They camped in Hazeroth, in the desert of Paran, #Nu 12:6 33:18 near Kadeshbarnea, #Nu 13:26

238. On the fifth month.

239. From the wilderness of Paran, #Nu 13:3 or Kadeshbarnea, #Nu 32:8 De 1:19,22 9:23 Jos 14:7 at the time of ripened grapes, God commanded Moses to send 12 spies from every tribe #Nu 13:1,2 to thoroughly spy out the land. Moses and the people were agreeable to this plan. #De 1:22,23 Among these men was 40 year old Caleb, the son of Jephunneh (of the tribe of Judah) #Jos 14:7 and Oshea (the son of Nun, whom Moses called Joshua, from the tribe of Ephraim. These men entered the land from the south by the desert of Sin, passing through to the very northern part to Rehob. #Nu 13:21,22 De 1:23

240. The sixth month.

241. The spies spent 40 days in searching out the land and returned to Kadesh in the wilderness of Paran. They brought one branch of a vine with a cluster of grapes on it gathered from the valley of Eshcol. This valley was named for its pomegranates and figs. #Nu 13:23-27 De 4:24,25 This likely happened before the 7th month before the feast of tabernacles. This feast was kept on the 15th day of that month when the fruits of the barn and winepress, were always gathered. #Ex 23:16 Le 23:39 De 16:13 Ten of the twelve men spoke ill of the country and its barrenness, magnifying the city's strength and the giants living there. This discouraged the people from marching any further toward it. However, Caleb did all he could, to persuade the people to go on. #Nu 13:28-33 32:9

242. The people were terrified by the report made by the rest and threatened to return again to Egypt. They were ready to stone Caleb and Joshua for their conflicting report. When God threatened the people with sudden destruction, Moses again prayed and their lives were spared. However, God declared that all of them who were over 20 years old would die in the wilderness and would never see the promised land but wander in the wilderness for forty years. #Nu 14:1-35 26:64,65 32:10-13 De 1:26-36 9:23 Jos 5:6 Ps 95:8-11 106:24-26 Their children entered the promised land in the 39th year. #Nu 32:13 De 2:14

243. God destroyed the 10 mutinous spies by sudden death. #Nu 14:36,37 In memory of this event, the Jews keep a fast on the seventh day of the sixth month, called Elul.

244. God commanded them to break camp and return back into the desert near the Red Sea. Instead they disobeyed him by going forward into the mountain and were pursued all the way to Hormah and defeated by the Amalekites and Canaanites. Therefore they sat down and wept before the Lord, but he would not hear them. #Nu 14:40-45 De 1:40-45

245. After this incident, as the Israelites continued to die in the wilderness, Moses composed the 90th Psalm, *Lord thou hast been our refuge, &c.* He also showed that the normal age of men was reduced to 70 or 80 years. Therefore,

246. *The age of man was shortened to a third of what it was before*

2515a AM, 3224 JP, 1490 BC

247. The Israelites continued in Kadesh many days. #De 1:46 For whether it was for a day, a month, or a year, as long as the cloud continued over the tabernacle, the camp did not move. #Nu 9:22 In some places the camp stayed for many years since in the 37 years there were only 17 camps mentioned. After leaving Kadesh, they returned into the wilderness toward the Red Sea and camped around the hill country of Seir many days. #De 2:1 Jud 11:16 The 17 camps for this time in the wilderness of Seir were mentioned in the 33rd chapter of Numbers in this order:

- 16th at Rimmonparez
- 17th at Libnah
- 18th at Rissah
- 19th at Kehelathah
- 20th at Mount Shapher
- 21st at Haradah
- 22nd at Makheloth
- 23rd at Thahash
- 24th at Thara
- 25th at Mithcah
- 26th at Hashmonah
- 27th at Moseroth
- 28th at Benehaajan, or Beeroth Bene Jaakan of the well of the sons of Jaakan #De 10:6
- 29th at Horhagidgad, or Gudgodah, #De 10:7
- 30th at Jobbathah, a place full of springs of water, #De 10:7

31st was Ebronah

32nd was Eziongaber, which is near to Eloth and by the shore of the Red Sea, in the land of Edom #1Ki 9:26

2515 AM, 3225 JP, 1489 BC

248. The only mention of these camps are the laws and historical events as recorded in #Nu 15:1-19:22.

1. #Nu 15:1-41 A man was stoned by God's command for gathering sticks on the Sabbath. Although the sacrifices were omitted in the wilderness, yet the Sabbath was kept.
2. #Nu 16:1-50 Korah, Dathan and Abiram rebelled against Moses and Aaron. They were swallowed alive into the earth. When 250 of their associates offered incense, God destroyed them by fire. God commanded their censors to be taken and used for a covering for the altar. This was for a memorial of them to the children of Israel. The people murmured against Moses and Aaron for this calamity and God killed 14700 of them.
3. #Nu 17:1-13 The twelve rods were brought by the twelve princes and laid in the sanctuary. Aaron's rod was the only one that budded and brought forth almonds. It was set before the ark, for a warning against any future rebellions.

249. All these events are thought to have happened in the later half of the second year after they left the land of Egypt. Moses wrote only what happened in the first two years and the last year of their travel in the wilderness. For the intervening events of those 37 years see Abulensis, upon Numb. cap 1. Quast. 3.

250. The scriptures also show that the time, which the Israelites spent in travelling from Kadeshbarnea, till they passed the vale, or brook Zedad, was half a year after they moved from their 32nd camp. Another half year elapsed before they passed the river Jordan making up the full 38 years. During this time, all those ungodly rebels perished. #De 2:14-16

251. For the first 9 years the Israelites spent in the wilderness, Armais governed in Egypt and Sethosis invaded the East. Both were brothers and sons of Amenophis who drowned in the Red Sea as before noted in the item under 2494 AM. Manetho in his Egyptiaca, mentioned by Josephus in his first book against Apion, wrote:

``Sethosis was well equipped with cavalry and ships and made his brother Armais ruler over all Egypt. He let Armais use all power and authority there except he was not to wear a crown and he charged him not to dishonour his wife the Queen and mother of his children. Armais was also told to abstain from all other concubines of the king. Sethosis himself however made war in Cyprus and Phoenicia and against the Assyrians and the Medes. Some of these he subdued by his powerful army and others he overtook merely caused by the terror his reputation. Puffed up with this great success near home, he went on with greater confidence to ravage and spoil all the kingdoms and countries of the East. A few years after he was gone, Armais whom he left in Egypt, having no fear, did everything the king commanded him not to do. First, he misused the queen and lay continually with the king's concubines. Later, he followed the advice of his friends and wore the crown, plainly rebelling against his brother."

252. Thus Manetho adds:

``Armais, was Danaus; and Sethosis was also called Egyptus,"

253. and that Egypt was named after him. Ramesses, was named after his grandfather showing that these similar names and events reveal that Tacitus calls him Rhamses and Herodotus, Sesostris. Tacitus says:

``A king called Rhamses, conquered all Libya, Ethiopia, the Medes and Persians, Bactria, Scythia and all the lands which the Syrians and Armenians and the Cappadocians held along with Bithynia and Lycia, by the Mediterranean Sea:"

254. Tacitus records him under the name of Rhamses. Regarding Sesostris, Herodotus in his second book writes that their Egyptian priests say:

``He was the first, to bring all nations bordering the Red Sea under his subjection sailing by way of the Arabian gulf. He came back the same way and gathered a mighty army. Marching into the continent of Asia, he subdued all the nations which stood in his way. Leaving Asia he crossed into Europe and conquered the Scythians and Thracians. It seems he went no further because the marks and monuments of his name and victories are found in Palestine of Syria. Two monuments are in Ionia, one at Ephesus, as you go into Phoenicia, another one is on the way leading from Sardis to Smyrna."

255. A similar report comes from Diodorus Siculus, of Sesosis l. 2. but he makes him far more ancient than this. The age of his brother Danaus proves that he was contemporary with Moses. Manetho and Diodorus record the timing of these events nearly the

same. They indicate that at the time all foreigners were expelled from Egypt, Danaus and Cadmus, with their companies came into Greece and Moses with his company went into Judea. This we find in the Selections of Phoisus. For the better understanding this 37 year period we include events from Eusebius in his "Tables" as follows:

2520 AM, 3230 JP, 1484 BC

256. Egypt (which was formerly called Aeria) was named after Egyptus who was there made king after the expulsion of his brother, Danaus. Our account varies only two years from that of Eusebius for:

2522 AM, 3232 JP, 1482 BC

257. Egyptus was also called Ramesses and Sesostris and Sesoosis. After spending 9 years in many voyages and foreign wars, (as Diodorus Siculus states in his first book) he returned to Pelusium. During this time Armais, who was also called Danaus ruled over Egypt. He first attempted to poison his brother Egyptus at a banquet provided for him but failed in the attempt as both Herodotus l. 2. c. 107. and also Diodorus Siculus l. 1. p. 53. (in the Greek and Latin edition of him) testifies. At which time he fled for fear of his brother from the kingdom which he had in Egypt and came into Greece, (as Georgius Syncillus states in the Greek Eusebius, published by Scanger, page 26,27.)

2530 AM, 3240 JP, 1474 BC

258. When Danaus came into Greece, he made himself ruler of Argos and made it abound with waters. Danaus by his 50 daughters, destroyed the 50 sons of his brother Egyptus except only his son Lynceus who reigned after him at Argos.

2533 AM, 3243 JP, 1471 BC

259. Busiris the son of Neptunus and Libya the daughter of Epaphus, were joint tyrants in the area next to the Nile river. He barbarously murdered all strangers who passed that way and fell into his hands. Ovid. (lib. 3. de Tristi.) asked who was more cruel than Busiris? Virgil, (3. Georg.) queried who had not heard of Eurystheus's hard heart? The altars by the unworthy Busiris reared were indeed unworthy to be defended. Much more unworthy he was to have been commended by any man, which yet was his lot to be, according to Socrates the orator, in his, Busiridis Encomium. On this (as after him, also Eusebius did) state that he was the son of Libya, the daughter of Epaphus and Neptunus. Note that this Ramesses, surnamed Myamun, (of whom I spake, in the year of the world 2427) was by mythological writers, surnamed Neptunus and was the man who commanded the new born infants of the Hebrews to be drowned. He had two sons, Amenopis, i.e. Belus of Egypt (the father of Egyptus and Danaus). He was that enemy of the Almighty God and was drowned in the Red Sea with his army. He had a son Busiris who was so infamous for butchering strangers, (a fitting offspring for such a father) that succeeded him. On this from A. Gellio, l. 15. c. 21. that the poets were inclined to call men who were barbarous, cruel and devoid of humanity, the sons of Neptune who was born of that merciless element, the sea.

2543 AM, 3253 JP, 1461 BC

260. According to Eusebius in these times Tat the son of Hermes Trismegistes lived. The Egyptians say that Sesostris learned his wisdom from this Hermes. (Elian, l. 12. Var. Histor. c.4.)

2549 AM, 3259 JP, 1455 BC

261. Cadmus and Phenix went from Thebez in Egypt into Syria and founded the kingdom in Tyre and Sidon. Eusib. Chron.

2552b AM, 3262 JP, 1452 BC

262. After the Israelites had wandered around the hill country of Seir and Edom for 37 years, they went from Kadeshbarnea to Eziongaber in Edom. Travelling from the north to the south to the shore of the Red Sea, God then commanded them to turn northward and march straight for the land of promise. When the land of Edom lay directly in their way, he ordered them that they should not fight with the Edomites because they were brothers. God told them how great was his providence and care toward them in preserving them for 40 years in the wilderness. #De 2:1-7 He used the round number of 40 for the actual time of 39 years.

263. In the first month of the 40th year, after they left Egypt, the Israelites came into the wilderness of Zin and camped there.

33. They camped at Kadesh #Nu 20:1 33:36-38 Jud 11:17 of Zin, near the border of Edom, #Nu 20:14,15 towards Eziongaber and the Red Sea. This was not at Kadeshbarnea, where they made their 15th camp and which lay near the border of Canaan, toward the south. #Nu 34:4 Jos 15:3

264. Miriam died #Nu 21:1 here 4 months before her brother Aaron, and 11 months before her brother Moses. She was the oldest

of the three and lived 130 years as appears, #Ex 2:4,7 so that she was a pretty mature maiden when Moses was born. This was noted before upon the year of the world, 2433. The Jews to this very day keep the memory of her death upon the tenth of the first month.

265. Again the people complained to Moses and Aaron for lack of water. God commanded to call water out of the hard rock, only by speaking to it. Through impatience and diffidence to God's command, Moses spoke something unadvisedly with his lips and struck the rock twice with Aaron's rod. This was the rod that budded and blossomed. He drew water from it as he had drawn out of another rock, 37 years earlier. #Ex 17:7 For this occasion the place was called Meribah, or waters of strife. #Nu 20:2-13. For it is most likely, that the former water, which Tertullian called, Aquam Comtiem, the water that followed them, (mentioned in the eleventh encampment) was swallowed up in the Red Sea. In this second time of want of water, the children complained just like their fathers did many years before.

266. Moses and Aaron for their diffidence and unbelief in executing the commandment of God were not allowed to enter into the land of Canaan. #Nu 20:23,24 27:14 Ps 106:32,33

267. The Israelites sent messengers to the Edomites and Moabites asking to pass through their land. They refused to let them pass through their countries, #Nu 20:14-20 Jud 11:17 but allowed them to pass along their borders. #De 2:4,6,29 On this occasion, they stayed a while at Kadesh, #Jud 11:17 then went forward again.

34. The 34th camp was in mount Hor, on the borders of Edom, #Nu 20:22,23 or Mosera, #De 10:6. To this place the Israelites are said to have come when they left Beeroth Bene Jaakan, or the wells of the sons of Jaakan, their 28th camp. They camped in Gudgodah, or Horhagidgad, Jotbath and other places. For it is said, #De 10:7 that from there they came to Gudgodah and from Gudgodah to Jotbathah. These words "from there" are not to be understood of Mosera, but of Beeroth, as many learned men have long since noted on this passage.

268. The Israelites mourned for Aaron 30 days, #Nu 20:29 this is the whole month when he died.

269. On the sixth month, the king of Arad, who dwelt on the southern part of Canaan, after hearing of the Israelites approach, went and fought against them taking many of them prisoners. For this they vowed, a vow to God and when they defeated them, they destroyed them and their cities. Because of this, that place was called Hormah, i.e. the place where that vow was made of utterly destroying the Canaanites. #Nu 31:1-3 33:40

270. They left mount Hor, avoiding the plain country that led from Elath, and Eziongaber and the Red Sea straight into Edom. They went around Edom and came to the east side of it #Nu 21:4 De 2:40 and there they made another camp.

35. They camped at Zalmonah, #Nu 33:41 named for the brazen serpent set up there. The people murmured because of the fierce serpents sent among them by God. (Not a little worm, breeding in their flesh, as Fortunius Licentus, in his third book, de spontanco Viventium ortu. c. 51. imagines.) These poisoned them with their bite. They were healed by looking upon the image of a brazen serpent that God appointed to be set up on a pole. #Nu 21:5-9 Jos 3:14 1Co 10:9

36. They camped at Punon. #Nu 33:42

37. They camped at Oboth. #Nu 21:10,33,43

38. They camped at Ijeabarim on the borders of Moab #Nu 33:44 in that desert which lies to the east of Moab #Nu 21:11 and is called the desert of Moab. #De 2:8 For, they continued their march through that wilderness and came to the east of Moab. #Jud 11:18

271. And when they left there to pass by the valley or brook of Zared, God forbade them to make war upon Moab. #Nu 21:12 De 2:8,13

272. They passed over Zared, 38 years after the sending of their spies from Kadeshbarnea.

273. All those over 20 years old who rebelled against God there, had died. #De 2:6

39. They camped at Dibongad #Nu 33:45

40. They camped at Almondiblathaim, #Nu 33:46 also called Bethdiblathaim, in the wilderness of Moab. #Jer 48:22 Eze 6:14

2553a AM, 3262 JP, 1452 BC

274. When the Israelites were passing the borders of Moab, at Ar and approaching the country of the Ammonites, God forbade them to make any war upon the Ammonites. #De 2:18,19,37 He commanded them to pass over the river Arnon: which at that time was the boundary between Moab and Ammon. #De 2:24 Nu 21:13 They camped at Arnon and never entered the territory of Moab. #De 2:24 Nu 21:13 Jud 11:18

275. Next they arrived at Beer, where the well was which the princes and nobles of the people, with Moses their law-giver, had dug with their staves. They came to Matthan, Nahaliel, Bamoth and the valley, which is in the country of the Moabites, at the entrance of the hill which looks toward the wilderness #Nu 21:16-20 of Kedemoth. #De 2:26 Here they camped.

41. They camped at Abarim opposite Nebo. #Nu 33:47 As for Maanah and the other places, these were not camps, as Tremellius observes in #Nu 2:12, but only places through which they passed on their march before Moses sent messengers to the Amorites. The Chaldee paraphrases does not take them for proper place names, but only as titles. They interpret them of the waters of the well (as the Rock, #1Co 10:4) which followed the Israelites to the brooks and from the brooks to the mountains and from the mountains to the valley of the Moabites.

276. From the wilderness of Kedemoth Moses sent messengers to Sihon the Amorite, king of Heshbon. He asked permission to pass peacefully through his borders (as the Edomites and Moabites had done) because that was a short cut to the fords of Jordan. When he denied them passage and made war upon them, the Israelites slew Sihon and possessed all his cities and dwelt in them. #De 2:24-36 Nu 21:21-31 Jud 1:19-22

277. Moses sent his spies to Jazer which they conquered with the towns associated with it. They expelled the Amorites from there, from the river of Arnon which is the bound of Moab, #Nu 21:13 22:36 to the brook of Jabbok which divides it from Ammon. #De 3:16 Jos 12:2 13:10 They never meddled with the country lying next to the river Jabbok, neither with any of the lands belonging at that time to the children of Ammon of Moab, as God had commanded them. #De 2:9 9:37 Therefore, 264 years later when the Ammonites complained that the Israelites had taken their land from Jabbok to Arnon and even to the brooks of the river Jordan, Jephthah correctly answered them that this was not true. They had not meddled with the lands, either of the Moabites or the Ammonites. When they had slain Sihon, they took all the lands belonging to the Amorites, from the river Arnon, to Jabbok, and possessed it as their own inheritance. #Jud 11:13,15,22,23 It was also true that Sihon king of the Amorites had formerly taken from Vaheb king of the Moabites, Heshbon and all that country of his to Arnon. #Nu 21:14 Also he had taken from the Ammonites, half their country even to Arnon which lay opposite Rabbah. #De 3:11 All that land belonged formerly to the Ammonites and later was taken from the Amorites and assigned to the tribe of Gad to dwell in. #Jos 13:25

278. When the children of Israel marched on their way to Bashan, Og king of Bashan, one of the giants, met and fought with them at Edrei. He and all his people were utterly destroyed. The Israelites possessed all his country which included 60 cities and all the land as far as Argob. #De 3:1-11 Nu 21:33-35 Am 2:9

279. Jair, son of Manasseh seized all the country of Argob, stretching to the borders of the Geshurites and Mahacathites and called them Havothjair, after his own name. #Nu 32:41 De 3:14 This Manasseh was the son of Segub, of the tribe of Judah. However, he was counted among the Manassites both in respect to the inheritance he had among them and also in reference to his grandmother. She was the daughter of Machir of the tribe of Manasseh. He was the father of Gilead who bore Segub the father of this Jair, to Hezron when he was 60 years old. #1Ch 2:21,22 This passage states that this Jair possessed 23 cities in the land of Gilead. He took Geshur and Aram (according to the best expositors) with the villages of Jair and Kenath with its villages, 60 cities in all. Nobah who was under him took Kenath with its villages and called it Nobah after his own name. #Nu 32:42

280. After these victories the Israelites left the mountains of Abarim. They camped in the plain of Moab on this side of the ford of Jordan, which led to Jericho from Bethjeshimoth to Abelshittim, #Nu 22:1 33:48,49

42. They camped at Shittim, #Nu 25:1 or Abelshittim #Nu 33:49. Here they stayed until Joshua lead them to the bank of Jordan. #Jos 3:1

281. Balak the son of Zippor was the king of Moab. When he saw what the Israelites had done to the Amorites, he was afraid lest under the pretence of passing through his country, they would also take his kingdom from him. Therefore, after taking counsel with the princes of the Midianites who were his neighbours, he sent for Balaam the son of Beor. Balaam was a soothsayer from Mesopotamia. Balak asked him to come and curse the Israelites and promised him a large reward for his labour. He intended afterward to make war upon the Israelites. #Nu 21:1-6 De 33:4 Jos 24:9

282. Balaam was warned of God and at first refused to come. When he was sent for a second time, he pleaded with God to let him go and went intending to curse Israel. God was offended by his intentions and made the dumb ass on which he was riding to speak in a man's voice to reprove his folly. #Nu 22:7-35 2Pe 2:15,16

283. Balaam, offered sacrifices twice and attempted to curse Israel, to gratify Balak but being forced by the Spirit of God, he instead ended up blessing them. He foretold what good fortune was with them and what calamities should befall their enemies.

#Nu 23:1-24:25 De 23:5 Jos 24:10

284. By Balaam's advice, the women of Moab and Midian were sent to turn the Israelites away and to make them commit idolatry with them. #Nu 25:1-3 31:16 De 4:3 Ps 106:28 Re 2:14 Therefore, God commanded Moses, first to hang all the leaders of this rebellion. He then gave orders to the judges, to put to death all who had joined themselves to Baalpeor. Finally, God sent a plague upon the people, in which 23,000 men died in one day. #1Co 10:8 This number plus those who were hanged and killed with the sword was 24,000. #Nu 25:4,5,9

285. Phinehas the son of Eleazar killed Zimri, the son of Salu, chief of his father's family of the tribe of Simeon. He also slew Cozbi the daughter of Sur a prince of the Midianites. This appeased the wrath of God and the plague was ended. #Nu 25:1-18 Ps 106:30 Therefore God assigned for ever the high priesthood to the house of Phinehas. He commanded them to make war against the Midianites. #Nu 25:12,13,17,18

286. God commanded Moses and Eleazar to count the people 20 or more years old. This was done in the plain of Moab, near to Jordan, opposite Jericho. The number of men was 601,730 in addition to the Levites. 23,000 Levites were counted who were at least a month or more old. Moses received God's command for the division of the land of promise among the Israelites. #Nu 26:1-63

287. The daughters of Zelophehad had their father's land divided among them because there was no male heir. Because of this situation, the law of inheritances was made. #Nu 11:1-11

288. God told Moses that he was about to die and Joshua was to be his successor. Moses laid his hands upon him and gave him instructions. #Nu 27:12-23 De 3:26-28 Various laws were then made. #De 28:29,30

289. 12,000 of the Israelites lead by Phinehas, defeated the Midianites and slew all their males including their 5 princes and Sur the father of Cozbi. All were under the subjection of Sihon the Amorite while he lived. Balaam the wizard was killed when he should have returned into his country of Mesopotamia. #Nu 24:25 Instead he stayed and died with the Midianites. #Nu 31:1-8 Jos 13:21,22 From the females, only the virgins were spared. #Nu 31:9-54

290. The lands which belonged to Sihon and Og, Moses divided and gave to the tribes of Reuben and Gad and the half tribe of Manasseh. #Nu 32:1-42 De 3:12-20 29:8 Jos 13:8-12 22:4 This was from the river Arnon, to mount Hermon (which is also called Shenir and Sirion, and Sion) and joins upon Anti-Lebanon. #De 3:8,9 4:48 Jos 12:1 13:9,11

291. When the Israelites were going into the land of Canaan, God commanded them to drive out the Canaanites and destroy their idols. #Nu 33:50-56 They were to divide the land west of Jordan among the nine remaining tribes and the other half tribe of Manasseh. #Nu 34:1-29 Of the 48 cities of the Levites and the 6 cities of refuge, #Nu 35:1-34, three were assigned by Moses on the east of Jordan. #De 4:41-43

292. Moses addressed Israel on the 5th day of the 11th month (Saturday, February 20th) in the 40th year after their departure out of Egypt in the plain of Moab. This is recorded in #De 1:1-27:26.

293. Moses, with the elders of Israel, commanded the people that after their passage over Jordan they should set up large stones. These were to be plastered and the ten commandments written on them. They were to speak the blessings from Mount Gerizim and the curses from Mount Ebal. #De 27:1-26 He exhorted them to observe the law of God by setting before them the benefits of obedience and the miseries that would happen to them for their disobedience. #De 28:1-68

294. God commanded Moses to renew the covenant between God and them, and their children in mount Horeb. Moses again attempted to persuade them to keep that covenant hedged in by all the blessings and curses which would accrue to the keepers or breakers of it. #De 29:1-29 He gave a promise of pardon and deliverance, if at any time, when they broke it, they should repent. He stated that God had declared his will to them so that no one who broke the law should plead ignorance of the law. #De 30:1-20

295. When Moses wrote this law, he gave it to the priests the sons of Levi and the elders of the people to be observed. When he finished the book of the law, he ordered it to be put in the ark. #De 31:1-30 The same day he wrote his song and taught it to the children of Israel. #De 32:1-52

296. Just before Moses died, he blessed every tribe with a prophecy, except the tribe of Simeon. His last will and testament is contained in #De 32:1-52

297. In the 12th month of this year, Moses left the plain of Moab and climbed up Mount Nebo which was a part of the country of Abarim. From the top of it facing Jericho, he beheld all the land of promise and then died at the age of 120 years. #Nu 27:12,13 De 3:23-29, 32:49,50 34:1-5 31:2-4,7 Of this time he spent 40 years less a month in governing the people of Israel. This is confirmed by Josephus, in the end of his 4th book of antiquities. He states that Moses died on the first day of the last month of the

year. The Macedonians called the month Dystus but the Hebrews called it Adar. This fits better with the account of historians who wrote shortly thereafter than with the tradition of the Jews of later times. These historians say that he died upon the 7th of Adar, as in Sedar Olam Rabba, c. 10. in his *hryj p* book of the death of Moses. In the preface of Maimonides to the book, called Misnaioth this is mentioned also. In the calendars of the Jews of this time this appears. They still celebrate the memorial of his death by a solemn fast on this day.

298. God moved the body of Moses from the place where he died, into a valley of the land of Moab, opposite Bethpeor and buried him there. No one knows where the grave of Moses is to this day. #De 34:6 This valley was in the land of Sihon king of the Amorites which the Israelites took from him. #De 4:46 Bethpeor was given to the Reubenites. #Jos 13:20 Therefore, Moses is said to have been buried in the land of Moab. Likewise #De 29:1 the covenant is said to have been renewed in the land of Moab. It is to be understood that this land formerly did belong to the Moabites but was recently taken from them by Sihon king of the Amorites. #Nu 21:26 This land was now possessed by the Israelites.

299. The archangel Michael #Jude 1:9 disputed with the devil over the body of Moses. The Devil wanted to expose the body that it might become an object of idolatry to the people of Israel. Chrysostrome in his 1st Homily on Matthew and Thodores, on Deuteronomy, Quest. 43. and Procopius Gazans, on Deuteronomy and others state this. Though no where do we find that the Jews ever gave themselves to the worshipping of relics. This dispute between Michael and the devil about the body of Moses is found in the apocryphal book called "The Assumption of Moses". We read this in Origen *pezi azcat*, lib 3. c. 2., in Gelasius Cyricenu, in the Acts of the Council of Nice, part. 1. c. 20. and similar stories are found in *xmba* of Rabbi Nathan.

300. The Israelites mourned for Moses in the land of Moab, 30 days for the whole 12th month. #De 34:8

301. Here ends the Pentateuch, or the five books of Moses, containing the history of 2552 and a half years from the beginning of the world. The book of Joshua begins with the 41st year after the departure of the children of Israel from Egypt.

302. The first month.

303. God confirmed the leadership of Joshua. He sent spies from Shittim to the city of Jericho, which were hidden by Rahab in an inn. These were secretly sent away when they were searched for. They hid three days in the mountain and then returned to Joshua. #Jos 2:1-24

304. Joshua commanded the people that in addition to the manna which had not yet ceased, they should take other provisions with them. In three days they were to pass over Jordan #Jos 1:10,11

305. The next morning, they left Shittim and came to the river Jordan. They camped there that night. #Jos 3:1

306. Three days later they were instructed to provide food for the journey. The people were commanded to sanctify and prepare themselves to pass over Jordan on the next day. #Jos 3:2-5

307. On the 10th day of the first month, (Friday, April 30th), the same day that the Pascal lamb was to be chosen out of the flock, Joshua (a type of Christ) led the Israelites through the river Jordan into the promised land of Canaan (a type of that heavenly country.) God divided the waters and they passed through the river dryshod. Normally in that season, the waters would overflow the banks. For a memorial of this miraculous passage, Joshua set up twelve stones in the very channel of Jordan. They took another twelve stones from out of the middle of the river and set them up at Gilgal, where they next camped. #Jos 3:1-4:24

308. The next day, Joshua renewed the use of circumcision in Gilgal, which had been neglected for 40 years. There the people rested and stayed until they were well again. #Jos 5:2-9

309. On the 14th day of the first month (Tuesday, May 4th) in the evening, the Israelites celebrated their first passover in the land of Canaan. #Jos 5:10

310. The next day was passover. (Wednesday, May 5th) They ate of the produce of the land of Canaan, unleavened bread and roasted grain. The manna stopped the very day after they began to live off of the produce of the land. Never again did the children of Israel see manna. That year they lived on the fruits of the land of Canaan. #Jos 5:11,12

311. Our Lord Jesus, the Captain of his Father's Host, appeared to Joshua, (the type of Jesus), before Jericho with a drawn sword in his hand. Jesus there promised to defend his people. #Jos 5:13-15

312. The Ark of God was carried around Jericho for seven days. On the 7th day, the walls of Jericho fell down flat when the priests blew their trumpets. The city was taken and utterly destroyed. All were killed except for Rahab and her family. #Jos 6:1-27 Later she married Salmon of the tribe of Judah and they had a son called Boaz. #Mt 1:5

313. For the sacrilege of Achan God abandoned Israel and they were defeated at Ai. Achan's sin was determined by the casting of lots and he was found guilty. God was appeased when he and his family and cattle were stoned and burnt with fire. #Jos 7:1-26 Ai was taken by an ambush and utterly destroyed. 12,000 men of Ai were killed in the battle. #Jos 8:1-29

314. According to the law, in Mount Ebal an altar was erected for sacrifices. The ten commandments were engraved on it. The blessings and cursings were repeated in Mount Ebal and Mount Gerizim. The book of the law was read to all the people. #Jos 8:30-35

315. The kings of Canaan were stirred by this great success of the Israelites. They all united against Israel except the Gibeonites. These craftily found a way to save their own lives by making a league with Israel. However later they were assigned to do the work associated with the house of God. #Jos 9:1-27

316. When Adonizedek, king of Jerusalem, with the kings of Hebron, Jarmuth, Lachish and Debir heard that Gibeon allied themselves with Israel, they united their forces and besieged Gibeon. When Joshua raised the siege, he pursued those five kings slaughtering their troops as far as Azekah and Makkedah. At this time the sun stood still over Gibeon and the moon over the valley of Ajalon for almost a whole day until the Israelites were fully avenged of their enemies. #Jos 10:1-14 On this account Laurentius Codomannu observes two things:

317. First, since Ajalon was less than a mile west of Gibeon, it is very likely that the moon was then past the full and close to a new moon.

318. Second, since both those great lights stopped and started together, the astronomical account of this is not invalidated by this event. Even as in music, the harmony is not broken, nor do the voices clash if they all rest at the same time and then begin again, each man playing his part until the end of the piece.

319. The five kings hid themselves in a cave at Makkedah and Joshua commanded the entrance to be blocked with stones and a guard set up until the enemies were defeated. After the enemies fled into fortified cities and when all the army was safely returned to Joshua at Makkedah, the stones were removed. The five kings were taken from the cave and each of the captains of the host was bidden to put his foot upon their necks. The kings were hung on five trees until evening and then their bodies were thrown into the same cave and the mouth of the cave blocked with stones. #Jos 10:16,17

320. And thus ended that most busy year of the world, 2553. In the first six months Moses conquered all that land east of Jordan. The rest of the year Joshua conquered most of the land west of Jordan. In the middle of the year the manna ceased and the people of Israel began to live off the food in the land of Canaan.

2554a AM, 3263 JP, 1451 BC

321. From the autumn of this year after the manna stopped, the Israelites began to till the ground and sow it. This year was to be reckoned the first year of their tillage. The sabbatical years are reckoned from this year. #Ex 23:10,11 Le 25:2-7 De 15:1-9 31:10

322. When the five kings were defeated, all the rest of the kings united and fought against the Israelites. Joshua fought against them for six years. #Jos 11:1-18

2559a AM, 3268 JP, 1446 BC

323. Joshua was now grown old. He was commanded by God to divide all the land west of Jordan among the nine remaining tribes and the other half tribe of Manasseh. #Jos 13:1-7 He first divided the land of Gilgal, (where the tabernacle of God then was and the army then stayed) among the tribes of Judah and Ephraim and the half tribe of Manasseh. #Jos 14:6 15:16,17 At this time Caleb the son of Jephunneh, 45 years after the time that he was sent to spy out the land by Moses, desired to have Hebron with the mountain countries of Judah. This was assigned to him for his part in undertaking to expel the Anakims from there. #Jos 14:5,10,13

324. Tremellius observed correctly that Joshua did not permit Caleb and his company to take Hebron alone but he went with the army to take it. When Hebron was conquered, Joshua gave Caleb the adjoining lands and villages. Joshua set apart the city with its common lands for a city of refuge and for the priests. #Jos 21:11-13 1Ch 6:55-57 Neither Hebron or Debir were yet taken by the Israelites, though both were within the inheritance assigned to Caleb. The Anakims were not expelled from there. #Jos 14:1-15:63 Hence the passages in #Jos 10:28-11:23 Jud 1:9-15 seem to be refer to this place because the subject matter is the same.

325. When the children of Judah and Joseph were settled in their possessions according to their tribes, a large part of the land of Canaan still remained in the hands of the Gentiles. Before dividing up more land, Joshua took the army from Gilgal and attacked Makkedah and Libnah and utterly destroyed the kings and people of both these cities. #Jos 10:28-30

326. From there he marched with his army to Lachish and took it after a two day battle. All the inhabitants were killed. When Horem king of Gezer came to help Lachish, Joshua defeated him and killed all his people. Joshua then marched to Eglon and took it the same day and killed its inhabitants. #Jos 10:31-35

327. After this Joshua with all Israel went up from Eglon to Hebron and took it. He killed the new king of it, for the old one was hanged six years before. The inhabitants of Hebron with all its cities were killed. #Jos 10:36,37 Caleb also expelled the three giants, the sons of Anak, Sheshai, Ahiman and Talmai. #Jos 15:14 These giants were among the reasons Israel refused to enter the land 45 years earlier. #Nu 13:22,23

328. Joshua with the army marched from the south of Canaan to Debir, #Jos 10:38 which formerly was called Kirjathsepher. Here Caleb had proclaimed that whoever took it should have his daughter for a wife. His first cousin Othniel the son of Kenaz took it and married his daughter Achsah. Her dowry was a piece of land with its springs. #Jos 15:15,19 Jud 1:11,15 When Othniel took the city he killed the inhabitants and their new king. The previous king was hanged with the rest, six years earlier. #Jos 10:39

329. Joshua destroyed all the hill country, all the south parts, plain and valley and all their kings, from Kadeshbarnea, to Gaza and all the country of Goshen, (which was in the lot of the tribe of Judah) as far as Gibeon. All these kings and all their lands Joshua took at one time in one expedition for God himself fought for Israel. When this was done, he and the host of Israel returned to Gilgal. #Jos 10:40-43

330. The rest of the kings united their forces and came to the waters of Merom to fight with Israel. Joshua, in a surprise attack, defeated and slew them. He took all their land #Jos 11:1-16 from the mountain which goes to Seir which is the frontier of Edom, to Baalgad in the valley of Lebanon beside the hill of Hermon. #Jos 11:17 12:7

331. Then Joshua expelled the giants, the Anakims from their cities, the hill countries, Hebron, Debir, Anab and generally from the mountains of Judah and all Israel. Hebron was taken by the tribe of Judah. #Jud 1:10

332. When the whole land was conquered, the next year he divided it among the children of Israel according to their tribes. The land rested from war. #Jos 11:23 14:15

2560a AM, 3269 JP, 1445 BC

333. The first Sabbatical year they kept was the seventh year from the first year when they began tilling the ground in Canaan. Joshua, a type of Jesus, had brought them into this place of rest, which was a type of that Sabbath and rest which the true Jesus was to give to God's people. #Heb 4:9 From this time is reckoned the years of Jubilee, which was every fifty years. #Le 25:8-13

334. On the 15th day of the month, (Saturday, November 5th) according to the law, the Levites kept the feast of tabernacles in booths made from boughs of trees. #Le 23:39,40 This was done more solemnly than in the later times of the judges and kings #Ne 8:17

335. God was now about to give the Israelites rest from all their enemies around them so that they could live there securely. It was necessary that a place should be chosen which God himself would select *to place his name there*. #De 12:10,11 *After the whole land was subdued*, they came together at Shiloh and set up the tabernacle of the congregation. #Jos 18:1 The tabernacle with the ark of the covenant stayed there for 328 years. The meaning of the name and the city called Shiloh seems to be the same place as Salem, for, as *shalom* signifies *Peace* or *Rest* #Ge 34:21 Na 1:12 so also doth *shalom* #Da 4:1. Also the Messiah is thought to have been called Shiloh, #Ge 49:10 because not only was he to be peaceable and quiet but also he was the author of our eternal rest and peace. As well, Melchizedek, the king of Salem, the *king of peace* #Heb 7:2 lived here according to Jerome in his 126th Epistle to Enagrios. In Jerome's time the city was near the place where John baptized. #Joh 3:23 Ge 33:18 According to Jerome's account and the Septuagint translation, Shiloh was called Sichem because it was located #Jos 24:25,26 18:1 Ge 35:4 Jud 9:6 21:8-19 in the country of the Sichemites.

336. The remaining land was divided among the other seven tribes for their inheritance and the boundaries were recorded in a book. #Jos 18:1-19:51 After the seven nations of the Canaanites were destroyed, their lands were all distributed among the Israelites.

337. In the year after God's choosing Isaac until now, was about 450 years. #Ac 13:17,19,20 Since from the birth of the promised seed Isaac, to this time, are 452 years and from the rejection of Ishmael, 447. Hence the time was approximately 450 years.

2560d AM, 3270 JP, 1444 BC

338. Out of the land from both sides of the Jordan 48 cities were selected for the inheritance of the Levites. 6 of these were made cities of refuge. Sanctuaries were made there where those who had not committed wilful murder might flee for protection. #Jos

20:1-21:45 The Israelites now possessed the land promised to their fathers. God gave them rest and peace on every side according to all that he had sworn to their fathers. #Jos 21:43,44 The companies of the Reubenites, Gadites and the half tribe of Manasseh that came over the Jordan to help their brethren conquer the land, returned to their possessions on the other side of the Jordan. #Jos 22:4 1:12-15 Nu 32:21,22

339. On their return journey, they came to Gilead at the passage of Jordan, in the borders of the land of Canaan. There they built a large altar. The other tribes thought they intended to revolt so they resolved to make war against these two tribes. They sent Phinehas, the son of Eleazar, the high priest, with ten other princes of the people, to find out why the altar was built. When they understood that the altar was not built to offer sacrifices but only a memorial and as a token of the fellowship which they had with the rest of the tribes of Israel, they changed their minds and did not fight with them. #Jos 22:1-34

2561 AM, 3271 JP, 1443 BC

340. Joshua built the city of Timnathserah in mount Ephraim where he lived for many years after God had given rest to Israel. Like Joseph, he lived to the age of 110 years #Ge 50:26 and was buried in Timnathserah. #Jos 23:1 24:29,30

2591d AM, 3301 JP, 1413 BC

341. After the death of Joshua and the elders who outlived him, the disorders happened that are recorded in #Jud 17:1-21:25. These were the idolatry of Micah and the children of Dan and the war of the Benjamites and its causes. This was a time of anarchy, ever man doing what seemed right in his own eyes. The elders who died were less than 20 years old when they came out of Egypt. They were eye-witnesses to all that God had done. However the next generation forgot God and married the Canaanites and worshipped their idols. God was angry and gave them into the hands of Cushan, king of Mesopotamia. This was the first calamity of theirs and lasted eight years. #Jud 2:7 3:6-8

2599d AM, 3309 JP, 1405 BC

342. Othniel, the son of Kenaz and son-in-law to Joshua, #Jos 15:17 Jud 1:31 of the tribe of Judah was raised up by God to judge and avenge his people. He defeated Cushan and delivered the Israelites from their bondage. *And the land had rest 40 years*, after the first rest which Joshua procured for them. #Jud 3:9-11

2609a AM, 3318 JP, 1396 BC

343. The first Jubilee was celebrated in the land of Canaan in the 49th year.

Was the Jubille Every 50 or 49 Years?

344. There is a difference of opinion as to when the year of jubilee commenced. To understand the Jubilee you must also understand the Sabbatical Year, which occurred every seven years.

``Six years thou shalt sow thy field and six years thou shalt prune thy vineyard and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for Jehovah: thou shalt neither sow thy field, nor prune thy vineyard" #Le 25:3,4

345. These tables represent the last seven years before the Jubilee.

	Table A 50 Year Cycle	Table B 49 Year Cycle
Year Month		
1 1-12	1st Year**	1st Year**
2 1-12	2nd Year*	2nd Year*
3 1-12	3rd Year*	3rd Year*
4 1-12	4th Year*	4th Year*
5 1-12	5th Year*	5th Year*
6 1-12	6th Year*	6th Year*
7 1-6	Sabbatical Year***	Sabbatical Year***
7-12	"	Jubilee
8 1-5	Jubilee***	Jubilee
6-12	"	1st Year**

* - Harvest, Ingathering, Sowing

** - No Harvest, Ingathering, Sowing

*** - No Harvest, No Ingathering, No Sowing

346. The above passage speaks of six years of sowing and six years of pruning the vineyard and gathering in the fruit thereof, but does not speak of six years of harvest. In the above tables it will be seen there would have been only "five" harvests in the seven years. Then the question arises, Did the Jubilee commence at the end of the seventh Sabbatical year, as in table A? If so there would be then three years without any harvest. If this was what God intended, he would have provided for his obedient people. Some, like Ussher, however judge that the Jubilee year was really half of the seventh Sabbatical year and half of the first year of the following seven, as in table B. This seems confirmed by the trumpet being sounded on the 10th day of the seventh month. Still it is called the fiftieth year. #Le 25:8-11

Page 455-6, "Concise Bible Dictionary", Bible Truth Publishers,
59 Industrial Road, Addison, Ill, 60101.

Editor. 2658a AM, 3367 JP, 1347 BC

347. The second Jubilee.

2661d AM, 3371 JP, 1343 BC

348. After Othniel died, the Israelites again sinned against God and were delivered into the hands of Eglon, king of Moab. He along with the Ammonites and Amalekites, defeated the Israelites and took Jericho. This was their second oppression and it lasted for 18 years. #Jud 3:12-14

2679b AM, 3389 JP, 1325 BC

349. Just before the tribe of Benjamin was almost entirely wiped out, God raised up Ehud, the son of Gera a Benjamite, to avenge his people. While feigning a message to Eglon from God, he stabbed him in the belly with his dagger and left him dead in his own dining room. After he escaped he gathered all Israel together in Mount Ephraim and slew 10,000 valiant men of Moab. *And the land had rest 40 years;* after the former rest and deliverance by Othniel. #Jud 3:15,30

350. Later, Shamgar, the son of Anath, also avenged Israel by killing 600 Philistines with an Ox goad.

2682 AM, 3392 JP, 1322 BC

351. Belus the Assyrian reigned over the Assyrians in Babylon, for 55 years. saith Jul. Africanus.

2699d AM, 3409 JP, 1305 BC

352. After the death of Ehud, the Israelites sinned again. God gave them up into the hand of Jabin of Canaan who reigned in Hazor. Jabin had 900 chariots of iron and oppressed Israel for 20 years. #Jud 4:1-3

2707a AM, 3416 JP, 1298 BC

353. The 3rd Jubilee.

2719d AM, 3429 JP, 1285 BC

354. Deborah, the wife of Lapidoth, a prophetess, judged Israel at that time in mount Ephraim. Barak of the tribe of Naphtali, son of Abinoam, was made captain of the host of Israel. In a fight at Megiddo, they defeated Sisera, who was captain of Jabin's army. Jabin was killed by Jael the wife of Heber the Kenite. She did this in her own tent by hammering a nail into the temples of Jabin's head. Deborah wrote a song in memorial of that victory, *and the land rested 40 years, after the former rest restored by Ehud*, #Jud 4:1-5:31

2737 AM, 3447 JP, 1267 BC

355. Ninus, the son of Belus, founded the Assyrian Empire. This empire continued in Asia for 520 years. Herod in his first book, c. 95. affirms this and Appian Alexander in the beginning of his work follows the same account. However, Dionysius Halicarnassus, who is known for diligent research into such matters, in his first book of Antiquities, says, that they had a very small part of Asia under their command. Diodorus Siculus in his Bibliotheca, reports that Ninus, joined with Arieus king of Arabia and possessed all Asia and ruled India and Bactria for 17 years. Finally, he took in the Bactrians with their king Zoroastres. Justin writes of him, from Trogus Pompeius, in book 1.

“When Ninus had conquered his adjacent neighbours, he added their forces to his own. By this he became stronger still to conquer the next enemy. Every victory was a step to another and by this means, he subdued all the people of the east. His last war was with Zoroastres king of Bactria. This king is said to have been the first to find out the art of magic and to have most diligently looked into the nature of the world and the motion of the stars. Ninus slew him and died later after this.”

356. Julius Africanus and Eusebius say, that he reigned 52 years.

2752d AM, 3462 JP, 1252 BC

357. The Israelites sinning again, were delivered into the hands of the Midianites. This fourth oppression lasted 7 years. #Jud 6:1

2756a AM, 3465 JP, 1249 BC

358. The 4th Jubilee.

2759d AM, 3469 JP, 1245 BC

359. When the Israelites fell into this fourth bondage, they cried to God for help and were reproved by a prophet. Then was Gideon of Manasseh, son of Joash the Abiezrite chosen to deliver them by an angel sent from God. By God's command, he overturned the altar of Baal and burnt its grove. As a result of the strife between him and the people, he was called Jerubbaal and Jerubbesheth. #Jud 6:32 2Sa 11:21. From 32,000 volunteers, he selected 300 men according to God's criteria. Gideon and these men equipped with their trumpets, pitchers and torches so frightened the Midianites, that he put to flight all their host. After this the Ephraimites pursued them and slew their princes, Oreb and Zeeb. After this Gideon first pacified the Ephraimites, who complained that they were not called to the battle at first. Then he passed the river Jordan and defeated the remainder of the Midianitish army. He chastised also the men of Succoth and Peniel who had refused him provisions for his journey. He slew the two kings of the Moabites, Zebah and Zalmunna. After these great victories, he refused the Israelites offer to make him and his posterity king. Using the enemies golden earrings he made an ephod. Later, this led them to fall into idolatry. After the Midianites were conquered, *the land had rest 40 years*, after the former rest restored to them by Deborah and Barak #Jud 6:1-8:28

2768d AM, 3478 JP, 1236 BC

360. As soon as Gideon was dead, the Israelites fell into idolatry and worshipped Baalberith for their god. #Jud 8:33 Abimelech the son of Gideon, (born by his concubine from Sichem) purposed to be king and slew 70 of his brothers all upon one stone. #Jud 9:15,18,24,56

2769d AM, 3479 JP, 1235 BC

361. When Abimelech was made king with the Sichemites' help, Jotham the youngest son of Gideon, having escaped Abimelech's clutches, challenged them from the top of the mount Gerizim, about the wrong they had done to his father's house. By way of a parable he prophesied their ruin and then fled from there and dwelt quietly in Beeroth. #Jud 9:1-57

2771d AM, 3481 JP, 1233 BC

362. After Abimelech reigned over the Israelites three years, Gaal, a man of Sichem, made a conspiracy against him. When Zebul discovered this, the city of Sichem was utterly destroyed and sowed with salt. The inhabitants were all killed and the temple of their god Beeroth was burnt with fire. From there Abimelech went to besiege Thebez. He was hit on the head with a piece of a millstone thrown by a woman and then he was killed by his own armour bearer, #Jud 9:50-54 2Sa 11:21

2772a AM, 3481 JP, 1233 BC

363. After Abimelech, Tola, the son of Puah, of the tribe of Issachar, judged Israel 23 years. #Jud 10:1,2

2781 AM, 3491 JP, 1223 BC

364. After the Atyadans first reigned in Sardis, Argon, the son of Ninus reigned. His posterity held the kingdom of Lydia for 505

years or 22 generations. Each son succeeded his father to the throne until Candaules the son of Myrsus. Herod. l. 1. c. 7.

2789 AM, 3499 JP, 1215 BC

365. Semiramis, the daughter of Derces, was wife first of Menon and later of Ninus. Diodorus Siculus in the second book of his Bibliotheca states that she reigned for 42 years over all Asia except India and lived 62 years. From Cresias Cnidius describes at length her noble acts especially against Strabrobates king of India. From Megasthenes, who writes expressly of the Indian affairs, as we find in Strabo, l. 15. and from Arrians in his book De Indicus said that she died before she ever came into India. Herod. l. 1. c. 184. reports that she cast up huge works round about Babylon. Formerly the river (Euphrates) overflowed all the lower parts it. Justin also, speaking of Semiramis in l. 10. out of Trogus Pompeius, says this:

“She built Babylon and walled it round with bricks, laying the stones with brimstone, instead of sand. This brimstone erupts naturally from the earth everywhere in that area. This queen did many other very memorable acts. Not content to keep her husband's conquests, she added Ethiopia to her dominions and she also made war on India. She was the first to enter India and Alexander the great the next.”

366. All other writers agree with Dionysius also, that Bacchus, is reported to have conquered India. It was Diodorus and Troghus, who falsely reported that this queen enclosed Babylon with a wall of brick. Stabo also, in his 2nd and 16th books of his Geography is refuted by the sacred history of [#Ge 11:1-32](#) and Eupolemus. It was Nebuchadnezzar and his daughter-in-law, Nectoris who built the wall of Babylon many ages after. Eupolemus states in his book, *pri tofdaiwt ASSiSiCæ*, in Eusibius, l. 9. *Preparat. Evangel.*

“It was first built by those, which escaped the deluge”

367. Erranius mentions by *Stephanus Bysantinus*, in his book, *de Vrbibus*, in the word of *Babylon*: and Eustatius in Dionys. Perieg. p. 126. noting, that Babylon was built 1002 years before Semiramis was born. If he had said 1022 years, this date would nearly agree with the Babylonish calendar sent from there by Calisthenes, out of Porphyrie, in the year of the world, 1770. The same Porphyrie also, l. 4. cont. Christianos, was cited by Eusebius. l. 1. *Prepar. Evangel.* Eusebius spoke of Sancuniathon Berution, a most ancient writer, about the beginning of the Phoenicians, who said he took his argument from Hierombal or Jerubbaal from the year of the world 2759. This Jerubbaal (Gideon) was a priest of Jevo, that is Jehovah, the God of the Jews, whose history was dedicated to Abibalus, king of the Berutians. Eusebius states further, that this Sancuniathon, lived in the days of Semiraniis, Queen of the Assyrians *who is said to have been before the Trojan wars at that time*. This agrees with my account allowing her to have lived after the war of Troy by eleven years.

2790d AM, 3500 JP, 1214 BC

368. Eli, the priest was born, for he died at the age of 98 years, [#1Sa 14:15](#) in the year of the world 2888.

2795a AM, 3504 JP, 1210 BC

369. After Tola died, he was buried at Shamir, in mount Ephraim. Jair a Gileadite from the tribe of Manasseh, succeeded him. Beyond Jordan, Jair judged Israel for 22 years [#Jud 10:1-3](#). Jair's son took the cities of Argob, naming them Havothjair [#Nu 32:41](#) [De 3:14](#) after whose example, the thirty sons of this second Jair; (who, to distinguish him from the former, [#1Sa 12:11](#) [1Ch 7:17](#) seems to have been surnamed Bedan by the 30 cities which they possessed by the name of Havothjair. [#Jud 10:4](#)

2799a AM, 3508 JP, 1206 BC

370. Because the Israelites forsook God and worshipped the gods of other nations, God gave them up into the hands of the Philistines and the Ammonites. This was their fifth oppression lasting 18 years. [#Jud 10:8](#) The bondage ended in victory over the Ammonites when Jephthah began his rule over Israel.

2805a AM, 3514 JP, 1200 BC

371. The fifth Jubilee.

2816d AM, 3526 JP, 1188 BC

372. During the 8th year of their slavery, the enemies defeated the Israelites, who lived beyond Jordan. The Ammonites passed over the river and attacked Judah, Benjamin and Ephraim, whom the Philistines had already crushed. The Israelites called on God and were grievously rebuked by him. However, they showed their repentance by abandoning their idols and obtained mercy. [#Jud 10:8](#)

2817a AM, 3526 JP, 1188 BC

373. Jair died and was buried at Camon. [#Jud 10:5](#)

374. That same year the Ammonites camped in Gilead. The Israelites camped in Mizpah, which is also in Gilead. [#Jud 10:17 11:11](#) Jephthah the Gileadite was called to be captain of the host of Israel by the men of Gilead. He made war upon the Ammonites and subdued them. He vowed to God that if God would give him the victory, he would offer as a burnt offering whatever came from his house to meet him. His daughter was unaware of the vow and greeted him first. She was offered as a burnt offering to God. Jephthah also killed 42,000 Ephraimites, who behaved themselves insolently against him. He judged Israel 6 years. [#Jud 11:1-12:7](#)

2820c AM, 3530 JP, 1184 BC

375. Troy was destroyed by the Greeks 408 years before the first Olympiad.

2823d AM, 3533 JP, 1181 BC

376. When Jephthah was dead and buried in Gilead, Ibzan, the Bethlehemite, judged Israel 7 years. [#Jud 12:7-9](#)

2830a AM, 3539 JP, 1175 BC

377. Ibzan died and was buried at Bethlehem. Elon the Zebulonite succeeded him and judged Israel 10 years. [#Jud 12:10,11](#)

2831 AM, 3541 JP, 1173 BC

378. When Semiramis tried to lay carnally with her son, he killed her. She had ruled for 42 years after Ninus. Justin l. 1. c. 2. Although it seems incredible that a woman of 62 years of age would commit such an act of incest, St. Austin, l. 18 de Civita. Dei, seemed to believe it. More about Semiramis and her death can be read in Diodor. Sicu. l. 2. Biblio.

379. Semiramis's son, Ninus or Ninyus was content with the empire which his parents had and laid aside all cares of military affairs. Ninus was very effeminate in that he seldom kept company with men. He spent most of his years in the company of women and eunuchs. Justin. l. 1. c. 2. out of Trogus, Diodor. Sic. l. 2. and Atheneus l. 12. out of Cresias; l. 3. Persicorum.

2840a AM, 3549 JP, 1165 BC

380. Elon died and was buried at Ajalon in the tribe of Zebulun. Abdon the Ephraimite, the son of Hillel the Pirathonite succeeded him. He judged Israel 8 years. [#Jud 12:12-14](#)

2848a AM, 3557 JP, 1157 BC

381. When Abdon died he was buried at Pirathon in mount Ephraim. [#Jud 12:15](#) After him came Eli who judged Israel 40 years. [#1Sa 4:18](#) He was also the high priest. This high priesthood was transferred from the descendants of Eleazar to Ithamar. When Israel sinned again, God delivered them into the hands of the Philistines for the next 40 years. [#Jud 13:1](#) This was the Israelites' sixth oppression which we think ended seven months after the death of Eli when the Ark was brought back again. Hence, it was about the beginning of the third month, called *Sivan*, when Eli began to judge Israel.

2848d AM, 3558 JP, 1156 BC

382. An angel appeared to the wife of Manoah of the tribe of Dan at Zorah. He told her that she, though barren, would conceive and bear a son. This child would be a Nazarite who would begin to deliver Israel out of the hands of the Philistines. [#Jud 13:5](#)

2849b AM, 3559 JP, 1155 BC

383. As foretold by the angel, Samson the Nazarite was born at Zorah. [#Jud 13:24,25](#) It seems he was conceived after their 40 years oppression had begun by the Philistines. [#Jud 13:1-5](#) He avenged the Israelites of the Philistines for 20 years. [#Jud 15:20](#) Obviously, Samson's birth could not have happened later unless he was judging Israel before he was 18 years old which seems unlikely.

2854a AM, 3563 JP, 1151 BC

384. The sixth Jubilee.

2867d AM, 3577 JP, 1137 BC

385. While Eli was executing the office of a judge in civil causes, under the Philistines, Samson picked a quarrel against him because he was engaged to marry a woman of Timnah. Samson had begun to judge the Israelites at the age of 22. #Jud 14:4 On the day of his betrothal, he had killed a lion with his bare hands. He made a bet at the wedding feast and propounded a riddle to the guests. When he had lost, because his wife had told them what the meaning of the riddle was, in a rage he went and slew 30 men of Askalon. He gave these wedding guests the suits of clothing which he had stript off their bodies to fulfil the terms of the wager and returned home to his father.

2868c AM, 3578 JP, 1136 BC

386. At harvest time, Samson went to present his wife with a kid, at her father's house, but found that she had been given away to another man in marriage. He then sought revenge by catching 300 foxes and tying fire brands to their tails. He turned them all loose into the Philistines grain fields, vineyards and olive gardens, setting them all ablaze. The Philistines were very angry so they took Samson's wife and father-in-law and burned them to death. In revenge, Samson killed a great multitude of them and sat down upon the rock of Etam. From there 3000 Jews arrested him and delivered him to the Philistines. He then killed a 1000 of these Philistine men with the jawbone of an ass. When Samson prayed in that place called Lehi, God opened a hole in the jawbone and from it came a fountain of water. This fountain was called Enhakkore meaning the fountain of him which called upon God. With the water from this fountain, he refreshed himself because he was thirsty and ready to faint. #Jud 15:1-20

2887c AM, 3597 JP, 1117 BC

387. Delilah, Samson's concubine, betrayed him by cutting his hair, the symbol of his Nazarite vow and delivered him to the Philistines. They plucked out his eyes and carried him away prisoner to Gaza. They put him in prison there binding him with chains of brass. In prison his hair grew again and his strength was renewed. He pulled down the temple of Dagon while the princes of the Philistines and a great multitude of the people were in it. More men were killed when the temple fell, including himself, than he had slain in all his lifetime. He was buried with his father, between Zoar and Eshtaol, when he had judged Israel for 20 years. #Jud 16:30,31

2888d AM, 3598 JP, 1116 BC

388. The Israelites took courage by this great loss of the Philistines and gathered together to camp near Ebenezer (named by the prophet Samuel, when twenty years later the Philistines were overthrown by him in the very same place). #1Sa 7:12 There the Israelites lost 4,000 men. When they sent for the ark of the covenant from Shiloh to be brought into the camp, the Philistines saw all that was at stake. During that battle the Philistines encouraged one another lest they said:

``we be forced hereafter to live in slavery under the Hebrews as they have been under us."

389. In that second battle, 30,000 Israelites were killed. The ark of God was taken by the Philistines and Hophni and Phinehas, the two priests and the sons of Eli were slain there. When Eli heard the news, he fell off his chair backwards and broke his neck (for he was very fat). His daughter-in-law also, the wife of his son Phinehas went into labour because she was pregnant and she delivered a son, called Ichabod and died. #1Sa 4:1-22 When the Philistines took the ark of God, they carried it to Ashdod and placed it in the temple of their god Dagon.

390. Twice Dagon was found grovelling before the ark on the ground. Some of the inhabitants of the place died of the plague and some were struck with filthy emerods in their secret parts. #Ps 78:66 They moved the ark from there first to the Gittites and later to the Ekronites. However, the same plagues occurred wherever it went. After seven months, by the advice of their priests, the Philistines sent the ark home again with gifts into the land of the Israelites. About the beginning of the third month, during wheat harvest time 50,070 men of Bethshemesh were killed for looking inside the ark. #1Sa 5:1-6:1,13-19 From there the ark was moved and carried to the house of Aminadab in Gibeath *at the Hill of the city of Kirjathjearim*. #1Sa 7:1,2, 2Sa 6:3,4 This place was inhabited by the tribe of Judah and was also called Baalah and Kirjathbaal. #1Ch 13:6 Jos 15:9,60 However, all this time the tabernacle where God was worshipped, stayed at Shiloh in the tribe of Ephraim. #Jud 18:31 1Sa 14:3

2894c AM, 3604 JP, 1110 BC

391. Barzillai the Gileadite was born, for he was 80 years of age, when Absalom rebelled against David. #2Sa 19:35

2903a AM, 3612 JP, 1102 BC

392. The seventh Jubilee.

2908c AM, 3618 JP, 1096 BC

393. For 20 years after the ark came to Kirjathjearim, #1Sa 7:2 the Israelites were grievously oppressed by the Philistines. Finally being persuaded by Samuel, they returned to the Lord after they abandoned all their idols. They came together at Mizpah where they are said to have *drawn water* to have drawn tears from the bottom of their hearts and to have poured them out before the Lord. #1Sa 7:6 This perhaps symbolized some external effusion or pouring forth of water to signify their inward repentance and mourning for their sins. #2Sa 14:14 Some would understand this of the repentants themselves. #Ge 35:2 Ex 19:14 After their repentance, God immediately delivered the people of the Israelites from the invasion of the Philistines. #1Sa 7:10 Jos 10:10,11 God sent a terrible thunder which terrified the Philistines. They abandoned all the cities of the Israelites which they held formerly. #1Sa 7:14 Several small garrisons were left in only a few places. #1Sa 10:5 No more did they come to invade their borders because they saw that the hand of the Lord was against them all the days of Samuel until Saul became king. #1Sa 7:12 However after Saul became king, they returned again and oppressed Israel. When Samuel was old he made his two sons to be judges over Israel at Beersheba. They did not serve the Lord like their father but perverted judgement for rewards and bribes. #1Sa 8:1-3 He did not retire completely for from the passage #1Sa 7:15-17 it appears that he continued judging the people by himself to his dying day.

2909c AM, 3619 JP, 1095 BC

394. Because Samuel's sons were taking bribes and perverting justice, the Israelites began to make light of Samuel's leadership which troubled him and offended God. #1Sa 8:6-8 The Israelites were disgusted by the excessive behaviour of Samuel's sons and requested that they should have a king as other nations had. #1Sa 8:4,5 In additions to this, the Philistines still had some garrisons in their land. Nahash, king of the Ammonites had also assembled men in preparation for war against them. This caused them great fear so they resolved to no longer rely on Samuel's wisdom, or on the power of God, who had up to that time been their king and avenger. In spite of the fact that they had expelled the Philistines out of their land, they still expressed their desire to have a king. #1Sa 12:12,17,19 Though God was angered by their request he gave them a king #Ho 13:10,11 whose name was Saul, the son of Kish, of the tribe of Benjamin. Saul reigned for 40 years. #Ac 13:21 Saul's son Ishbosheth was 40 years old when he succeeded his father in the kingdom. #2Sa 2:10 Ishbosheth is said to have been born when Saul was anointed king. Saul was first anointed privately and afterward publicly before all the people at Mizpah by Samuel. It was 21 years since the death of Eli #1Sa 7:2 that Samuel had judged Israel. #1Sa 10:1,24,25 About 1 month later, #1Sa 12:12,16 (as the Septuagint and Josphus, lib. 6. Antiquis. records) Jabeshgilead was besieged by Nahash king of the Ammonites. This siege was lifted by Saul when he defeated the Ammonites. The whole congregation of Israel came together at Gilgal and Saul was again proclaimed king there. #1Sa 11:14,15 Samuel however, questioned Saul's sincerity in fulfilling his royal position and complained of the wrong that had been done him. Samuel called upon God to send thunder and rain which terrified the people. Then he comforted them with the promises of God's mercies. #1Sa 12:17 This appears to have happened during their wheat harvest season, around the time of the feast of Pentecost, in the beginning of the third month, 21 years after the ark arrived from the country of the Philistines. #1Sam 6:13 It seems that a full 20 years passed between the bringing back of the ark and the subduing of the Philistines. #1Sa 7:2,13 and that one year passed between the expelling of the Philistines from out of Israel and Saul's anointing as king. As #1Sa 13:1 states in the Hebrew:

“Saul was the son of one year when he reigned; and he reigned two years over Israel.”

395. Hence, Saul reigned for two years; free from the subjection of the Philistines.

2911c AM, 3621 JP, 1093 BC

396. The Philistines attacked Israel and took them captive. Saul shook off their yoke and recovered his kingdom again from their hands. #1Sa 14:47 War with the Philistines continued many years during Saul's reign. Since the war began eight years before David was born, before it ended Samuel prophesied of David succeeding the throne after Saul. *The Lord hath sought him a man according to his own heart, and God hath commanded him to be ruler over his people,* #1Sa 13:14 The Philistines took from them all their smiths so they would have no weapons to fight with or no one to make them. Hence, when the day of battle came only Saul and his son Jonathan had weapons. #1Sa 13:19-22

2919c AM, 3629 JP, 1085 BC

397. David was born to Jesse the Ephrathite in his old age. #1Sa 17:12 David was the youngest of eight sons born to Jesse. Bethlehem was called the City of David #1Sa 20:6 Lu 2:4 30 years before he succeeded Saul in the kingdom. #2Sa 5:4 1Sa 16:1

2941c AM, 3651 JP, 1063 BC

398. God had rejected Saul and his family from the kingdom. After mourning a long time about this, Samuel was sent by God to Bethlehem to anoint David as king. This occurred 40 years before the rebellion of Absalom. #1Sa 16:1 2Sa 15:7 David was a handsome looking lad who was called away from shepherding his father's sheep. #1Sa 16:12 Because David was preferred before

his older brothers and being anointed in their presence. #1Sa 16:13 they were envious of him. #1Sa 17:28 David's brothers were as envious of him as Joseph's brother's were of him. He was also made king over Judah at the same age that Joseph was made ruler over Egypt. #Ge 41:46 2Sa 5:4 From the day of his anointing, the Spirit of God came upon him giving him his courage and wisdom. #1Sa 18:5,13 2Sa 5:2 As a result of this, while Saul lived, he was made general over all Israel and became a great warrior to fight the Lord's battles. #1Sa 25:28 He became known as a prophet and *the sweet Singer of Israel* who by his divine Psalms would teach and instruct the people of God. #Ac 2:30 2Sa 23:1,2

399. Mephibosheth (or Meribbaal) #1Ch 8:34 9:40 the son of Jonathan was born five years before the death of his father #2Sa 4:4
2944c AM, 3654 JP, 1060 BC

400. David feared that he might at last fall into Saul's hands, so he fled to king Achish in Gath taking 600 men with him. #1Sa 21:10 Achish gave him the town of Ziklag to dwell in and he lived there for one year and four months in the land of the Philistines. From there he attacked and killed all the Geshurites, Gezrites and the Amalekites, leaving no one alive to carry news of the slaughter to king Achish. #1Sa 27:1-12

401. While David was at Ziklag, many who were relatives of Saul came to stay with him. Also many valiant men of the tribe of Benjamin, the tribe of Gad and various good soldiers came over Jordan to him in the first month when it overflowed all its banks. They were accompanied by many other captains and commanders of the tribes of Benjamin and Judah. #1Ch 12:1,15,18

2949c AM, 3659 JP, 1055 BC

402. King Achish planned to invade the Israelites with his Philistine army. He took David along with him. #1Sa 28:1,2 While David was on the march with his 600 men, he gathered a number of others from the tribe of Manasseh who joined him. #1Ch 12:19 The Philistines were then encamped at Shunem and the Israelites were in Gilboa. #1Sa 28:4

403. When Saul saw the army of the Philistines, he became afraid and sought counsel from the Lord. Receiving no answer by a dream, or by Urim, or by his prophets, he went to Endor by night to consult with a witch. When she conjured up a vision of Samuel, Saul received the dreadful message, *God shall deliver Israel, together with thyself, into the hands of the Philistines; and tomorrow, thou and thy children shall be with me* #1Sa 28:5,6,19 1Ch 10:13,14

404. While David was away on his march, the Amalekites took Ziklag, plundered it and burnt it. They carried away David's two wives Ahinoam of Jezreel and Abigail, the widow of Nabal, along with the rest of the wives and children of his men. #1Sa 30:1-31

405. When Saul returned the same night from the witch, the Israelites moved to the fountain of Jezreel and the Philistines went to Aphek. The princes of the Philistines became jealous of David so he and his men left their army early the next morning and returned to Ziklag. The Philistines in the interim marched up to Jezreel to fight with the Israelites. #1Sa 29:1,3,10,11 It seems that Saul and his sons were not slain the next day after his communication with the apparition of Samuel (since all that day David was with the army of the Philistines) but Saul's death occurred some while after David's departure from them.

406. When David was returning to Ziklag, there came to him seven captains of the Manassites. #1Ch 12:20,21 They had arrived three days later, and found the town plundered and consumed with fire. The last 200 of his company were tired of marching and rested at the brook Besor. With the other 400 David followed after the Amalekites, overtook them. The battle lasted from the twilight of the first day to the evening of the next. They recovered all that was lost and returned home with joy. #1Sa 30:1-31

407. The host of Israel were soundly trounced. The three sons of Saul, Jonathan, Abinadab and Melchishua were also killed. Saul and his armourbearer fell on their own swords. The following day the Philistines took off the head of Saul and hung up his armour in the temple of their idol Ashtaroth. His body and the bodies of his three sons were also left to hang on the walls of Bethshemesh. However, the men of Jabeshgilead remembered the deed of valour which Saul had done for them at the beginning of his reign. They stole away their bodies from there and burnt them. They buried their bones under an oak at Jabesh and fasted for them for seven days. #1Sa 31:1-13 1Ch 10:1-14

408. Mephibosheth, was the son of Jonathan who was now dead. When his nurse heard the news of his death she ran away with Mephibosheth. Because she was very afraid and in a great haste, he fell out of her arms and became lame in his feet ever since. #2Sa 4:4

409. When David returned from the slaughter of the Amalekites, three days later he heard of the defeat of the army of the Israelites. A boy of the Amalekites who was in the fight told him and brought Saul's crown and bracelet which he had removed from Saul's body. #2Sa 1:1-16 From this news, though quickly brought to David, it is inferred that the defeat in Gilboa happened a number of days after David left the Philistine army. This was not unusual that the battle was so delayed. Much later the Syrians camped against the Israelites at the same place at Aphek and waited seven days before fighting with them. #1Ki 21:20,26,29

410. David executed the Amalekite who claimed to have slain Saul. In a funeral song, he praised Saul, Jonathan and God's people #2Sa 1:13-27 Companies of the Israelites' army flocked daily to him. #1Ch 12:22 He asked counsel of God before he went up to Hebron with his men and their families. Here he was anointed king by the men of his own tribe at the age of 30. He reigned over Judah for 7 years and 6 months. #2Sa 2:1-4,11 5:4,5

411. Abner, the former captain of Saul's army, took Ishbosheth, Saul's son to Mahanaim and there he made him king over the rest of Israel. Ishbosheth was 40 years old and reigned two years over Israel #2Sa 2:8-10 He had two years of peace with the house of David, just as his father's two year reign #1Sa 13:1 referred to two years of peace with the Philistines. See note on 2909c A.M.

412. David sent messengers to the men of Jabeshgilead and thanked them for the kindness which they had showed to King Saul. He informed them that he was now king over Judah. #2Sa 2:5-7 To strengthen himself, he made an alliance with Talmai, king of Geshur and secured it by marrying his daughter, Maacah. She bore him Absalom and Tamar. #2Sa 3:3 13:1

2951c AM, 3661 JP, 1053 BC

413. After the two years of peace with Ishbosheth, there was a long war between his people and the people of David. Joab the son of Zeruiah, David's sister's son, headed up David's side and Abner the other side. Many battles and skirmishes happened. David's side grew stronger and stronger and Ishbosheth's side became weaker. #2Sa 2:26-3:1

2952a AM, 3661 JP, 1053 BC

414. The eighth Jubilee.

2956d AM, 3666 JP, 1048 BC

415. When Abner was disgracefully used by Ishbosheth, he revolted and sided with David. He arranged with the chief men and heads of Israel to transfer the whole kingdom to David. #1Sa 25:44 2Sa 3:6-21

416. When David fled from Saul, #1Sa 19:12 his wife Michal was given by Saul in marriage to Phaltiel. David demanded that Ishbosheth send her back. #1Sa 25:44 2Sa 3:14,15

417. When Abner came with 20 men to David, he was well received and given a feast. When he returned from David in peace, he treacherously slain by Joab. David made a great mourning and lamentation over him and he was buried at Hebron. #2Sa 3:17-39

418. All Israel was troubled by the death of Abner. Baanah and Rechab, of the tribe of Benjamin murdered Ishbosheth when he was resting on his bed in the heat of the day. They brought his head to David and he had them executed. #2Sa 4:1-12

419. The captains and elders of all the tribes came to Hebron and anointed David king over Israel for the third time. #1Ch 12:23-40 11:1-3 2Sa 5:1-3

2957a AM, 3666 JP, 1048 BC

420. David with all Israel marched to Jerusalem against the Jebusites. By Joab's valiant actions they captured the fort of Zion. Henceforth it was called the *city of David*, just as Bethlehem, his birthplace, was called. He made Jerusalem the capital of the kingdom and reigned over all Israel for 33 years. #2Sa 5:5-7,9 1Ch 11:4-7

2957 AM, 3667 JP, 1047 BC

421. When the Philistines heard that David was made king over all Israel by every tribe, they led their army twice against him at the valley of Rephaim and were beaten both times. #2Sa 5:22-25 1Ch 14:1-17 It was here that David, in the time of harvest, desired a drink of water from the well at Bethlehem. To please him, three of the most valiant captains broke through the host of the enemy to get it. When they brought it to him, he would not drink it. #2Sa 23:13 1Ch 11:15

2958b AM, 3668 JP, 1046 BC

422. David built up the city of Zion and strengthened the fortifications. Joab repaired the rest of the city. #2Sa 5:9 1Ch 11:8

423. Hiram sent messengers to David and cedar wood and carpenters and masons. These built his house. #2Sa 5:11 1Ch 14:1

2959 AM 3669 JP, 1045 BC

424. The ark of the covenant which in the first sabbatical year was brought from Gilgal to Shiloh, was brought from Kirjathjearim in this sabbatical year. It was moved from Shiloh 70 years earlier. From the house of Abinadab, 30,000 choice men from all Israel accompanied the move of the ark by David. He composed the 68th Psalm for the occasion as may be deduced from #Ps 68:1. This verse appears to have been taken from a prayer which was appointed by Moses to be used and sung every time the ark was moved. #Nu 10:35 The ark was carried first to the house of Obedom. After three months, it was moved into the city of David, or the fort of Zion. David himself rejoiced before it and sang #Ps 132:8. Solomon his son, repeated this verse #2Ch 6:41 in the next year of jubilee when he brought the ark into the Holy of Holies of the temple.

``Arise O Lord unto thy resting place, thou and the ark of thy strength"

425. See also #Ps 132:6,7. From the Hebrew:

``Behold we (i.e. the men of Bethlehem dwelling there) have heard of it at Ephratah (our own country) and found it in the fields of Jair, or the wood; (i.e. in the hill of Kirjathjearim, for that signifies a city, bordering upon woods)"

426. From #Ps 132:13,14

``The Lord hath chosen Zion, for an habitation for himself; saying, This is my rest for ever here will I dwell, for I have a delight therein."

427. At Zion the ark is *There to have rested*, #1Ch 6:31 and was moved into the new tabernacle which David had prepared for it at Jerusalem. #2Sa 6:17 1Ch 16:1 2Ch 1:4

428. The tabernacle of the congregation built by Moses, with the brazen altar used for the daily sacrifices, remained at Gibeon, in the tribe of Judah until the temple of Solomon was built. It was no longer in Shiloh in the tribe of Ephraim. #1Ch 6:32,48,49 16:39,40 21:29 2Ch 1:3,5,6 1Ki 3:2,4

429. The ark was moved from house of Joseph, of which the tribe of Ephraim was a part into the tribe of Judah. Hereafter Shiloh played no part in their worship. #Ps 78:67,68 Jer 7:12,14 26:6

2960d AM, 3670 JP, 1044 BC

430. David now dwelt in his house of cedar which he had built and had peace on every side. He told Nathan the prophet, that he planned build an house. God replied that this was a work that should be done by a man of peace not war. His son Solomon would build the house not David. #2Sa 7:1,2,11,13 1Ch 17:1-27 22:8-10 24:3,6 2Ch 6:8,9 1Ki 8:18,19 From now until the birth of Solomon was spent in wars. David subdued the Philistines, the Edomites, the Amalekites, the Moabites, the Ammonites and the Syrians. #2Sa 8:3 1Ch 18:1-17 The borders of Israel stretched not only from Shihor in Egypt to Hamath, #1Ch 13:5 but even from there to the river Euphrates to the borders of Syria Zobah. #2Sa 8:3 This was the extreme bound of all that land which had been formerly promised to the seed of Abraham. #Ge 15:18 De 11:24 Jos 1:3,4 It was never possessed by any of them except only by David and his son Solomon. #1Ki 4:21,24 2Ch 9:28

431. At this time Hadadezer, also called Hadarezer, the son of Rehob, was king of Syria Zoba. He united his forces from Damascus with Rezon the son of Eliadah's forces. They prepared to fight against David not far from the river Euphrates. However, after David routed Hadadezer's army, he slew 22,000 of the Syrians from Damascus and put garrisons in all that country. When Rezon saw that David prevailed, he rebelled from Hadadezer and made himself captain over the forces he had recently raised. He marched with them to Damascus and set up there a kingdom for himself and his posterity. He was a very bitter enemy to Solomon, as was his kingdom to the rest of the king's of Israel. #2Sa 8:5,6 1Ki 11:23-25 Concerning this battle fought by David near to the river Euphrates, Niculous Damascenus, in Josephus, (lib. 7. Antiq. c. 6. or 5.) mentions this battle of David's and calls this Rezon, Adad. He adds that his name was passed on to his successors to the tenth generation, as Ptolemy did to his in Egypt.

2967a AM, 3676 JP, 1038 BC

432. After Nahash king of the Ammonites died, Hanun his son reigned in his place. He badly abused the messengers that David had sent out of kindness to comfort him over the death of his father.

433. Therefore, David sent Joab who defeated a huge army of the Ammonites and Syrian mercenaries. David and Joab returned victorious to Jerusalem. #2Sa 10:1-19 1Ch 19:1-19

2968b AM, 3678 JP, 1036 BC

434. David crossed Jordan with his army and slaughtered a vast number of the Syrians who were led by Shophach, general of the

army of Hadadezer, king of Syria Zoba. A time of peace between David and the petty kings of Syria followed so that they sent no more aid to the Ammonites, but served David. #2Sa 10:1-19 1Ch 19:1-19

2969c AM, 3679 JP, 1035 BC

435. At the end of the year, when kings went to battle, Joab, with his army fought with the Ammonites and besieged Rabbah, the capital city of Ammon. In the mean time, David took his ease at Jerusalem, #2Sa 11:1 1Ch 20:1 and there defiled himself in an adulterous relationship with Bathsheba the wife of Uriah the Hittite. Uriah was then in the army. Consequently, David arranged to have Uriah slain at the hand of the Ammonites. #2Sa 11:1-27

2970b AM, 3680 JP, 1034 BC

436. When David's child by adultery, was born, David was convicted by Nathan the prophet of his sin and repented. David composed the psalm #Ps 51:1-19, for a memorial of his sin with Bathsheba, but the child died. #2Sa 12:1-31

2971a AM, 3680 JP, 1034 BC

437. Bathsheba who was now David's wife, bore David another son whose name was given to him by God called Solomon. This child proved to be a man of peace. #1Ch 22:9 His name means one beloved of God, the name of Jedidiah. #2Sa 12:25

2972c AM, 3682 JP, 1032 BC

438. Ammon, David's oldest son, raped his sister Tamar. #2Sa 13:1-39

2974c AM, 3684 JP, 1030 BC

439. Two years after he raped his sister, Ammon was slain by his brother Absalom at the time of sheep shearing, before grain harvest. #2Sa 13:23 This occurred at the end of the spring, shortly after the middle of the first month during the second mowing of the grass. Codomanus notes this from #Am 7:1 Jos 3:15 4:9 5:10-12.

440. After Absalom killed Ammon, he fled to Geshur in Syria. He continued 3 years with king Talmai his grandfather on his mother's side. #2Sa 13:37,38 15:8

2977c AM, 3687 JP, 1027 BC

441. After 3 years of exile, Absalom returned to Jerusalem. His father was pacified towards him by the speech of the woman of Tekoa, who was employed by Joab. #2Sa 13:38 14:1-23

2979 AM, 3689 JP, 1025 BC

442. Absalom set Joab's barley on fire just before harvest time that year (for the following year was a sabbatical year, when there was no harvest in Judah). By this means he was admitted to his father's presence, whom he had not seen in the two years since his return from exile. #2Sa 14:28,30,33

2980 AM, 3690 JP, 1024 BC

443. This sabbatical year came between the burning of Joab's corn field, and the rebellion of Absalom against his father. In his rebellion, Absalom obtained chariots, horses and a band of ruffians around him, and insinuated himself into the favour of the people. He stole away their hearts from his father David. #2Sa 15:1-6

2981c AM, 3691 JP, 1023 BC

444. 40 years after the anointing of David by Samuel, Absalom followed the advise of his chief counsellor Ahithophel and took possession of his father's kingdom. This happened between the Passover and the Feast of Pentecost. Codomanus assumes this to be the season from Barzillai having provided David (when he fled) with new fruits and roasted grain. #2Sa 17:28

445. Against the practices of Absalom and Ahithophel, David composed the 3rd and 55th Psalms. Also Shimei, of the tribe of Benjamin, railed against David, as he fled. #2Sa 16:5

446. When Ahithophel saw that his counsel was not followed by Absalom, he went and hanged himself. #2Sa 17:23

447. In the battle with David, Absalom lost 20,000 men and fled. A bough of a thick oak caught hold of his long hair so he hung

there until Joab came and thrust him through with darts, killing him. #2Sa 18:9-14

448. After this victory, David was brought home again by the men of Judah and one half of the people of Israel. The Israelites rebelled, because they had not participated in that work so a new rebellion grew among them. This rebellion was soon over when the head of Sheba the son of Gera, was thrown over the walls to Joab, by the people of Abel. #2Sa 20:1-22

2983c AM, 3693 JP, 1021 BC

449. The harvest of this year failed and there was a famine, which afflicted the land for three years. This famine was sent because the blood of the Gibeonites was shed by Saul and his family. #2Sa 21:1,2

2986c AM, 3696 JP, 1018 BC

450. The famine still continued so the Gibeonites hung two of Saul's sons and five of his grandchildren in the beginning of barley harvest. Rizpah, Saul's concubine, watched their bodies and kept them from being devoured by ravenous birds or beasts, until water dropped from heaven upon them. #2Sa 21:8-10

451. David took the bones of Saul and Jonathan his son and moved them from Jabeshgilead along with the bones of the seven that were hanged. They were buried a Zelah in the sepulchre of Kish the father of Saul. #2Sa 21:12-14

452. Many battles were fought with the Philistines and their giants. In one battle, David who was now old, fainted in the fight and would have been slain by the giant, Ishbibenob and barely escaped. This was the last fight that David took part in. #2Sa 21:16-22
1Ch 20:4-8

2987d AM, 3697 JP, 1017 BC

453. David desired to have a census taken; whether from Satan or his pride, God's wrath was kindled against the Israelites. Therefore of all the tribes, (except the tribes of Levi and Benjamin), #1Ch 21:6 27:24 the men older than 20 years were counted. #1Ch 27:23. This census took 9 months and 20 days. #2Sa 24:8 God sent the prophet Gad to David and gave him the choice of one of three punishments. He was to chose famine, sword or pestilence. #2Sa 2:48 The famine was to last 3 years, that is in addition to the previous famine #1Ch 21:12 or of 7 years, as from #2Sa 24:13. This included the 3 years of the previous famine #2Sa 21:1 and this present sabbatical year in which no sowing would take place to compensate for the losses of the previous years, for a fourth year of dearth. Three years of famine for the slaughter of the Gibeonites were already past and after this there was a poor harvest for lack of seed. This harvest would not be able to supply the needs of the next two years which the intervening sabbatical year would require. So the famine would still continue in the land, especially among the poor. Now to these past years of famine, God proposed to David three more years of famine, to choose, if he would. The reason for reconciling these two different passages, has led me in these texts #1Ch 21:12 2Sa 24:13, to refer this history of David's numbering the people to this Sabbatical year.

454. Now of the three choices, David chose the plague. 70,000 men died in one day. When the angel was about to destroy Jerusalem, God in his mercy bade him withhold his hand. He commanded David to offer whole burnt offerings and peace offerings in the threshing floor of Araunah or Ornan the Jebusite. #2Sa 24:1-25 1Ch 21:1-30

2988a AM, 3697 JP, 1017 BC

455. David foresaw that the house of God would be built in the threshing floor of Araunah. #1Ch 22:1 2Ch 3:1 He began to prepare the materials necessary for so great a work. He exhorted his son Solomon and all the heads of Israel to carry the project through to a successful completion. #1Ch 22:1-19

2988c AM, 3698 JP, 1016 BC

456. He took the number of the Levites, first from 30 and then from 20 years old and upwards. He divided them into many ranks and appointed to every one of them their offices. He established a set form both for ecclesiastical and civil government in the 40th year of his reign. #1Ch 23:1-27:34 That is the beginning of the year, a year and an half before his death.

457. Rehoboam was born to Solomon by Naaman, an Ammonite woman. He was 41 years old when he began to reign. #1Ki 14:21 1Ch 12:13 For though Solomon called himself a little child, #1Ki 3:7 and David his father said, he was *a child, young and tender*, #1Ch 22:5 29:1 yet in another place, he calls him a man of wisdom. #1Ki 2:9 This was even before God granted him extraordinary knowledge and wisdom. These three things, tender years, a son born and perfect wisdom were not unique to Solomon at 18. For the same were attributed to king Josiah when he was only 16, #2Ch 34:1-3 2Ch 36:2,5 for Jehoiakim was born when Josiah was only 14 years old and Jehoahaz was born when Josiah was 16.

2989b AM, 3699 JP, 1015 BC

458. David was now seventy years old. Broken with continual cares and wars, he was so weak and feeble that wearing extra cloths would hardly keep him warm. So Abishag, a young Shunammite maiden was sent for, to keep him warm.

2989c AM, 3699 JP, 1015 BC

459. When Adonijah saw his father's decline, he took counsel and advise from Joab and Abiathar the high priest and made himself king. When Bathsheba and Nathan told David of this, he ordered his son Solomon to be anointed king in Gihon by Zadok the priest, Nathan the prophet and Benaiah, the son of Jehoiada. As soon as Adonijah heard this, he fled to the sanctuary and lay hold on the horns of the altar. He was pardoned by the grace and favour of Solomon and set at liberty. #1Ki 1:1-53

460. David assembled all the governors, captains and commanders of Israel with his sons and servants. He exhorted them all to the fear and worship of God and especially Solomon his son. He ordered them to proceed with the building of the temple. He gave them the pattern of the temple and consigned into Solomon's hands the gold and silver by weight for making every vessel and implement to be used in the temple. #1Ch 28:1-21 After this, by David's example and his exhortation, every man was moved to give gold, silver, brass, iron and stones all in great abundance towards the building of God's house. They gave thanks to God. The next day, they offered a 1000 young bullocks, 1000 rams and 1000 lambs, with the meat offerings. Solomon was anointed as king the second time and Zadok confirmed as the high priest. #1Ch 29:1-23

2990a AM, 3699 JP, 1015 BC

461. After David gave instructions to his son Solomon, he died. #1Ki 2:1-10. He had reigned in Hebron for 7 years 6 months and 33 years in Jerusalem over all Israel. #2Sa 5:5 Concerning the forty years which the scripture attributes to his reign, we must take for the term which he reigned before he made Solomon king in his place and after that he lived for 6 more months. So that the years of Solomon's reign as mentioned in the scriptures, are to be reckoned from the first month, a full half year, before David's death.

2990b AM, 3700 JP, 1014 BC

462. Adonijah used Bathsheba to ask Solomon to give him Abishag the Shunammite for a wife. Therefore, as one still aspiring to be king Solomon had him executed. Abiathar of the family of Eli, was put out of the high priesthood and Zadok, a descendent of Phinehas replaced him. This was foretold by God in #1Sa 2:33,35. So the high priesthood reverted from the family of Ithamar to the family of Eleazar and there continued. Joab fled to the tabernacle in fear and lay hold on the horns of the altar. He was executed by Benaiah the son of Jehoiada, who was made captain of the host in his place by the king. Shimei, who had before railed upon David, was confined only to his house, yet with this condition, that if at any time he passed over the brook Kidron, he would be executed. #1Ki 2:1-46

463. When Hadad the Edomite heard that Joab was dead, he returned out of Egypt to his country. When Solomon began to follow after vanities, God used him as an enemy against Solomon. #1Ki 11:14,21

2991a AM, 3700 JP, 1014 BC

464. Pharaoh king of Egypt, gave his daughter in marriage to Solomon. He gave her the city of Gezer located in the tribe of Ephraim. #Jos 21:21 Pharaoh had taken it from the Canaanites and killed all its inhabitants. #1Ki 9:16 Solomon brought her into Zion, the palace of David. #2Ki 3:1,2 2Ch 8:11

2991c AM, 3701 JP, 1013 BC

465. Solomon offered 1000 whole burnt offerings at Gibeon where the tabernacle was situated. God appeared to him in his sleep and asked him to choose anything he wanted. Solomon chose wisdom to be given him. Therefore, God gave him wisdom from above as well as all other blessings over and above this. The first test of his wisdom was the deciding of the controversy between the two women about the child. This gave him a reputation and the respect from the people. #1Ki 3:1-28

2992a AM, 3701 JP, 1013 BC

466. When Solomon was visited by messengers sent from Hiram, king of Tyre, they wanted to help him with timber for the building of the temple. When Solomon met Hiram's terms, Hiram co-operated in the venture. Solomon supplied the workmen, over whom he set pay masters and other officers to oversee the work. #1Ki 5:1-18

The Fifth Age of the World

2992c AM, 3702 JP, 1012 BC

467. The foundation of the temple was laid in the 480th year after Israel's exodus from Egypt. This was in king Solomon's 4th year of reign on the second day of the second month (called Zif, Monday May 21st). #1Ki 6:1,37 2Ch 3:2

2993b AM, 3703 JP, 1011 BC

468. Three years after he was commanded not to cross the brook Kidron, Shimei returned from Gath to bring back two run-away servants. Solomon commanded that he be executed. #1Ki 2:39-46

3000a AM, 3709 JP, 1005 BC

469. In the 11th year of Solomon's reign, in the eighth month, (called Bul) the temple and its furnishings was finished. It took 7 years 6 months to build. #1Ki 6:38 The dedication of the temple was postponed till the next year because it was a Jubilee year.

3001a AM, 3710 JP, 1004 BC

470. This was the ninth Jubilee which opened the fourth millennium of the world. King Solomon celebrated the dedication of the temple with great pomp and splendour. All Israel was assembled together in the 7th month, called Ethanim. The ark was brought from Zion into the Holy of Holies. The tabernacle and holy vessels from Gibeon went into the temple treasury. God gave a visible and wonderful token of his presence. Solomon was standing on a scaffold made of brass, kneeling down he uttered a set prayer to God. After this he blessed the people. He then offered 22,000 oxen and 120,000 sheep. They celebrated the feast of the dedication of the altar for 7 days and the feast of tabernacles another 7 seven days. On the 15th day the celebrations were completed on the 23rd day of the 7th month when the people were dismissed to their homes. #1Ki 8:1,2,65,66 2Ch 5:3-5 6:1 8:1-11

471. On the eighth day of the seventh month, that is (Friday, October 30th.) it was the first of the seven days of the dedication. According to Levitical law the feast of atonement was held on the tenth day, (Saturday, November 1st.) #Lev 25:9 At the sound of the trumpet the jubilee was proclaimed.

472. The feast of tabernacles was held on the 15th day.(Friday, November 6th.) The last day of this feast was always very solemnly kept. This occurred on the 22nd. (Friday, November 13th.) #2Ch 7:9 Le 23:36 Joh 7:37 The following day, (Saturday, November 14th.) after the sabbath the people went home.

3012c AM, 3722 JP, 992 BC

473. In the 13th year after the temple was built, Solomon finished building his own house. He spent 20 years on both of them: 7 years 5 months on the temple and 13 years on his own house. #1Ki 7:1 9:10 2Ch 8:1

474. As a reward for Hiram's good will in helping construct these houses, Solomon offered to Hiram king of Tyre 20 cities of Galilee, or Cabul which were located within the tribe of Asher. Solomon purchased these cities himself. When Hiram refused to take them, Solomon reconstructed them all himself, planting colonies of the Israelites in them #1Ki 9:10 2Ch 8:1,2

475. When Solomon had finished both houses and the wall of Jerusalem, he moved his wife, the daughter of Pharaoh, out of the city of David, into a house which he had built for her. #1Ki 3:1 7:8 2Ch 8:11 He also built Gezer, which Pharaoh his father-in-law took from the Canaanites and gave to Solomon. #1Ki 9:15-17 Gezer was located within the tribe of Ephraim.

3026c AM, 3736 JP, 978 BC

476. Shishak, also called Sefonchis (according to Egyptian Chronology) began to reign. Jeroboam the son of Nebat fled to him and continued with him till after Solomon died. #1Ki 11:40 12:2

3029c AM, 3739 JP, 975 BC

477. Solomon forsook his lusts and vanities to which he was addicted in his later days. He testified of his deep repentance in his book called *The Preacher* (Ecclesiastes) and made his peace with God. #2Ch 11:17 Solomon died when he had reigned 40 years. #1Ki 11:42 2Ch 9:30

478. Rehoboam, Solomon's son, was made king by all Israel in Sichem. By his harsh approach to his rule he alienated the hearts of ten tribes from him. These tribes sent for Jeroboam the son of Nebat, in Egypt to be their king. Under his leadership, they rebelled from the house of David. They killed Adoram, whom Rehoboam had sent to them, and abandoned the true worship of God. #1Ki 12:1-33 In memorial of this sad disaster, the Jews kept a solemn yearly fast on the 23rd of the third month, called

Sivan.

479. From this sad division made in that kingdom, Rehoboam reigned over Judah and Benjamin 17 years. #1Ki 14:21 2Ch 12:1,2 and Jeroboam over Israel i.e. over the other ten tribes, for 22 years. #1Ki 14:20

480. Rehoboam returned to Jerusalem and conscripted 80,100 men to fight against the ten tribes. Through the prophet Shemaiah, he was admonished from God to abandon this plan. #1Ki 12:1-33 Continual war took place between the kings for the rest of their days. #1Ki 14:30

481. In the beginning of his reign, Jeroboam repaired Shechem where he was chosen king by the people. This place was destroyed by king Abimelech, 258 years earlier. Jeroboam lived there until he went over Jordan, and built Penuel. #1Ki 12:25 Finally, he built Tirzah and made that the capital of his kingdom. #1Ki 14:17 He feared that his new subjects would revolt against him if they continued to worship at Jerusalem. So he devised a new religion. He set up two golden calves, the one at Bethel and the other at Dan, for the people to worship. #1Ki 12:25-31

3030a AM, 3739 JP, 975 BC, 1 SK, 1 NK

482. NK - On the 15th day of the 8th month, (Monday, December 6th.) Jeroboam held a feast of his own creation similar to the feast of tabernacles among the Jews. On an idolatrous altar which he had built at Bethel, he offered sacrifices to his calf. #1Ki 12:32,33 At that time, God sent an unnamed prophet from Judah who foretold what judgment God would execute by Josiah on the altar and the priests that served it. This prophecy was confirmed by signs which appeared on that altar and the king himself. #1Ki 13:1-34 2Ki 23:15-20 From the beginning of this idolatrous worship and public demonstration of God's judgment there, we are to reckon the 390 years of the iniquity of Israel as spoken of in #Eze 4:5

483. This prophet was deceived by another prophet of Bethel, who lied about a message from God. Contrary to the express commandment of God he ate meat at Bethel. Therefore, in his return homeward, he was met by a lion which killed him. When the news came to the prophet which had deceived him, he took the body and gave it an honourable burial. He assured his sons that what had been foretold by that other prophet, would undoubtedly come to pass. #1Ki 1:3 2Ki 23:17,18

3030b AM, 3740 JP, 974 BC, 1 SK, 1 NK

484. SK - The priests, Levites and other Israelites who feared God did not follow Jeroboam but worshipped with Rehoboam in Jerusalem. This helped maintain the kingdom of Judah for three years. This was the time they walked in the ways of David and Solomon. #2Ch 11:17

485. NK - Jeroboam continued in his revolt and excluded the priests that were of the lineage of Aaron the Levites from his worship. He made priests for the high places from men of the common people. #1Ki 13:33,34 2Ch 11:14,15 13:9 Hence many of the priests and Levites abandoned their possessions in those tribes and settled in Judah. They were followed there by those of every tribe who wanted to worship the true God. They came to Jerusalem to worship and sacrifice to the God of their forefathers. #2Ch 11:13,14,16

3032d AM, 3742 JP, 972 BC, 3 SK, 3 NK

486. SK - Rehoboam, now settled in his kingdom, forsook the law of the Lord and all Israel and Judah with him. #2Ch 12:1 The Jews, who should have stirred up their Israelite brothers to repentance, provoked the Lord with their own sins. They behaved worse than their forefathers. They made high places, images and groves, for themselves on every high hill and under every tree. They did all the wicked things the heathen did in their barbarous worship including those nations whom God had cast out before them. #1Ki 14:22-24

3033c AM, 3743 JP, 971 BC, 5 SK, 5 NK

487. SK - In Rehoboam's 5th year, Shishak, king of Egypt, invited perhaps by Jeroboam, (who had formerly lived with him, noted in the year, 3026 AM) led an army of 120 chariots, 60,000 horses, with innumerable footmen from Egypt. The men were from the Lubims, Sukkiims, and Cushites who entered the land of Judah. They had already captured all the rest of their fortified cities and finally came to Jerusalem. The king and his princes were brought to repentance by the preaching of Shemaiah the prophet. The king received a gracious promise of their deliverance at a high cost. They were to release to the Egyptians all the treasure of the temple and of the king's house. All the shields of gold which Solomon had made which Rehoboam remade using brass. #1Ki 14:26,27 2Ch 12:2-12

3046 AM, 3756 JP, 958 BC, 1 SK, 18 NK

488. SK - Abijah the son of Rehoboam, succeeded his father who died in the beginning of the 18th year of Jeroboam's. He

reigned 3 years. #1Ki 15:1,2 2Ch 13:1,2

3047 AM, 3757 JP, 957 BC, 2 SK, 19 NK

489. SK - Abijah and his army of 400,000 men, fought with Jeroboam and his army of 800,000 men. Because Abijah trusted in God, he obtained victory against Jeroboam. He killed 500,000 of Jeroboam's soldiers. This was the highest casualty rate of any battle recorded in the Bible. Abijah captured Bethel where one of the calves was set up and Jeshanah and Ephraim, with all its towns. #2Ch 13:1-22

3049c AM, 3759 JP, 955 BC, 1 SK, 21 NK

490. SK - After Abijah's death, at the very end of the 20th year of Jeroboam's reign, Asa his son succeeded him and reigned 41 years. #1Ki 15:8-10

3050d AM, 3760 JP, 954 BC, 2 SK, 22 NK

491. This was the 10th Jubilee.

492. NK - Nadab in the 2nd year of Asa, succeeded his dead father Jeroboam in his kingdom and reigned only 2 years. #1Ki 15:25

3051d AM, 3761 JP, 953 BC, 3 SK, 1,2 NK

493. NK - At the siege of Gibbethon of the Philistines, Nadab was slain by Baasha, a man from the tribe of Issachar in the third year of the reign of Asa. In the same year that Baasha made himself king over Israel, he utterly destroyed all the family of Jeroboam. He reigned for 24 years. #1Ki 15:27-29,33

3053c AM, 3763 JP, 951 BC, 5 SK, 3 NK

494. SK - God now gave 10 consecutive years of peace to the land, #2Ch 14:1,6 even to the 15th year of king Asa's reign, or to the 35th year from the rebellion of the northern kingdom. #2Ch 15:10,19 In that year, this godly king Asa put away all public idolatry, reformed his kingdom and fortified the cities of Judah against the invasion of enemies. #2Ch 14:6

3055 AM, 3765 JP, 949 BC, 7 SK, 5 NK

495. Jehoshaphat was born to Asa by his mother Azubah. Later he at the age of 35 succeeded Asa in his kingdom. #1Ki 22:42 2Ch 20:31

3063c AM, 3773 JP, 941 BC, 15 SK, 13 NK

496. In the beginning of Asa's reign, Zerah the Ethiopian mobilised an innumerable army to invade the land of Judah. This force had 1,000,000 men from the Cushites, who as it seemed came from Arabia Petrea and the desert and the Lubims, besides those who fought aloft from the chariots. Asa met this army with 300,000 men from the tribe of Judah and 280,000 from the tribe of Benjamin. He called on the name of the Lord and routed and slew that vast army and took much spoil from them. After this he was encouraged by Azariah the prophet. He assembled all his subjects and also many of the Israelites which were loyal to him. They met at Jerusalem in the third month in which the feast of Pentecost fell. They sacrificed to God from the spoil which they had taken, 700 oxen and 7000 cattle and solemnly renewed their covenant with God. Asa continued reformation of his kingdom and removed Maachah his grandmother, a great patroness of idolatry, from the honour of queen mother. He brought into the temple the things which he and his father had consecrated to God. #2Ch 14:8,9 15:1,10,11,13,16 16:8

3064c AM, 3774 JP, 940 BC, 16 SK, 14 NK

497. NK - Baasha saw Asa actively restoring religion to Judah and that many of his subjects defected to Asa so that they might be partakers in God's covenant blessings. #2Ch 15:9 He never ceased to make war upon Asa all his days. #1Ki 15:16,32 In the 36th year since the division of the kingdom, in Asa's 16th year, Baasha started to build Ramah to prevent more of his subjects from defecting to Asa. #2Ch 16:1

498. SK - Asa hired Benhadad king of Syria to come and hinder the building of Ramah which he did. Using the stones and timber from the city of Ramah, Asa built Geba and Mizpah. When Hanan the prophet reproved him, for getting help from the king of Syria, he cast him into prison, and at the same time, vexed some of his people. #2Ch 16:1-14

499. NK - At the same time Benhadad king of Syria, marched against the cities of Israel. He destroyed Ijon in the tribe of Asher

and Dan in Dan, Abelbethmaachah in the tribe of Manasseh and all the borders of Chinnereth, with all the land of Naphtali. This forced Baasha to stop building Ramah and retire to Tirzah. #1Ki 15:20,21 2Ch 16:4,5 Isa 9:1 Now this Benhadad was son to Tabrimon, the son of Hezion, #1Ki 15:18 or of Rezon the first king of Syria of Damascus from whom the name of Hadad was passed on to his posterity in the kingdom. This is noted by *Nicolaus Damascenus* as recorded by *Josephus l. 7. of his Antiquities, c. 6 ul. 5.* where, Nicolaus states:

``The third of that name seeking to wipe away the blot of the overthrow, received in his grandfather's days, marched into Judah and destroyed Samaria,"

500. Josephus understands it to be the invasion made upon Samaria, by Benhadad, in the time of Ahab. See notes on 2960 AM and 3103 AM.

3074d AM, 3784 JP, 930 BC, 26 SK, 24 NK

501. NK - When Baasha died and was buried at Terza, his son Elah succeeded him.

3075d AM, 3785 JP, 929 BC

502. NK - In the 2nd year of Elah and the 27th of Asa, Zimri destroyed Elah and his entire family. He reigned in Tirzah for seven days. But the soldiers at Gibbethon, a town of the Philistines made Omri, the general of the army, king. He came to besiege Tirzah and Zimri set fire to the king's palace and destroyed it and himself. #1Ki 16:15-18

503. The people of Israel split into two factions, one part followed Tibni, the son of Ginath, the other followed Omri. Omri's side prevailed and Omri became king. #1Ki 16:8,21,22

3077 AM, 3787 JP, 927 BC, 29 SK, 3 NK

504. NK - Athaliah, the daughter of Ahab the son of Omri, as it seems was born 42 years before her son Ahaziah reigned over Judah. #1Ki 8:26 2Ch 21:20 22:2 See Gill on "2Ch 22:2"

3079d AM, 3789 JP, 925 BC, 31 SK, 5 NK

505. NK - Omri began to reign in Tirzah over Israel in the 31st year of king Asa. #1Ki 16:23

3080d AM, 3790 JP, 924 BC, 32 SK, 6 NK

506. SK - Jehoram was born to Jehoshaphat 32 years, before his father took him as viceroy of his kingdom. #2Ki 8:17 2Ch 21:20

507. NK - When Omri had now reigned 6 years in Tirzah, he then moved the capital of his kingdom from Tirzah to Samaria. He built Samaria in the hill of Samaria, a place which he had purchased from Shemer. #1Ki 16:23,24

3086 AM, 3796 JP, 918 BC, 38 SK, 1 NK

508. Omri died and was buried at Samaria. He was a poor father but Ahab the son who succeeded him was much worse. Ahab reigned 22 years. #1Ki 16:28,29

3087 AM, 3797 JP, 917 BC, 39 SK, 2 NK

509. SK - In the 39th year of his reign, Asa was diseased in his feet. He sought for help from the physicians and not from God. #2Ch 16:12

3090 AM, 3800 JP, 914 BC, 1 SK, 5 NK

510. SK - In the end of the 41st year of his reign, Asa died and was buried in a sepulchre which he had prepared in the city of David. The tomb was filled with sweet odours and spices. #2Ch 16:13,14 He was a good father and an even better son succeeded him called Jehoshaphat. In the very latter end of the 4th year of Ahab's reign, he started to reign over Judah and ruled for 25 years. #1Ki 22:41,42 2Ch 20:31

3092 AM, 3802 JP, 912 BC, 3 SK, 7 NK

511. SK - When Jehoshaphat was established in his kingdom, he began by removing the high places and the groves. In the 3rd year of his reign, he sent out the Levites and other chief men into all cities to instruct the people. God gave him peace. #2Ch

17:7-10

3097 AM, 3807 JP, 907 BC, 8 SK, 12 NK

512. SK - Athaliah the daughter of Ahab, king of Israel, married Jehoram the son of Jehoshaphat king of Judah. This union resulted from the marriage alliance Jehoshaphat made with Ahab. #2Ch 18:1 She had a son named Ahaziah, who at the age of 22 succeeded him in the kingdom. #2Ki 8:18,26,27 2Ch 21:26 22:2

3099a AM, 3808 JP, 906 BC, 9 SK, 13 NK

513. SK - The eleventh Jubilee.

3103c AM, 3813 JP, 901 BC, 14 SK, 18 NK

514. NK - Benhadad, king of Assyria, assembled his army together and with the assistance of 32 petty kings besieged Samaria. He was defeated by Ahab and fled. #1Ki 20:1-43

3104d AM, 3814 JP, 900 BC, 15 SK, 19 NK

515. NK - About a year later, Benhadad came up a second time as far as Aphek to fight with Israel. He was badly defeated and surrendered to Ahab. Ahab received him with all courtesy and honour and after a while let him go in peace. Ahab made a league of friendship with him. For this act, God pronounced judgment upon him by his prophet. #1Ki 20:1-43 However as a result of this league, there was 3 years of peace between the two nations. #1Ki 22:1

3105 AM, 3815 JP, 899 BC, 16 SK, 20 NK

516. NK - When Ahab could not get Naboth to sell him his vineyard, he was depressed. Jezebel his wife, using false witnesses had Naboth condemned to death and stoned. Ahab got possession of the vineyard. For this wicked deed, the prophet Elijah told him of the destruction which was to befall him, Jezebel and all his posterity. When Ahab trembled at this and by a timely repentance, he obtained a respite of this judgment. #1Ki 21:1-29

3106d AM, 3816 JP, 898 BC, 17 SK, 21 NK

517. SK - As Ahab had done, Jehoshaphat made Jehoram his son, viceroy of the kingdom. Jehoram the son of Ahab succeeded his brother Ahaziah #1Ki 1:18 as king over the Israelites in the 18th year of Jehoshaphat king of Judah. #2Ki 3:1 He is said to have begun his reign, in the 2nd year of Jehoram, the son of Jehoshaphat. #2Ki 1:17

518. NK - Ahab in the 17th year of the reign of Jehoshaphat, made his son Ahaziah viceroy in the kingdom. #1Ki 22:51

3107 AM, 3817 JP, 897 BC, 18 SK, 22,2 NK

519. SK - Jehoshaphat visited Ahab at the very end of the third year of peace which Ahab had made with the Assyrians. He was invited by Ahab to go with him to the siege of Ramothgilead. After being entreated he went but barely escaped from there with his life. #1Ki 22:1-53 2Ch 18:1-34 When he returned home, the prophet Jehu, the son of Hanani reproved him for helping such a wicked king. #2Ch 19:1,2

520. NK - After Ahab convinced Jehoshaphat to go with him, he went to besiege Ramothgilead. Before he went, he asked what the outcome of the war would be from the 400 false prophets and from Micaiah, the true prophet of God. They all told him he would do well but Micaiah foretold his defeat. Ahab disguised himself but was slain in the fight. He was buried in Samaria. #1Ki 22:1-53 2Ch 18:1-34

521. After he was dead, Moab revolted from the Israelites. #2Ki 1:1 3:5 They had been in subjection to them ever since king David's days. #2Sa 8:2

3108a AM, 3817 JP, 897 BC

522. SK - When Jehoshaphat had built a fleet, he sent it to Ophir for gold. Ahaziah the wicked son of Ahab went into partnership with him on this venture. At first Jehoshaphat refused the joint venture #1Ki 22:49 but later agreed to it. For so doing, God destroyed the fleet and reproved him by his prophet Eliezer, the son of Dodavah. #2Ch 20:35-37

3108b AM, 3818 JP, 896 BC

523. NK - Ahaziah king of Israel was injured when he fell through a lattice of his dining room in Samaria. He asked Baalzebub, the god of the Ekronites, if he would recover. The prophet Elijah destroyed with fire from heaven 2 captains and their companies of 50 who were sent to capture and bring him to the king. At last, he went voluntarily with the third captain that came for him. He told the king plainly that he would die. #2Ki 1:1-18 The king did die. He reigned two years, partly with his father, partly by himself. #1Ki 22:51

524. When Ahaziah was dead, his brother Jehoram, the son of Ahab succeeded him in the later end of the 18th year of Jehoshaphat and reigned 12 years. #2Ki 3:1

3108c AM, 3818 JP, 896 BC, 19 SK, 1 NK

525. Elijah was taken up into heaven in a fiery chariot. #2Ki 2:1-25

3109c AM, 3819 JP, 895 BC, 20 SK, 2 NK

526. When Edom was still under the control of Judah, the three kings from Israel, Judah and Edom united to subdue the rebellious Moabites. In this war Elisha the prophet, miraculously furnished the army with water and assured them of the victory over their enemies. Mesha king of the Moabites was besieged in Kirhareth and tried unsuccessfully to break out with the small forces he had left. He captured the firstborn son who would have succeeded his father the king of Edom and is called king of the Edomites by the prophet Amos. #Am 2:1 He offered him for a whole burnt offering upon the wall of the city. #2Ki 3:1-27

3112c AM, 3822 JP, 892 BC, 23.1 SK, 5 NK

527. SK - When Jehoshaphat was old, he desired to settle his estate. He gave the rest of his sons, many gifts and fortified cities in Judah. His oldest son Jehoram (whom he had formerly employed as his viceregent) was made consort with him in the kingdom. This was in the 5th year of Jehoram king of Israel and he reigned for 8 years. #2Ch 21:2,3,5,20 2Ki 8:16,17

3115c AM, 3825 JP, 889 BC, 4 SK, 8 NK

528. Jehoshaphat died and was buried in the city of David. #1Ki 2:50 2Ch 21:5 This good king's wicked son, Jehoram ruled alone for 4 years. When he was established in his kingdom, he slew all his brothers and many of the other princes in Judah. #2Ch 21:1-20 The Edomites revolted. They had been under the control of Judah since king David's time. #2Sa 8:14 Although they had been smitten by Jehoram, yet, according to the prophecy of Isaac, #Ge 27:40 they shook off Judah's yoke for ever. Libnah, a city of the priests in the tribe of Judah, #Jos 12:13 also revolted at this time. #2Ki 18:20-22 2Ch 21:8-10

3116a AM, 3825 JP, 889 BC

529. SK - Jehoram followed the counsel of his wicked wife Athaliah and set up in Judah and Jerusalem the idolatrous worship of Baal just as Ahab, his father-in-law had done. He forced his subjects to worship Baal and he was reproved by a letter written by the prophet Elijah who foretold what calamities and punishments would happen to him. #2Ch 21:11-15 These events occurred as predicted. #2Ch 21:16-20

3116c AM, 3826 JP, 888 BC

530. SK - First God stirred up against him the Philistines and Arabians. These attacked Judah and took away whatever was found in the king's house, together with his sons and wives. Since all his other sons were slain, he had only Jehoahaz left. #2Ch 21:1-20 He was also called Ahaziah and Azariah and succeeded his father in the kingdom. #2Ch 22:1,6

3117c AM, 3827 JP, 887 BC, 6 SK, 10 NK

531. SK - After this God struck Jehoram with an incurable disease in the bowels, which tormented him for 2 whole years. #2Ch 21:15,18,19

3118d AM, 3828 JP, 886 BC, 7 SK, 11 NK

532. SK - When Jehoram was afflicted with this sickness, he made his son, Ahaziah, his viceroy, in the 11th year of Joram the son of Ahab. #2Ki 9:29

3119 AM, 3829 JP, 885 BC, 8.1 SK, 12 NK

533. When Jehoram's bowels fell out, he died a miserable death and was buried in the city of David, but without any pomp and not among the kings. #2Ch 25:19,20 After this Ahaziah his son succeeded him in the 12th year of Joram the son of Ahab and he

reigned one year in Jerusalem. He followed in the steps of his wicked mother Athaliah and the house of Ahab. He set up and maintained the worship of Baal. #2Ki 8:25,27 2Ch 22:1-4

534. Ahaziah had a son by Zibia of Beersheba, whose name was Joash or Jehoash. He was proclaimed king at the age of 7. #2Ki 11:21 2Ch 24:1

3120 AM, 3830 JP, 884 BC

535. NK - Jehoram king of Israel and Ahaziah king of Judah went out together with their armies to Ramothgilead against Hazael. He had recently succeeded Benhadad in the kingdom of Syria, as Elisha the prophet had foretold him. In that fight Jehoram was grievously wounded by the Syrians and he retired to Jezreel to be healed of his wounds. #2Ki 8:1-29 Meanwhile a certain son of the prophets sent by Elisha came to Ramoth and anointed Jehu the son of Jehoshaphat the son the Nimshi, king over Israel. He told him the will of God for the wiping out of the house of Ahab. As soon as Jehu was proclaimed king by the captains and officers of the army, he marched to Jezreel. There he slew both Jehoram and Jezebel. #2Ki 9:1-37 Jehu sent letters to Samaria which were responsible for the death of the seventy sons of Ahab as foretold by Elisha. He took with him Jehonadab, the son of Rechab and came to Samaria. There he destroyed all the family of Ahab with all the priests of Baal. Although he destroyed Baal worship, he still maintained the worship of Jeroboam's golden calves and the associated idolatry by the Israelites for all of his 28 year reign. #2Ki 10:28,29,39

536. SK - Ahaziah returned from the battle at Ramothgilead against Hazael. Later he went to Jezreel to see Jehoram the king of Israel who was recovering from his wounds. When Jehu found many of his family attending him there and various princes of Judah, he slew them all. Then he searched for Ahaziah himself who had escaped and fled to Megiddo. When he caught up with him on the way to Gur which is in Ibleam, in the tribe of Manasseh, he killed him in his chariot. Ahaziah was carried from there by his servants and was buried with his fathers in the city of David. #2Ki 9:2 2Ch 22:1-9 When Jehu was on his way back to Samaria, he met 42 men of Ahaziah's relatives heading to Jezreel. There they intended to greet the king's children but Jehu had them all killed. #2Ki 10:13,14

537. When Athaliah, the daughter of Ahab, saw that her own son Ahaziah was dead, she killed all the royal family of the house of Judah and took control of the kingdom. Jehosheba, the daughter of king Joram, and wife to Jehoiada, the high priest, took the infant Joash who was the son of her brother Ahaziah. Joash and his nurse were hid for 6 years in the temple while Athaliah ruled. Thus she spared him from the slaughter of the rest of the royal family. #2Ki 11:1-3 2Ch 22:10-12

3126c AM, 3836 JP, 878 BC, 1 SK, 7 NK

538. Jehoiada the high priest, brought out Joash at the age of 7 and anointed him king. After he had Athaliah killed, he restored the worship of the true God, destroyed the house of Baal and commanded Baal's high priest Mattan to be killed before his altars. #2Ki 11:4,21 2Ch 23:4,21 Joash began his reign in the 7th year of Jehu and reigned 40 years in Jerusalem. #2Ki 12:1 2Ch 24:1

3140d AM, 3850 JP, 864 BC, 15 SK, 21 NK

539. Amasiah the son of Joash and Jehoaddan, was born in Jerusalem because he was 25 years old when he began to reign. #2Ki 14:2 2Ch 25:1

3147d AM, 3857 JP, 857 BC, 22 SK, 28 NK

540. Joash commanded the priests to repair the temple of God using the poll tax that was gathered for that purpose. #2Ki 12:4-16 2Ch 24:4-14

3148a AM, 3857 JP, 857 BC

541. The twelfth Jubilee.

3148c AM, 3858 JP, 856 BC, 23 SK, 1 NK

542. In the 23rd year of his reign, Joash saw that the priests were quite slow in repairing the temple. Therefore he assigned the task to Jehoiada the chief priest and to others to complete that work. #2Ki 12:6-16

543. NK - Jehoahaz succeeded his father Jehu as king over Israel in the 23rd year of Joash the son of Ahaziah. He reigned 17 years #2Ki 13:1 and Hazael king of Syria cruelly oppressed the Israelites for his entire reign. #2Ki 13:3-7,22 as foretold by Elisha. #2Ki 8:12

3163c AM, 3873 JP, 841 BC 38 SK, 16 NK

544. Joash the son of Jehoahaz, was made viceroy with his father in the latter end of the 37th year of Joash king of Judah. He reigned 16 years. [#2Ki 13:10](#)

[3164c AM, 3874 JP, 840 BC, 39 SK, 17,2 NK](#)

545. After Jehoiada died, his son Zechariah the priest was stoned to death for reproving the Israelites for backsliding into idolatry. This was done by the king's command in the court of God's house. [#2Ch 24:17-22](#)

[3165 AM, 3875 JP, 839 BC, 40,1 SK, 3 NK](#)

546. SK - The next year some small bands of Hazael, king of Syria attacked Judah and Jerusalem and killed all the chief of the people. They took away all their spoil to their king. When they were gone, Joash was left very sick. His servants conspired against him and killed him in his bed in revenge for Jehoiada's death at the beginning of the 40th year of his reign. [#2Ch 24:1,23-27](#) [2Ki 12:17-21](#) His successor, Amasiah in the latter end of the 2nd year of Joash king of Israel, reigned 29 years. [#2Ki 14:1,2](#) When he was established in his kingdom he killed the servants who murdered his father. However he spared their children according to the law of God as delivered by Moses. [#2Ki 14:5,6](#) [2Ch 25:3,4](#)

547. NK - When Jehoahaz the son of Jehu had reigned 17 years, he died and was buried in Samaria. [#2Ki 13:1-9](#) Shortly after his father's funeral, Joash visited Elisha the prophet who was lying on his death bed. Tearfully he asked counsel of him concerning the state of the kingdom. Elisha foretold that he should have 3 victories over the Syrians. [#2Ki 13:14-20](#)

[3168c AM, 3878 JP, 836 BC, 4 SK, 6 NK](#)

548. NK - Jeroboam the second, seems to have been made viceroy of the kingdom by his father Joash. He went to war and in three battles overthrew Benhadad, who succeeded his father Hazael in the kingdom of Syria. He recovered from Benhadad the cities which Jehoahaz his father had lost. Hence we may gather, that Azariah king of Judah began his reign in the 27th year of this Jeroboam. [#2Ki 13:25](#) [15:1](#)

[3178 AM, 3888 JP, 826 BC 14 SK, 16 NK](#)

549. SK - Uzziah was born to Amasiah by Jecholiah of Jerusalem. He was also called Azariah and was 16 years old when he succeeded his father in the kingdom. [#2Ki 15:2](#) [2Ch 26:2](#)

550. Amasiah became proud of his recent victory over the Edomites. In this fourteenth year of his reign, as Josephus, lib 9. Antiquit. ca. 10. states, he provoked Joash king of the Israelites to battle. In the battle at Bethshemesh he was defeated and taken prisoner. He was released when a payment of a large ransom including hostages was made. [#2Ki 14:8-14](#) [2Ch 25:17-24](#)

551. NK - When Joash defeated Amasiah, king of Judah he took him prisoner. Joash broke down 400 cubits of the wall of Jerusalem from the gate of Ephraim to the corner gate. When he had taken all the treasure from both the temple and the king's house, he returned to Samaria. [#2Ki 14:13,14](#) [2Ch 25:23,24](#)

[3179c AM, 3889 JP, 825 BC, 15 SK, 1 NK](#)

552. Joash died 15 years before the death of Amaziah. Jeroboam his son succeeded him and reigned in Samaria 41 years. [#2Ki 14:23](#)

553. God used Jeroboam to deliver Israel. He recaptured Damascus and Hamath which rightly belonged to the tribe of Judah. [#2Sa 8:6](#) [2Ch 8:3](#) He restored the former borders [#Nu 13:21](#) from the entrance into Hamath to the sea of the plain. This fulfilled the prophecy of the Lord which was spoken by Jonah the prophet, the son of Amittai. [#2Ki 14:25,27,28](#)

[3194c AM, 3904 JP, 810 BC, 29 SK, 15 NK](#)

554. SK - When Amaziah discovered a conspiracy against him at Jerusalem, he fled to Lachish where he was murdered. From there he was carried to the city of David and buried. [#2Ki 14:19,20](#) [2Ch 25:27,28](#) Uzziah, or Azariah succeeded him in the 27th year of Jeroboam, king of Israel as reckoning from the time that he began to reign as co-regent with his father as noted in 3168 A.M. He reigned 52 years in Jerusalem [#2Ki 15:1,2](#) and under him the kingdom of Judah prospered as much as Israel did under Jeroboam the second. As long as he followed the advice of the prophet Zechariah, he applied his heart to religious matters. God prospered him and he subdued the Philistines and his neighbouring enemies. He became mighty in his kingdom. [#2Ch 26:2-16](#)

[3197a AM, 3906 JP, 808 BC 4, SK, 19 NK](#)

555. SK - Now was the 13th Jubilee held under two most prosperous kings, under whom also lived various great prophets in either kingdom. In Judah, lived that evangelical prophet, Isaiah, the son of Amoz, #Isa 1:1 and Joel, the son of Pethuel. He prophesied before Amos, as Codamanus observes because in #Joe 1:20 he predicted a coming drought which Amos in #Am 4:1-13 said had happened. Amos lived in Judah, among the herdsmen of Tekoa and was called to be a prophet to the kingdom of Israel two years before the earthquake which happened in the days of these two kings Uzziah and Jeroboam the second. #Am 1:1 Zec 11:5

556. NK - At the same time, Jonah the son of Amittai and Hosea the son of Beerli prophesied in Israel.

557. Jonah was from Gathhepher, #2Ki 14:25 a town of the tribe of Zebulun, #Joh 7:52 in Galilee of the Gentiles. #Isa 9:1 This is referred to by the Pharisees who spoke with Nicodemus. #Joh 7:52 "Search and know that out of Galilee, never arose any prophet." It seems that at the time the Syrians oppressed Israel, and all were vulnerable to their invasion, that they took great spoil, and no one was able to deliver them. He foretold that Joash his son Jeroboam, would deliver Israel out of their hands and avenge them of the wrong they had endured. #2Ki 14:25,26 Jonah was later sent to Nineveh, the capital city of Assyria. By his preaching he brought both the king and people to repentance. #Jon 3:1-10 Mt 12:41

558. When Jeroboam was successfully ruling Israel, Hosea foretold the ruin and desolation of it. He also lived to see its ruin as he continued as a prophet to the time of Hezekiah. #Ho 1:1 In the 6th year of his reign came the desolation of Israel. #2Ki 18:10

559. Amos was a third prophet taken from Judah as he kept his flocks. He was sent to prophesy to the people of Israel. #Am 1:1,7,14,15 He was accused by Amasai the priest at Bethel, before Jeroboam, who commanded him to return into Judah. Amos pronounced judgement against Amasai saying

``Thy wife, shall play the harlot in the city and thy sons, and thy daughters shall fall by the sword. Thy land shall be divided by line; and thou shalt die in a polluted land. (viz. of Assyria)"

560. when Israel shall be carried away out of her own land. #Am 7:10,12,13,17

3207 AM, 3917 JP, 797 BC, 14 SK, 29 NK

561. In Lydia, Ardysus of the clan of the Heraclidae, reigned 36 years (Euseb. Chron.)

3210 AM, 3920 JP, 794 BC, 17 SK, 32 NK

562. The kingdom of Macedon, was set up by Caranus, a man of the clan of the Heraclidae.

3213 AM, 3923 JP, 791 BC, 20 SK, 35 NK

563. SK - There was an eclipse of the sun, of about 10 digits this year on the 24th day of June, during the feast of Pentecost. (12 digits indicates a total eclipse, 10 digits would be 10/12 of the sun's disk was covered.) Another eclipse occurred of almost 12 digits, 11 years later, on November 8th 3933 JP, during the Feast of Tabernacles. A third eclipse of over 11 digits happened the next year on May 5th, 3934 JP during the Feast of Unleavened Bread. (3943 and 3944 in original document) The prophecy of Amos, #Am 8:8-10 is referenced as he states:

``the Sun shall set, at noonday and I will bring darkness upon the earth in a clear day. I will turn your festivals into mourning and all your solemn songs into lamentations."

564. Up to this time, the early church fathers took this prophecy to refer to that darkness which came during the Feast of the Passover at the passion of our Saviour. In these three dark eclipses which came during each of these feasts, in which all the males were in Jerusalem before the Lord, that prophecy was thought to have been literally fulfilled. Among the Greeks, Thales the astronomer thought Amos was the first to predict eclipses of the sun.

565. June 24, 791 BC, JD=1432685.1171, middle of the eclipse in Jerusalem - 18.89 hours GMT (for Babylon - 19.13), maximum - 0.92 Babylon - 0.63).

566. From "Solar and Lunar Eclipses of the Ancient Near East from 3000 B.C. to 0 with Maps" by Manfred Kudlek and Erich Mickler, published in Neukirchen in 1971.

567. Unable to confirm data using Canon of Lunar Eclipses", (-2002 - 2526), Jean Meeus, Herman Mucche, 1979

568. Editor. 3220 AM, 3930 JP, 784 BC, 26 SK, 41 NK

569. NK - When Jeroboam died, the kingdom seriously declined. Tumults arose which headed them toward their ultimate destruction beginning first with Jeroboam's own family and then the whole kingdom. This was foretold in #Am 7:1-8:14. All was reduced to anarchy among the Israelites for eleven and an half years and there was no king during this time. This is deduced when the times of these two kingdoms are compared. In Israel we understand that the 6 month reign of Zachariah the son of Jeroboam occurred in the last 6 months of the 38th year of Uzziah. The one month that Shallum reigned was the first month of the 39th year of Uzziah. #2Ki 15:8-13

3221c AM, 3931 JP, 783 BC

570. SK - Uzziah, king of Judah and his wife Jerusha the daughter of Zadok had a son named Jotham. When Uzziah was quarantined because of his leprosy, Jotham ruled in the king's house and judged the people. When Uzziah died Jotham succeeded him as king when he was 25 years old. #2Ki 15:5,33 2Ch 26:21 27:1,8 From this we can deduce that a short time later when Menahem, took over the kingdom of Israel, that Uzziah was an old man. It was at this time as he aspired to take the office of a priest that he was stricken with leprosy. This is contrary to what the Jews and Procopius Gaseus affirm, from #Isa 7:1-25 that this overtook him about the 25th year of his reign. The earthquake occurred in the days of Uzziah and Jeroboam, #Am 1:1 Zec 11:5 It is clear that when Jeroboam died, Jotham had not yet been born.

3224a AM, 3933 JP, 781 BC

571. SK - Eclipse of the sun, see note on 3213 AM

3224c AM, 3934 JP, 780 BC

572. SK - Eclipse of the sun, see note on 3213 AM

3228c AM, 3938 JP, 776 BC, 35 SK, 9 NK

573. In the summer of the year 3228, the first olympiad took place (according to Greek chronologers). Choraebus of Elis won the race. The Iphitean account dates it the 28th. As Julius Africanus shows out of the writings of Aristodemus Eleus and Polybius (as in the Greek edition of Eusebius by Scaliger, p.13 & p.216) states: And here ends that interval of time which by the learned Varro (as in Censorinus' book, "de die natali", reports is termed mythological because many mythological things are said to have happened. From this time on Greek History begins.

3232a AM, 3941 JP, 773 BC, 38 SK, 1 NK

574. NK - Zachariah the son of Jeroboam, began his reign in the 38th year of Uzziah king of Judah. He was the fourth and last of the race of Jehu as was foretold by God. He reigned for 6 months. #2Ki 15:8,12,10,30

575. At the end of those six months, he was murdered by Shallum the son of Jabesh, in the sight of the people. #2Ki 15:10 At this time the calamities foretold by Amos the prophet took place. #Am 7:1-17 9:1-15

``The high places of Isaac shall be desolate and the sanctuaries of Israel made a wilderness, when I shall arise with a sword against the house of Jeroboam."

576. Shallum the son of Jabesh, reigned one month in the 39th year of Uzzia king of Judah. #2Ki 15:13

577. When Menahem the son of Gad, was going from Tirzah to Samaria, he killed Shallum and destroyed Tiphshah with its borders. He also violently slaughtered all the pregnant women. #2Ki 15:14-16

578. This Menahem, is by Supitius Severus in his 1st book of "Histo. Sacra", goes by the name of Manes. This person is also called Manichaus later known as the heretic, in that his name means "a comforter"

3233c AM, 3943 JP, 771 BC

579. Boccaris Saïtes, reigned in Egypt for 40 years. (African.)

580. NK - While Menahem spent 11 months fighting to take over the kingdom, God stirred up Pul king of Assyria to invade the land of Israel. #1Ch 5:26 2Ki 15:19

581. Pul seems to have been the father of Sardanapalus, from whose name he called himself Sardan-pul just as Merodach king of

Babylon, from Baladan his father, was called Merodach Baladan. #Isa 39:1 The following chronologers agree that he is the same person, but call him by different names. Jul. African. calls him "Acracarnes". Eusebius, calls him "Oceazapes". Stephanus Bysantinus calls him "Cindaraxes". Strabo, Arrian and Suidas, call him "Anacyndaraxes". By others, (as we find in Atheneus, l. 2. Deiphosph.) he is called "Anabaxares". Furthermore, I considered the number of years assigned by Affricanus and Eusebius, to the reigns of him and his son. I then counted the years backwards from the beginning of Nabonassar to the end of Sardanapalus' reign. I believe both lived at the same time. This man named Pul seems to have been the same man who was converted and brought to repentance by the preaching of the prophet Jonah. This means that the men of Nineveh may have risen in judgment against this nation. God here raised up a repentant, heathen man to take vengeance on the unrepentent Israel.

582. Menahem gave Pul a thousand talents of silver to help settle and confirm him in his kingdom. #2Ki 15:19,20 In reference to this, some refer to #Ho 5:13

``When Ephraim saw his sickness and Judah saw his wound, then Ephraim went to the Assyrian and sent to king Jareb, who should defend or uphold him."

583. When Menahem was thus confirmed in the kingdom, he was established in the latter end of the 39th year of the reign of Uzziah. He held the kingdom for 10 years. #2Ki 15:17

3237 AM, 3947 JP, 767 BC, 44 SK, 5 NK

584. Sardanapalus held the kingdom of the Assyrians for 20 years, according to Jul. Affricanus. and Euseb. In his Epitaph (which is contained in Atheneus l. 12 out of Clirarchus and in Strabo, l.14 and in Arrian, l.3. of the acts of Alexander) he is said to have built two cities in Cilicia in one day. These cities were Anchialus and Tarsus.

3242 AM, 3952 JP, 762 BC, 49 SK, 10 NK

585. SK - Ahaz the son of Jotham, was born in this year. He was 20 years old, when he started to reign #2Ki 16:2 2Ch 28:1 and reigned for 16 years. After his death, his son Hezekiah, is said to have been 25 years old, when he began to reign. Otherwise, Ahaz would only be 11 years old when his son was born. Hence, Tremelius understands that Ahaz was 20 years old not when he himself reigned, but when his father Jotham began his reign.

3243 AM, 3953 JP, 761 BC, 50 SK, 1 NK

586. NK - Pekahiah succeeded his father Menahem, who died in the 50th year of Uzziah, king of Judah and he reigned for 2 years. #2Ki 15:22

3245 AM, 3955 JP, 759 BC, 51 SK, 2 NK

587. SK - Habyattes the elder, reigned in Lydia 14 years, (Euseb. Chron.)

588. NK - Pekah, the son of Remaliah, killed Pekahiah in his own palace in Samaria. He then reigned in Pekahiah's place for 20 years reckoning from the 52 years of Uzziah king of Judah. #2Ki 15:25,27

3246a AM, 3955 JP, 759 BC

589. SK - It was during the 14th Jubilee when Isaiah saw the glory of the Lord sitting on his throne. God was surrounded with a guard of angels singing, "Holy, Holy, Holy, Lord God of Sabaoth." The Jewish people grew more and more obstinate and blind every day lest they should understand the words of the prophets sent to them and be converted and healed. #Isa 6:1-13 Joh 12:40,41

590. Isaiah's vision came in the last year of king Uzziah. #Isa 6:1 He was buried in the city of David in the burying place of the kings, but apart from the rest because of his leprosy. Jotham his son succeeded him in the 20th year of Pekah, king of Israel. He reigned 16 years in Jerusalem. #2Ki 15:7,32,33 2Ch 26:23 27:1,8

591. Jotham fought a battle against the Ammonites and overthrew them. They became his tributaries for three years. #2Ch 27:5 He had two successors, Micah the Morasthite and Isaiah. Hosea executed the prophetic function. #Mic 1:1 In his time also, as Josephus l. 9. Antiq. c. 11. or 12. affirms, Nahum the prophet foretold the subversion of the Assyrians and of Nineveh. This came to pass 115 years later. By that reckoning, Josephus understands that Nahum prophesied in the time of Ahaz, the son of Jotham.

3252c AM, 3962 JP, 752 BC, 7 SK, 7 NK

592. In this year Hezekiah the son of Ahaz, was born by his mother Abi, the daughter of Zachariah. He was 25 years old when he

began to reign. #2Ki 18:2 2Ch 29:1

3254 AM, 3964 JP, 750 BC, 9 SK, 10 NK

593. Two towns were built in this year. Arduus was one of them. It was constructed on a very small island as Mela notes. The whole circumference of this island was taken up with this one town. Cyzicum was the second town located in Propontis.

594. Arbaces the governor of Media, scorned the effeminate ways of Sardanapalus. He conspired with Belesus the governor of Babylon by sending a battalion of 400,000 men of Medes, Persia, Babylon and Arabia. He was overthrown in three battles, but in the fourth the Bactrian soldiers defected over to him. He attacked his enemies by night and unawares and drove them from their camp. When Sardanapalus put all the command of the army into the hands of Salaemenus, his wife's brother, he was also defeated twice by the conspirators. As a result he was almost killed and all his army. When Nineveh was besieged, Sardanapalus sent three of his sons and two daughters into Paphlagonia with a great treasure. They gave it to Cotta, governor of that province. With this treasure Cotta dispatched messengers and commissioners throughout the land to conscript soldiers and provide all the necessities needed to endure a siege. (Diod. Sic. 1. 2.)

3256 AM, 3966 JP, 748 BC, 11 SK, 12 NK

595. SK - Rome was founded by Romulus according to the reckoning of Fabius Pictor, the most ancient of all Roman writers. This date is confirmed according to the account of the secular games held by the ancient Romans most religiously. This happened shortly before the beginning of the 8th Olympiad, on the feast of their goddess Pales, on the 10th day of April. However the feast of Pales, according to Varro's account, was a full 5 years earlier than it is according to Fabius. The poet Ovid said of this day:

``Urbs oritur (quis tunc hoc ulli credere posses?) Victorem torris impositura pedem." Fal. 4.

596. That is:

A city is born,
(which who then would have thought)
That since the world
Hath in subjection brought.

3257 AM, 3967 JP, 747 BC

597. In the 3rd year of the siege of Nineveh the river overflowed with continual rains. It flooded a part of the city and undermined two and one half miles of the wall. When Sardanapalus knew this, he made a huge pile of wood in his palace court and set it on fire, which burned himself, his concubines, his eunuchs and all his riches. The palace itself was also burned to ashes.

598. The conspirators entered by the breach in the wall made by the water, and took the city. They proclaimed Arbaces as their king. (Diod. 1. 2. and Athena. 1. 12 out of Ctesias.) Therefore the kingdom of the Assyrians was destroyed. From the beginning of the reign of Ninus, they held all of upper Asia for 520 years as Herod. in his first book c. 95. affirms.

599. After the kingdom fell, it was divided. Arbaces, whom Strabo calls "Orbacus" and Velleius Paterculus named "Pharnaces" freed his countrymen the Medes from the Assyrian yoke. Later, he enabled them to live according to their own laws. Herodotus, in the book previously mentioned, affirms this. Belesis, is called Baladan in the scriptures. #Isa 39:1 2Ki 20:12 Agathias, 1. 2. Histo. out of Bion and Alex. Polyhist. calls him "Belessas" or "Beleussus". Nicol. Damascennus, in his Eclogs, set forth by Hen. Valesius, Naminybrus. By Hipparchus, he is called "Ptolomaus". Censorinus is called "Nabonassarus." He held the kingdom of Babylon for 14 years.

600. From twelve o'clock, on the first day of the Egyptian month Thoth, from Wednesday, February 26th, in the evening, in the year 747 BC, all astronomers unanimously deduce the calender of Nabonassar.

601. Meles in Lydia reigned 12 years, (Euseb. Chron.) of whom more is to be read about in Herod. 1. 1. c. 84.

602. Ninus the younger, held the kingdom of the Assyrians (reduced now to the old boundaries). The empire was quite diminished in Sardanapalus' 19 years. Eusebius explained the errors in Chronology in many large volumes of his Greek Chron. out of Castor the Rhodian. This Ninus, for good luck, seemed to have assumed the name of the first founder of the Assyrian kingdom. His own original name was Eliam, as 1. 12. Histor. Annal. and Thilgamus tell us. In the scriptures he is known as "Tiglathpileser" #1Ch 28:20 or "Tiglathpileser". #2Ki 15:29 16:7,10

3262c AM, 3972 JP, 742 BC, 17 SK, 18 NK

603. Ahaz succeeded his father Jotham at the very end of the 17th year of Pekah, the son of Remaliah and reigned 16 years in Jerusalem, #2Ki 16:1,2 2Ch 28:1

604. Towards the end of the reign of Jotham, God began to stir up Rezin the king of Syria and Pekah the son of Remaliah against Judah. #2Ki 15:37 Judah was terrified at the approach of these enemies and expected a quick defeat at their hands. God sent a gracious message to Ahaz by Isaiah the prophet with a promise of his deliverance and the destruction of his enemies. For a sign of his deliverance (when the incredulous king was asked what sign he wanted, he said none), God made him a promise that a virgin would bear Immanuel. He would be both God and man, or God with us, or dwelling in our flesh. With regard to his office, he is the only Mediator between God and man. #1Ti 2:5 He would bring to pass that God would "be with us" #Isa 8:10 gracious and propitious to us and a very present help in trouble. #Ps 46:1,2,7 Ro 8:31,32 This message was most befitting the present situation in that all promises of God in Christ, are "Yea and Amen", #2Co 1:20 to be fulfilled generally in him and for him. Besides this the land of Judah was to be privileged to be Immanuel's land. #Isa 8:8 Pertaining to the flesh, he was to be born not only of the Jews but also of the very house of David. According to the prophecy of Jacob. #Ge 49:10 This would happen before the sceptre would depart from Judah. That is, before Judah would cease to be a nation ruled by kings. Therefore at that time Judah need not fear the destruction of the house of David or the nation of the Jews. However, 65 years later this happened to the Northern Kingdom as predicted by Isaiah. #Isa 7:1-8:22

605. For a sign of the destruction of those kings who came against Ahaz, the prophet was commanded to bring out Ahaz's son, Shearjashub. He told Ahaz that his son would eat butter and honey until he was old enough to know right from wrong. Before this happened both these kings would be dead. #Isa 7:3,15,16 At the same time Isaiah's wife, a prophetess, bore him another son. God named him Mahershalalhashbaz signifying that the Assyrian would hurry and take away the spoil. They would plunder both Syrians and Israelites before the child would be able plainly to pronounce, "My father", or "My mother." So the sons of the prophets were made to serve for signs from God to the Israelites. #Isa 8:3,4,18 After these prophecies Rezin and Pekah came up together to besiege Jerusalem where Ahaz was. They could not take it as was predicted by Isaiah. #Isa 7:1-7 2Ki 16:5 This wicked Ahaz was no sooner delivered out of this imminent danger, but he forsook God his deliverer and walked in the ways of the kings of Israel. He set up the idolatrous worship of Baal and offered incense in the valley of Benhanan. He made his own son to pass through the fire. He offered sacrifices in the high places, upon the hills and under every green tree. #2Ch 28:2-4 2Ki 16,3,4

3263c AM, 3973 JP, 741 BC, 2 SK, 19 NK

606. SK - When Ahaz forsook God, God also forsook him. When Rezin and Pekah divided their forces, they overcame him. This they could not do when their forces were united. God gave him over into the hands of the Syrians who defeated him and carried away a great multitude of his people captive to Damascus. Also the king of Israel defeated him and slaughtered a great number of his people. #2Ch 28:5

607. At the same time, Rezin conquered Elath, which Uzziah had recovered for Judah. Rezin rebuilt it and repopulated it with Syrians. #2Ki 14:22 2Ch 26:2 2Ki 16:2

608. NK - Pekah killed 120,000 valiant men of Judah in one day. Zichri, a mighty man of the tribe of Ephraim, slew Maaseiah the king's son, Azrikam, the steward of the king's house and Elkanah who was next to the king in authority. The Israelites also carried away captive from Judah and Jerusalem 200,000 women, boys and maids. They plundered their goods and carried all away to Samaria. When warned by Hadlai a prophet of God, they released all of the prisoners and restored their goods to them in the presence of their princes and the whole congregation of Samaria. They treated them kindly and escorted them safely to Jericho. #2Ch 28:6-15

3264c AM, 3974 JP, 740 BC, 3 SK, 20 NK

609. SK - The Edomites invaded Judah and carried away many captives. The Philistines whom king Uzziah had conquered, #2Ch 26,6,7 now attacked the cities of Judah in the low countries and southern parts and dwelt there. God gave Judah over to their enemies because of Ahaz's sin and because he had led Judah into sin. #2Ch 28:17-19

610. Ahaz took all the gold and silver that was found in the Lord's house and in the treasury of the king's house. He sent it for a present to Tiglathpileser king of Assyria wishing him to come and deliver him from the kings of Syria and Israel. He came and took Damascus, and carried away all its inhabitants to Kir and killed Rezin the king of Syria. #2Ki 16:7-9 This fulfilled the prophecy of Isaiah, #2Ki 7:16 8:4 9:11 as well as of Amos who long before had foretold the ruin of the king of Damascus, in these words.

"I will send a fire upon the house of Hazael, which shall consume the palaces of Benhadad and I will break in pieces the bars of Damascus and root out the inhabitants of the valley of Aven, and him that beareth the sceptre out of the house of Eden and the people of Syria shall be carried away into Assyria, saith the Lord," #Am 1:4,5

611. So the kingdom of Damascus, of Hamath came to an end. (#Am 6:2 and of Arpad, #Jer 49:23 Isa 10:9 36:19 37:12,13) This

kingdom began with a man called Rezon, #1Ki 11:23,24 and ended with one of the same name. It lasted for 10 generations, as Nicol. Damascenes, cited by Josephus, l. 7. Antiquit. c. 6. affirms. See note 2960 A.M.

612. When Ahaz went to meet Tiglathpileser at Damascus, he congratulated him for his great victory. He saw there an altar and he sent the pattern of it to Uriah, the priest, so that he might make one like it in Jerusalem. When he returned, he and the people offered their sacrifices on it. He moved the brazen altar far from the front of the house so that it would not stand between his altar and the house of the Lord. #2Ki 16:1-20

613. NK - When Ahaz implored the aid of the kings of Assyria, (as it is said in #2Ch 28:16 "kings" in the plural, by a usual analogy, or change of the number, #Ps 105:30 Jer 19:3 25:22 Isa 1:52) against Pekah, Tiglathpileser came. He led away the people of Gilead or Peraea, to wit, the Reubenites and the Gadites and the half tribe of Manasseh, to Habor and Hara and the river Gozan. When he then passed over Jordan, he occupied Galilee and carried away all the inhabitants of Naphtali, who Benhadad had left, together with the men of Galilee into Assyria. #1Ch 5:26 2Ki 15:29 1Ki 15:20 Isa 9:1

3265c AM, 3975 JP, 739 BC, 4 SK, 1 NK

614. SK - When Ahaz had now made himself a servant to the king of Assyria, then he found that he had received more harm than help from him. #2Ch 28:20,21 Isaiah had previously intimated to him of this using the allegory:

``The Lord shall shave off the hair of thy head and feet with an hired razor, from beyond the river, even the king of Assyria, and it shall also consume the beard." #Isa 7:20

615. Therefore Ahaz built a secret passage between the king's house to the house of the Lord because he feared the king of Assyria. #2Ki 16:18 Tremelius understands this to mean that for fear lest the king of Assyria would assault him from that way and break into his palace. In the midst of all of his afflictions, he sinned still more and more against the Lord. #2Ch 28:22

616. NK - When Hoshea, the son of Elah, murdered Pekah the son of Remaliah, he took over the kingdom 20 years after Jotham started to reign over Judah, #2Ki 15:30-38 or the 4th year of the reign of Ahaz. See Gill on "2Ki 15:30" However the kingdom was in civil disorder and anarchy for nine years and Hoshea had a troubled reign.

3269 AM, 3979 JP, 735 BC, 8 SK, 5 NK

617. Candaules, whom the Greek authors call, as Herodotus said, Myrsylus, the son of Myrsus was the last of the family of the Heraclidae. He reigned in Lydia for 17 years. (Euseb. Chron.)

3271 AM, 3981 JP, 733 BC, 10 SK, 7 NK

618. Nadius, or Nabius reigned over the Babylonians for 2 years. (Ptol. in Reg. Canone.)

3273c AM, 3983 JP, 731 BC, 12 SK, 9 NK

619. Chinzirus and Porus, reigned over the Babylonians, 5 years. (Ptol. in Reg. Canone.)

3274c AM, 3984 JP, 730 BC, 13 SK, 1 NK

620. NK - When Hoshea restored order in Israel, he began a peaceful reign in the latter end of the 12th year of Ahaz king of Judah. #2Ki 17:1

3276b AM, 3986 JP, 728 BC, 14 SK, 2 NK

621. NK - Tiglathpileser or Ninus the younger reigned for 19 years according to Castor and died. After him came Shalmaneser, called Evemassar as in the Greek copy of Tobias. This man seems to be that Shalman, who in the prophesy of #Ho 10:14 is said to have laid waste Betharbel. The place was famous later for the defeat of Darius the Persian. This is the country of Arbella, in the land of Assyria, beneath Arpad. Against Hoshea, king of Israel, Shalmaneser came up. He made him to serve and pay him tribute. #2Ki 17:3

3277c AM, 3987 JP, 727 BC, 1,16 SK, 4 NK

622. After Sabacon, an Ethiopian, had taken Boccoris king of Egypt alive, he burnt him in the fire and reigned in his place 8 years. (Affrica.)

623. SK - In the last year of his reign, Ahaz made his son Hezekiah viceroy with him in the kingdom. This was in the latter end of

the third year of Hoshea king of Israel. Hezekiah reigned 29 years in Jerusalem. #2Ki 18:1,2

3278a AM, 3987 JP, 727 BC

624. Jugaeus or Julaeus, reigned over the Babylonians 5 years, (Ptol. reg. Canon.)

3278b AM, 3988 JP, 726 BC

625. SK - Ahaz died in this year. The prophet Isaiah foretold the destruction of the Philistines (who at that time, unjustly held a part of Judah, as was shown before, in the 3264th AM.) #Isa 14:28-32 Likewise he predicted a great disaster to happen to the Moabites within three years. #Isa 15:1-16:14 For fulfilment of these prophesies, see 3280 AM and 3284 AM.

3278c AM, 3988 JP, 726 BC, 1 SK

626. SK - After Ahaz died, Hezekiah, toward the latter end of the first year of his reign in the first month Abib, opened the doors of the Lord's house which his father had shut up. #2Ch 28:24 He commanded the priests and Levites to sanctify themselves and then to clean up the temple. #2Ch 29:3,4

627. They were encouraged by Hezekiah and on the first day of the first month, (Sunday, April 21st) they sanctified themselves. According to the king's command, came to cleanse the house of the Lord. On the 8th day of the some month, (Sunday, April 28th.) they entered into the porch of the temple and sanctified the house of the Lord for 8 days. On the 16th day of the first month, (Sunday, May 6th.) they finished that work. #2Ch 29:15-17

628. Early next morning (Monday, May 6th.), king Hezekiah called together all the rulers of the city. He went up into the house of the Lord together with the people. With the ministry of the priests and Levites, he offered many sacrifices upon the altar of the Lord with great joy and gladness. #2Ch 29:20-36

629. According to the law in #Nu 9:10,11, the passover was delayed until the second month for the following reasons. The passover could not be kept at the same time when that meeting and the cleansing of the temple was being done. The number of sanctified priests was not enough. All the people were not gathered together from all the country to Jerusalem. Notice was sent to all the people from Beersheba even to Dan. Not only the Jews, but some also out of the tribes of Asher, Manasseh and Zebulun, came together in Jerusalem. The rest of the tribes laughed at the notice. #2Ch 30:1-12 The altars for idols and of incense were destroyed first and then thrown into the brook Kidron. They killed the Pascal lambs on the 14th day of the second month, (Sunday, June 3rd.) They kept the feast of unleavened bread for 7 days. They offered their sacrifices of thanksgiving and sang praises to the God of their fathers. #2Ch 30:13-22 As further testimony of their thankfulness to God, they continued 7 more days. This time was kept and celebrated with great glee and joy of heart. #2Ch 30:23

630. When they had finished these activities, then all the Israelites, who were present there, about the end of the second month, went out into all the cities of Judah. They broke down the images and cut down the groves and destroyed the high places and altars throughout Ephraim and Manasseh until they had finished the work. When this was done, the Israelites returned home. #2Ch 31:1

631. Hezekiah went further. He broke in pieces the very brazen serpent that Moses had set up #Nu 21:9 because in those days the Israelites burnt incense to it. In contempt of it, he called it by a diminutive term, "Nehushtan", "a little piece of brass." #2Ki 18:4 He appointed the priests and Levites to their duties. He provided for them food and maintenance by establishing again the law of first fruits and tithes. #2Ch 31:1-21

632. On the 3rd month, every man brought in their first fruits and tithes and gave them to the priests. #2Ch 31:5-7

3279a AM, 3988 JP, 726 BC

633. SK - In the 7th month after the harvest of the fruits of the whole year was completed, #Ex 29:16 the collection of the first fruits and tithes was completed. #2Ch 31:7 Hezekiah appointed officers for the proper distribution of them. #2Ch 31:1-21

3279b AM, 3989 JP, 725 BC, 3 SK, 6 NK

634. NK - Hoshea the king of Israel, consulted beforehand with So king of Egypt and refused to pay tribute any longer to Shalmaneser. #2Ki 17:4

635. This So or Sua, as Jerome calls him, seems to be none other then Sabacon the Ethiopian.

636. Chrysostome, in his 30th Homile on John, says that this Hoshea made an alliance with the Ethiopians. Severus Sulpicius, in

his sacred History l.1 says

``that he allied with the kings of the Ethiopians, who at that time, held the kingdoms of Egypt."

3280 AM, 3990 JP, 724 BC, 4 SK, 7 NK

637. NK - When Shalmaneser knew that Hoshea had allied himself with the king of Egypt, he first secured all the land of the Moabites. So that he might have no enemy at his rear to annoy his army, he razed to the ground their two chief cities, Arnon and Kirhareth. This fulfilled the prophecy of Isaiah foretold three years earlier. #Isa 16:7-11 See Tremellius on this. Then he went through and wasted all the land of Israel and marched toward Samaria in the 4th year of Hezekiah. In the 7th year of Hoshea, he besieged Samaria for 3 years, #2Ki 17:4-6 18:9

3283 AM, 3993 JP, 721 BC, 6 SK, 9 NK

638. After Nabonassar's 26 year reign, Mardocempadus began to reign in Babylon for 12 years according to Ptolemy's Reg. Canon. By the prophet Isaiah, Merodach Baladan, is called the son of Baladan, #Isa 39:1 as being Belesis, or the son, or according to a most usual Hebrewism, nephew of Nabonassar. In Mardocempadus' first year the moon was eclipsed at Babylon, according to Ptolemy in his 4th book of his great Syntaxis, c. 6. This was in the 27th of Nabonassar, 29th of the month Thoth, as the Egyptians call it, (that is toward the end of our March 19th) two and an half hours before midnight.

639. NK - Toward the end of the 3rd year of the siege of Samaria, in the 6th year of the reign of Hezekiah and 9th of Hoshea, Shalmaneser took Samaria. He carried away the Israelites into his own country and settled them in Halah, Habor and the river Gozan and in the cities of the Medes. Tiglathpileser had formerly transported to this place the inhabitants of Perea, or the two tribes and a half living on the other side Jordan. #1Ch 5:26 2Ki 17:6 8:10,11 Anarchy was in Media before the kingdom of Media was taken by "Deioces". This gave occasion to the Assyrians to invade and take over that whole country. This was the place where Tobit or Tobias the elder states that he at this time with Anna his wife and his country men, the Nephthalites, were carried away into the land of the Assyrians. There they provided grain and other food for Shalmaneser's household. Also he was carried into Media and there placed in a principal city of Media called Rages. There he deposited ten talents of silver in the hand and trust of Gabael his near kinsman and one that was carried away captive with him to the same place. #APC Tob 1:22 This was the end of the kingdom of Israel after it revolted from the kingdom of Judah 254 years earlier.

3284b AM, 3994 JP, 720 BC

640. In the second year of Merodach's reign, there was another eclipse of the moon in Babylon. This happened in the 28th year of Nabonassar, on the 18th day of the month of Thoth, at midnight. The Julian calendar dates it on Saturday, March 9th. Exactly 176 days and 20 and an half hours later, a third eclipse of the moon took place. This occurred on the 15th day of the month Phamenoth Sunday, September 1st. three hours and an half before midnight. (Ptolemy l. 4. Magn. Syntax, c. 6, and 7.)

3285 AM, 3995 JP, 719 BC

641. Seuechus the Ethiopian, Sabacon's son, reigned in Egypt for 14 years. (African,) He seems to also be called Sethos, priest to Vulcan who is mentioned by Herodotus in his second book c. 141.

3286 AM, 3996 JP, 718 BC

642. When Candaules indecently exposed his wife to his courtier named Gyges the son of Dascylus, his wife ordered Gyges to murder him. As a result he married the wife of the murdered king and took over the kingdom of Lydia. This is mentioned in a poem by Archilocus from the Isle of Paros, who lived at the same time. So the kingdom of Lydia went from the clan of the Heraclidae into the clan of Merduades. This clan ruled it for 170 years. Gyges himself reigned 18 years. (Herod. l.1.) Gyges was but a bondsman as appears by that saying of Ctesias his grandchild in Xenophon, (Justit.Cyri. l. 7.)

``I understand that the first of my ancestors that here reigned, was made a king and a free man both at the same time."

643. Plato in his 2 de Repub. states that he was master of the king's cattle and his name was Gyges. In the eastern dialect this seems to have been Gug, or Gog.

3287 AM, 3997 JP, 717 BC

644. When Gyges took over the kingdom, he sent various large offerings to Delphi. He made war upon Miletus and Smyrna and took the city of Colophon by force. (Herod. l. 1. c. 17.)

645. When the Gittians revolted, Eluleus king of Tyre, sailed there and subjected them again. Shalmaneser the king of Assyria

marched with his army and invaded all Phoenicia and came against Tyre. Shortly after he made peace with them and returned home again. Not long after, Sidon and Ace (called later Ptolomais) and Poletyrus or old Tyrus, with various other cities defected from the Tyrians to the Assyrians. When only the Tyrians now stood against him, he returned a second time. In this action the Phoenicians furnished him with 60 ships, and 800 sailors. The Tyrians attacked this fleet with only 12 ships, routed all the navy and took 500 prisoners. By this the Tyrians obtained a good reputation as a naval force. Shalmaneser returned to besiege Tyre. He set guards by the river and conduits which served the city and cut them off. This hindered them from getting water. They held out for five years and at last were forced to dig wells within their city walls to get water. This is from Menander of Ephesus, in his *Chronicles*, translated into Greek, from the Tyrian Annals, cited by Joseph. 9. Antiq. c. ult. Eluleus is called Ayluleus by Rufinus an ancient Latin historian. Hence Scaliger calls him Eliseus. I disagree with him in this that he here says that the Cyprians were by Menander called Kitteans. However he by the name of Gitteans, understood indeed the inhabitants of Gitta, or Gath well known by that name in the Bible. #2Sa 15:18 21:19 1Sa 17:4 These were also added to Judah by Hezekiah in the very time of this Eluleus or Eliseus, as may be gathered from Josephus. He says that Hezekiah made war on the Philistines and defeated them. He added all their cities (except one) and country from Gath to Gaza to the kingdom of Judah. (9. Antiq. cap ult.) Also from #2Ki 15:18 18:8 Hezekiah smote the Philistines as far as Gaza and its territories. Isaiah prophesied against the Tyrians who at this time were grown proud and insolent by reason of their wealth and success in wars. #Isa 23:1

646. When Shalmaneser died, his son Sennacherib reigned in his stead. #APC Tob 1:18 Herodotus in l. 2. calls him the king both of Assyria and Arabia too. It could be at that time that the Assyrians ruled over Peraea, or the land of Gilead and Hamath, or Ituraea and held also a part of Arabia, either Petraea, or Deserta. For that Ivah, or Ava, which Sennacherib boasted much of seems to have been conquered by him or his ancestors. #2Ki 18:34 19:13 Isa 37:13 This was a country lying in the desert of Arabia, Fram. Junius affirms based on #2Ki 17:24. The prophet Isaiah foretold the calamity which was to fall upon the Moabites by Shalmaneser, (of which I spoke in 3278 AM. and 3280 AM.). This is taken from Bersus' History of the Chaldeans as cited by Josephus. (lib. 10. c. 1.) He says that Sennacherib reigned in Assyria and also that he waged a fierce war on all Asia and Egypt.

3291 AM, 4001 JP, 713 BC

647. This war of his upon Egypt lasted 3 whole years and Palestina also joined with him in the war. This is deduced from #Isa 20:1-6. Isaiah is told to take off his coat of hairy cloth (belonging to his prophetic function, as in #Zec 13:4) from his loins and his shoes from his feet. He was commanded to walk up and down naked and bare foot for 3 years for a sign to the Egyptians and Ethiopians. This intimated that when that time expired, they likewise would be stripped of their clothes and go bare foot into captivity and bondage by the king of Assyria. This command the prophet is said to have received in the year when Tartan was sent by Sargon king of Assyria and besieged Ashdod and took it. #Isa 20:1 Sargon is also called Sennacherib. Taran was one of his commanders. #2Ki 18:17 By Ashdod, that famous city Azotus, a city of the Philistines, we showed before from Josephus that it was conquered by king Hezekiah.

648. Hezekiah had shaken off the king of Assyria's yoke (which his father Ahaz had taken) and would no longer serve him. #2Ki 17:7 In the 14th year of his reign, toward the end of it, Sennacherib, came up against the kingdom of Judah. He besieged their fortified cities and took many of them. #Isa 36:1 2Ki 18:13 2Ch 32:2 When Hezekiah perceived that he intended also to attack Jerusalem, he consulted with his princes. He plugged up all the fountains that were around the city and diverted the brook Kidron which ran through the region. Then he built up all that part of the wall which Joash the king of Israel had demolished in the time of Amaziah. He fortified the house of David, and provided arrows and shields in great abundance and set captains and colonels over the people. He called them together and he made a very short speech to them. He persuaded them to be of good courage and not to have any fear of the king of Assyria nor of his army. #2Ch 32:2-8,30

649. In those days when Hezekiah was very sick he was told by Isaiah that he would die. He poured out his tears and prayers to God and he was healed. Another 15 years were added to his life. #Isa 38:1,5,21 2Ki 2:1,7 2Ch 32:24 He composed a song. First he showed the seriousness of his illness and the anxiety he had. He told of his prayer to God and then acknowledged the great benefit of his recovery received from God. Lastly he testified his faith in God, and promised to be everlastingly thankful to him.

650. It is true that in the scripture this is recorded after the story of the slaughter of Sennacherib and his army. However not precisely but with a general annotation only of the time, "In those days." For this happened before his sickness, these scriptures plainly show.

``I will add unto thy days fifteen years and will deliver thee and this city out of the hand of the king of Assyria and I will defend this city."

651. #Isa 38:5,6 2Ki 20:6 Now if we subtract from the 29 years which Hezekiah reigned, these 15 years, we shall find that the slaughter of Sennacherib and his army happened in the latter end of the 14th year of his reign.

652. The sign of Hezekiah's recovery which God at his request gave to him, was that miraculous going back of the shadow of the sun, upon the dial of Ahaz as recorded in #Isa 38:8

“Behold I will bring again the shadow of the degrees, which is gone down in the sundial of Ahaz, 10 degrees backward, so the sun returned ten degrees, by which degrees it was gone down.”

653. As Jonathan the Chaldee Paraphraser interprets, "the stone of the hours" and renders it by the hours of the clock. Yet in his commentary on this passage he observes that the Hebrew word signifies degrees. Also in #2Ki 20:9 he states:

“wilt thou that the shadow ascend 10 degrees, or that it return back 10 degrees?”

654. Nor may we ignore the Greek LXX interpretation of this passage since it is more ancient than any of these writings. It states that by these words used here, no other thing is meant in this history but the degrees of those scales or stairs which were made by Ahaz. Since it cannot be shown that until after their return from the captivity of Babylon, there was any observation or use at all of hours among the Jews. Others also attribute the invention of the Gnomon in the dial among the Greeks to men of a later date as Anaximander or Anaximenes. This I shall show later in the note on 3457 AM. However it seems that they received it originally from the Babylonians as noted by Herodotus, when he says, (lib. 2. c. 109.)

“The pole and the dial and the dividing of the day into twelve hours, all these the Greeks learned from the Babylonians.”

655. As concerning the retrograde motion of the Sun as mentioned in, #Isa 38:8 #APC Sir 48:23 it is when the sun stood still at the prayer of Joshua the moon also stood still at the same time. #Jos 10:12,13 It is apparent that with the sun the moon also, and all the frame of heaven went backward and that there was as much subtracted from the night, as there was added to the day. There was a miraculous alteration in the parts of the normal day. By divine providence things were so ordered that no harm or hinderance did happen to the constant and ever self-like motion and harmony of the heavenly bodies. This is evident by those three solar eclipses, of which I spoke earlier, from Ptolemy. The account of these if calculated from our times backward yields the same result of the times as was formerly observed by the Chaldeans and in the same manner as if no such retrogradation or going back of the sun had ever happened.

656. Now in the beginning of the 15th year of Hezekiah's reign, Merodach, or Berodach Baladan, the son Baladan, the king of Babylon, sent messengers with presents to him. They wanted to know the reason for the miraculous retrogradation of the sun which happened in the world. Hezekiah from pride and vain ostentation showed them all his treasures and pomp of riches. God presently foretold him of the captivity of Babylon which was to happen:

“Behold the days come, that all that is in thine house and that which thy fathers have laid up in store until this day, shall be carried away into Babylon; nothing shall be left, saith the Lord.”

657. He added further that his sons which were not yet born should also be carried into captivity.

“Thy sons also, that shall issue from thee and which thou shalt beget, shall they take away and they shall be eunuchs in the palace of the king of Babylon,” #Isa 39:1-8 2Ki 20:12-19

658. Nevertheless when Hezekiah with the inhabitants of Jerusalem, had humbled himself for his former pride, the fierce wrath of the Lord fell not upon them in the days of Hezekiah. #2Ch 32:25,26,31

659. Micah also the Morasthite, prophesied to the people in Hezekiah's days:

“That Zion should be plowed and Jerusalem laid in heaps and the mountain itself of the house of the Lord, as the high places in a forest” #Mic 3:12 Jer 26:18,19

660. The important thing to note is that the earlier eclipse data was not disturbed by the events in Hezekiah's day. Whatever happened, effected at the very least the sun, earth and moon system. God made time go backward not just have the earth rotate backward. Otherwise the eclipse data would be thrown off for eclipses that occurred before Hezekiah's event happened.

661. An undesigned coincidence in the scriptures verifies their authority. Of all the people in the world, it is only recorded that the Chaldeans visited Hezekiah. They were very careful in noting astronomical events and had noticed something strange as far away as Babylon. They no doubt heard that Hezekiah had something to do with it and hence they went to him to learn more of this event. In 331 BC they turned over 1903 years of astronomical observations to Callisthenes when Alexander the Great was in Babylon.

... Editor

3292 AM, 4002 JP, 712 BC

662. Memnon writes that Astacum in Bithynia, was built by the Megarenses, in the beginning of the 17th Olympiad. (Biblioth Photii. p. 347.)

663. Herodotus, (lib. 2. c. 141.) tells us, that Sennacherib invaded Egypt, with a vast army and made war upon Sethon, the priest of Vulcan. This man was a weak king and famous for nothing except for being devoutly or rather superstitiously addicted to the worship of his petty god, Vulcan. Herodotus also adds that even in his time, there remained a stone image of Sethon holding a mouse in his hand. These words were engraved on the statue.

``Let every man that looks on me, Learn godly and devout to be."

664. For his and their countries and their own priesthood's honour, the priests in that area expound it this way. Sethon who was both king and priest, had by virtue of his piety and prayers to his god Vulcan prevailed with the god. For when Pelussum, which stands in the very entrance of Egypt was besieged by the enemy, their horse bridles, and buckles of their buckler, were so gnawed to pieces by mice that the next day they fled with the loss of many of their men. However, whatever the matter was at Pelusium, the undoubted word of the prophet assures us, that the Assyrians marched far into the very heart of Egypt and led away a great many captives.

665. Nahum's prophecy against No was likely fulfilled by this expedition of Sennacherib's. No was a large and strong city in Egypt. The prophecy was:

``yet was she carried away; she went into captivity, her young children also were dashed in pieces in the top of every street, and they cast lots for their honourable men and all her great men were bound in chains" [#Na 3:10](#)

666. The prophecy made by Isaiah 3 years earlier concerning the rest of Egypt was fulfilled at this time. [#Isa 24:1-23](#)

``The king of Assyria shall carry away a great multitude of the Egyptians captive; and of the Ethiopians young and old prisoners, naked and barefoot":

667. I do not see why the next two verses should not refer to the Jews.

``And they shall be ashamed of Ethiopia their expectation and of Egypt their glory: and the inhabitants of this country shall say in that day: Behold such is our expectation, whither we flee for help to be delivered from the king of Assyria and how shall we escape?" [#Isa 20:5,6](#)

668. The Assyrian messenger had a good reason to remind them of Egypt when he said:

``Now behold, you trust in the staff of this bruised reed Egypt, on which if a man lean, it will go into his hand and pierce it; for even so is Pharaoh, to all such as trust upon him," [#2Ki 18:27](#)

669. For we find the same simile used by God of the Egyptians and Israelites, in [#Eze 29:6,7](#) and in [#Isa 30:1-31:9](#). Here many things were spoken against the vain hope which the Jews had of help from Egypt.

``Therefore, saith he, shall the strength of Pharaoh be your shame, and your trust in the shadow of Egypt your confusion, for the Egyptians shall help in vain and to no purpose: therefore have I cried concerning this, Their strength is to stay at home." [#Isa 30:3,7](#)

670. When Sennacherib returned from Egypt into Palestine, he besieged Lachish with all his forces. [#2Ch 32:9](#) Hezekiah sent to him at Lachish to buy his peace and agreed with him for peace at a certain price. Therefore he drained all his own treasure of which he had formerly been so proud as well as the treasury of the temple. He paid him 300 talents of silver and 30 talents of gold. When he took the money, he broke his agreement and sent from Lachish to Jerusalem Tartan, who had now taken Azotus and Rabsaris and Rabshakeh with a large army. [#2Ki 18:14-17](#)

671. When these came to Jerusalem, they stood at the conduit of the upper pool by the highway of the fullers field. After they called out to speak with the king, Eliakim, the son of Hilkiah and Shebna the recorder went out to them. When they would not surrender the city, Rabshakeh then cried out that Hezekiah did vainly rely on God for help and that he himself was sent by God. After he reviled the God of Israel and Hezekiah his servant with many reproachful sayings, he tried to make the people rebel and defect to the king of Assyria. This they spoke loudly in the Hebrew language so that the people who stood on the wall might hear and understand what they said. This they did to frighten and cause them anxiety so that in the resulting tumult they might easily assault and take the city. [#Isa 36:1-22](#) [#2Ki 18:17-37](#) [#2Ch 32:9-18](#)

672. When Hezekiah heard of this, he tore his clothes, put on sackcloth and went into the house of the Lord. He sent Eliakim,

Shebna and the elders of the priests, clothed likewise in sackcloth, to Isaiah the prophet. They asked him to seek counsel of God for this sad situation and to pray to God for help. The prophet encouraged them. He said that after the king of Assyria heard a rumour, he would lift his siege and return to his country and be murdered. This all came to pass. #Isa 37:1-7 2Ki 19:1-7

673. When Rabshakeh could not take Jerusalem, he returned to Sennacherib. He left Lachish and besieged Libnah. #Isa 37:8 2Ki 19:8

674. Tirhakah king of Ethiopia did not invade Egypt and Syria as Scaliger groundlessly asserts in his notes on Eusebius (p. 72.) and in his Isagogical Canons, page 311. Rather he sent forces to assist and help the Egyptians and Jews. For the Scripture is clear, that he came to fight against Sennacherib. #Isa 37:9 2Ki 19:9 This Tirhakah, Strabo (lib. 1. and 15.) calls, Tearcon the Ethiopian and further notes from Megasthenes, a writer of the history of India, that he passed over into Europe and went as far as the pillars of Hercules.

675. When Sennacherib at Libnah heard a report of Tirhakah coming, he sent his commander with railing letters to Hezekiah. He spoke of the God of Israel as if he were like one of the gods of the nations, mere works of men's hands. Hezekiah took it before the Lord in his temple and with many tears sought help and deliverance from God against the Assyrians. God answered him by Isaiah the prophet. He said that God would defend that city and that the king of Assyria should not so much as come there, but should return by the way he came. #Isa 37:9-35 2Ki 19:9-34 2Ch 32:17,19,20

676. The very same night after these things happened at Jerusalem and a few days after his victory over the Ethiopians which happened about this time as some gather from, #Isa 18:1-19:25 God sent his angel to their camp. He destroyed every man of valour, every commander, and chief man in the Assyrian army. The next morning there were found 185,000 dead men. After this Sennacherib shamefully broke camp and returned into his own land to rest at Nineveh. It came to pass that as he was worshipping before his god Nisroch, Adrammelech and Sharezer slew him with the sword. They fled immediately into the land of Ararat, or Armenia. and Esarhaddon his son reigned in his stead. #Isa 37:36-38 2Ki 19:35-37 2Ch 32:21 All this was foretold by the prophet. #Isa 38:1-22 31:8,9

677. In the first chapter of the book of Tobit, there are these things found which belong to this story. When Sennacherib fled from Judah, he slew many of the Jews for the hatred he had toward the Israelites. Tobit, or Tobia the elder, stole away the dead bodies and gave them a proper burial. When he was accused of this to the king of Nineveh, he fled into hiding for a time. They plundered and spoiled of all his goods leaving him only Anne his wife and Tobias his son. After 45 days, or as the Greek copy has it, before 55 days, Sennacherib was murdered by his sons. When they fled into the mountains of Ararat, Esarhaddon his son reigned in his stead. Some copies incorrectly call him Achirdon or Sarchedon. The new king set Achiacarus, the son of Hananeel, Tobit's brother, over all his father's affairs and his own. He was his steward and keeper of his accounts and the cupbearer having the privy seal and was the second man after the king.

678. Hezekiah had his son Manasseh, by Hephzibah, 3 years after his life was lengthened and 12 years before his death.

679. The Medes had up until now lived without a king. After Dejoces would not judge their causes and controversies any longer, civil disorder ensued. The Assyrians used this occasion to take possession of many cities and places in Media as I noted before on 3283 AM. The people did not like the resulting anarchy and they submitted unanimously to Dejoces. This was 150 years before Cyrus began his reign as Herodotus in his first book states quoting from Ctesis on this point. Both Dionysius, Halicarnasseus and Appianus Alexandrinus, in the beginning of his Roman Histories agree. Though Diodorus Siculus, in his second book, whether through faulty memory or poor copying puts Cyazaris for Dejoces. He is said to have been elected king over the Medes, about the second year of the 17th Olympiad according to Herodotus. For subtracting 150 years from the beginning of the reign of Cyrus which he supposed happened in the beginning of the 55th Olympiad results in the middle of the year 4154 JP or 560 BC. It follows that the 1st year of Dejoces the first king of the Medes must be in the 3rd year of the 17th Olympiad in the middle of the year 4004 JP. This allowed the latter end of the second year of the same Olympiad to have been spent in the transaction of this business and election of the new king. This is the first epoch or point of the beginning of this new kingdom of the Medes. Herodotus correctly determined and recorded this fact. The precise times of every king's reign when compared with the eclipse of the sun, which happened in the reign of Cyaxares described later in the 3403 AM. will be shown as we proceed.

3295a AM, 4004 JP, 710 BC

680. The 15th Jubilee which was the middle most of all the jubilees, was the most joyful except for the one at Solomon's dedication of the temple. The fresh memory of so great a deliverance and for the prosperity that happened made this one of the best jubilees ever. Many brought offerings and gifts to the Lord at Jerusalem and rich presents for the king. He was magnified later among all nations, and prospered in whatever he undertook to do. #2Ch 32:23,27,30

681. After this great deliverance God prospered Judah greatly. #2Ch 32:22 Isa 37:31,32 That this was a jubilee is necessary to understand the sign of God's mercy given the year before to Hezekiah:

“You shall eat saith God, this year, that which groweth of itself, the second year, that which springeth of the same; and in the third year, sow ye and reap ye and plant vineyards and eat of the fruit thereof, #Isa 37:30 2Ki 19:29

682. The previous year's harvest was either gathered by the enemy which roved all over the country, (according to God's threatening, #Le 27:16 De 28:33 Jer 5:17) or spoiled and trodden underfoot by them. It would be necessary for the people to live that year upon that which grew by itself. Because this year was a Jubilee, it was not lawful either to sow or reap. Otherwise, if no Sabbatical year intervened, they might have done this. Since the Assyrian army was destroyed by the angel, there was nothing to hinder them from planting a crop. But the following year when there was neither enemy to frighten them, nor Sabbatical year to prevent them, they might legally resume farming as at other times.

3295b AM, 4005 JP, 709 BC

683. After Mardosempadus, or Merodach Baladan had reigned 12 years in Babylon, he was succeeded by Arkianus in the 29th year of Nabonaser and reigned 5 years (Ptol. in Reg. Can.)

684. According to Eusub. Chron., Parion in the coast of Hellespont, near to Lampsacus was built or rather re-established by the Milesians and Erythreans who sent a colony there at this time.

3296 AM, 4006 JP, 708 BC

685. Dejoces king of the Medes built Ecbatane this year in the first year of the 18th Olympiad according to Eusebius' Greek Chronicle. This city in #Ezr 6:2 is called Achmetha, but Ctesias in his Persica, as Stephanus Byzantinus states, called it Agbatam. A fuller description of the construction of it is in #/APC Jud 1:1-16 where it is said that it was built by Arphaxad king of Medes. Herodotus and other writers attributed it to Dejoces. It appears that the same man was called by both names. More will be said on this in the notes on 3448 AM.

3299 AM, 4009 JP, 705 BC

686. Taracas or Tihaka the Ethiopian reigned in Egypt 18 years. See note on 3294 AM. (Africanus.)

3300 AM, 4010 JP, 704 BC

687. After Arkianus, there was no king for 2 years.

3302 AM, 4012 JP, 702 BC

688. Belibus, or Belithus and Beelus, held the kingdom of Babylon for 3 years. (Ptol. Reg. Canon.)

3305 AM, 4015 JP, 699 BC

689. Apronadius reigned in Babylon for 6 years. (Ptol. Reg. Canon.)

3306 AM, 4016 JP, 698 BC

690. Hezekiah was buried in the upper part of the sepulchres of the family of David. All Judah and the inhabitants of Jerusalem paid him every honour possible. #2Ch 32:33 After Hezekiah, came his son Manasseh who reigned 55 years. #2Ki 21:1 He again set up the high places which his father Hezekiah had pulled down. He built altars to all the host of heaven in the two courts of the house of the Lord. He made his son pass through the fire in the valley of the son of Hinnom. He used divinations and sorceries and soothsayings and set up a molten image in the house of the Lord. He made Judah and the inhabitants of Jerusalem to sin and do worse than all the nations, whom God had driven out before the Israelites. #2Ki 21:2,11 2Ch 33:2,9 He also shed much innocent blood, insomuch that he filled Jerusalem with it. In addition to his own sin, he made Judah to sin and to do that which was evil in the sight of the Lord. #2Ki 21:16 24:4 Manasseh is thought to have cut the prophet Isaiah into two pieces with a wooden saw. The Babylonian Talmud in their treatise, Justin Martyr in his Coloquie with Tryphon, Jerome upon #Isa 20:57 and others of our men, explain the passage in #Heb 11:37

“were sawed in pieces”,

691. as referring to Isaiah. For all this God threatened that:

“he would stretch out over Jerusalem, the line of Samaria and the plumb of the house of Ahab: and that he would wipe Jerusalem, as one useth to do, when he wipes a dish and turneth it upside down,” #2Ki 21:13

3311 AM, 4021 JP, 693 BC

692. Rigibelus reigned over the Babylonians for one year. (Ptol. Reg. Can.)

3312 AM 4022 JP, 692 BC

693. Mesissimordacus reigned over the Babylonians for 4 years. (Ptol. Reg. Can.)

3316 AM, 4026 JP, 688 BC

694. There was a vacancy of a king in Babylon for 8 years. (Ptol. Reg. Can.)

695. According to Herodotus, (lib. 1. c. 130) Dejoces extended the kingdom of the Medes, as far as the river Halys, 128 years before the end of the reign of Aastyages.

696. In the 23rd Olympiad, Herostratus Naucratis a merchant of Egypt, went to Paphos in the island of Cyprus. There he bought a little image of Venus about the size of the palm of a man's hand and of very ancient workmanship. By its power he was miraculously delivered from a storm at sea. He consecrated the image at Naucratis in the temple of Venus, with great solemnity. This is according to Atheneus, who was born in the same place, in his 15th book Deipnosophist. However, according to Scrabo, l. 17., there was no such town as Naucratis in Egypt at that time nor until later when it was built by the Milesians. This was in the time of Cyaxeris king of Medes and of Psamyticus king of Egypt, who both lived at the same time.

3317 AM, 4027 JP, 687 BC

697. Civil disorder increased in Egypt for there was no king for 2 years. (Diod. Sic. l. 1.)

3319 AM, 4029 JP, 685 BC

698. After this Egypt was ruled by an aristocracy of 12 men who governed the kingdom by a Common Council. This government according by Herod. (l. 2. c. 147) and Diod. Sic. (l. 1.) is said to have lasted 15 years. Tremellius is of the opinion, that the burden of Egypt, spoken of by the prophet #Isa 19:5,6 refers to the drying up of the river Nile as foretold in:

``They shall want of their waters, to run into the sea, so that their river shall be dried up and turning away their waters, they shall empty and dry up their channels fenced with banks"

699. Based on Herodotus, Tremellius states:

``The 12 petty kings using the labour of this poor people, shall strive to overrule the very works of nature and shall turn away the waters of Nile. Even to make its channels dry. They did this so that they might finish their pond or lake of Marios with their Pyramides and Labyrinth solely for their lust and pleasure's sake."

700. But Scaliger in his Canon. Isagog. understands it, that there should be there so great a drought that their river Nile in the summer season would not rise nor flow nor water Egypt as it normally did. He refers this prophesy to the earlier times of Soij or Sabbacon.

3323c AM, 4033 JP, 681 BC

701. When the family of the Babylonian kings died out, after 8 years of no kings, Esarhaddon the king of Assyria conquered them and held that kingdom for 13 years. (Ptolemy's, Can. Reg.) It appears Assaradinus is the same person as Esarhaddon. This is from the similarity in the names and by the word of the Holy Scripture. It intimates that he was king both of Assyria and Babylon at the same time. #2Ki 17:24 19:37 See note on 3327 AM.

3324 AM, 4034 JP, 680 BC

702. Ardys the son of Gyges, reigned in Lydia for 49 years. He captured Pryene and invaded Miletus. (Herod. l. 1. c. 15.)

3327 AM, 4037 JP, 677 BC

703. In Sicily, the city Gela was built and in Pamphilia, Phaselis by two brothers, Antiphemus and Lacijs. (Euseb. Chron.) They consulted the oracle at Delphi concerning a place to live. It answered that the one should sail westward and the other eastward, as Stephanus Byzantinus in the word "Gela", reports, from Aristenetus on his first commentary of Phaselis. Heropythus in his book of the "Borders of the Colophonians", said concerning the building of Phaselis, that Lacijs who transported a colony there, met

Cylabra, a shepherd with his flock. He gave him the price of the ground where he built his city from his provisions. Philostephanus in his book entitled, "Of the Cities of Asia", gives a more detailed account of Lacijs and a man from Argos. One of them went with Mopsus (the founder of the city Colophos) and whom some call Lindius, brother to Antiphemus the builder of Gela. (Lindius is said to have been of Rhodes by Herodotus l. 7. and by Thucidides l. 6.) Lacijs was sent by Mopsus with another man, by the oracle and wish of Mantus and Mopsus, his mother. Because the decks of his ships were smashed in a tempest about the Chelidonian Isles, he could not arrive till late at night. There he bought the plot of ground where he built his city, as Mantus had foretold. He gave certain salt meats for it to Bylabra the owner of it. This is what he desired most from all their ship's provisions. (Athens Deipnosoph. l. 7.)

704. In this year the prophecy was fulfilled that was spoken by Isaiah #Isa 7:1-8:22. In the beginning of the reign of Ahaz, within 65 years, Ephraim shall be conquered and never be a nation again. For although most of them were carried away by Shalmaneser 44 years earlier and the kingdom utterly destroyed, yet among them who were left there was some form of government. Now they ceased to be a distinct people because of the many foreigners who came to live there. Compared to the total population, the small number of the Ephraimites was not significant. A few remained in their country as appears from the story of Josiah. #2Ch 34:6,7,33 35:18 2Ki 23:19,20 There were every now and then new colonies of people sent from Babel, Cush, Halvah and Sepharvaim. These dwelt in Samaria and its cities. #2Ki 17:24 This was done by Esarhaddon king of Assyria (who was also called, Asnappar the Great and magnificent). This is evident by the confession of the Cushites in #Ezr 4:2,10

705. At the same time as Israel was conquered, the same Assyrian army attacked Judah. They captured Manasseh the king, as he was hiding in a thicket. They bound him with chains of brass and carried him captive into Babylon. #2Ch 33:11 Some think this calamity was foretold by the prophet Isaiah, when he says:

``within sixty five years Ephraim shall be so broken in pieces, that it shall be no more a people. And the head of Ephraim is Samaria, is the son of Remaliah: And if you will not believe, you shall not be established," #Isa 7:8,9

706. Jacobus Capellus has noted in his Chron. that you yourselves also shall be broken in pieces. Further, he adds that also the Jews in Seder Olams Rabba and the Talmudists, cited by Rabbi Kimchi, on #Eze 4:1-17 state this.

707. In the 22nd year of Manasseh's reign, he was carried away captive into Babylon. After he repented of his sin, 33 years before his death, God restored him again to his kingdom. #2Ch 33:12,13 His captivity likely did not last very long for no notice of it is taken in #2Ki 21:1-18 It is recorded that he reigned 55 years in Jerusalem. #2Ki 21:1 2Ch 33:1

708. When the new inhabitants of Samaria did not serve the God of Israel, some were killed by lions. When the king of Assyria was told this, he ordered that one of the priests, which were brought from there in the captivity, should be sent back. When the priest returned he made his residence at Bethel. There he taught them how to worship God but according to Jeroboam's religion. They worshipped the calf at Bethel as well as their old idols. They are said to have feared God and not to have feared him. There is little difference between worshipping many gods and no God at all. #2Ki 17:25,33,41 This was the beginning of the animosity which grew later between the Samaritans and the Jews. #Ezr 4:1 Ne 4:2 Joh 4:9

3329 AM, 4039 JP, 675 BC

709. According to Euseb. Chron., Chalcedon, or Calcedon, (as it is found on some old coins) was built by the Megarenses at the mouth of the Euxine Sea among the Thracians. They had possession of Bithynia in Asia. (Thucidid. l. 4. Strabo l. 12.)

3334 AM, 4044 JP, 670 BC

710. Psammiticus Saits, the son of Pharaohnecho, was murdered by Sabbacon the Ethiopian and one of those twelve tyrants of Egypt. Sabbacon took over the kingdom and reigned there 54 years. (Herod. l. 2. c. 152. and c. 157.) Isaiah seems to allude to this when he says:

``And the Egyptians will I give up into the hands of lords, which shall lord it cruelly over them, till a fierce king shall come to rule them," #Isa 19:4

711. Psammitichus was sent away and confined in the low country near the sea. He hired soldiers out of Arabia and a number of pirates from Ionia and Carions, who roved about that shore and assembled the Egyptians who sided with him. In the main battle fought near to Memphis, he overthrew the rest of those domineering lords. For their good service, the Ionians and Carions had land assigned to them to live in. This land was around the cities of Bubastis and Pelusius, which stood upon the mouth of the river Nile. From that time on, the Grecians and other foreigners were always welcome in Egypt. (Herod. l. 2. Diod. Sic. l. 1.) The same Herodotus also reports, that after a 29 year siege, this Psammiticus took by force a large city in Syria called Azotus. (ib. c. 157.) That is the city of Ashdod. I showed perviously on the note on 2391 AM that it was taken by Tartan the commander of the king of Assyria and his army in one year. It was so destroyed by Psammitichus that as the prophet Jeremiah says there was but a remnant of its people left in his days. #Jer 25:20

3336 AM, 4046 JP, 668 BC

712. After Assaradinus or Esarhaddon, Saosduchinus ruled both of the empires of Assyria and Babylon for 20 years. (Ptol. Can. Reg.) In the book of Judith that was written in the Chaldee language by some Jew living in Babylon, he is called Nabuchodonosor, a name common to all kings of Babylon. However he was called the king of Assyria and is said to have reigned in the great city of Nineveh. #APC Jud 1:7 The learned Franc. Junius thinks that Saosduchinus is the same person as Merodach-Baladan of the Bible, the grandfather of that Nebucadnetzar and great grandfather of Nebuchadnezzar. Hence he thinks it was Merodach-Baladan who took king Manasseh prisoner to Babylon and released him later. For he states:

“this man was the first king of Babylon and was later made king of Assyria, succeeding in that kingdom after Esarhaddon the Great. When his brothers were found guilty of murdering their father, they were deemed unworthy of the kingdom. After this, all Asia was in a tumult from a war which lasted a long time after.”

713. The succession of Asar-Adon Merodach, Ben-Merodach and Nebuchadnezzar, first and second, is only based on Anianus, that false Metasthenus. According to Junius, Merodach was not grandfather of Nebuchadnezzar or rather Nabopolastar of Nebuchadnezzar the great. Neither was he at first only a trustee of the king of Assyria and later came to be king both of Assyria and Babylon. #2Ki 20:12 Nor did he ever succeed Esarhaddon the great in any kingdom of his, since this Mardocempadus or Merodach died 11 years before ever Manasseh became king. Also 42 years after his death, Aassaradinus or Essarchaddon left Saosduchinus to succeed him in both the Assyrian and the Babylonian kingdom as we noted from Ptolemy's Canon, Reg. If Junius, a man of no less modesty than learning, had seen this, no doubt he would have altered his opinion in this point. Therefore I thought it good in this place to have the reader note that from an event that never happened he should not seek to interpret the prophecy of #Eze 31:11,18 as Junius distinguishes them. This is:

“Esarhaddon the Assyrian, was put down, or thrust out of his kingdom, by Merodach Baladan. Therefore, all defected from him and many of them fled to the king of Babylon,”

714. As in the sentence following:

“So that now the land of Assyria, was most shamefully trodden under foot and brought into contempt of all men” (Ver 20)

3339c AM, 4049 JP, 665 BC

715. Meshullemeth the daughter of Haruz of Jotbah, bore to Manasseh his son Ammon. He was 22 years old when he began to reign. #2Ki 21:19

3344a AM, 4053 JP, 661 BC

716. This was the 16th Jubilee.

3347 AM, 4057 JP, 657 BC

717. In #APC Jud 1:1-16 we read that Nabuchadonosor, king of Assyria, in the 12th year of his reign overcome Arphaxad the king of the Medes, the founder of the city Ecbatan. This battle was in the great plain of Ragau near to Euphrates and Tigris and Jadason in the plain of the country of Erioch king of the Elicians. (We read this in the first chapter of the book of Judith which Jerome at the request of Paula and Eustochiam translated into Latin.) However, whoever first published that book in Greek with many alterations and additions of his own, tells us that Nabuchadonosor in the 12th year of his reign fought a battle with king Arphaxad. This was in a great plain near Ragau. Arphaxad was helped in the battle by all that inhabited the hill countries, all that bordered on the river of Euphrates and Tigris, and Hydaspes and that dwelt in the plain of Arioch king of the Elymeans. #APC Tob 1:5-6. After reviewing the battles mentioned before, he tells us, that he fought this battle against Arphaxad in the 17th year. He conquered all of Ecbatan and in the hill country of Ragan, thrust Arphaxad through with his own spear. When he had accomplished his aim in the war, he returned to Nineveh to feast and celebrate with his army for 120 days. According to Herodotus, Dejoces' death occurred in the 12th year of Saosduchinus' reign. One would argue that Saosduchinus and Dejoces are named Nabuchadonosor and Arphaxad in the book of Judith. In trying to render a reliable succession of kings in Media, to the fables of Cresias, Franc. Junius would need to divide the Median empire into two parts. However, Herodotus known as "the father of histories" sees no division of the kingdoms at all. Fr. Junius gives one of the kingdoms to Dejoces (also called Arioch) #Jer 49:14 #APC Jud 1:6-16. The other part of Media he assigns to Artecarmins (whom Ctesias calls Articam and who is here called Arphaxad). This king Arphaxad, established his kingdom at Ecbatan to the end. He thought this to be a strong place in which he would best withstand the assault of Dejoces and all other enemies. Since no division ever was made of Media, both the name of Arphaxad and the Ecbatan kingdom should have been given to Dejoces and not to Arioch or Atticarnes. The book of Judith states that Arphaxad was the founder of Ecbatan. Herodotus and others affirm that Dejoces (also called Arphaxad) was indeed the founder. No one ever wrote that Arioch or Artecarnes built it.

718. After Dejoces died, Phraortes, his son succeeded him and reigned for 22 years. (Herodotus, l. 1. c. 102.)

3348c AM, 4058 JP, 656 BC

719. According to the Chaldee copy of #/APC Jud 2:1 Arphaxad (or Dejoces) is said to be the 13th king of Ecbatan but in the Greek, the 18th). One year after Dejoces was overthrown, on the 22nd day of the first month, Nabuchadonosor made plans to subdue nations and add countries to his dominion. He made Holophernes general of all his armies. Holophernes besieged Bethhoglah, also called Bethulia, a city of Judah. While this was happening he was beheaded by Judith, a woman of the tribe of Simeon. After the death of her husband Manasseh, who died in the time of the barley harvest, she spent 3 years of widowhood in that city. The Greek copy says she was a widow for 4 years. #/APC Jud 2:8,13

3349 AM, 4059 JP, 655 BC

720. In this year, Isthemus and Borysthenes were built in the country of Pontus. Also, Lampsacus in Hellespont and Abdera in Thrace, were built according to Euseb. Chron. that is, Borysthenes by the Milesians of Ionia, Lampsacus by the Pheonceans and Abdera by the citizens of Clazomene. Solinus c. 10 explains that the sister of Diomedes first built Abdera. After it fell into ruin it was rebuilt and enlarged by the Clazomenians. This took place in the 51st Olympiad which ended a year prior to this date. The leader of the Clazomene colony, was Timesius a citizen of Clazomene, (Herodotus, l.1. c. 168.). Herodotus also adds that Timesius was not able to complete the work because he was attacked by the Thracians.

3355c AM, 4065 JP, 649 BC

721. Amon and Jedidah, the daughter of Adaiah had a son in Boscath, called Joash who was eight years old when he began to reign. #2Ki 22:1

3356c AM, 4066 JP, 648 BC

722. Chyladanus succeeded Saosduchinus both in the Assyrian and Babylonian kingdoms. He reigned 22 years. (Cano. Reg. Ptolemy). Alexander Polyhistor calls him Saracus (or Saracen), which means "robber", or "spoiler".

723. By the oracle of Delphi, Grinus the son of Esanius, king of the island of Thera, was commanded to go build a city in Libya. This city was in ruins because no one knew where Libya was. It is said that for 7 years there was no rain in that island. All the trees there died in that drought except one. (Herodotus l. 4. c. 150, 151.)

3361c AM, 4071 JP, 643 BC

724. In this year king Manasseh returned from his captivity. He had partly restored the true worship of God, which he had formerly discredited. When he died he was buried in the garden of his own house. #2Ch 33:1-16 2Ki 21:18 According to his last will or testament, as if he repented for his former evil doings, he deemed himself unworthy to lie among his own royal ancestors. (Tremelius.)

3363 AM, 4073 JP, 641 BC

725. After Manasseh died his son Amon reigned for 2 years. Amon forsook the Lord God and offered sacrifices to all the graven images, which his father had set up and he worshipped them. He never repented of this as his father did but sinned more than ever his father had. #2Ki 21:19-22 2Ch 33:21-23

726. This wicked Amon was murdered in his house by his own servants. He was buried with Manasseh his father, in the garden of Uzzah. The people slew all that conspired against him. #2Ki 21:23,24,26 2Ch 33:24,25

727. And to him succeeded his son Josias, a child of 8 years old, and reigned 31 years #2Ki 22:1 2Ch 34:1

3364 AM, 4074 JP, 640 BC

728. Those of the isle of Thera, wearied by their seven years of drought, hired Corobius, a merchant in scarlet of the city of Itanus in the isle of Crete. He had formerly been driven by a tempest into a place called Platea, an isle of Libya. They sent him a second time with some of their own countrymen to find that isle. When they found it they left Corobius there with provisions for some months. They returned quickly to let their countrymen know what they had found. When they did not return to Platea at the appointed time, it happened that a ship of Samos, whose captain was Coleus came from Egypt. It put in there and left Corobius and his men another year of provisions. It then put out to sea again. It was caught by a strong wind and driven beyond Hercules' pillars into the main ocean and finally came to Tarteslus in Spain. (Herod. l. 4. c. 151, 152.)

729. The Thereans chose by lot from their seven towns people to establish a new colony. They sent them away to Platea in two ships under the command of one Battus, otherwise called Aristoteles, or Aristeus. (Herod. l. 4. c. 151, 152.)

730. Thales the son of Examius, was this year also born at Miletus in Ionia. This was the first year of the 35th Olympiad according to Laertius notes in Apollodorus' Chronicle.

731. After the Commerians were driven out of their dwellings by the Scythian Shepherds (called Nomads), they left Europe and went into Asia. Following the coast to Sardis, they captured all the city except the citadel. This was the time when Ardys, the son of Gyges, reigned there. (Her. l. 1. c. 15 and 130 and in his 4th book, c. 1. and 12.)

732. When the Thereans had lived in Platea for two years, they left one of their company behind and all sailed to Delphi. There they enquired of the oracle why things were no better since they came into Libya. The oracle answered that they were not yet come to the city of Libya, where they were told to go. Therefore they returned again to Platea. They took the one they left there and they established a colony in a place in the land of Libya, opposite the isle of Platea, called Aziristus. This place was surrounded with most scenic hills and a river running around it on either side. (Herod. l. 4. c. 157.)

733. In that place next to the gardens of the Hesperides and the greater Syrtus, or quicksand, the earth was covered with a shower of rain of pitch, or sulphur. Presently there grew up an herb called Sylphius or Laser i.e. Benjamin, as the Cyreneans say. This occurred seven years before the building of their city. (Theophrast. in his History of Plants, l. 6. Pliny in his Nature. Hist. l. 19. c. 3.)

3369 AM, 4079 JP, 635 BC

734. Phraortes king of the Medes perished in the siege of Nineveh with a large number of his army. His son Cyaxares reigned for 40 years after him. In the beginning of his reign, he wished to avenge his father's death. He compelled all Asia as far as the river Halys to join with him in his war against the Assyrians. (Herod. l. 1.)

3370a AM, 4079 JP, 635 BC

735. When Josiah was 16 years old, he had a son called Jehoiakim by Zebudah the daughter of Pedaiah, of Rumah. He was 25 years old when started his reign. #2Ki 23:36

736. The same year his son was born he began to seek the God of his father David. #2Ch 34:3

737. Cyaxares defeated the Assyrians in battle but as he went to besiege Nineveh, a vast army of the Scythians attacked him. These were those Scythians who drove the Cimmerians from Europe. Pressing their advantage, they departed from the Lake of Meotis and left the mountain Caucasus on their left. They entered Media, under the command of their king Madois the son of Ptothya. (Herd. l. 1. c. 104. l. 2. c. 1. and l. 7. c. 20) Mados was also called Indathysus the Scythian who storming out Scythia, went over the country of all Asia until he came into Egypt. Strabo states this in the beginning of his Geography from Megasthenes and Arrian in his book "Of the Affairs of Judah". Mados was the same man as Indathirsus, against whom Darius the son of Hystaspes later made such an unlucky voyage. (Herod. l. 4. c. 76. 126, 127) When the Medes were defeated by the Scythians, they lost control of Asia. The Scythians held Asia for 28 years. (Herod. l. 1. c. 104. and l. 4. c. 1.) Tremellius and Junius refer that prophecy of #Na 2:5

``He (that is, Cyaxares, besieging Nineveh) shall reckon up his great men; but they shall fall in their journey. (that is) in the journey of the Scythians"

738. Their coming at this time to Asia is better called a journey through Asia rather than an established government or kingdom in Asia. In 28 years, they overran, possessed and lost Media, Assyria and all Asia.

``they shall hasten to his wall, as if they would be his protector, i.e. they shall come hastily to Nineveh, as if they had delivered it out of the hand of Cyaxares and would deliver it."

3371c AM, 4081 JP, 633 BC

739. In this year, Josiah had a son called Shallum or Jehoahaz by Hamutal the daughter of Jeremiah of Libnah. He was made king after his father at the age of 23 years. The people chose him for king passing over his older brothers. #2Ki 23:30,31 It seems the name of Shallum was changed to Jehoahaz for good luck. The other Shallum, the son of Jabesh, only ruled one month before he was murdered by Menahem. #2Ki 15:13,14 Of the four sons which Josiah had that are mentioned in #1Ch 3:15 this Shallum was named last not Johanan the firstborn, as some have thought. It is easily deduced that Jehoahaz was not the firstborn. For it is said that he was anointed by the people. #2Ki 23:30 However the firstborn of kings were not normally so anointed because the

kingdom was theirs by common right. Also, Jehoahaz was 23 years old when he was anointed king. However, three months earlier his brother, Eliakim was made king at the age of 25. Hence he was older by two years than Jehoahaz. This is confirmed by Josephus, in his tenth book of Antiquities, c. 6. & 7.

3373 AM, 4083 JP, 631 BC

740. Sadyattes, the son of Ardyis, reigned in Lydia for 12 years. (Herodot. l. 1. c. 16.)

741. When the Scythians had subjected all of upper Asia, they went straight into Egypt. When they came as far as Syria Palestina, Psamitichus the king of Egypt met them in person. He persuaded them by gifts and presents not to go any farther.

742. On their return, they came to Askelon which is in Syria. The greater part of the army passed through the area without doing any damage. However some stragglers at the rear, robbed the temple of Venus Urania. For this all their posterity were smitten with the emerods. (Herod. l. 1. c. 105.) In this year, which was the second of the 37th Olympiad, the Scythians invaded Syria Palestina. (Eusebius Chron.) Also Sinope, was built by the Milesians this year. It was the chief city in all the kingdom of Pontus. (Strabo 12th book) Phlegon says, (cited by Stephanus de Tribibus,) the Sinope was built by Macritius of the isle of Coos. It is certain that when the Cimmerians came to Asia after they fled from the Sythians, they built Chersonesus, in the same place where Sinope a city of the Grecians now stands. (Herod. l. 4. c. 12.) After settling in Aziristus for 7 years, the people of Thera were persuaded by the Libyans to leave. They moved to a place called Irasa and settled there near a fountain named after Apollos. (Herod. l. 4. c. 158.)

743. In the 2nd year of the 37th Olympiad, Battus built the city of Cyrene there. He reigned for 40 years and after him his son Arcesilaus for 16 years with those of the first colony only. Later in the reign of Battus, Arcesilaus, his son, went there with a great number of other Greeks who were stirred up by the oracle of Delphi. The city of Cyrene was built when Apryas reigned among the Egyptians. (Herod. l. 4. c. 159.) This is a better account of events than others have given.

3374c AM, 4084 JP, 630 BC

744. In the 12th year of Josiah's reign, he began to cleanse Judah and Jerusalem from idolatry. He destroyed the high places, groves, and altars of Baal with the images. He burned the bones of their priests upon their own altars. He even went as far as to the cites in Manasseh, Ephraim, Simeon and Naphtali and destroyed all the altars, groves and carved images he found. #2Ch 34:3-7

3375c AM, 4085 JP, 629 BC

745. In the 13th year of king Josiah, Jeremiah was called by God to be a prophet. He refused. God called him again and encouraged him with promises and signs belonging to the office and function of a prophet. He was bid to prophesy to the Jews of the calamity which was to happen there by the king of Babylon. #Jer 1:2,17 28:3 At the same time, Zephaniah and others warned the rebellious people to repent which they did not. #Zep 1:1 Jer 25:3-5

746. Prousias, or Prusa was built in Bythinia. (Euseb. Chron.)

3378 AM, 4088 JP, 626 BC

747. Nabopolasur of Babylon, (who was made general of the army by Saraco also called Chinaladanus, king of Assyria and Chaldea,) and Astyages, (who was made governor of Media, by his father Cyaxares,) made an alliance together. Astyages gave his daughter Amyitis in marriage to Nebuchadnezzar the son of Nabopolasur. The two men joined their forces and took the city of Nineveh with Saraco its king. (We gather this from a fragment of Alexander Polyhistor that was misunderstood by Georgius Symelius, who cites it in Grac. Scalig. p. 38. 39.) We find in the end of the book of the Greek copy of Tobit that Nabuchodonosor is called Nabopolasur and Assuerus is Astyages and is also called Ahasuerus. #Da 9:1 Nineveh was taken while Tobit the younger was still living. When Shalmaneser took Samaria, he carried Tobit and his father captive to Assyria. Tobit is said to have lived 127 years. Since only 95 years passed from the captivity of Israel to this time, Tobit must still have been alive. When Josiah was reigning, (as Jerom in his commentaries upon the prophet Jonah affirms) Nineveh was destroyed. Thus the prophecies of both Nahum and Isaiah, concerning the destruction of Nineveh were fulfilled. This is also described in #Eze 31:1-18

748. When Saraco was killed, Nabopolasur ruled the kingdom of Chaldea for 21 years. (Polyhistor, Berosus in his 3rd book of the Affairs of Chaldea, Ptolemy, in Reg. Can.)

3379 AM, 4089 JP, 625 BC

749. Sadyattes king of Lydia, invaded the territory of the Milesians and started a war that lasted for 6 years.

3380d AM, 4090 JP, 624 BC

750. In the 18th year of Josiah's reign, he charged Hilkiah the high priest to use the money which had been collected to repair the house of the Lord. When he was doing this he found the original book of the law, which was first laid up in the side of the Ark of the Covenant. #De 31:26 This book seems to have disappeared ever since the beginning of Manasseh's reign. When he found it, he sent it by Shaphan the scribe to the king. After Josiah heard the book entirely read to him, he asked counsel of Huldah the prophetess. She prophesied to him that that kingdom should certainly be destroyed but not in his lifetime. #2Ki 22:3-20 2Ch 34:8-28 The king called the elders of Judah and Jerusalem, with the priests and prophets. He had the book of the law read to all the people and renewed the covenant between God and the people. Again, he cleansed the city from idolatry, and thoroughly restored the worship of God. #2Ki 33:1-14, 2Ch 34:29,30 He demolished the altar and high place which Jeroboam the son of Nebat had set up. He burnt the bones of the dead upon the altar as had been foretold 350 years earlier. #2Ki 13:2 When he had destroyed the altars which the kings of Israel had built in the cities of Samaria, slain all their priests and burnt dead men's bones upon them, he then returned to Jerusalem. #2Ki 23:15-20 Even with this renewing of the covenant and general reformation of religion, the inevitable decree of desolation to follow because of the people's sins still stood. From this time of renewing is the beginning both of the 30 years spoken of in the first of the prophecy of Ezekiel and also the 40 years of the iniquity of Judah. #Eze 4:6

3381 AM, 4091 JP, 623 BC

751. Josiah kept the passover in the same 18th year of his reign, on the 14th day of the first month (Monday, May 4th) in the presence of all Judah and Israel and the inhabitants of Jerusalem. He kept this with more solemnity than ever had been done by any of the kings of Israel or Judah in olden times. #2Ki 23:21-23 2Ch 35:1-19 He took away all witches and soothsayers, all images and gods and all the abominations, which were found in the land of Judah and in Jerusalem. He obeyed all the words which were written in the book of the law that was found by Hilkiah. #2Ki 33:24 De 18:9-11

3383 AM, 4093 JP, 621 BC

752. Toward the end of the 5th year of Nabopolassar, (which is the 127th from the Epoch of Nabonazar,) on the 27th day of Egyptian month of Athyr, toward the 28th of the month, the moon was eclipsed at Babylon, beginning 5 hours after midnight. (Ptol. Syntax. p. 125. Greek edition) This was on Saturday, April 22nd or the 27th of Athyr as it drew to a close. This is Ptolemy's meaning, when he says, that it was from the 27th to the 28th, lasting in all six hours after the midnight of the 27th day to the sun-rising when the 28th day was to begin.

3384 AM, 4094 JP, 620 BC

753. Hamutal bare to Josiah, after Shallum, or Jehoahaz, Mattaniah. He was later called Zedekiah and was 21 years old when he began to reign. #Jer 51:1 2Ki 24:17,18

754. Xenophanes Colophonius, founder of the sect of the Eleatic discipline in philosophy, was born in the 40th Olympiad. (Elius Empiricus, in his first book, contra Mathematicos, c. 12.) (More correctly related from Apollodorus, as cited by Clemens Alexandrinus, l. 1. Strommat.)

3385 AM, 4095 JP, 619 BC

755. The son of Sadyattes called Halyattes the younger reigned in Lydia for 57 years. He spent the first 5 years fighting the war against the Libyans that his father had started. (Herod. l. 1. c. 17. 18, 25.)

3387c AM, 4097 JP, 617 BC

756. Jehoiakim son of Josiah, had a son, by Nehushta, the daughter of Elnathan of Jerusalem, called Jehoiakim or Jeconiah. He was 18 years old when he began to reign. #2Ki 28:8

3388 AM, 4098 JP, 616 BC

757. Necho, the son of Psammitichus, reigned in Egypt 16 years. (Herod. l. 20. c. 159.) The Bible calls him Necho or Pharaohnecho. #2Ch 35:24 2Ki 23:29 Jer 46:2 This man began a channel from the Nile to the gulf of Arabia, which cost the lives of 120,000 Egyptians. He abandoned the work when it was half done. He sent certain Phoenicians to sail round Africa. They set sail from the Gulf of Arabia or the Red Sea. They went into the southern sea and sailed around the coast. They finally came to the strait of Gibraltar and returned into Egypt, three years after they started out. (Herod. l. 1. c. 158. and l. 4. c. 52)

3390 AM, 4100 JP, 614 BC

758. In the 12th year of the war between the Lydians and the Milesians, the Lydian army had burnt the harvest of the Milesians,

as they normally did each year. It happened, that the wind caught the flames and set the temple of Minerva in Assesus on fire and burnt it to the ground. After the army returned, Halyattes, became sick for a long time. Finally he sent to consult the Oracle at Delphi. The prophetess refused to entertain his request until the temple which his men had destroyed was rebuilt. Periander the son of Cyphelus, ruler of Corinth, found out the reply and told it to his good friend Thrasibulus, king of the Milesians. He cleverly ordered that when Halyattes and his ambassadors came about rebuilding the temple, the Milesians should be feasting and revelling using all the remaining grain and supplies in the city. Halyattes expected to find that the Milesians would be starving from the long war. However, when he saw they appeared to have plenty to eat, he made peace and a league of friendship with the Milesians. Halyattes built two temples of Minerva at Assesus to replace the one he destroyed. When he got well, he sent rich presents and offerings to Delphi. (Herod. l. 1. ca.19,20,22,23,24. with Polyanus, l. 6. Stratag.)

3393a AM, 4102 JP, 612 BC

759. The 17th Jubilee.

3393c AM, 4103 JP, 611 BC

760. Anaximander Milesius, the son of Praxidemus, was born in Ionia. See note on 3457 AM.

3394c AM, 4104 JP, 610 BC

761. By God's command, Necho king of Egypt went against the king of Assyria, who at that time made war with him and planned to besiege Carchemish on the river Euphrates. #2Ki 23:29 2Ch 35:20-22 Josephus states that he went to fight against the Medes and Babylonians, who had overthrown the empire of the Assyrians. (lib. 10. Antiq. ca. 6.) Carchemish, at the time of Sennacherib belonged to and was occupied by the Assyrians. #Isa 10:5-19 However when that kingdom was destroyed, it returned to the hands of the Babylonians. Just as when king of Persia defeated Babylon and Assyria, #Ezr 6:22 he was called king of the Assyrians, so when the king of Babylon defeated Assyria, was likewise called king of Assyria. In addition the heathen authors also tell us, that Babylon was in olden times part of Assyria and the Holy Scriptures state that the kingdom of Chaldea was founded by the king of Assyria. #Isa 23:13 Nu 24:22 Isa 52:4 Na 9:22

762. When Josiah unadvisedly entered into this war, he was slain. #2Ki 23:29,30 2Ch 32:22,23 This happened in the valley of Megiddo which belonged to the tribe of Manasseh. #Jos 17:11 Jud 1:17 (Herod. l. 2.) Herodotus refers to this story saying, Necho attacked the Syrians with an army on foot and overthrew them in Magdala. After the fight he took a great city of Syria named Cadytis. Scaliger notes that this Cadytis was actually Kadesh which is mentioned in #Nu 21:16. Scaliger also believes that Magdala and Megiddo, were located near each other. Because Magdala was the more noted place of the two, the fight was said to have taken place there. In the same way it is commonly understood that the battle between Alexander and Darius at Gaugamela, is said to have been fought at Arbela since Gaugamela was an obscure place. It may be that Magdala and Megiddo were the same place since that is the place from which that other Mary obtained her surname of Magdalene. In #Mt 15:39 we see Magdalah is how the name is rendered. The Syrian renders it Mageda and the old Latin translates it Magedan, which appears to be similar to Megiddo.

763. Since the good king was killed in this way and the fact that he lived postponed the Babylonish captivity from that nation, #2Ki 22:20 the last year's jubilee was turned into a year of lamentation. It almost became a common proverb, "The lamentation of Hadadrimmon in the valley of Megiddo". #Zec 12:11 Not only all the people at that time bewailed the death of Josiah, but even later, a public mourning for him was voluntarily kept. The prophet Jeremiah also, wrote a song of memorial called "Song of Threnes", or "Lamentations" #2Ch 35:24,25 In this song he bewailed the calamities which were shortly to befall that people. Jeremiah wrote:

``The breath of our nostrils, the anointed of the Lord, is taken in their pits: of whom we said, under the shadow of his wings we shall live among the heathen." #La 4:20

764. So that we may very justly question the first verse, or poem of that book which we find in the Greek and common Latin translation but disagrees with Jerome. It is prefixed before the Threnes or Lamentations of Jeremiah.

``And it came to pass after that Israel was carried into captivity, and Jerusalem laid waste, Jeremiah the prophet sat down and wept, and made this lamentation in Jerusalem and sighing and howling, out of the bitterness of his heart, said:"

765. Whoever added this should have noted the verse:

`` Add not to his words, that he blame thee not and thou be found a liar," #Pr 30:6

766. There was also a second Song of Lamentations for the miserable condition of the kingdom of the Jews after the death of Josiah. It was composed by the prophet Ezekiel and appointed to be sung, #Eze 19:1-14

767. After the death of Josiah the people feared that the king of Egypt would invade when there was no king. They anointed as king his youngest son Shallum or Jehoahaz. He soon did that which was evil in the sight of the Lord even as his forefathers had done. #2Ki 23:30-32 2Ch 36:1 See note in 3371 AM.

768. When Necho returned from Assyria, he disposed Shallum from the throne after he had only reigned 3 months. He made Eliakim his older brother king in the place of his father Josiah and changed his name into Jehoiakim. #2Ki 23:31,32,34 2Ch 36:2-4 This was a public witness that he attributed the victory he had over the Assyrians to the Lord Jehovah only. He formerly prophesied that it was God who sent him against the Assyrians. #2Ch 35:21,22 He imposed a tribute of one hundred talents of silver and one talent of gold on the land of Judah. He put Shallum or Jehoiakim in fetters at Riblah and carried him away prisoner into Egypt where he eventually died. #2Ki 23:33-35 2Ch 36:3,4 Eze 19:3,4

769. The prophet Jeremiah by God's appointment went to Shallum in the new king's palace. He earnestly entreated the king, his courtiers and all the people the with promises and threats from Almighty God. He foretold that Shallum or Jehoiakim would be carried away captive into Egypt.

``Weep not for him that is departed (meaning Josiah) nor make lamentation for him; but weep for him that is to depart: (that is Shallum) because he shall return no more to see his native soil." #Jer 22:1,2,10,-12

770. In the beginning of the reign of Jehoiakim, Jeremiah was commanded by God to stand in the court of the temple. He exhorted the people who assembled from all the cities of Judah to bow themselves there before the Lord. It being then the feast of Tabernacles, wherein all the males out of the cities were required to appear at Jerusalem. #De 15:16 He told them to repent and when they would not, he denounced the judgment of God against them saying:

``That that house should become as Shiloh: and that city should be accursed among all the nations of the earth:"

771. This resulted in his arrest by the priests and prophets and all the people that were then in the court. They accused him to be a man worthy of death, but he was acquitted and set at liberty by the public judgment of the princes and elders. #Jer 26:1,2,19

3395 AM, 4105 JP, 609 BC

772. Like Jeremiah, Uriah also the son of Shemariah from Kirjathjearim, prophesied against Jerusalem and the land of Judah. When Jehoiakim the king sought to put him to death, he fled into Egypt. The king sent after him Elnathan the son of Achor and other men who overtook him and brought him back to the king. He had him killed and threw his carcass among the vilest sepulchres of the common people. However Ahikam, the son of Shaphan who had formerly been a man of great authority with king Josiah, #2Ki 22:12 2Ch 34:20 was a friend of Jeremiah. Ahikam prevented Jeremiah from being turned over to people to be killed. #Jer 26:20,24

773. To these I might add the prophet Habakkuk. When he complained of the stubbornness of the Jews, God replied:

``That he would shortly send the Chaldeans into Judah";

774. Further he declared his purpose concerning that matter:

``I will do a work in your days, which you will not believe when it shall be old unto you: For behold I will stir up the Chaldeans, a fierce nation and a swift: which shall walk through the breadth of the land, to possess a land which is none of theirs as their own inheritance. " #Hab 1:5,6

775. In the beginning of the reign of Jehoiakim, Jeremiah foretold that Zedekiah should be king of Judah and Nebuchadnezzar king of Babylon. He would conquer his neighbouring nations. #Jer 27:1,11

3397 AM, 4107 JP, 607 BC

776. The governor of Coelosyria and Phoenicia revolted from Nabopolassar king of Babylon. When Carchemish was taken, Nabopolassar sent against them his son Nebuchadnezzar (after he made him viceroy in the kingdom) with a large army. This was done in the latter end of the third and beginning of the fourth year of Jehoiakim, king of Judah. #Da 1:1 Jer 25:1.

777. When Nebuchadnezzar was made viceroy in the kingdom, God revealed to Jeremiah these things. First was the defeat of the Egyptians at the river Euphrates then later in their own country. Nebuchadnezzar would make himself master of Egypt. #Jer 46:1-28 The first came to pass almost immediately. Pharaohnecho's forces at Carchemish were cut off by Nebuchadnezzar king of Babylon, in the 4th year of Jehoiakim. #Jer 46:2 The second happened after the taking of Tyre, in the 27th year of the captivity of Jeconiah. #Eze 29:17-19

778. In the 4th year of Jehoiakim, which was the first of Nebuchadnezzar king of Babylon, the prophet Jeremiah reproved the Jews for not obeying the word of the Lord. He had proclaimed this from the 13th year of king Josiah, even to that present 4th year of Jehoiakim, that is for 23 years. All that time they were stubborn and disobedient to his admonitions as well as all the other prophets whom the Lord had sent. Again he told them of the coming of Nebuchadnezzar upon them and of their captivity in Babylon which was to last 70 years. He stated that Judah and the other nations were to serve the king of Babylon.

3397c AM, 4107 JP, 607 BC

779. Lastly, the kingdom of Babylon itself would be destroyed and the land of Chaldea would be desolate. #Jer 25:1,3,11,12 Many years earlier, this 70 years was mentioned by Isaiah in more obscure terms when he spoke of the destruction of Tyre. #Isa 23:15,17

780. In the 4th year of Jehoiakim, Baruch the son of Neriah wrote in a book according to what Jeremiah spoke. It had all the words of the Lord concerning Israel and Judah, from the time of Josiah until that day. He read them in the house of the Lord, in the audience of the men of Jerusalem, and of all the Jews who were assembled there from their cities, in the day of the fast. #Jer 36:1-8 That is that solemn fast which was yearly kept on the 10th day of the 7th month, #Le 16:29 23:27 Nu 29:7 five days before the feast of tabernacles. All the males from all the cities of Judah, were to appear at Jerusalem. See note on 3395 AM. Baruch was extremely amazed and afflicted in his soul, with the horror of these dreadful judgments which he had written. Jeremiah comforted him, by the word of the Lord concerning this calamity which was to be brought upon all the land by the Babylonians and assured him of his own life, in the midst of all these troubles. #Jer 45:1-5 In the passage #Jer 31:1-32:44 may allude to this also as well as the promises made concerning the restoration of the church.

781. When Nebuchadnezzar king of Babylon came to Judah, the Rechabites, of the descendants of Jonadab, the son of Rechab, #2Ki 10:15 for fear of the host of the Chaldeans and Syrians, left their tents and came into Jerusalem. They had dwelt in tents according to the rule of their forefather Jonadab. #Jer 35:8-11 Since material in this chapter is written in the present tense, we gather that the time of the Rechabites refusing to drink wine occurred when the city was besieged by Nebuchadnezzar. #Da 1:1

782. God gave Jehoiakim the King of Judah into the hands of Nebuchadnezzar king of Babylon, with part of the furniture of the house of the Lord. #Da 1:2 This was in the 9th month called Chisleu, as may be gathered from the anniversary of the fast which was kept in remembrance of this calamity and was a tradition of the Jews. #Zec 7:3,5 8:19 It was kept in this month. #Jer 36:9

783. Nebuchadnezzar chained Jehoiakim to carry him away to Babylon. #2Ch 36:6 Later upon submission and his promises of subjection, he let him stay in his own house where he lived as his servant for 3 years. From this time of the carrying of the king and people of the Jews into the bondage of Nebuchadnezzar, starts the 70 years of the captivity of Babylon which were foretold by the prophet Jeremiah. #Jer 25:11 29:10

784. Nebuchadnezzar ordered Ashpenash, the overseer of the eunuchs, that he should carry from there the best of the children of Israel, both of royal blood and of the princes. #Da 1:3 This was predicted by Isaiah the prophet to Ezekiel. #Isa 39:7 They were under his care and to be educated for 3 years in the language and sciences of the Chaldeans. The best of them were to be picked to stand before the king and serve in his palace. Among those taken from the tribe of Judah, were Daniel, who was Belshazzar, Hananiah, who was Shadrach, Mishael, who was Meshach and Anani, who was Abednego. Each had his name changed at the discretion of the prince of the eunuchs, #Da 1:3-7

785. Now after those Scythians, of whom I spoke before, had taken their pleasure in Asia for 28 years, Cyaxares and the Medes gave them a great feast. When they were all drunk on a certain day, he had most of their throats cut. (Herod. l. 1. ca. 106.) In addition to these certain other Scythians of the nomads or shepherds were expelled from their own country by an opposing faction. They had been entertained by Cyaxares and by him employed, partly in hunting, partly in the education of children. After this massacre, when these were poorly treated by him, they killed one of the boys which they had taken to educate. They dressed his flesh like venison and set it before Cyaxares and his guests to eat. After this they quickly fled away to Halyattes the king at Sardis for protection. When Cyaxares demanded Halyattes surrender them to him, Halyattes refused. Hence started a five year war between the Medes and Lydians. (Herod. l. 1. ca. 73,74.) Concerning the Cimmerians, (see note on 3368 AM), Halyattes drove them from all Asia. (Herod. l. 1. ca. 16.)

3399a AM, 4108 JP, 606 BC

786. In the 9th month of the 5th year of Jehoiakim, there was a solemn fast before the Lord proclaimed to all the people at Jerusalem. This was in remembrance, it seemeth, of the taking of the city by the Chaldeans the year before in the same month. Baruch stood at the gate of the house of the Lord and read all the words of the Lord. These words were spoken by Jeremiah to him and written in a book. All the people who were assembled at Jerusalem from all the cities of Judah heard Baruch read the book. When the princes were told of this by Micah the son of Gemariah, they called Baruch to them. They heard him read the same book and fearing the king, advised Jeremiah and him, to hide. When the king heard part of the book read, he first cut the book

through with a pen-knife and then hurled it into the fire that was in the hearth and burnt it. [#Jer 36:9-25](#) In memory of this detestable act of the king, the Jews to this day keep a fast, upon the 7th day of the 9th month called Chisleu.

3399b AM, 4109 JP, 605 BC

787. When Jehoiakim had burnt the book, he ordered Jerahmeel the son of Hammelech, Seraiah the son of Azriel and Shelemiah the son of Abdiel, to apprehend Baruch the writer and Jeremiah the prophet. God hid them and against that impious king and his kingdom, pronounced this sentence.

“...Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land and shall cause to cease from thence man and beast? Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them and upon the inhabitants of Jerusalem and upon the men of Judah, all the evil that I have pronounced against them; ...”
(Jeremiah 36:29-31 AV)

788. Later by God's appointment, Baruch wrote again the words from Jeremiah, the same words, which he had written before and wrote many additional things. [#Jer 36:26-32](#)

789. Nebuchadnezzar capitalised on his victory over Necho and took from the Egyptians all the lands they possessed between Egypt and Euphrates. From that time on, Necho did not venture out of Egypt. [#2Ki 24:7](#) Meanwhile his father Nabopolassar, died in the land of Babylon, when he had reigned 21 years.

790. When Nebuchadnezzar heard this, he ordered the deportation to Babylon of the captives of Jews, Syrians, Phoenicians and Egyptians. His army and equipment were sent there also. He posted a small company at the nearest way through the desert and returned to Babylon before them. He was made king over all his father's large dominions. He distributed the captives when they were brought to Babylon, into various colonies as he saw fit. (Berosus l. 3. of the affairs, of Chaldea,) The vessels and other furniture of the temple Nebuchadnezzar took away with him to Babylon were put in the temple of his god, Belus. [#Da 1:2](#) [2Ch 36:7](#) His son was named after this god. According to Abydenus in his "Assyrian History" and Brosus, he did greatly enrich and adorn that temple with the spoil which he had taken in that war.

791. The rest of the Scythians who had escaped the slaughter of the Medes returning home, were met by a great army of lusty young men. These had been born of their own wives in their long absence by their slaves. With these they fought many a sharp battle but at last, laid aside their swords. Each man took a whip in his hand, as is more fitting for the correction of slaves, and thereby made them all to flee. (Herod, in the beginning of his 4th book.)

3401a AM, 4110 JP, 604 BC

792. When Jehoiakim had lived 3 years in subjection to the king of Babylon, he rebelled against him. [#2Ki 24:1](#)

793. Daniel and his three followers refused the diet provided for them from the king's allowance. They dined only on pulse and water. However they were found to look better and of a more fair complexion than the rest which did eat of the king's food. After three years, they were brought into court to attend the king. They greatly excelled in all matters of knowledge, wisdom, and science, which the king was pleased to ask them about, above all the Magi and astronomers that were in his kingdom. [#Da 1:5-20](#)

794. In the second year of his kingdom, Nebuchadnezzar dreamed of the great image made of various metals. When he forgot his dream, he asked his Magi and astronomers what his dream was and what it meant. When they could not satisfy him in so unreasonable a demand, he commanded them all to be put to death. When Daniel saw the execution being prepared and understood the reason for it, he asked the king to delay for a while. Daniel and his companions prayed to God. God revealed the dream to Daniel and the interpretation of it. He declared to the king what his dream was and also the four monarchies which were to come. This was the meaning of the image which he saw in his dream. After this the king enriched him with great gifts and made him governor of all the province of Babylon and chief over all its wise men. Moreover at his request, he made his three companions, Shadrach, Meshach and Abednego, principal officers in all that province. [#Da 2:1-49](#)

3403d AM, 4113 JP, 601 BC

795. In the beginning of the 6th year of the war between the Medes and the Lydians, the war was stalemated. Thales the philosopher of Miletus had predicted to the Ionians that an eclipse of the sun would happen. When both the armies saw the day grow dark like the night, they stopped fighting. Later they made a peace between themselves by the mediation of Syennesis of Cilicia and of Labynitus the Babylonian (which was Nebuchadnezzar). Halyattes gave his daughter Ariena, to Astyages the son of Cyaxeres in marriage. (Herod. l. 1. ca. 74.) This eclipse as predicted by Thales, happened exactly when Cyaxeres the father of Astyages and king of the Medes and Halyattes Cresus' father and king of the Lydians were fighting together. This is confirmed by

Endemus, in his "Astronomical History". Also Pliny speaks of it and gave the following reason for the eclipse: (l. 1. c. 12.)

“Among the Grecians, the first one that found out how to predict the eclipses was Thales the Milesian. He foretold the eclipse of the sun, in the 4th year of the 48th Olympiad, which was in the reign of Halyattes, ”

796. (For so is the reading in the old copy, not of Astyages, as the common edition has it) 170 years after the building of Rome. Clemens Alexan. (lib. 1. Strom.) places this fight of Cyaxares and eclipse of the sun about the 50th Olympiad. He differs greatly from the opinion of Endemus, whom he cites for it. For both the time assigned by Endemus and Pliny does not agree with Cyaxares, but with the reign of Astyages. Also from Ptolemy's, sun and moon-tables, which are the same with those of Hipparchus, it appears plainly that the sun was eclipsed in the 4th year of the 44th olympiad. That is in the 147th of Nabonasar, on the 4th day of the Egyptian month Pacon, (or Sunday, September 20th according to the Julian Calendar) 3 hours 25 minutes before noon. This eclipse was of 9 digits, (12 digits is 100%) and continued almost two hours.

3404c AM, 4114 JP, 600 BC

797. Plamnis the son of Neco reigned in Egypt for 6 years (Herod. l. 2. c. 161.)

798. The Phocenses set sail from Ionia and built Marseilles on the coast of Liguria in Italy 120 years before the naval battle at Salamis. (According to Marcianus in his Periegesis reports from Timeus.) This was in the first year of the 45th olympiad according to both Eusebius in his Chronicle and Solinus in Polyhistor. However the latter confounds this first colony of the Phocenses made in the days of Tarquinius Priscus with their later one under Servius Tullus. See note on 3461 AM. The story of the wedding which was the occasion for the building of this city, is described in detail by Atheneus, l. 3. from Aristotle. He speaks of the commonwealth of the Marseilians. Justin has a similar account in his 43rd book out of Tro. Pomp. who relates the same thing, though differing in the names of the persons concerned.

799. Nebuchadnezzar's army of Syrians, Chaldeans, Moabites and Ammonites, attacked Jehoiakim and destroyed all of Judah. #2Ki 24:2 They took 3023 prisoners from there in the 7th year of Nebuchadnezzar. #Jer 52:28

800. Astyages or Ahasuerus, #Da 9:1 who married Ariana the year before had a son called Syaxares or Darius, the Mede. He was 62 years old when he succeeded Belshazzar, who was slain, in the kingdom of the Chaldeans. #Da 5:30,31 Astyages, in the lifetime of his father, gave in marriage his daughter, Mandanes, who was born by his former wife, to Cambyses son of Achemenes, king of Persia. (This is according to Xenophon, who states this in his first book of the education of Cyrus.) He derives his family pedigree from Perseus. From this union Cyrus was born the next year. Hence we do not believe Ctesias, who contrary to Herodotus and Xenophon and others, states that that Astyages was related to Cyrus in any way.

3405c AM, 4115 JP, 599 BC

801. After Jehoiakim was taken prisoner by the Chaldeans, he was thrown out without a proper burial, buried like an ass. His body was dragged out of the gate of Jerusalem, according as was foretold by the prophet. #Jer 22:18,19 36:30 Though in reference to the common course of nature, he also may be said to have slept with his fathers. #2Ki 24:6

802. After him, his son Jehoiachin, who was also called Coniah and Jeconiah, reigned 3 months and ten days in Jerusalem. He also did what was evil in the sight of the Lord, as his father Jehoiakim had done before him. #2Ki 24:8,9 2Ch 36:8,9 God pronounced this most dreadful decree against him:

“Write this man childless, a man which shall not prosper in his days; for none of his seed shall prosper to sit in the throne of David, nor reign any more in Judah” #Jer 22:30

803. Concerning this matter, refer to Christophorus Helvicus' book of the Genealogy of Christ. At this time, the prophecy of Jeremiah contained in #Jer 23:1-40 seems to have been uttered.

804. In the same year when the former army was sent, the servants of Nebuchadnezzar king of Babylon came to besiege Jerusalem. When Nebuchadnezzar himself came to the city while his servants besieged it. Jehoiachin the king, with his mother Nehushta, a woman of Jerusalem and his servants and officers, with all his courtiers, came forth to the king of Babylon. This happened in the 8th year of Nebuchadnezzar's reign over Babylon. He took from there all the treasure, both of the temple and of the king's house. He broke in pieces all the golden vessels and furniture, which Solomon had made for the temple of the Lord, just as the Lord, #Isa 39:6 had foretold. He carried away king Jehoiachin to Babylon with his mother, his wives and his courtiers. From all of Jerusalem he took 10,000 men, the magistrates, every man of strength, all the carpenters and smiths. He left only at Jerusalem the poorer sort of people. From the other parts of the land, he carried away 7000 able bodied men and 1000 of the smiths and carpenters. These were all strong men and fit for war. They were carried prisoners into Babylon. #2Ki 24:8-16 2Ch 36:10 Jer 24:1 29:1,2 Eze 17:12 Among the captives was Mordecai of the tribe of Benjamin, the son of Jair, #Es 2:5,6 and Ezekiel the priest, the son of Buzi. Therefore he in his prophecy starts the captivity from this time, #Eze 1:2,3 which he also calls his own

banishment. #Eze 40:1 An Epistle, said to be Jeremiah's, is sent to those that were appointed to be carried away to Babylon. It warned them to beware of the idolatry which they should see practised in Babylon. #APC Bar 6:1-73

805. While the king of Babylon thus ravaged in Judah, God prepared a worm which in due time should eat out this spreading tree. The cry of this poor people came to the Lord.

``O daughter of Babylon, wasted with misery, happy shall he be that shall reward thee, as thou hast served us, who shall take thy children and dash them against the stones," #Ps 137:8

806. For in this very year, was Cyrus the Media-Persian born whose father was a Persian and his mother a Mede, as I showed before. This very Nebuchadnezzar, at the hour of his death, as Abydenus has it, uttered this prophecy:

``There shall come a Persian Mule, who shall make use of your Devils, as his fellow-soldiers, to bring you into bondage:"

807. This was also foretold by that Oracle given to Croesus:

``When a mule king, shall to the Medes be born, &c."

808. The Pythian Priests interpreted this to refer to Cyrus, who was to be born of a father and a mother of two different nations, a Persian and a Mede. (Herod. l. 2. c. 55. and 91.) But most plainly and truly Isaiah foretold, #Isa 13:1,2 that the Babylonians also should have a time wherein to endure their hell of slavery. Their children would one day be dashed against the stones before their eyes. #Isa 13:16 These miserably captive Jews would one day be restored to their liberty. He called their deliverer many years before by his proper name of Cyrus. #Isa 44:28 45:1 God gave him the reason for this unusual revelation:

``For my servant Jacob and for Israel my chosen's sake, have I called thee by thy name and given thee a surname, though thou hast not known me," #Isa 45:4

809. As for the age of this Cyrus, Tully in his 1st book de Divinations, cited it from Dionysius a Persian writer, in this manner:

``The sun appeared to Cyrus in his sleep, standing at his feet. When Cyrus endeavoured to take the sun in his hands three times, the sun turned aside and went away. The Magi, who are counted as wise and learned men among the Persians, said that by his three attempts to take hold of the sun meant that he should reign 30 years. This came to pass accordingly, for he started to reign at the age of 40 and lived to the age of 70."

810. From which dream perhaps, so expounded by the magicians, Cyrus took his name; for, as Ctesias rightly says,

``Cyrus in the Persian language, means the sun:"

811. So also said Plutarch in his work on the life of Artaxerxes as well as Chur or Churshid, in the Persian poets, as it is said to this day. From the work of Tully's compared with #Da 5:31 it appears that Darius the Mede or Cyaxares the son of Astyages that Cyrus' uncle was born before him. Therefore Xenophon in his book entitled, "Of the Institution of Cyrus", l. 6. coined the expression:

``seeing I am here present and am older than Cyrus, it is fitting that I speak first: "

812. And in book 4 by the same author, when Cyrus wrote to Darius, he used these words:

``I advise you, though I be the younger of the two."

813. Nebuchadnezzar made Mattaniah the son of Josiah, king in place of Jeconiah his uncle and changed his name to Zedekiah, meaning "the justice of the Lord". #Jer 37:1 2Ki 24:17 He had made a covenant with him and had taken an oath of allegiance from him and Zedekiah, had taken an oath by God to perform it. #2Ch 36:13 Eze 17:13,14,18 By giving him this new name, he intended to remind Zedekiah of the just judgment of God if he would break the oath.

814. Zedekiah reigned a full 11 years in Jerusalem and did evil in the sight of the Lord his God. He did not humble himself before Jeremiah the prophet who spoke to him in the name the Lord but stiffened his neck and hardened his heart that he might not return to the Lord God of Israel. #Jer 1:3 32:1,2 2Ki 24:18,19 2Ch 36:11-13 Indeed, all the leaders of the priests and the people of the whole land transgressed the law and polluted the house of the Lord which God had sanctified in Jerusalem. Nor would they listen to the word of the Lord, which he spoke to them by the mouth of his prophet Jeremiah and other prophets. Instead, they despised them and mocked the messengers which God sent to them until the fire of God's fury burst upon his people. #Jer 37:2 2Ch 36:14-16.

815. After Jeconiah was carried away, God revealed to Jeremiah in a vision of two baskets of figs, the captivity of the new king Zedekiah and the remainder of the people. #Jer 24:1,2,8,9,

816. In the beginning of Zedekiah's reign, Jeremiah prophesied the captivity and restoration of the Elamites. #Jer 49:34-39 For Nebuchadnezzar had taken from Astyages, the whole province of Elam, with the city Susa on the river Ulai and annexed it to his kingdom. #Jer 25:25 Da 8:1,2 Later these Elamites combined with the Medes against the Babylonians. #Isa 21:2 When Belshazzar was overthrown, they recovered their state again, under Cyrus. Their chief city Susa was made by Cyrus to be the seat of the Persian kingdom. (Strabo, l. 15)

817. When ambassadors came from the various kings of Edom, Moab, Ammon, Tyre and Sidon to Jerusalem, to visit the new king Zedekiah, God told Jeremiah to give to each of them chains and whips to be presented to their masters. He commanded them all to submit to Nebuchadnezzar and stop listening to their wizards and stargazers, who advised them not to submit. He advised Zedekiah to remain loyal to the king of Babylon and to beware of the false prophets. By threats and promises he persuaded many of the people to submit to and obey the king of Babylon. #Jer 39:1-18

818. When Jeconiah was carried away with the other captives, Zedekiah sent Elasah, the son of Shaphan and Gemariah the son of Hilkiah, to Nebuchadnezzar in Babylon. Jeremiah sent a letter by them which he had written to the elders and priests and prophets and the rest of the people, who had been carried from there by Nebuchadnezzar, king of Babylon. In the letter, the prophet instructed them how to behave themselves in captivity and comforted them with a gracious promise of deliverance at the end of the 70 years. He predicts the great calamities which were to fall on those whom they had left behind in Jerusalem. He foretold the miserable end which Ahab, the son of Kolaiah and Zedekiah the son of Maaseiah, the two false prophets should come to. #Jer 29:1-23

3406 AM, 4116 JP, 598 BC

819. Seraiah sent letters, as it seems, by Zedekiah's messengers, when they returned from Babylon, to Zephaniah, (who was the second chief priest) #2Ki 25:18 and to the rest of the priests at Jerusalem. He denounced what the prophet Jeremiah had written to them. When this was read to Jeremiah, he pronounced a heavy judgment from God on him. #Jer 29:24,32 At this time also it seems he made those notable prophecies concerning the kingdom of Christ and restoration of the church in #Jer 30:1-31:40.

3407 AM, 4117 JP, 597 BC

820. Cresus was born. He was the son of Halyattes, king of Lydia and his mother was a woman of Caria. It appears that he was 35 years of age, when he began to reign. (Herod. l. 1. c. 26. and 92.)

3408d AM, 4118 JP, 596

821. In the 5th month of the 4th year of Zedekiah, Hananiah a false prophet, made a false prophesy. He said that at the end of two years, all the vessels, and furniture of the house of the Lord and Jeconiah and all the people, who were carried away to Babylon would return and be brought home again. When Jeremiah mocked him, he took a yoke of wood from about Jeremiah's neck and broke it. He said:

``Thus shall the Lord break the yoke of Nebuchadnezzar, within two years precisely, from off the neck of all the nations:"

822. Jeremiah replied,

``That God, instead of that wooden yoke, would lay an iron one upon the neck of all these nations, under which they should bow, and serve the king of Babylon, #Jer 28:1-14

3409a AM, 4118 JP, 596 BC

823. Hananiah the false prophet died in the seventh month according to the word of Jeremiah. Astyages, after the death of his father Cyaxares, reigned over the Medes 35 years. (Herod. l. 1. c. 130.) He is also called, Ahasuerus, #Da 9:1 or Asuerus. #/APC Tob 14:15

3409c AM, 4119 JP, 595 BC

824. God by his prophet Jeremiah foretold that Babylon and the land of Chaldea should be overrun and laid waste by the Medes and Persians. He comforted his people with the sweet promises of their deliverance. #Jer 50:1-51:64

825. Zedekiah, in the 4th year of his reign, sent Seraiah, the son of Neriah, the son of Maaseiah to Babylon, to whom Jeremiah delivered the these prophecies of the destruction of Babylon. These were written in a book. He read the book to the people and

threw it into the river Euphrates. [#Jer 51:59-64](#) His brother Baruch, son also of Neriah, the son of Maaseiah, [#Jer 32:12 51:59](#) Jeremiah's scribe, is thought to have gone to Babylon with Seraiah.

3409d AM, 4119 JP, 595 BC

826. Baruch is said to have read all the words of his own book to Jeconiah, the son of Jehoiakim and to all the captives that were then dwelling with him at that time in Babylon. This was in the 5th year, (that is after Jeconiah was carried away to Babylon) in the 7th month, at the time when the Chaldeans took Jerusalem and burnt it with fire. [#/APC Bar 1:2-4](#) Some think that this was the same month when Jeconiah gave himself up to the king of Babylon and Jerusalem was taken and perhaps partially set on fire by the Chaldeans. For I cannot agree with Severus Salpicius, who perhaps taking it from that text, states in his first book of his Sacred History that at this very time:

``Nebuchadnezzar entered Jerusalem with his army and laid both city and walls, temple and all, even with the ground,"

827. Yet the former guess of Fran. Junius, concerning the quenching of the fire, and the taking of the city is somewhat more tolerable than that of our seminary priests of Downay when they said:

``that the whole time of the taking of Jerusalem, lasted eleven years before it was wholly burnt:"

828. That is from the time, when it was taken under Jeconiah until the time it was taken under Zedekiah. This book was written in the 5th year of that interval of time. Hugo Grotius thinks that the first writer of it means here that the fifth year after the carrying away of Jeconiah. The phrase "the rest of the burning of Jerusalem", was added later by someone else who was of opinion that Baruch never went to Babylon until after the burning of Jerusalem, which happened in the reign of Zedekiah.

829. Ezekiel had his first vision from God in the beginning of the 30th year from restoration of the worship of God in the 18th year of Josiah's reign, or the 5th year of the captivity of Jehoiakim or Jeconiah, 5th day of the 4th month, (on Saturday, July 24th). He was among the rest of the company that were carried away to Babylon, by the river Chebar or Chaborra according to Strabo and Ptolemy. [#Eze 1:1,2,28](#) From here he was sent to be a prophet among the Jews of the captivity. When he came to those who dwelt at Telabib near the river Chebar, he sat down as a man distressed for 7 days. After this, God reminded him of his call with promises if he obeyed and with threats if he refused. He confirmed him with a new sign and gave him courage and boldness by his word. [#Eze 2:1-3:27](#)

830. The prophet was commanded to make a drawing of the siege of Jerusalem, and to lie a long time on his side for 390 days. This was to be a type of how many days the siege of the city of Jerusalem would last and of the number of years of the iniquity of the house of Israel from the time of Jeroboam. [#Eze 4:1-17](#)

3410 AM, 4120 JP, 594 BC

831. Shortly after Plammis king of Egypt returned from his journey which he had made into Ethiopia, he died. His son, Apries, succeeded him and reigned for 25 years. (Herod. 1. 2. c. 161) The scriptures call him Pharaohhophra. [#Jer 44:30](#) He and a well equipped army made an incursion into the Isle of Cyprus and upon Phoenicia. He took Sidon by force and the rest of that country by the very dread and terror of his name. After a main victory at sea, over both Cyprians and Phoenicians, he returned into Egypt with a huge spoil taken from them. (Diod. Sic. 1. 1.) It is reported of him, that he said that no God was able to put him out of his kingdom for he thought he made his kingdom very secure. (Herod. 2 c.

169) In [#Eze 39:3](#) (as Tremelius has noted) is in that allegorical Prosopopeia, most elegantly expressed,

``The river is mine own, for I have made for it myself."

3410c AM, 4120 JP, 594 BC

832. When Ezekiel had lain 350 days upon his left side, he turned to his right and lay there 40 more days. This was a type of the many years of the iniquity of Judah. [#Eze 4:6](#) See also [#Eze 5:1-7:27](#)

3410d AM, 4120 JP, 594 BC

833. In the 6th year of Jeconiah's captivity and 5th day of it, (which was Wednesday, September 22nd) God carried Ezekiel away by the Spirit to Jerusalem. In a vision there, he showed him the infinite idolatry practised there and the plagues which were to befall that city for this. [#Eze 8:1 9:1-11:25](#)

834. According to his prediction, Pelatiah, the son of Benaiah died. God comforted the godly in their captivity in Babylon by the sanctification of his presence and with his evangelical promises for the time to come. When the vision was over, the prophet was

brought back by the Spirit to his people in Chaldea and there declares to them all that God had showed him. [#Eze 11:13-25](#)

3411a AM, 4120 JP, 594 BC

835. God by signs and words predicts Zedekiah's flight by night, the putting out of his eyes, his going into captivity and his dying in Babylon. Also he foretells the captivity of the Jews and the calamities which they were to endure before this captivity. [#Eze 12:1-28](#) In this same year, the next 7 chapters of Ezekiel were written. From his writings we understand that Daniel's name was at that time very famous for his continual prayers which he made for the people of the captivity. [#Eze 14:14,20](#) Zedekiah did not regard the covenant and oath which he had sworn and rebelled against Nebuchadnezzar. [#Eze 17:15,17](#)

3411d AM, 4121 JP, 593 BC

836. In the 7th year of Jeconiah's captivity, the 10th day of the 5th month (Sunday, August 27th), Ezekiel reproved the elders for their gross hypocrisy in coming to ask counsel of God. He prophesied of the calamity that was to come on all flesh. He pronounced God's judgement on the idolaters and comfort to the godly. [#Eze 20:1-23:49](#)

3413 AM, 4123 JP, 591 BC

837. After Battus founded the kingdom of Cyrene, he was succeeded by his son Arcesilaus who reigned 16 years. (Herod. l. 4. c. 159.)

3414d AM, 4124 JP, 590 BC

838. This was a sabbatical year in which the men of Jerusalem, set their servants at liberty according to the law. [#Eze 21:2 De 15:1,2,12 Jer 34:8-10](#) The men of Jerusalem also heard that Nebuchadnezzar was approaching with his army. Nebuchadnezzar marched against Zedekiah and ravaged all the country. He took their strong holds and came before the very walls of Jerusalem. (Joseph, Antiq. l. 10. c. 10.) He had taken all the cities of Judah, except Lachish, Azekah and Jerusalem. All of these cities were besieged by all his forces. [#Jer. 34:1-7](#)

3414b AM, 4124 JP, 590 BC

839. The siege of Jerusalem did not begin until the middle of winter. In the 9th year of the reign of Zedekiah on the 10th day, (Thursday, January 30th) Nebuchadnezzar with all his army came before Jerusalem. He built forts all around it. [#2Ki 25:1 Jer 39:1 52:4](#) In memorial of this event a yearly fast is kept among the Jews beginning from the captivity until this day. [#Zec 8:19](#)

840. On the same day of the siege of Jerusalem, God revealed to Ezekiel who was in Chaldea its complete destruction. This was represented to him in type to a seething pot. His wife died that day in the evening. He was told not to mourn her death. In this way he was to signify the grievous calamity of the Jews which was to surpass all expressions of grief by mourning. [#Eze 24:1-27](#)

3414d AM, 4124 JP, 590 BC

841. God told the prophet Jeremiah to tell Zedekiah of the complete destruction and burning of Jerusalem brought on by the king of Babylon. Zedekiah was to be carried away prisoner to Babylon. However, he would die in peace and have an honourable burial. [#Jer 34:1-7](#)

842. Zedekiah imprisoned Jeremiah for his prophecy in the king's prison house. This happened in the 10th year of Zedekiah and the beginning of the 18th year of Nebuchadnezzar. He recovered the land of Hanameel, by right of redemption. [#Jer 32:1-16](#) All things then came to pass which he foretold. These are contained in [#Jer 32:1-33:26](#)

843. Pharaohhophra, also called Vaphris, came with his army from Egypt, to help Zedekiah and the Chaldeans raised the siege before Jerusalem. Jeremiah was allowed to go free during the siege and had not been thrown into the dungeon until later. Zedekiah sent messengers to Jeremiah to ask him to make intercession to God for the deliverance of the people. Jeremiah told him that the Egyptians would return to their own land and the Chaldeans would return to Jerusalem and destroy the city by fire. [#Jer 37:3-10](#)

844. When the siege was raised the people took back their Hebrew servants whom they had formerly set free, because they no longer feared the enemy. They made them serve them as before, which was contrary to the law and covenant. For this barbarous act, Jeremiah reproved them, telling them if they released their servants they would escape the sword, famine and pestilence of the returning Chaldeans. He told them the Chaldeans would be returning to make war again and would take their city and burn it to the ground. [#Jer 34:11-22](#)

845. While the Chaldeans were perusing the Egyptian army, Jeremiah planned to escape but he was stopped by the princes. He

was taken and scourged and cast into the dungeon in Jonathan's house for a long time. [#Jer 37:11-16](#) While Nebuchadnezzar was perusing the Egyptians in the 18th year of his reign, he took 832 prisoners from Jerusalem and for safeguard, he sent them all back to Babylon. [#Jer 52:29](#)

846. Pittacus of Mitylene was one of the 7 wise men. He was sent against Phrynon who was surnamed the Pancratiast, which means "a man excellent in all feats of chivalry". Phrynon was an olympian who won the bell in the games at Olympus. At that time he was serving as a general of the Athenian army. He had taken two towns, Sigeum and Achilleum, from the Lacedemonians, with a Navy to Troas. In this battle, the Athenians were victorious. They took the shield of Abraeus, since the poet of Mitylene, had thrown it away in his efforts to escape. They hung it up in the temple of Minerva in Sigeum. After this, Phrynon challenged any man that dared to encounter him to a single combat. Pittacus accepted the challenge and with a little net which he had hid under the hollow of his shield, he caught him by the head and killed him with his three-forked spear. The Mitylenians offered him a large portion of land for killing Phrynon. He only accepted as much land as he could throw his spear across. On this land he built a temple and called it Pittacium. This story seems to be mangled and is imperfect in Herodotus, (l. 5. c. 95.) However that defects in him is supplied by Plutarch, in his book entitled, "De malignitate Herodoti", of the envy, or spitefulness of Herodotus, together with (Strabo, l. 13. Polyenus, l. 1.) Festus, in the word, Retiarius "a fighter with a net." and Diogenes Laetius, l. 1.) He tells us, that the Mitylenians for that service made him their sovereign, of their own accord, 20 years before he died. He states this was in the third year of the 52nd Olympiad. In carefully calculating it, I chose to place it in the 3rd year of the 47th, though Eusebius places it on the 2nd year of the 43rd Olympiad. This seems to more closely agree because in the Catalogue of the Victorious Runners who won prizes, Phrynon, is said to have gotten the bell in the 36th Olympiad. The war did not end with this duel, but their quarrel was referred to by both parties to Periander of Corinth, who was also reckoned as another of the seven wise men of the world. As an indifferent arbitrator, he ordered that each party should hold what they had in their possession. The Mitylenians were to keep the Town of Achilleum and the Athenians Sigeum. (Herod. l. 5. c. 94. 54. Strabo l. 13.) Periander out of Sosicrates shows that Laetius died 6 years after this and before the 49th Olympiad. This reveals Herodotus' error in his account of times, where he makes this peace between the Athenians and Mitylenians, toward the latter end of the Successors of Pisistratus in Athens' government.

[3415b AM, 4125 JP, 589 BC](#)

847. In the 10th year of the captivity of Jeconiah and on the 12th day of the 10th month, (on Sunday, February 1st.) Ezekiel prophesied against Pharaoh and all Egypt. Ezekiel foretold that Pharaoh would prove to be only a staff or reed to the house of Israel. Pharaoh's attempts to relieve Israel were all in vain. He predicted that Pharaoh himself would be over thrown in the desert of Libya by the Cyreraeans. (see note in the year 3430). Egypt was to be miserably wasted by the Babylonians and that desolation would last for 40 years, [#Eze 29:1-16](#)

[3415c AM, 4125 JP, 589 BC](#)

848. When Nebuchadnezzar had routed the Egyptian army, he presently returned to the siege of Jerusalem about the 15th day of the 3rd month, that is , 30 days before he took it.[#Eze 4:5,8](#) Jeremiah told Zedekiah that he would be given into the hands of Nebuchadnezzar. Zedekiah then command him to be removed out of the Dungeon of the prison in Jonathan's house and taken into the court of the prison. He was to be given a roll of bread each day as long as there was any bread left in the city, [#Jer 37: 17,21](#)

[3415d AM, 4125 JP, 589 BC](#)

849. As the siege continued Zedekiah inquired of Jeremiah, but he still sent him the same answer, that both king and people must fall into Nebuchadnezzar's hands. He said if any stayed in the city they would perish by sword, famine or pestilence. However, if any would go out, and submit to the king of Babylon, they would have their lives saved.[#Jer 21:1-14](#)

850. The princes cast Jeremiah into Malchiah's dungeon, which was in the court of the prison for answering the king in this way. He was delivered by the help of Ebed-Melech, one of the kings Eunuchs, and was again consulted by the king. When he still continued in pronouncing judgement against the land of Judah, he was still kept in the court of the prison until the city was taken. [#Jer 38:1-28](#) He assured Ebedmelech, in the name of the Lord; that he would be free from all harm and danger in that calamity. [#Jer 39:15-18](#)

[3416c AM, 4126 JP, 588 BC](#)

851. Tyre rejoiced to see the wretched condition Jerusalem experienced by Nebuchadnezzar's hand. However, in the 11th year of Jeconiah's captivity, in the first day of the first month, Ezekiel prophesied that Tyre would also perish in like manner by the same hand and that all who saw her former wealth and bravery would be amazed. Tremellius and Pradus places this prophecy in the 5th month. This would place it in the 12th year of Jeconiah's captivity in Babylon. He also foretold the same misery for the Sidonians, Tyre's neighbours. [#Eze 26:1-18](#) At that time the fame of Daniel's wisdom was so great, even in foreign nations, that used to speak in a proverbial way "as wise as Daniel". It was from this man that God upbraided Ithobolus king of Tyre, with his pride and arrogance of his mind.

“behold, thou art wiser than Daniel; no secret can be hid from thee,” [#Eze 28:3](#)

852. In the same year, the 7th day of the 3rd month, (Tuesday, April 26th) God revealed his will to Ezekiel, of sending and arming Nebuchadnezzar against Pharaoh, to the ruin of Egypt. [#Eze 30:20-26](#)

853. In the same year also, upon the first day of the 3rd month, (Sunday, June 19th) God declared that the Egyptian, could no more avoid this determination, than the Assyrian could. [#Eze 31:1-18](#)

854. Near the end of the 11th year of Zedekiah, [#Jer 1:3](#) on the 9th day of the 4th month (Wednesday, July 27th) the famine grew strong in Jerusalem. The city was broken up and the Chaldeans entered it. [#2Ki 26:2-4 Jer 39:2,3 52:5-7](#)

855. When the city was taken Zedekiah and all the men of war fled away by night.

856. The Chaldeans pursued after them and took Zedekiah. They brought him as a prisoner to Riblah where Nebuchadnezzar was. He saw his children slaughtered and he had then his eyes put out. He was enchained with steel chains and carried away from there to Babylon. [#2Ki 25:4,7 Jer 39:4,7 52:7,11](#) The prophecies were fulfilled of him, that with his eyes he would see the king of Babylon, [#Jer 32:4 34:3](#) but he would not see Babylon although he would die there. [#Eze 12:13](#)

857. On the 7th day of the 4th month (Wednesday, August 24th) Nebuzaradan, captain of the guard was sent by Nebuchadnezzar to enter the city. [#2Ki 25:8](#) He spent two days preparing provisions. On the 10th day of that month, (Sunday, August 27th) he executed his charge. He set fire to the temple and on the king's palace. He also burned to the ground all the noble men's houses, with all the rest of the houses in Jerusalem. [#Jer 52:13 39:8](#) Our country man Tho. Lydiate, thinks that fire was set on it on the 7th day; but not burnt down till the 10th. In remembrance of this calamity, the fast of the 5th month was ordained to be kept. [#Zec 7:3,5 8:19](#) This fast is observed by the Jews to this day. However it is kept by them on the 9th day and not the 10th of the month Ab. The temple was destroyed toward the end of the 19th year of Nebuchadnezzar's reign. [#Jer 52:12 2Ki 25:9](#) This was in the beginning of the first year of the 48th olympiad, in the 160th year, running of Neboasar's account, 424 years, 3 months and 8 days, from the time that Solomon laid the first stone.

858. On the same 5th month, [#Jer 1:3](#) all the walls of Jerusalem were levelled to the ground. Nebuchadnezzar carried back to Babylon all the remaining people in the city, all those who had formerly fled over to him, all the common people of the city, all the treasure of the king and of his nobles and the furniture of the temple. [#Jer 39: 8,9 52:14,23 2Ki 25:10,17 2Ch 36:18-20](#) Thus, Judah was carried away out of her own land. [#Jer 52:27 2Ki 25:21](#) 468 years after David began to reign over it. These events have been recorded from the dividing of the 10 tribes, from the tribe of Judah, 388 years and from the destruction of the kingdom of Israel, 134 years.

The Sixth Age of the World

859. Nebuzaradan left the basest sort of the people in the land of Judah to dress the vineyards and to till the ground. The king appointed Gedaliah the son of Ahikam, a man of the same country as governor [#Jer 39:10 42:16 2Ki 25:1,22,23](#) but without any kingly title. The reason for this is, as Severus Supitius, in his sacred History, notes:

“To have some preeminence over a few miserable boors or persons, was not reckoned to be any dignity at all.”

860. Nebuzaradan took to Nebuchadnezzar at Riblah, Seraiah the chief priest and Zephaniah the second priest and the three keepers of the gate of the temple, and other principal men. They were put to death there. [#Jer 52:24,27 2Ki 25:18,21](#) Jehozadak, the son of Seraiah and who after him came to be the high priest, was carried away captive to Babylon. [#1Ch 6:15](#)

861. Jeremiah was bound with chains and was carried with the rest as far as Ramah towards Babylon. There his irons were removed and he was set free. He was given his choice of either going to Babylon and there to be honourably treated or stay in the country with those miserable wretches who were left behind. He decided to stay and was sent back with money in his purse to Gedaliah the governor at Mizpah in the tribe of Benjamin. [#Jer 39:11-14 40:1-6](#)

862. The captains and companies, who fled by night when the city was first taken, [#2Ki 25:4 Jer 52:7](#) were scattered over the country. These with all the Jews who had fled to the Moabites and Ammonites and other nearby nations, after a while returned to Gedaliah in their own country. They were given a good provision of wine and oil and other summer fruits to live on. [#Jer 40:7,12 2Ki 25:23,24](#)

863. Ishmael, the son of Nethaniah, of the family of the kings of Judah was bribed by Baalis king of the Ammonites to kill Gedaliah. He came to him with ten resolute fellows to Mizpah. They were graciously entertained by Gedaliah who gave no credit to those who told him of Ishmael's treachery and died as a result. [#Jer 40:13-16](#)

3417a AM, 4126 JP, 588 BC

864. In the 7th month, Ishmael with his ten companions murdered Gedaliah as well as any Chaldeans and men of arms they found in Mizpah. #Jer 41:1-3 2Ki 25:25 In remembrance of this, the Jews keep a fast to this day, on the 3rd day of this month Tizri. A day or two later, the same Ishmael slew some more men, who clad in mourning apparel, brought offerings and frankincense from Sicheim, Shiloh and Samaria to the house of the Lord that now lay in ruins. These were tricked into going to Mizpah, where they were murdered in the open streets. Their bodies were cast into the well of king Asa. #Jer 41:4-9

865. Ishmael returned to the king of Ammon with the king's daughters and the rest of the people who were left at Mizpah as his prisoners. Johanan, the son of Kareah, met him with a band of men and took away all his prisoners and set them free. Ishmael with only eight men in his company fled to the Ammonites. #Jer 41:10,15

866. Johanan and all his captains with the rest of the people remained near Bethlehem. For fear of the Chaldeans they intended to flee into Egypt. #Jer 41:16-18 Many of them went to Jeremiah and desired an answer by him from God about this plan. After 10 days, he told them God's message. He exhorted them not to leave their country. He assured them that if they stayed, God would protect them there and that no harm should come to them from the Babylonians. If they went into Egypt, everyone of them would perish by sword, by famine, by other kinds of death. The common people went into Egypt according to their old custom of never obeying good counsel nor God's commands. They took Jeremiah and Baruch the son of Neriah with them to Tahpanhes. Here Jeremiah declared to them in a type, the destruction of Egypt by Nebuchadnezzar. #Jer 42:1-43:13 (Severus Sulpicius, Sacred History, l. 2.)

3417b AM, 4127 JP, 587 BC

867. In the 12th year of Jeconiah's captivity, on the 5th day of the 10th month, (Wednesday, January 25th) when news came to Ezekiel of the taking of Jerusalem, the prophet foretold of the utter destruction of the remaining Israelites. This was after the others had fled to Egypt. #Eze 32:1-16

868. In the same 12th year, in the first day of the 12th month, (Wednesday, March 22nd) Ezekiel prophesied of the grievous plague and affliction which Nebuchadnezzar would bring on the land of Egypt. #Eze 33:1-16

869. On the 15th day, the same prophet predicted of Pharaoh and all the people of Egypt that they would be brought down as low as hell with the rest of the uncircumcised nations. #Eze 32:17-32

870. Jeremiah prophesied of the destruction which would follow the Israelites at Migdol not far from the Red Sea, #Ex 14:2 at Tahpanhes, (or Daphne-pelusium), at Noph, at Memphis and in Pathros, a country in Egypt. For a certain sign of their own misery, he gave them Pharaoh, or Apries, king of Egypt, whom they should see brought low before their eyes. #Jer 44:1-30

871. Obadiah the prophet uttered a prophecy against Edom, which shamefully gloated over the calamity of the Jews when Jerusalem was destroyed. Likewise Jeremiah did, #Jer 49:7 Eze 25:12 and the authors of the Psalms, #Ps 79:1-13 137:1-9 who wrote about the same time.

3418 AM, 4128 JP, 586 BC

872. When Cyrus had lived 12 years or more with his father in Persia, his grandfather Astyages sent for him. He and his mother Mandane went to him in Media. (Xenophon, li. 1. of the Unstitu. of Cyrus.)

3419 AM, 4129 JP, 585 BC

873. When Ithobalus was reigning in Tyre, it was besieged 13 years by Nebuchadnezzar. Josephus reports this from Philostratus and other writers of the affairs of Phoenicia. (Antiq. l. 10. c. 11. & l. 1. cont. Apion.) During these 13 years, it seems that the neighbouring nations, the Moabites, the Ammonites and Edomites, were also subdued by Nebuchadnezzar, according to the predictions of the prophets. #Jer 27:1-22 48:1-49:39 Eze 25:1-17

3420 AM, 4130 JP, 584 BC

874. It was the 23rd year of Nebuchadnezzar's reign when he lay siege to Tyre, which borders the land of Israel. #Jos 19:29 Nebuzaradan, captain of his guard, took away 745 remaining Jews and Israelites together to Babylon. #Jer 52:30 This extreme depopulation was foretold by Ezekiel #Eze 4:5,6 in reference to the iniquity of Israel lasting 390 years, which was distinct from Judah's iniquity lasting 40 years until it was ended.

3421 AM, 4131 JP, 583 BC

875. Cyrus was now almost 16 years of age. Evil-merodach, the king of Assyria's son, was about to marry a wife called Nicotris. He made an inroad, with a great army of cavalry and foot soldiers on the borders of Media. There he took his pleasure in hunting and harrowing the country. Astyages, Cyaxares's son and Cyrus's grandchild had just begun to bear arms. They marched out and met him in a battle with the cavalry and overthrew him, driving him out of his borders. (Xenophon. l. 1. of the institution of Cyrus.)

876. After this Cyrus was called home by his father Cambyses. He had one year left of schooling. Xenophon in the same book tells us this. It is also referenced in Athenaeus's, 14th book Dipnosoph out of Dion that Cyrus who served Astyages as the holder of his battle-axe and later as one of his armour bearers returned into Persia. At that same time Angeres who was a musician sang a song while Astyages feasted his friends. He said:

``That a fierce wild beast, more fierce than any boar; was let go, and sent into a sunny country and that he should reign over all these provinces and should with a handful of men, maintain war against great armies, &c."

877. Astyages tried to call back Cyrus again, but could not get him.

3422 AM, 4132 JP, 582 BC

878. Cyrus spent 17 years among boys and then he spent ten years more among the youths. (Xenophon l. 1. of the Instit. of Cyrus.)

3424 AM, 4134 JP, 580 BC

879. In the 50th Olympiad, Epitelides the Lacedemonian, won the race in running. Certain men from Cnidos, not Rhodes, avoided the hostility of the kings of Asia by agreeing to make a colony elsewhere. They made Pentathlus a Cnidian, who was of the family of Hippotas, the son of Hercules. They moved to Sicily when Egesta and Selinunte were at war with each other. Pentathlus was killed while fighting within the ranks of the Selinuntians. The rest of them made Gorgus, Thestor and Epethirsis their captains. These men were all from the same family as Pentathlus was. They set sail from there and settled in the Isle of Lipara, (Diod. Sic. l. 5.)

3429 AM, 4139 JP, 575 BC

880. Arcesilars reigned 16 years in Cyrenaica and was succeeded by his son Battus who was surnamed Eudaemon. A large multitude of Greeks were advised by the Oracle at Delphi to go to Battus. They ravaged the lands of the bordering Libyans and divided it among themselves. Before this the colony in Cyrene consisted only of those who came from the Isle of Thera whose founder was Battus. (Herod. l. 4. c. 159.)

3430c AM, 4140 JP, 574 BC

881. On the 10th day of the first month of the 25th year of the captivity of Jeconiah, (Tuesday, April 30th) Jonathan the Chaldee Paraphrast states that 14 years after the destruction of Jerusalem, Ezekiel had a vision. In this vision the temple, the city and the kingdom of the Israelites was restored. This also foretold the restoration of the church by Christ with its greatness, honour and excellence. #Eze 40:1-48:35

882. The Libyans were driven out of their lands and country by the inhabitants of Cyrenaica. They put themselves under the protection of Apries king of Egypt. He gathered a great army together and sent them against the Cyrenians. The Cyrenians camped at a place called Irasa near the fountain called Thestis. They routed the army of the Egyptians so that only a few of them were left to return again into Egypt. The Egyptians grew angry with Apries and revolted from him. They thought that he purposely sent them on a suicide mission to be rid of them. They reasoned that he did this so that he might more easily dominate the rest that were left. (Herod. l. 4. c. 159, l. 2. 161. Diodor. sic. l. 1.)

3431 AM, 4141 JP, 573 BC

883. Amasis, also called Saits, (who was frequently spoken of by Plato in his Timaeus) was sent by his father to stop this rebellion of the people. However, they made him king instead of his father. Apries sent Paterbanes, a noble person, to call Amasis back. When Paterbanes returned, they cut off his nose and ears, because he did not bring Amasis back with him. After this unworthy act took place, all the people defected from him to Amasis. (Herod. l. 2. c. 162.)

3432b AM, 4142 JP, 572 BC

884. Finally, Tyre surrendered to Nebuchadnezzar. It was not taken by force, and was ransacked by the soldiers. #Eze 29:18,19

Therefore he replaced king Ithobains with Gaal, a man of the same country to be a petty king there. He governed them 10 years, as Josephus affirms from the Annals of the Phoenicians. (lib. 1. contra Apion.)

3432c AM, 4142 JP, 572 BC

885. In the 1st day of the 1st month of the 27th year of the captivity of Jeconiah, (Tuesday, April 21st.) God promised to give all Egypt to Nebuchadnezzar for a spoil in recompence for his long labour in defeating Tyre. #Eze 29:17-20

886. When Cyrus was 27 years old, he was taken from the rank of striplings, and reckoned among the number of men, according to the discipline and use of the Persians. (Xenophon, l. 1. of the institution of Cyrus.)

887. Taking advantage of the rebellion in Egypt, Nebuchadnezzar invaded Egypt with his army after he was solicited by Amasis to help him against his father Apries. After he conquered it from Syene to the ends of it, he made havock of the Egyptians and of the Jews which lived there. Some he killed and he lead away the rest into captivity according to Jeremiah's prophecies. #Jer 43:1-44:30 46:1-24 Eze 29:1-31:18

3433 AM, 4143 JP, 571 BC

888. Pharaohhophra, or Apries, was forced to retreat into the country of Thebez. It seems Nebuchadnezzar made Amasis his viceroy over all Egypt. Though Herodotus did not know of this for Scaliger observes in his notes, Ad Fragmenta:

``The priests of Egypt told him of such things, as he desired to know. They spoke only of things that glorified their nation, but concealed the rest. This showed their cowardice and slavery, and made payment of tribute to the Chaldeans."

3434 AM, 4144 JP, 570 BC

889. When Nebuchadnezzar finished his conquests, he returned to Babylon. When at ease in his own palace, he had that remarkable dream of the great tree whose destiny was to be cut down. This tree represented him. The meaning of it was explained by Daniel when he could not learn it from his wizards of Chaldea. #Da 4:1-37

890. Nebuchadnezzar now built up Babylon in wonderful magnificence and beauty. He built a whole new city outside the old one and enclosed all of it with a triple wall made of brick. As a favour to his Median wife called Amyrtis, (of whom I spoke in 3374 AM) king Astyages' daughter, he made that famous and so much renowned garden, born on pillars of which Berosus writes:

``He built that garden, called the Hanging Garden, because his wife desired the pleasure of the hills since she was brought up in Media."

891. Q. Curtius said:

``It is said that a king of Syria, reigning in Babylon, built this great work at the importunity of his wife, whom he dearly loved. She desired to enjoy the pleasure of hills and woods, in that low country of Babylon and set her husband to the task of imitating the genius or spirit of Nature itself, by the amenity and pleasantness of this work."

892. Those who would know more of the infinite magnificence and sumptuousness of this work must read the fragments which are left from Berosus and Abydenus. The former blames the Greek writers who attribute this work to Semyramis, where indeed, this and those other vast and magnificent structures were the works of this Nebuchadnezzar. So states Josephus, in his first Book contra Apion. The latter writer says plainly that those vast walls with their brazen gates were reckoned among the wonders of the world and remained to the times of Alexander the Great. Eusebius in his ninth book, De Evangelical Preparat. attributes this to Nebuchadnezzar. Clitarchus and others, who accompanied Alexander in that journey state that the circumference of that wall was 365 furlongs, (about 46 miles) according to the number of the days of the year. (Diod. Sic. l. 1.) They also state that every furlong's length of it was built and completed in one day. (Q. Curtius, l. 5. c. 4.)

893. Twelve whole months were no sooner past, but Nebuchadnezzar, growing proud and boastful of the magnificency of his buildings, lost his mind and was put out of his palace. He spent seven years in the woods and fields among beasts. #Da 4:32,33

894. Apries gathered an army of 30,000 mercenaries from Ionia and Caria to help him fight with his son Amasis, at Memphis. The army was routed and he was taken prisoner. He was kept for a while in the city of Sais. Not long after this, he was strangled, according to the prophecy of #Jer 44:30. (Herod. l. 2. 163. and 169 and by Diod. Sic. l. 1.)

895. After his death Amasis reigned 44 years, (Herod. l. 31. c. 10.) and paid tribute all that time to the king of Babylon. The priests did not make that known to Herodotus.

3442a AM, 4151 JP, 563 BC

896. The 18th year of Jubilee.

897. At the end of 7 years, Nebuchadnezzar humbly acknowledged the power of God. He was restored both to his right mind and his kingdom. He publicly proclaimed God's great grace and mercy shown toward him and his power over all nations. #Da 4:34-37

3442b AM, 4152 JP, 562 BC

898. Nebuchadnezzar died after he had foretold that Cyrus would capture Babylon. So states Abydenus (quoted by Euseb. l. 9. Prapar. Evang. c. ult.) based on the account from the Chaldeans. He departed this life after he had reigned about 20 months as viceroy in the kingdom with his father and 43 years by himself.

899. After Nebuchadnezzar, his son Evilmerodach reigned. In the 37th year of the captivity of Jehoiachin, or Jeconiah, about the 25th day of the 12th month (Tuesday, April 15th), Evilmerodach ordered Jeconiah to be promoted. #Jer 52:31 Two days later he took him from prison, changed his prison clothes and sat him ahead of all the princes in his court. He counted him among the king's friends and for the rest of his life, Jeconiah ate at the king's table. #2Ki 25:27-29

900. In Lydia after Haylyattes died, his son Cresus reigned for 14 years. (Herod. l. 1. c. 86)

901. After king Baal, the king of Babylon governed Tyre by judges. The first one was Ecnibal the son of Baslach, whom Scaliger calls. xl [m lb l [b]hmk[He ruled 3 months. Next came Chelbes, the son of Abdeus, whom Scaliger also calls ydba lb fbkl x . He ruled there 10 months according to Josephus who writes this from the Phoenician Annals, (in his 1st book cont. Apion.)

3443 AM, 4153 JP, 561 BC

902. Abbaru the high priest judged Tyre 3 months. After him, Mitygonus and Gerestratus governed them for 6 years. (ib.)

903. When Croesus was living at Sardis, all the wise and learned men of Greece went to him including Solon the law-maker. Solon had that famous discussion with Croesus about of the uncertainty of man's life and of all human happiness in it. (Herod. l. 1. c. 28-33) There exists at Laertius a short epistle of Solon's to Croesus that Solon wrote near the end of his life. He said that he was sent for by Croesus at the time Pisistratus governed Athens. At the same time, Aesope, a Phrygian who composed those famous fables, was sent for by Croesus to come to him at Sardis. Croesus held Aesope in great esteem. Croesus was upset with Solon and was dismissed in an uncivil manner because Solon spoke quite candidly to him. He sent him a letter stating that kings must have either very few or very pleasing words spoken to them. Solon wrote back that kings must have, either very few or very honest things spoken to them. (Plutarch in the life of Solon)

904. Aesope went from Sardis to Delphi and was there most unjustly sentenced to die. Accordingly he was thrown down the rock there, called Phaedrias, about the 54th olympiad according to Trabe. That is near the end of the 4th year of that olympiad, if the times be correctly calculated. The revenge of this murder was often threatened by the Oracle there. It was later executed by Judmon, grandchild to that Judmon of the Isle of Samos. Aesope sometime had been with this slave and with Rhodope of Thracia, that famous strumpet. (Herod. l. 2. ca. 134.)

905. After Solon left Croesus, he went into Cilicia and there built a city, and called it Solos after himself. He settled certain Athenians there. In process of time, they corrupted the native language and were said to commit solecisms in their speech according to Laertius in his life reports. This place is more properly said of the Solii in Cyprus than of the Solenses in Cilicia. This is shown by Solon in his eulogies written to Philonyprus the king, recorded by Plutarch, in the life of Solon. Here Plutarch also tells us that this petty king of Cyprus made use of Solon's wit and counsel in some of his own affairs. He moved a little town formerly called Epea, into a lower ground more fit and useful for habitation and in honour of Solon, called it Solos.

906. After Solon departed, Croesus, who deemed himself the happiest man alive, found out by sad experience that all Solon had told him, of the instability of man's life and happiness of it was true. For shortly thereafter he had a dream in which he saw his son Atys thrust through with a spear. This was a portent of the violent death which was soon to happen to him. He sought diligently to prevent this and was prepared to marry him. Adrastus of Phrygia of the king's family there had slain his own brother. He was banished against his will by his father Midas, the son of Gordius, (not that old Midas, the son of Gordias king of Phrygia, whose Epitaph made by Homer and set upon his tomb, Herodutus in the life of Homer recounts). He came to Sardis and Croesus pardoned him for this accidental death. When Croesus had done this, he committed to him the care and safe keeping of his son Atys. At that time, he was requested by the Mysians to come and help kill a huge boar which destroyed the grain and other crops growing about the hill Olympus. It also often killed many of the farmers. When Adrastus aimed at the boar with the point of his spear, he accidentally gored Atys and killed him. When Croesus had pardoned him for this, he killed himself on the tomb of Atys. When Croesus lost his son, he spent two whole years mourning for him. He broke off his mourning for fear of Cyrus' growing power and by whom he was afterward conquered. (Herod. l. 1. c. 34-46.) whereof also you may see, what Hen. Valesius states in

his collections (Diodo. Sic. p. 238.) and what Val. Max. states (l. 1. c. 7.).

3444c AM, 4154 JP, 560 BC

907. Evilmerodach the king of Babylon, was a wicked man. He had many attempts made on his life and was murdered by Neriglissor, his sister's husband, when he had reigned little more than two years. (Berosus l. 3. of the Chaldean Affairs, cited by Josephus l. 1. contra Apion) We read that Jeconiah king of Judah had a daily food allowance made for him for his diet until he died. #Jer 52:34 2Ki 25:30 Therefore, it is most probable, that Jeconiah himself died about the same time Evilmerodach died.

3444d AM, 4154 JP, 560 BC

908. After Neriglissor murdered Evilmerodach, he reigned 4 years. (Berosus l. 3. Chalean Affairs)

909. In the kingdom of Media when Astyages or Assuerus died, #/APC Tob 14:15 he was succeeded by his son Cyaxares, Cyrus his mother's brother. (Xenophon l. 1. of the Institution of Cyrus) This was in the beginning of the first year of the 55th Olympiad, 31 years before the death of Cyrus. Daniel calls Cyaxares, Darius the Mede, the son of Assuerus.

3445 AM, 4155 JP, 559 BC

910. The king of Babylon conscripted troops from his own subjects and help from Croesus the king of Lydia with the Cappadocians, the Phrygians, Carians Paphlagonians and Cisicians, on the west. On the east he approached the Indians also to join with him in battle against the Medes and Persians. He told them that they were two great nations who were now allied together. If they were not checked, they would eventually overrun and bring into subjection all countries near and far. Cyrus was made general of the Persian army by his father Cambyes and all the counsel of the kingdom. He was sent to Media with 30,000 soldiers and 1000 commanders all of equal authority under his command. (Xenophon, l. 1. Institution of Cyrus) When he came he was made general of the Median forces by his uncle Cyaxares who had sent for him and was placed solely in charge of the war against the Babylonians. From this time are the 30 years of his reign or principality reckoned starting from the end of the 1st year of the 55th Olympiad. (Julius Africanus, l. 3. of his Annals, from Diod. Sic.) Thallus, Castor, Polybius, Phlegon, and other chronologers also count this as the beginning of the reign of Cyrus as cited by Eusebius. (l. 10. de Prapara. Evangelica.)

911. In the spring of that year, at the close of the same year of the same Olympiad, Solon, left Philocypus the king and the Solii. He thought to return to Athens as we find in his eulogies as mentioned before in Plutarch. However, he suddenly became sick and died in Cyprus at the age of 80 years. Laertius says this happened in the year when Hegestrates was archon or president of Athens and in the second year of Pisistratus ruling there. (Plutarch from Phanias the Ephesian)

3446b AM, 4156 JP, 558 BC

912. In the 30th year after the desolation of Jerusalem, the unknown author of 2nd Esdras claims to have had that conference with the angel Uriel. This is recorded in #/APC 2Es 3:1-4:52 at what time Salathiel was captain of the people, #/APC 2Es 5:16 because Jeconiah was dead.

913. When Croesus was preparing to fight with Cyrus, he sent great presents to Delphi and consulted the oracle there concerning the matter of this war. This was 3 years before Sardis was taken. (Herod. l. 1. c. 53-55, 91.)

3447 AM, 4157 JP, 557 BC

914. When the king of Armenia saw that the Babylonians were making preparations against Cyraxeres, he would neither send him aid nor pay him tribute any longer in spite of the agreement he had made when Astyages or Cyaxares had overcome and subjected him. Therefore, Cyaxares, under the pretence of a hunting trip, attacked Armenia and defeated both him and his son Tigranes in a battle. He put them under his control again. He also conquered the mountains which lie between Armenia and Chaldea and there built a strong fort. He made peace on certain conditions between the two nations. (Xenoph. l. 3. de Instit. Cyri.)

3448 AM, 4158 JP, 556 BC

915. Cyaxares and Cyrus marched against the Babylonian king, Croesus and the rest of the confederates and gained a major victory over them. The king of Babylon fell in the battle and Croesus with those which were left, broke his camp by night and fled. Cyrus who had made a league with the Hircanians who had defected to him from the Babylonians, used their help and guidance in the way to pursue the fleeing enemy. He overtook them and after another battle he defeated them. After Croesus sent away his women by night because the days were so hot, he left his camp with all his horses. The Hyrcanians fell upon the companies of the Cappadocians and Arabians and slew both their kings. Cyrus spared the lives of such as either were taken by force or had yielded to mercy. He divided the spoil of the battle among his soldiers. (Herod. l. 3, 4.)

3448c AM, 4158 JP, 556 BC

916. Laborosoarchodus, son of Neriglissorus, was much more wicked than his father. He reigned after his father for 9 months in Babylon. (Berosus.)

917. Balatorus reigned in Tyre for one year among other judges. (Phoenici. Annal.)

918. Gobrias, had an only son who was killed by that new king of Babylon in a hunting match. He and his friends defected to Cyrus. (Xen. l. 4.)

919. Cyrus came to invade the country of Babylon. He stood outside the walls of the city and challenged the new king to a duel. Gadatas, was a noble man of whom this new king was jealous because the king's wife admired him, so he defected to Cyrus. The Babylonians sought revenge for this and spoiled Gadatas' lands. Cyrus pursued them and routed their forces. Unknown to Cyrus, the Cadusii, whom he had appointed as the rear guards of his army, had laid siege to a country near the city. They were cut off by the king of Babylon. When Cyrus first revenged the death of these men, he came to an agreement with the king to allow only the soldiers to fight allowing the peasants on both sides to hold a truce. He passed beyond the city and captured three of their forts. He returned to the confines of Assyria and Media from where he started. He invited his uncle Cyaxares to come him. When he came there, Cyrus honourably received and entertained him in the pavilion of the king of Assyria, Neriglостorus. Since winter was approaching, they consulted together about the things necessary to maintain the siege, should it carry on that long. (Xenophon l. 5. & 6.)

3449b AM, 4159 JP, 555 BC

920. After Laborosoarchodus, who was disposed of by his subjects for his acts of villany, Nebuchadnezzar's grandchild by his daughter succeeded him. He was his son by Evilmerodach and called by Berosus, Nabonidus, but by Herodotus, Labynitus, by Abydenus, Mabannidochus and by Daniel, Belshazzar, also Baltazar. He reigned 17 years, according to Berosus in his third book of his Chaldee History and Ptolemy in Can. Reg.

921. In the first year of this king's reign, Daniel had a vision of 4 beasts which signified the 4 empires of the world. He also saw God overcoming all earthly powers and the sovereignty of the Son of Man in all things. #Da 7:1-28

922. When Balatorus, the petty king of Tyre died, Merbalus was sent from Babylon to replace him and reigned for 4 years. (Phoenis. Annal.)

3451 AM, 4161 JP, 553 BC

923. In the 3rd year of Belshazzar, Daniel had a vision of a ram and a goat, foreshadowed the destruction of the Persian Empire by Alexander and the great misery which Antiochus would bring upon the people of God. Daniel was living at Susa in the province of Elam, upon the bank of the river Ulai. #Da 8:1,2 This river surrounds the citadel of Susa and parts the provinces of Susa and Elimais. That is the Susachaeans from the Elamites, as the inhabitants of those two provinces are distinguished by #Ezr 4:9 and as Pliny l. 6. c. 27. From this we know that at this time the province of Susa was not in the hands of the Medes or Persians. It was controlled by the Babylonians, under whom Daniel then lived, as I noted before in 3405 AM.

924. Berosus tells us (in his third book of his Chaldee History, quoted by Josephus, l. 1. cont, Apion.) that those walls about the river of the city of Babylon, (which were started by Nebuchadnezzar) were fully lined with brick laid with a kind of slime, or liquid brimstone. For his mother Nicotris, an astute woman, saw the gathering storm about to break upon Babylon. She had turned the river Euphrates, which normally ran swiftly in a straight course. After drawing it through many winding channels, which she had cut for that purpose, she made it to run more slowly than it did formerly. Then she raised a huge dam on each side of the river. Upstream from the city she constructed a huge lake into which she diverted the river. Thus, she left the channel of the river dry. When this was done, she lined the banks of the river inside the city brick walls. She installed watergates in the walls around the city. She also built a stone bridge in the middle of the city. When this was done, she diverted the river from the lake to its original channel. (Herod. l. 1. c. 185, 186, 188.) The magnificence of this stone bridge which joined the king's houses, that stood on each side of the river, is described by Philostratus, in the life of Apollonius. (lib. 1. c. 18) He said that it was built by a queen that came out of Media. Hence we gather that as Nebuchadnezzar married Amyitis, so likewise his son, Evilmerodach married this Nicotris from Media.

3453 AM, 4163 JP, 551 BC

925. When Merbalus died, the king of Babylon sent Hirom, his brother in his place. He reigned in Tyre for 20 years. (Phoenic. Annal.)

3455 AM, 4165 JP, 549 BC

926. Darius the son of Hystaspis, was born. He was almost 20 years old shortly before Cyrus died. (Herod. l. 1, c. 209)

3456c AM, 4166 JP, 548 BC

927. When Croesus was made general of the army of the Babylonians and others, he crossed over the river Halys which divided the lands of Media and Lydia. Using the skill of Thales the Median philosopher, he crossed the river without a bridge and came into Cappadocia. There he took the city of Pteria and all the surrounding cities. He utterly destroyed the Syrians who had done him no wrong. Herodotus in (lib. 1. c. 72.) states that Cappadocians were called Syrians by the Greeks.

3456d AM, 4166 JP, 548 BC

928. After Cyrus had sent to the Ionians to see if they would join him or remain loyal to Croesus, he fought an indecisive battle with Croesus. The next day Croesus returned to Sardis because Cyrus did not attack him again. He intended not to fight that winter but wait for the next spring. to march against the Persians. In the meantime, he sent all his auxiliaries to their homes and sent ambassadors to those who were loyal to him, as were the Lacedemonians. He ordered them all to come to meet at Sardis in five months. When Croesus had disbanded his army, Cyrus attacked him with all his forces. When this surprise attack was made, Croesus, though greatly troubled, still went forth to fight with him with such of his Lydians as he had. He trusted mainly in his cavalry. Cyrus thwarted his design by placing his camels in front of his troops, knowing that horses cannot tolerate the smell of camels. Therefore all the horses of Croesus turned tail and carried their riders away with them. However, the Lydians left their horses and set themselves in battle array. Yet at last, after many were killed on each side they fled. The Persians followed up on this victory and attacked Sardis which they took in 14 days. Croesus was condemned to be burned. When he came to the place of execution, he cried out, "O Solon, Solon", whose wise counsel, concerning the instability of human affairs he had formerly so much despised. When Cyrus heard this he not only spared his life but took him also into his privy counsel. Cyrus arranged the funerals of Abradatos the king of Susa (who defected from the king of Babylon to him and was slain in the battle). Also he arranged the funeral of Panthea his queen who killed herself when she saw her dead husband. He made a huge and magnificent monument for them. (Herod. l. 1. c. 75-90 with Xen. instruc. l. 7. The collections out of Diod. Sic. by Hen. Vales. p. 241. Plut. in the life of Solon. Ptolemy. in his stratag. l. 7. in Cyrus and Croesus and Solinus in Polyhist. l. 1.) Eusebius in his Chronicles states that Cyrus attacked Sardis, in the 28th Olympiad that is in its 1st year.

929. When Croesus sent his shackles as a present to Delphi, he complained in vain that he had been misled by the Oracle. (Herod. l. 1. c. 90, 91) When the men of Ionia and Eolia, wanted to submit to Cyrus under the same conditions that they had formerly lived by under Croesus, Cyrus declined. He granted those terms only to the Milesians, who feared what might happen to them and had previously made peace with him. (Herod. l. 1. c. 141, 143, 169) The rest of the Greek city states were fortified. They sent Pithemon of Phocaea, with other ambassadors to the Lacedemonians to seek help from them which they refused to do. Yet they sent their ambassador Lachrines to Cyrus to warn him not to touch any of the Greeks in Asia. He sent them word again, that he would shortly make them stop caring for the Ionians and the rest of the Greeks in Asia and attend to their own affairs at home. (Herod. l. 1. c. 141, 152, 153)

3457 AM, 4167 JP, 547 BC

930. Thales the Milesian advised them to hold a counsel at Treos, which was a city in the centre of Ionia. (Herod. l. 1. c. 170.) Cyrus remained at Sardis and built battering rams and other equipment purposing to raze the walls of all that stood against him. The Carians sent and asked his help to settle their civil war. He sent Adusius, a Persian with an army. The Cilicians and Cyprians willingly joined this force. Adusius put an end to their difference, however he left sufficient garrisons of his own in the cities of either party. (Xenoph. l. 7. Instit.)

931. At the end of the first year of the 58th Olympiad, Thales the Milesian philosopher died, (as Laertius states from of Sosicrates). Anaximander, his countrymen first observed the loxodromy, or motions of the stars in the Zodiac, as Pliny, from other authors states. (lib. 1. c. 8.) However Plutarch in his 2nd book, "de Placitis Philosophorum", has more correctly told us that that point of astronomy was known to Thales the Milesian, Anaximander's teacher. He died at the age of 64 in the 2nd year of this Olympiad according to Laertius in his "Chronicle of Apollodorus the Athenian", Further from Phavorinus' "Varia Historia", he tells of his scientific inventions. He was the first to invent the sun dial which he installed in Sparta. He also invented the horoscopes for the finding out the equinoxes and solstices for the dial to determine the hour of the day. The horoscope or instrument is used to observe the equinoxes and the tropics, or the summer and winter solstice is different from this. Pliny attributes the invention of the dial and clock to Anaximenes, his scholar, and fellowcitizen: (lib. 2. ca. 76.)

``This rule and reason of shadows, which was also called Gnomonical, or Dial work, was first discovered by Anaximenes, Anaximander's student. He was the first that set up a Sciathericum, which is a dial to show what is the time in Sparta. (See note on 3291 AM)"

932. Anaximenes the son of Eurystratus succeeded Anaximander in his school at Meletus according to Clemens. (Alexandri. in his 1st book of his Aronsat.) Following the advise of Thales, Pythagoras went into Egypt when both his teachers Anaximander and Anaximenes were dead. Polyerates of Samos sent with him a letter of commendation to Amasis king of Egypt according to Laertius in his life of Pythagorus. It seems this Amasis was surnamed by the Egyptians Somnesartcus. Pliny (in his 36th book, c. 9.) shows that in his reign Pythagoras came into Egypt. He stayed there 22 years and conversed with the priests. From them he learned his knowledge in astronomy and geometry. He was initiated into all their rites and ceremonies, according to Jamblichus, (in the life of Pythagorus, c. 3. & 4.) Therefore he was circumcised by them and after he was admitted into the secrets of their religion so that he might more freely partake of the mystical philosophy of the Egyptians. In attaining this, he was mainly indebted to Sonchedes, the chief prophet among them. (Clem. Alexan. l. 1. Strom.) I think this Sonchedes was from Sais. He talked much with Solon according to Plutarch in his life. They taught Pythagoras about Metempsychosis, or transmigration of souls out of one body into another, according to Diodr. Sic. He was quite familiar with their books and writings about history. (Valer. Max. l. 8. c. 7.)

3458 AM, 4168 JP, 546 BC

933. Hystaspes and Adusius united forces and conquered all Phrygia bordering on the Hellespont. They captured their king and brought him prisoner to Cyrus. (Xenoph. Instit. l. 7.)

934. Cyrus committed Sardis to the keeping of Tabulus a Persian. He committed the treasure of Croesus and the rest of the Lydians to Pactyas of Lydia. He returned towards Ecbatan and took Croesus along with him. He paid little attention to the affairs of Ionia. No sooner had Cyrus left Sardis, but Pactyas immediately persuaded the Lydians to revolt from Cyrus and his governor, Tabulus. Using the king's treasure he hired soldiers from other parts and drove Tabulus into the citadel and besieged him there. When Cyrus was told this on his way he took the advice of Croesus. He sent back Mazares a Median, with a part of his army. He defeated the Lydians and made them agreeable to the rule of Cyrus. (Herod. l. 1. c. 153-157) So the nation that was famous for hard work, power and chivalry, grew soft from luxury and lost their courage and virtue. (Justin, from Trogus, l. 1. ca. 7.)

3459 AM, 4169 JP, 545 BC

935. Mazares demanded Pactyas from Cumaeans where he had sought refuge. The Cumaeans consulted the Oracle at Branchis who said that they should deliver him up. Aristodicus the son of Heraclides persuaded them not to give him up to be slain by the Persians. Since they did not want him to stay lest Cyrus come and destroy their city, they sent him away safely to Mitylene. When the Mitylenians were ready to surrender him, the Cumaeans sent a ship to Lesbos and there took him to Chios. There the Chii drew him by force from the temple of Minerva and delivered him to Mazares. The Lesbos were rewarded by having Atarneum a place in Mysia opposite Lesbos given to them. (Herod. l. 1. ca. 157-160.) Plutarch seeks to justify both the Mitylenians and the Chii in this matter in his book, of "The malignity of Herodotus", using the more ancient historian, Caron of Lampsacus. He states the matter thus:

``Pactyas hearing of the approach of the Persian's army, fled first to Mitylene. and then to Chios and there Cyrus took him.

936. When Mazares had captured Pactyas, he marched against those who with Pactyas had attacked Tabulus. He conquered the inhabitants of Priene, partly ravaged the country lying on the Maeander River. He gave both it and the city of Magnesia for a reward to his soldiers. (Herod. l. 1. ca. 161.)

3461 AM, 4171 JP, 543 BC

937. Harpagus, who was a chief general under Cyrus, went with his army against Ionia. He fought with them (as Eusebius in his Chron. upon the 2nd year of the 59th Olympiad notes) for Mazares was dying of a disease. Harpagus (whom some erroneously call Harpalus) was made general in the place of Mazares. When Harpagus came into Ionia, he immediately besieged whatever city he came to. He took Phocaea, the capital city of all Ionia. (Herod. l. 1. ca. 162)

938. The Phoenians abandoned the city when they saw they could not hold it. They escaped by ship with their wives and children to Chios. Seeking revenge for the loss of Phocaea, they killed all the garrison which Harpagus had left there to hold it. From there they sailed to the isles of Oenusa and then to the isle of Cymus or Corsica. Here, 20 years before they had made a colony and built a city called Alatia. When they had stayed five years and made all the neighbouring countries weary of them by their robbing and plundering, the Italians and Carthaginians sent a navy of 60 ships. After several naval battles, the Phocaeans won but at the cost of many lives and lost 40 ships. They moved to Rhegium in Italy and there built the city Hyela, later called Velia in the territory of Oenotria. (Herod. l. 1. c. 164-167) Also Thucides (lib. 7. of his history) confirms that the Phocaeans, which built Marseillus, defeated the Carthaginians at sea. One group built Velia and another Marseilles, in the time of Servins Tullus king of the Romans. This was more than 600 years after the coming of Aeneas into Italy as is testified by Hyginus who is quoted by A. Gellius. (lib. 10. Noct. Attica, c. 6.) Concerning this colony of the Marseillus, Isocrates mentions in his Archidamus. See note on 3404 AM.

939. When Harpagus besieged the city of the Teians, they abandoned the city and sailed into Thrace. There they built a city called Abdera. This city was begun earlier and unsuccessfully by Timesius, a man of Clazomenae. See note on 3349 AM. The rest of the Ionians, all except the Milesians who had before hand made a league with Cyrus, were conquered one by one by Harpagus. He allowed them to stay in their own country. They paid what was imposed upon them. (Herod. l. 1. c. 168, 169.) When they were afflicted in this manner, they assembled in their old common council of Ionia, called Panionium. Bias of Priene, chief of all the wise men of Greece, counselled that they should build a common navy and sail to Sardinia. There they should make a common city for all Ionians to live in and be free from this slavery and live happily. (Herod. l. 1. c. 170)

3464c AM, 4174 JP, 540 BC

940. When Cyrus had subdued Asia Minor, he immediately made war on the Assyrians. He marched with his army against Labynitus or Nabonidus their king. (Herod. l. 1. c. 178, 188.) The news of this came to Babylon two full years before the city was besieged. #Jer 51:46 When Cyrus was marching toward Babylon, he was delayed at the river Gnides which runs into the Tigris. For want of boats, he could not cross over it. While he stayed there, one of the white horses which were consecrated to the sun, went into the river and drowned in its swift current. Cyrus was furious about this event and stopped his march to Babylon. That summer he had the river divided into 360 channels. He intended to make it so that a woman may pass through it and not get her knees wet. (Herod. l. 1. c. 189, 190, 202. l. 5. c. 52.)

3465b AM, 4175 JP, 539 BC

941. The next year Cyrus marched to Babylon. Here Cyrus defeated, Belshazzar, or Nabonidus. The Chaldeans retreated into the city and resolved to endure a siege (Herod. l. 1. c. 190.) #Jer 51: 27,28,30 which they took lightly for two reasons. First, they had more than 20 years of provisions in Babylon. Secondly, they thought there were many in Cyrus' army who favoured the Chaldeans more than the Persians. (Herod. ib. Xenophon. Instru. l. 7.)

942. Cyrus made a vast trench around the wall of the city. He cast up the earth towards his own army and made bulwarks along it. He placed guards on these and divided his whole army into 12 parts. He ordered that each part would in turn stand watch for a month. (Xenophon. ib.)

3466b AM, 4176 JP, 538 BC

943. When Cyrus had spent much time in this work with little to show for it, at last he made a ditch from the river to that vast lake which was 300 or 400 furlongs wide (40 to 50 miles wide). Belshazzar's mother, Nicotris, had dug this lake. Then he opened the mouths of this and that other ditch which he had newly built about the city and let the river flow into them. Hence he made the channel which was not more than two furlongs wide (1/4 mile) passable for his men. (Herod. l. 1. c. 190, 191. Xenophon Institut. l. 7.) #Jer 51:32,36

944. Cyrus with his army went through the water gates in the wall and got into the city on a festival day while all the men were at banquets. (Herod. l. 1. c. 190, 191. Xenophon Institut. l. 7.) #Jer 51:39,57 So vast was that city that as the inhabitants reported, when the outskirts of it were surprised and taken by the enemy, they who dwelt in the heart of the city, never heard of it. (Herod. l. 1. c. 191) #Jer 51:31 alludes to this when it says:

``that post upon post and messenger upon messenger shall run to tell the king of Babylon, that all the outskirts of the city were possessed by the enemies."

945. When Belshazzar and all his nobles were feasting, he ordered his servants to bring all the vessels of the house of the Lord, which Nebuchadnezzar his father, or grandfather (for he was his son's son #Jer 27:7) had brought away from Jerusalem. As they glorified his idols and reproached the true God, God sent a hand to write on the wall of the room, where Belshazzar sat drinking. It wrote the number of years which the Babylonian Empire was to last and that it had been now weighed in the balance and was found wanting. Therefore it was to be transferred to the Medes. It also declared what was to happen to Belshazzar. When his wizards of Chaldea, could not read the writing, his queen advised him to send for Daniel. When he came, he read the writing and interpreted it for him. For his efforts, he was publicly proclaimed the third man in the kingdom. #Da 5:1-31 Since the king's wives are said to have been present at the banquet, #Da 5:2,3 and the queen to have come in afterward, #Da 5:10 this is to be understood of the queen mother, Nicotris. She was the mother of this last king of Babylon, as we have already shown out of Herodotus.

946. In the same night of this banquet, Belshazzar the king of the Chaldeans was slain #Da 5:30 by the soldiers of Gobryas and Gadneas. (Xen. l. 7. Instr.) So the Babylonian kingdom came to an end, as had been predicted, #Isa 13:1-14:32 21:1-17 34:1-17 46:1-13 Hab 2:1-20 Jer 25:1-38 50:1-51:64 and the empire transferred to the Medes and Persians. #Da 5:21 6:8,12,15

947. Darius the Mede, son of Assuccus or Cyaxares, the son of Astyages, took over the kingdom as given to him by Cyrus the

conqueror. #Da 5:31 9:1 Cyrus had set apart the king's house and all his palaces in Babylon so that if he should come to Babylon, he would have a palace of his own to stay in. (Xenophon, Instit. 1. 8.) The angel, in this first year of his reign, is said to have confirmed and strengthened him in his kingdom. #Da 11:1 After this he is said to have reigned for 2 years.

948. When Cyrus had set all things in order at Babylon, he returned through Media into Persia, to his father Cambyses and Mandana his mother who were yet living. From there he returned again into Media and married the only daughter and heir of Cyaxares. For a dowry he had the whole kingdom of Media given to him. After the marriage, he left for Babylon taking her with him. At Babylon he sent governors into all his dominions. Megabyxos went into Arabia. Artacaman went into Phrygia the Greater. Chrysantas went into Lydia and Ionia. Adusius went into Carin. Pharmichas went into Phrygia Hellespontiac, or the Less. In Cilicia and Cyprus and Paphlagonia he sent no Persian governors because they submitted to him and of their own accord helped him against the king of Babylon. However, he made them pay tribute. (Xen. Instit. 1. 8)

949. All the countries which Cyrus subdued as general of the forces of Media, he added to the dominions of Cyaxares. (Xen. 1. 5.) Therefore it is most likely that at the former meeting in council, he made that distribution of the governments by Cyaxares' advice. Xenophon (lib. 8.) states about Cyrus,

``It seemed good unto him, to set governors over all the nations which he had subdued:"

950. Daniel, who, as it seems went at this time with Cyrus from Babylon to Media, said of Cyaxares:

``It seems good to Darius, to set over the kingdoms, 120 governors, that they should be over all the kingdoms." #Da 6:1

951. Over all the governors he made three overseers, the principal one was Daniel. As a result the rest were envious of him and had the king make a decree that:

``for 30 days time, no petition should be made to any god or man, but to himself only"

952. When Daniel had broken this decree by praying to God, he was cast into the lion's den. He was delivered from the den with no harm done to him. Then Darius cast those plotters against Daniel into the same lion's den and published that famous decree through all his dominions, that every man should reverence and fear Daniel's God. #Da 6:1-28

3467a AM, 4176 JP, 538 BC

953. From the year of the Babylonian captivity of the Jews that started when Jehoiakim was defeated in the first year of Nebuchadnezzar, until the end of the first year of the reign of Darius the Mede, was almost 70 years. According to #Jer 29:10 the captivity was almost over:

``Thus saith the Lord, when the 70 years shall begin to be finished with Babylon, then will I visit you and perform my good word unto you and will bring you again to this place and when you shall call upon me to depart from thence and when you shall pray unto me, then will I hear you."

954. Knowing the time of the captivity was almost up, Daniel prayed fervently for the remission of his own sins and of his people's and for the release from captivity. The angel Gabriel brought him an answer not only for this but also concerning the spiritual deliverance of the church to be effected at last by the death of the Messiah. He gave that famous prophecy of the 70 weeks. #Da 9:12-27

955. When Cyrus had spent one whole year with his wife in Babylon, he assembled his whole army. It is said to have 120,000 calvary, 2,000 iron chariots, and 600,000 foot soldiers. When he outfitted his troops he undertook that campaign whereby he is said to have subdued all nations from Syria to the Red Sea. (Xenophon, Instit. 1. 8.)

3468a AM, 4177 JP, 537 BC

956. After Cyrus' father Cambyses died in Persia, Cyaxares in Media held all the empire of the east. From this year, both Xenophon, (8. Inst.) reckons the 7 years of his reign, but the Holy Scripture from the records of the Medes and Persians, reckons this the first year. It states that in this year came that famous edict of his. Thus said Cyrus king of Persia:

``Into my hand hath God given all the kingdoms of the earth."

957. In this year, the 70 years of the Babylonian captivity ended as foretold by Jeremiah and according to the prophecy of Isaiah who mentioned Cyrus by name. #Isa 44:28 45:1-3 He gave permission to all the Jews dwelling anywhere in his empire to return into their own country. Those who returned he ordered to rebuild the temple of God. They could build it as large as they wished. #Hag 2:3 They could use the resources from the king's treasury. Cyrus restored all the vessels of the house of God which

Nebuchadnezzar had brought from there. #2Ch 36:22,23 Ezr 1:1,2,7 5:13,14 6:2,5

958. Cyrus made Sheshbazzar the captain of the Jews who returned to Jerusalem. According to Cyrus' orders, Sheshbazzar received from Methridates the treasurer all the vessels belonging to the temple. These were to be returned to Jerusalem. #Ezr 1:7,11 5:14,15 Sheshbazzar was his Chaldean name but his Hebrew name was Zerubbabel. #Ezr 3:8,10 5:16

3468c AM, 4178 JP, 536 BC

959. The Jews prepared to return to their country. The poor were given an allowance to help with the costs. #Ezr 1:5,6 There were 42,360 of the children of the province or poor people of the Hebrews born in Chaldea who returned. Their captain was Zerubbabel, the son of Shealtiel or Salathiel and their high priest, Jehu, or Jeshua, the son of Jozadak. In addition there were 7,337 proselytes, man servants and maid servants who also returned. #Ezr 7:1 Ne 7:67 12:1-9 However the total sum given in Ezra is only 29,818. In Nehemiah, the sum is 31,031. Neither of these tally to 42,360 but at the end of each list the total of 42,360 was said to be the number of the whole congregation. #Ezr 2:64 Ne 7:66 To tally to 42,360 the Hebrews in their great Chronicle (cap. 29) tell us that we must include in this number, those of the other tribes of Israel, who came up out of the captivity with the Jews. For even at the end of the Jewish state, there was a remnant of the other ten tribes, #Ac 26:7 not only of the dispersion, #Jas 1:1 and at Jerusalem, #2Ch 9:3 Lu 2:36 and other cities of Judah #2Ch 11:16 31:6 but also of those who still lived on their lands. Shalmaneser did not take everyone away from the tribes, (see note on 3227 AM concerning the history of Josiah) but he left a remnant of them, in their own country, who were later, together with the Jews and Benjamites and Levites, carried away by Nebuchadnezzar to Babylon and were now set at liberty and sent back again by Cyrus. After this first year of Cyrus, all the Israelites, are said to have dwelt in their own cities. #Ezr 2:70 In the 6th year of Darius, they are said to have been present at the dedication of the Temple and to have offered there 12 he goats for the sin of all Israel. #Ezr 6:16,17 When Christ preached the gospel in Galilee, #Mt 14:14 he fulfilled the prophesy of Isaiah that the people of Zabulon and Naphtali would see a great light. #Isa 9:1,2 The chief men of their father's families came to Jerusalem and offered according to their ability toward the rebuilding of the temple, 61,000 drachmas of gold, 5,000 pounds of silver and 100 priests robes. Both the priests and Levites and the rest of the people, lived in their own cities. #Ezr 2:68-70

3469a AM, 4178 JP, 536 BC

960. On the first day of the seventh month in the feast of trumpets, the Israelites all came from their cities to Jerusalem and there built the altar. Every morning and every evening they offered the daily sacrifice to God and on the 15th day of the same month, they kept the feast of tabernacles. In addition, they provided materials and workmen for the building of the temple, as Cyrus had given them permission to do. #Ezr 3:1-7

3469c AM, 4179 JP, 535 BC

961. In the second year, the second month, Jair, after their return from Babylon, they appointed Levites to oversee the work of the house of God. When they laid the foundation of the temple, the old men cried who 53 years earlier had seen the old temple standing. The young men greatly rejoiced to see the new temple going up. #Ezr 3:8-13

962. The Cuthaeans, the old enemies of the Jews, who had previously been settled in Samaria by Esarhaddon, cunningly offered to join them in building the temple. When the Jews refused their help, they hindered the Jews all they could in the work and discouraged the people from completing the task. #Ezr 4:1-4

3470a AM, 4179 JP, 535 BC

963. This was the first sabbatical year kept by the Jews, after their return from the captivity of Babylon.

964. The Samaritans by bribing certain courtiers of Cyrus, disrupted the Jews in their work of building the temple. #Ezr 4:5 From this was the reason for the 3 weeks of mourning by the prophet Daniel. He continued his fast which was begun about the 3rd day of the 1st month in the 3rd year of Cyrus through all the time of the feast of Passover. #Da 10:1,4 After this on the 24th day of the 1st month, while he stood upon the bank of Hiddekel, or the River Tigris, he had the vision of the kings of Persia, of Alexander the great and his successors and their kingdoms. This is recorded in #Da 10:1-12:13 and was the last vision that he had shortly before his death.

3473 AM, 4183 JP, 531 BC

965. Amasis, as it seems, defected from Cyrus. The people of Egypt who were carried away formerly by Nebuchadnezzar, after 40 years in exile they were now sent back again by Cyrus into their own country. They returned to their old kingdom toward the end of the life of Amasis. Egypt was again a kingdom, very old and ancient indeed, but the basest of all others and of no longer much use to any other country. #Eze 29:11-16 Jer 46:26 Xenophon, (8. Instit. Cyr.) and also in the prologue to his whole work, states that Cyrus had Egypt in his possession. All authors agree that it was later subdued by his son Cambyses. Hence, we gather,

that in the intermediate time, they enjoyed their freedom.

966. It may be that when Amasis revolted from Cyrus, that when Hirom had been king of Tyrus for a full 20 years, (who was the last king mentioned by Josephus, in his catalogue of them) he was overthrown. In his place, they had governors set over them by other nations instead of being governed by men of their own country. For the very Punic names of those kings, show that they were all of the same country as Tyre. This situation was like the Egyptians who had been ruled by Amasis.

3475b AM, 4185 JP, 529 BC

967. Cyrus died at the age of 70 years. He was first made general of the Median and Persian armies a full 30 years earlier. He took Babylon 9 years before his death and reigned for 7 years and a month or so.

968. Authors differ as to how he died. Herodotus (lib. 1. c. 214), Justin from Trogus (lib. 1. c. 8) and Valer. Max. (lib. 9. c. 10.) say that he was slain in a fight against the Maslaetae or Scythians. He was decapitated by Tomyris their Queen and she threw him into a tub full of blood. She told him to satiate himself with blood with which he had so much thirsted after in his lifetime. Diod. Sic. (lib. 2.) states that when she had taken him prisoner, she crucified him. Ctesias (lib. 11) states that in a battle against the Derbicans, the nation bordering on Hyrcania, after he was wounded in the thigh by a certain Indian, he slew Amorraeus their king and his two sons. Three days later, he died. Johannes Malela of Antioch, from a forged book, attributed to Pythagoras of Samos, states that he was slain in a sea battle against the Samiaens. Xeno. (instit. l. 8.) reports that he died a natural death in his own country of Persia. He ordered his sons that they should wrap his body neither in gold nor silver, but in plain cloth, and bury him in an out of the way place. They were to call all his friends, Persians and others to his grave and having there presented them with whatever was fit to be given them at the funeral of a fortunate man, they should be dismissed. His tomb was made at Pasarges. This is stated by those who wrote the noble acts of Alexander the Great, as Curtius, Plutarch, Arrian. According to Strabo (lib. 5 of his Geography), Aristobulus was sent by Alexander to see the tomb. He recites also this inscription found on his tomb.

``O man, I am Cyrus, who founded the Persian monarchy and was king of Asia; and therefore envy me not that I have a monument."

969. Strabo, from Onesicritus cites a Greek epitaph written for him, (if any man will believe it), in Persian letters. It was:

``Here Cyrus I do lie, who king of kings was high"

970. It is of the same character with that one cited by Lucian, from the same Onesicritus in his discourse "De Longavis", of long lived men, that Cyrus missing at last those friends of his which his son Cambyse had taken away, he died for grief at the age of 100.

971. Cyrus left his kingdom to his eldest son Cambyses and to his younger son, Tanaoxaras, or Tanyoxareas, whom Herodotus calls Smerdis. Justin from Trogus calls him Mergis. Ctesias states he left the seigneuries or commanders, of Bactria, Choromnea, Parthia and Caramania. However, Xenophon, (Instit. l. 8.) states it was of the Medes, Armenians and Cadusians.

972. In the start of the kingdom of Ahasuerus (for by that name is Cambyses known in the language of the Scriptures) the Samaritans, who had before fought secretly to undermine the Israelites, now openly sent a letter to the king against the inhabitants of Judah and Jerusalem. #Ezr 4:6 They knew very well, what difference there was between the father and the son's nature and disposition. Cyrus was naturally kind and loving to those who were under him and the other furious by nature and sudden in his resolutions. This is noted of him in Diod. Sic. in his Excerptu, published by Henr. Valesius, (p. 238, 249) with Herodotus (l. 3. c. 89.)

3477a AM, 4186 JP, 528 BC

973. This was the 2nd Sabbatical year held by the Jews after their return from Babylon.

3478 AM, 4188 JP, 526 BC

974. As Cambapheus an eunuch controlled the king of Egypt, likewise his first cousin, Isabat an Eunuch controlled Cambyses king of Persia. Cambapheus betrayed the bridges, passages and other things to the Persians when they promised him the government of Egypt for his trouble. (Ctes. Persicor l. 3.)

975. Following up on this information, Cambyses gathered an army and a navy. His army consisted of various other nations in his empire and of Greeks from Ionia and Eolia in Asia. His naval forces came mainly from the Sidonians and Cyprians. Polycrates, the king or tyrant of Samos, furnished him with 40 warships and he used as sailors all such as he suspected for enemies at home.

He hoped they would die in Cambyses' service and never return home to bother him again. (Herod. 1. 3. c. 1, 19, 44.)

976. Phanes of Halicarnasus was a chief man among the aides of Egypt and well versed in their affairs. He hated Amasis and when he saw that Cambyses was preparing to fight against Egypt, he defected to him. He told Cambyses many secrets of the land of Egypt. When Cambyses was greatly perplexed as to how to cross the desert without proper water supplies, he advised him to send to the king of Arabia, to obtain permission to pass through his country for (Herod. lib 3. c. 4,7.) without his consent, no one could get to Egypt. (Herod. 1. 3. c. 88)

3479b AM, 4189 JP, 525 BC

977. The king of Arabia made a league with Cambyses through the messengers that were sent to him. He sent all his camels laden with leather bags full of water to the places where Cambyses with his army was to pass. (Herod. lib 3. c. 9.)

978. When Cambyses came with his army into Egypt, he found Amasis had died recently after he had reigned 44 years. (Herod. lib 3. c. 9. & 10.) Diod. Sic. (lib. 1. Biblioth.) states that he died when Cambyses began his war in Egypt in the later end of the 3rd year of the 63rd Olympiad. His son Psammenitus, (whom Ctesis calls Amyrteus) reigned 6 months. (Herod. 1. 3. c. 14.) In this time it rained at Thebes, in the upper Egypt. This is taken for a good luck., (Herod. 1. 3. c. 10.)

979. When the Persians passed those sandy dry deserts of Arabia, they came to the edge of Egypt, (Herod. 1. 3. c. 11.)

980. When Cambyses came to besiege Pelusium, he placed cats and dogs and sheep, and birds called Ibides and all kinds of living creatures, which the Egyptians worship for gods, in front of his army. The Egyptians did not shoot at the enemy lest they hurt their own gods. Hence Cambyses took Pelusium, got an toe hold on Egypt, (Polyenus in the 7th book of Stratag.)

981. The Greeks and Carians mercenaries who came to help the Egyptians hated Phanes who was instrumental in bringing this foreign army to Egypt. They slew his sons before his eyes and after drinking their blood started fighting with him. (Herod. 1. 3. c. 11.)

982. After a sharp encounter, many were slain on both sides and the Egyptians were routed. (Herod. 1. 3. c. 11)

983. Cambyses sent a Persian herald up the river in a ship of Mitylene to Memphis, where the Egyptians had fled in great disorder and confusion.

984. The herald exhorted them to surrender but the men of the city sallied out against the ship, captured and destroyed it. They tore everyone on board limb from limb. They retired into the city and later endured the siege for a short time, (Herod. 1. 3. c. 13.)

985. Arcesilaus, son of Battus the lame and of Pheretima his wife, surrendered Cyrene to Cambyses and agreed to pay him tribute. (Herod. 1. 4. c. 165.) The inhabitants of Cyrene, the Barcei and the Libyans who bordered on Egypt were terrified with his success against their Egyptian neighbours. They submitted to him and sent their presents to Cambyses. Cambyses took what came from the Libyans graciously. The Cyrenians were so small and sent him only 500 minae of silver. He took it and threw it among the soldiers. (Herod. 1. 3. c. 13. & 91.)

986. Ten days after Cambyses had taken Memphis, he tried to humiliate Psammenites. He had imprisoned him with other Egyptians in the suburbs of the city. In contempt of Psammenites, he sent his daughter with other maidens of the Egyptian nobility with pitchers to fetch him water from the river. He sent the young son of Psammenties with 2,000 more of the same age and all principal noble men's sons with ropes about their necks and bridles in their mouths to be shamefully put to death. He did this in revenge of those men of Memphis who destroyed the ship and murdered the Mitylenians he had sent to them. He ordered that for every Mitylenian who was killed, ten of the chief of the Egyptians should be put to death. The first to die was the son of Psammenites. Cambyses would have spared him but acted too late to do so. However, Psammenites lived peacefully later with Cambyses. At last when Psammenites was convicted of stirring up the people to a new rebellion, he drank bull's blood and died. (Herod. 1. 3. c. 14,15.) Cresias states however that he was sent away prisoner to live in Susa.

987. Cambyses marched from Memphis and came with his army to the city Sais. When he came to the palace of Amasis, against whom he undertook this war, he had his body to be hauled from its vault and to be brought before him. He had its carcass whipped with scourges and all kind of reproach, and contumely done to it. Then he had it consumed with fire. (Herod. 1. 3. c. 16. & Diod. Sic. in his Excerpta; published by Hen. Valesius, p. 249.)

988. Cambyses conquered Egypt, in the 5th year of his reign. He ruled there for 3 years. (Jul. African. and Euseb. in Chronic. Grec. p. 17.) He killed 50,000 Egyptians in battle and sent away 7,000 as prisoners to Susa. (Ctes.)

989. Jamblicus reports that Pythagoras was among the rest taken to Babylon where he conversed with their wisemen. (Jambli. in his Life) Another writer of his life, namely Malchus, or Paphyrius, says, that at Babylon, he not only conversed with the other

Chaldeans, but applied himself also to Zabratus who purified and cleansed him from the sins of his former life. This Zabratus is thought by some, to have been that Nazaratus of Assyria, whom Alexander, (Polyhistor I think) in his book of Pythagorical Opinions, infers that he was the teacher of Pythagoras. Some others mistaking the matter, judge him to have been the prophet Ezekiel, as Clement of Alexandra, (l. 1. Strom.) states. All this shows is that he did converse with the wise men of the Jews in Babylon. He later made use of many of their opinions in the writing of his Philosophy. These writers are of that opinion, Hermippus, in his first book of Pythagoras, quoted by Josephus (l. 1. cont. Apion.) and in his first book, of Law Makers, cited by Origen, (l. 1. cont. Celsum.) Aristobulus the Jew, a Peripatetic Philosopher, in his first book to Phylometor, Clemens of (Alex. l. 1. Strom.) Eusebius (l. 13. Prepar. Evangel.) believes that the books of Moses were translated into Greek, before the Persian empire began. However it is far more likely that he got that part of his learning by talking with the Jews in Babylon. Pythagoras was familiar with Jewish writings according to Pyrrhies in his Life, from Diogenes, "of the incredible relation made of Thule".

3480 AM, 4190 JP, 524 BC

990. Cambyses wanted to prepare a navy to go against the Carthaginians but gave it up. The Sidonians, upon whom he relied for naval service, refused to go against their own colony and kindred. Meanwhile, he sent for some of the Ichthyophages, from the city Elephantina. These were well versed in the Ethiopian language. He sent them as spies to the Ethiopians called Macrois. These are generally a very long lived people and live in the parts of Africa south of Egypt, bordering the India Ocean and Red Sea. The spies went under the pretense of bearing gifts for their king and wishing to see The Table of the Sun. The king of Ethiopia in the presence of them, took his bow, and bent it and then unbent it again. He gave it them to carry to Cambyses, and asked them tell him that when his Persians should be able to easily bend such bows as those he should, then and not before, gather a huge army and fight with the long lived Ethiopians. (Herod. l. 3. c. 17.-25.)

991. Cambyses' full brother, Smerdis, or Tanyoxarces tried to bend this bow and came within two fingers breadth of the notch. None of the other Persians came that close. Out of envy Cambyses dismissed him and sent him to Persia. (Herod. l. 3. c. 30.)

992. In a rage, Cambyses ordered an expedition against Ethiopia without any provisions made for grain or food. Like a mad man, as soon as he had heard what his Ichthyophages had said, he immediately marched away with all his own foot soldiers and ordered the Greeks to stay behind. (Herod. l. 3. c. 24.)

993. When he came as far as Thebez in Egypt, he culled out about 50,000 of his army and sent them first to rob the land, then to burn the Temple of Jupiter Ammon and to make slaves of all the inhabitants of the place. He marched on towards Ethiopia, (Id. ib. Diodor. Sic. in his Excerpta, published by Hen. Vales. p. 249.)

994. On that journey Cambyses subdued the Ethiopians who bordered on the lower parts of Egypt and lived in the city of Nisa. They kept the holy days to Bacchus. (Herod. l. 3. c. 97.) To Saba the chief house or palace of the king of the Ethiopians and the island where it stood, he called "Meroes" in memory of Meroe, who was his wife and his sister. (Strabo. l. 17. of his Geogr. Josephus. l. 2. Antiq. c. 10.) She had accompanied him into Egypt and died there. No other king of Persia before him had married their sister. Shortly after this, he married his older sister Atossa. (Herod. l. 3. c. 31.) After his death, she married Magus and after him, she married Darius Hystaspis. (Herod. l. 3. c. 68, 88.)

995. The army which went from Thebez against the Ammonians, travelled seven days over the sands and came to the city, Oasis. (This city was inhabited by those Samians, which were of the Eserionian tribe.) From there they came to a country called "the isle of the happy ones".

996. As they marched from there over the sandy plains and midway between Oasis, and Ammonia, it is said, that there arose a mighty strong wind out of the South while they were eating. It brought those shifting sands upon them and overwhelmed them all. (Herod. l. 3. c. 26. Just. l. 1. c. 9.) Plutarch in the Life of Alexander, says, that there were 50,000 men lost in that land being buried by the sand storm.

997. The army which with him against the Ethiopians, ran out of provisions after five days. When they had lost hope of any food, they cast lots and started to eat one another. When Cambyses saw this, he returned to Thebez, having lost much of his army. (Herod. l. 3. c. 25. Seneca, l. 2. c. 30.) Lucan in his "Of His Natural Questions", says,

And mad Cambyses, marching toward the east,
Came to the long-liv'd Ethiopians:
And wanting food, his own men up did eat;
And yet the head of Nile never found.

998. Cambyses returned to Memphis discharged his Grecians and shipped them home. (Herod. l. 3. c. 25.) He saw the Egyptians keeping an holy day because their god Apis had appeared to them. He thought they had done it for joy of his disastrous journey. He sent for Apis and killed it with his sword. He commanded all his priests to be scourged with whips and the rest of the Egyptians who were found keeping the holy day, were to be slain by his soldiers. Apis was wounded by him and died in the

temple. The priests took the body of the beast and secretly buried it. (Herod. 1. 3. c. 27-29.) Apis was a sacred bull worshipped in the temple of Ptah in Memphis.

999. The Egyptians say that Cambyses who was mentally unstable, now went stark mad. This first manifested itself when he killed his own brother. After he sent him to Persia, (as was said before) Cambyses dreamed that a messenger came to him from there who told him that Smerdis, his brother was sitting on the regal throne and touched the heavens with his head. He was astonished by this dream and immediately sent Prexaspes, his most trusted friend, to kill his brother Smerdis. When he came to Susa he had him murdered. Some say he took him on a hunting match; others report that he lured him along as far as the Red Sea and drowned him in it. (Herod. c. 23. c. 30, 36.) Justin based on Trogus, (l. 1. c. 9.) states that this charge was committed to Cometes, one of the Magi and that he did not murder Smerdes or Merges until after Cambyses was dead. Ctesias, disagrees with Herodotus. He says that Spendahates, one of the Magi, was scourged by Tanyaxares, that is, by this Smerdis' commander. He accused him to Cambyses of seeking to make himself king. By the advise of Spendahates, he was sent for from Bactria to Egypt. He was forced to drink bull's blood and died from it. Spendahates was sent back into Bactria. Because he looked like Tanyoxarces or Smerdis he ruled there in his place.

3481 AM, 4191 JP, 523 BC

1000. After Harpagus, Oroetes, a Persian, was made governor of Sardis and of all the provinces of Lydia, Ionia and Phrygia by Cyrus. He is said to have sent a messenger to Polycrates of Samos to ask him about a certain matter. When the messenger came, Polycrates was lying on his bed in his chamber with Anacreon the Teian sitting by him. He was that excellent lyrical poet of Ionia and who, as Clem. Alexand. says, was the first inventor of love songs. Polycrates totally ignored the messenger. Oroetes resolved revenge for this insult. He sent Myrtus, a Lydian the son of Gyges, with another message to Polycrates that for fear of Cambyses, he would defect to him with all his treasure. Polycrates heeded the message and quickly went to Oroetes in person with Democedes, a noted physician of Crotona in Italy. When he came as far as Magnesia, Oroetes took him and crucified him. He let the Samians who came with him go free. The rest of them including Democedes were made his slaves. (Herod. 1. 3. c. 120-127.) Valer. Max.. (lib. 6. c. ult.) relates that he was crucified by Orontes (for so he calls him, with Tully, l. 3. de Finibius) who was governor under king Darius on the top of the mount Mycale. That is in that foreland of Ionia, which looks toward Samos. Darius at that time was one of the bodyguards to Cambyses and held no high office in the Persian empire. Herodotus states (Herod. 1. 3. c. 139, 140.) that in Cambyses' expedition into Egypt, Syloson the brother of Polycrates, presented him with a most rich robe publicly at Memphis. Hence the saying: "Syloson's robe". He also says, that Polycrates came to a foul end. This happened when Cambyses was in Egypt, (Herod. 1. 3. c. 120.) and Pliny assents also (Pliny l. 33. c. 1.) where he says that this happened in the 230th year after the building of Rome, which according to Varro was on the 64th Olympiad.

1001. When Cambyses saw his wife Meroe grieving for her brother Smerdis, he killed her too. (Herod. 1. 3. c. 31. 32.)

1002. In the 7th year of Cambyses, the 225th year of Nabonasser's calendar, upon the 17th day of the Egyptian month Phamenoth, (July 16th.) one hour before midnight, the moon was eclipsed at Babylon. (Ptol. in his, Mag. Syntax. l. 5. c. 14.)

1003. Cambyses shot Prexaspes' son, who was his cup bearer with an arrow. The next day he had 12 principal men of the Persians who had done him no harm, buried alive with their heads downward. He ordered that Croesus, who had been for some time king of Lydia to be executed because had in a fair and friendly manner admonished him not to do such things. He changed his mind before the execution but killed those whom he appointed to kill Croesus. Many similar mad pranks he played on Persians and his friends while he stayed at Memphis. He opened many of their sepulchres to see the bodies of those who lay buried there. He went into the temple of Vulcan where he laughed exceedingly and mocked his image. Another time he went into the temple of the Cabirie, where only the priests were to go. After jeering their images, he had them all burned. (Herod. 1. 3. from c. 34-38.) The rest of their temples, he either burnt down, pulled down, defaced, or destroyed. He did the same to their obelisks. (Strabo. l. 17.)

3482 AM, 4192 JP, 522 BC

1004. Patizithes one of the magi, who Cambyses had left to oversee his private estate at home, found out about the death of Smerdis. This was a closely guarded secret known only to a few Persians. He set on the throne his own brother, who was also called Smerdis and very similar in features to the dead man. He immediately sent messengers to all parts of the empire and to the rest of the army in Egypt, that from now on they should obey only Smerdes the son of Cyrus and not Cambyses. (Herod. 1. 3. c. 61.) Justin (Trogus, l. 1. c. 9.) states that Cometes one of the magi who killed Merges or Smerdes, (to whom the kingdom rightfully belonged after Cambyses) set up his own brother Oropastes who also closely resembled Smerdes. However, Ctesias writes, that Bagabates the eunuch and Artasyras an Hyrcanian, who were with Cambyses in Egypt and of great authority under him took counsel while Cambyses was still living. They planned to set up as king Spendadates, one of the magi who also looked very much like Smerdes, when Cambyses died.

1005. Cambyses sent to the Oracle of Butis. It answered that he should die at Ecbatane. Cambyses took this to be the Ecbatane in Media where all his treasure was.

1006. As he stayed at Ecbatane in Syria, a messenger brought him word what the commandment of Patizithes was. When he heard of the conspiracy against him, he leaped on his horse, intending to march quickly with his army to Susa against the conspirators. As he was leaping, his sword fell out of its scabbard and ran into his thigh. On the 20th day after the accident, he sent for the nobles of Persia to come to him. He told them of the death of his brother and the treason of the magi against himself. He charged them that by no means were to allow the kingdom to return to the Medes for Magus was a Median. (Herod. 1. 3. c. 73, 126.) Soon after this, his wound festered and he died when he had reigned only 7 years and 5 months. (Herod. 1. 3. c. 62-66.) Josephus tells us that on his return from Egypt, he died at Damascus, (Antiq. 1. 11. c. 3.) thus putting Damascus for Ecbatane in Syria as Herodotus had. Ctesias states that he came as far as Babylon and that there he was wounded and died. He wrote of his death and the signs leading up to it:

“When Cambyses was offering sacrifices, the beasts’ throats were cut and no blood came out. He was much amazed. Roxane bore to him a boy without a head and that amazed him more. The Magi told him that this portended that he should leave no successor of his own. His mother also appeared to him in a dream and seemed to threaten him with destruction, for his brother’s death. This troubled him yet more than all the other signs. When he came to Babylon, he sat there whittling a little stick with a knife to pass the time. By chance he hurt a muscle in his thigh and died 11 days later. (Ctesias.) When he left Egypt, he left Aryander to govern it in his place.”

1007. After Cambyses died, the Persians did not know that they had Magus for their king. They thought Cambyses’ brother had indeed succeeded him in the kingdom. Perxaspes vouched for this and said that he never killed him nor was it in truth safe for him now to confess that he had killed a son of Cyrus. (Herod. 1. 3. c. 66.) The ruse was easy to conceal for among the Persians it was proper that the king be rarely seen in public. (Justin. 1. 1. c. 9.) So it came to pass, that this Magus or Smerdes, who impersonated Smerdes the son of Cyrus, peacefully held the kingdom for 7 whole months, thus making up the 8th year of Cambyses’ reign. During that time he spared no cost, to show all kinds of bounty and good will toward the subjects in all the empire. After he died Asia and all other nations except the Persians, mourned for him. He sent couriers throughout the empire and proclaimed three years’ freedom from paying taxes and military service. He did this as soon as he took the title of king. (Herod. 1. 3. c. 67.) He also took Atossa the daughter of Cyrus and all the rest of the wives of Cambyses. (Herod. 1. 3. c. 68. 88.)

1008. Ammianus Marcellinus, (1. 23.) out of ancient books reports that after Cambyses’ death, 7 Magi took over the management of the kingdom of Persia. Valer. Max. in his (9th book, c. 2.) agrees with this also. Of them two were chief, named by Herodotus, (1. 3. c. 61. 78.) Patizithes, whom Trogus calls Cometes and his brother. He was king in name only by impersonating the son of Cyrus. He was called by Herodotus, Smerdis, by Eschylus, Mardus, by Ctesias, Spendahates, by Trous, Oropastes and in the scripture, Artaxerxes.

1009. The Samaritans sent letters to this Artaxerxes asking him to forbid the further building of Jerusalem. They said it was a rebellious and wicked place and if it was rebuilt, it would never pay tribute to the kings of Persia. [#Eze 4:7-16](#)

[3483a AM, 4192 JP, 522 BC](#)

1010. Artaxerxes sent a letter forbidding the rebuilding of Jerusalem until he should so order. The Samaritans encouraged by this reply, came swiftly to Jerusalem and forced the Jews to stop building both the city and the temple, although Cyrus expressly ordered them to finish the temple. They stopped all work until the 2nd year of the reign of Darius. [#Eze 4:17-24](#)

1011. While Artaxerxes held the kingdom, Oroetes the Persian, ruled at Sardis. He reproached Mitrobates, governor of Dascylium, in the continent of Asia for not having taken the Isle of Samos and annexing it to his government. In the lifetime of Polycrates, he took Mitrobates and his son Cranapes, both men of good esteem among the Persians and slew them. He committed other outrages also. He murdered a messenger sent from Darius because he told him something displeasing. (Herod. 1. 3. c. 126.)

[3483b AM, 4193 JP, 521 BC](#)

1012. Ctestas tells us that Isabates the eunuch, who had the charge of carrying the body of Cambyses into Persia told the plot of the Magi to the army. When he was pursued by them, he fled for safety into a temple. There they decapitated him. However, Herodotus says, that 8 months after Cambyses’ death, the matter was brought first to light by the cunning of Otanes the son of Pharnaspes and later more fully explained by Prexaspes. When Prexaspes was in a certain tower, he called the people to him and from there declared to them that Cambyses ordered him to murder his brother Smerdes, the son of Cyrus and that they were being ruled by the Magi. When he had said this, he threw himself down headlong among them. (Herod. 1. 3. c. 68, 75.) Justin from Herodotus and Trogus Pompeius, records Otanes’ discovery and the destruction of the Magi as follows:

“Ostanes (who is that Otanes) sent a messenger to his daughter, who was one of the concubines of the king and inquired whether it was a son of Cyrus who was king. She replied that she did not know nor could she ask the other concubines because they were kept in seclusion from each other. Then he advised her that when her turn came to lie with him, she was to feel his head as he lay asleep. For Cambyses, or (as Herodotus has it) Cyrus had Magus’ ears cut off. Later she assured

him that the king had no ears. He told the princes of Persia and swearing an oath with them, they conspired against the imposter king. There were seven of them involved in this. Lest the matter be discovered, they hid a dagger in their coats and immediately went to the place where the king was. They killed those who stood in their way. At last they came where the Magi were assembled. The Magi slew two of the conspirators. Herodotus states they were only wounded. They were all laid hold of by the Magi who outnumbered them. Gobryas held one of them about the middle. His fellows could not get near to Magus to kill him for fear of hurting Gobryas. He bade them kill the Magus through his body. Fortunately, they killed the Magus, and did not harm Gobryas. (Justin. l. 1. c. 9.)"

1013. According to Ctesias, the names of these 7 Persians (whom Jerome on [#Da 11:2](#) calls the Magi) were these, Onophas, Iderues, Naradobates, Mardonisu, Barises, Artaphernes and Darius, the son of Bystaspes. Herodotus, calls them, Otanes, Hydarves, Megabyzus, Gobryas, Aspathines, Intaphernes and Darius. Darius had recently arrived there from Susa, where his father Hystaspes, was governor. Ctesias and Herodotus tell us that the Persians always kept a yearly festival upon the day when the Magi were overthrown.

1014. Six days after the Magi were overthrown, those 7 Persians met to decide what form of government suited Persia best. Otanes advised an aristocracy, Megabyzus, an oligarchy but Darius persuaded them to adopt a monarchy. Darius' opinion prevailed and was carried by majority vote. Otanes resigned all his rights to the other six on the condition that neither himself, nor any of his descendants should ever be subject to any of them or their posterity. Only his family among the Persians were left free and not subject to the king's command provided that they broke no law of the Persians. Since he was the first to act and organised the conspiracy, they thought it fit to heap all kinds of magnificence and honour upon him and his posterity. Each year he was presented with a Median Robe. For the election of a new king, they came to this agreement. Every one of them should get on horseback a little before sunrise and whoever's horse happened to neigh first after the sun was up would be king in Cambyses' place. The horse of Darius the son of Hystaspes, by the craft and subtilty of Oebaris, neighed first. All the rest leaped off their horses and adored Darius, crying, "God save the king." (Herod. l. 3. c. 80-88.)

1015. Each of the seven had the following privileges. First, they should come to court whenever they pleased and have free access to the king, (unless he was in bed with the queen) without any notice. (Herod. l. 3. c. 84, 118.) Secondly, that they might each wear his turban differently from all other men. The king only and his heir wore their turbans upright. (Seneca l. 6. de Beneficiis c. 31., Plutarch in the lives of Theistocles and Artaxerxes) and the rest of the nobility wore them hanging backward. It was granted to them and their posterity that they should wear them pointing forward because when they went to kill the Magi, they used this as a sign between themselves. (Plutarch in his Precepts of Government.) For Darius had given this as a sign for each to know one another by in the dark. They were to turn the buckle that fastened their turbans at the back and wear it on the front. (Polya. l. Stratag. 7.)

1016. The greatest privilege granted them was that although the king had a perpetual dictatorship over them, yet each man in turn would have a kind of tribunal power with him. I deduce this from the following. First, these conspirators foresaw that they would prove burdensome (and how I ask more than in this way?) to Darius, so they bound him with an oath which was most religiously observed among the Persians. Darius swore that he would never put any of them to death, either by poison, or sword, or by any violent way, or by starving them. (Valer. Max. l. 9. c. 2.) Secondly, for that Eschylus, who was in the fight against the Persians at Marathon names two kings successively between the slaughter of the Magi and the reign of Darius, Maraphis and Artaphernes. The first seems to be the one who Ctesias calls Mardonius and the other Artapherne. Lastly, for that in Ezra, in the edict of Darius, in the second year of his reign, for the rebuilding of the temple, we find Artaxerxes, also called by the name of "king of Persia", [#Ezr 6:14](#) to have given his consent to it in his 2nd year of his reign for the rebuilding of the temple. It is hard to understand this to mean any other than Artaphernes.

1017. In the beginning of his reign, Darius took Atossa the daughter of Cyrus, who had formerly been married to his own brother Cambyses and afterward to the Magus and made her his wife. He purposed to better establish his kingdom by marrying into royalty so that the kingdom might not seem to move to another family but rather remain in the family of Cyrus. (Herod. l. 3. c. 88. l. 7. c. 2. & Justin from Trogus l. 1. c. 10.) And he was first called Ochus, (Valer. Max. l. 9. c. 2.) yet later when he took over the kingdom of Cambyses, he took his surname also. So I conceive, that both he was that Achash-veroth, or Ahasuerus, which in the story of Esther, is said to have reigned from India to Ethiopia, over 127 provinces. His chief wife Atossa, was none other than Vashti as mentioned in the book of Esther.

1018. Ochus still continued governor at Sardis and kept a thousand Persians for guards about him. When Darius sent his royal letters by Bagaesus the son of Arton to the soldiers there, they killed him. His goods were confiscated and brought to Susa. Democedes, whom he had made his slave, a physician of Crotona, (Herod. l. 3. c. 127-129.) was also taken to Susa.

1019. It happened later that when Darius was hunting he fell from his horse and wrenched his foot badly. The Egyptian surgeons sought to straighten it. Their methods were so violent that he could not sleep for seven days. On the 8th day, Democedes was brought in shackles to him, in a poor and ragged condition. He used such Greek somnations, that the king quickly went to sleep again and in a short time recovered. He was rewarded with rich gifts by the king and his wives, dwelt in a good house in Susa and sat at the table with the king. He had everything that his heart could wish except he was forbidden to go to Greece again. When

Darius would have hung his Egyptian physicians because a Greek could do more in his cure than they all, Democedes obtained their pardon from the king. There was a certain fortune teller of Elis, who came in the company with him and had followed Polycrates to Magnesia and was brought to Susa among the rest of Oroetes' slaves. Democedes obtained his freedom. (Herod. 1. 3. c. 129, 130, 132.)

1020. It happened later that Atossa, the daughter to Cyrus and wife of Darius had an ulcer in her breast. After it was lanced, it spread further and further. When Democedes had cured her of that sore, he prevailed upon her, to have the king to make war on Greece. Darius presently called 15 choice men, all Persians. He commanded them to follow Democedes and by his directions to spy out all the maritime places of Greece and bring him back again with them to him. They went into Phoenicia and from there to Sidon. There they outfitted themselves with ships and other provisions and sailed to Greece. They viewed all the seacoasts of Greece and drew maps of it. They were the first Persian spies that ever came to Greece. When they had viewed the most famous cities and places in the heart of Greece, they passed from there to Tarentum in Italy. From here Democedes stole away to Crotona where his own home was and there marrying the daughter of Milo Crotoniates, that famous wrestler. He did not return any more to Darius. (Herod. 1. 3. c. 133-138., Athanaus, 1. 12. Deipnosoph. and Aelian. Var. Histor. 1. 8. c. 17.)

3484a AM, 4193 JP, 521 BC

1021. This was the third sabbatical year held by the Jews after their return from Babylon.

3484c AM, 4194 JP, 520 BC

1022. Mordecai the Jew, is said to have had a dream in the Greek additions of #/APC Est 11:1-12 on the 1st day of the month Nisan, in the 2nd year of the reign of Artaxerxes the Great (for Ahasuerus or Darius the son of Hystaspes) concerning a river signifying Esther and two dragons portending himself and Haman, #/APC Est 10:4-13

1023. In the second year of king Darius, which was in the 65th Olympiad, Haggai the prophet reproved the idleness of the Jews for not rebuilding of the temple. For not doing this was the cause of crop failures and other plagues which continually happened to them between the first and third Sabbatical years. He earnestly persuaded them to change there ways. Then, Zerubbabel, the governor of the Jews and Joshua the high priest and all the people earnestly started to rebuild the temple on the 24th day of the same month. #Hag 1:1-15

3485a AM, 4194 JP, 520 BC

1024. On the 21st day of the 7th month in the same year Haggai encouraged the Jews to go on with the work with a promise of God's presence and blessing on them in it. Although the beginnings of this present structure did not compare with its glory 69 years earlier, he told them the Messiah, who was born 516 years later, would be first shown in the temple and of the peace which would flow to all nations. If they consider that fact, then they must acknowledge that the glory of this temple will excel the beauty of the former. #Hag 2:1-9

1025. In the 8th month of the 2nd year of Darius, Zechariah the son of Barachiah exhorted the people to repentance. #Zec 1:1-6

1026. On the 24th day of the 9th month of the same 2nd year, about halfway between seedtime, (which immediately followed the end of the sabbatical year,) and the harvest, the temple began to be built on its old foundation by Zerubbabel and Joshua the high priest, with the assistance of Haggai and Zechariah the prophets. #Ezr 5:1,2 Hag 2:10,18,19

1027. On the same 24th day, the two last prophecies of Haggai, were revealed to him. One vision concerned the end of those plagues. The other was about the overthrow of various kingdoms and the exaltation of Zerubbabel. #Hag 2:10-23

3485b AM, 4195 JP, 519 BC

1028. Tatnai, governor of the countries of this side the river, Shetharboznai, and the Apharsachites their associates came to Jerusalem to hinder the work of the temple. They asked the chief of the Jews by whose command they did it. They answered that they did it by the authority of the edict of Cyrus, and went on with their work. #Ezr 5:3-5,13,16 The laws of the Medes and Persians were perpetual and unalterable. #Da 6:8,12 Es 1:19 8:8 Therefore it was lawful for the Jews to proceed in the work without expecting any new order about it.

1029. Their enemies sent a letter containing the Jew's answer to Darius and desired that search might be made in the records at Babylon. They wanted to see if there were any such grant made by Cyrus or not and desired to know the king's further pleasure concerning this. #Ezr 5:5-17

1030. The work was thus interrupted and the famine continued in Judah because the grain was not yet ripe. On the 24th day of the 11th month Sebat, in the 2nd year of Darius, the prophet Zechariah had a vision of horsemen galloping up and down over the face

of the whole earth which was at rest and quiet. When the prophet asked what it meant, God made a gracious answer with many comforting words to the angel who entreated God to cease his anger and fury against the Jews, Jerusalem and cities of Judah. These 70 years are to be reckoned, from the coming of the Assyrians and the last siege laid to Jerusalem. (See note on 3415 AM) #Jer 34:1 Eze 5:12,13 Zec 1:1-3:10 This exhortation which is read in, #Zec 2:6,7 was sent to the Jews still remaining in Babylon. They were told to get out as fast as possible to avoid that calamity, which a while later Darius brought upon Babylon when he took it.

1031. The edict of Cyrus for the rebuilding of the temple was found at Achmetha, or Ecbatan, in the province of the Medes. Darius sent this and a second command in favour of the Jews to Tatnai and his fellows. They were ordered not to hinder the work of the Lord's house but help it along. The costs of the project were to be taken from the king's tribute. They were to pay the costs for the daily sacrifices that were to be offered by the priests at Jerusalem. With this new command and the encouragement of Haggai and Zechariah, they enthusiastically completed the work. #Ezr 6:1-14

1032. I think that at this time, Artaxerxes, who #Ezr 6:14 signed with Darius in this edict and shared power with him in ruling the kingdom was one of the 7 princes of Persia who slew Magus. That is he who Eschilus, (in Persis) calls Artaphrenes Hellanicus, (as his Scholiast terms him), Daphernes. According to Ctesias, Artaphernes and Herodotus, he is Intaphernes. Therefore, according to the privilege granted by Darius of seeing him without notice, he was detained by the doorkeepers of the bedchamber who told him that the king was asleep with the queen. He thought they lied to him and drew his scimitar and cut off both their ears and noses, tied the reigns of a horse about both their necks and sent them running. When they came to the king they showed him what they had suffered and why. The king sent for the rest of the seven princes individually, fearing that this might have been done by the common consent of them all. When he found this not to be the case, he executed Intaphernes and all his sons except the eldest whom he spared at his mother's petition. Herodotus relates this matter (Herod. l. 3. c. 118, 119.) as a thing that happened shortly after the execution of the Magi. However, Valer. Max. following other authors, (l. 9. c. 2.) tells us, that finding himself checked by these princes, put them all to death by a newly devised kind of punishment. He says that he made a lower room and filled it with cinders and supported the room over it with only one post. When he had feasted and filled them with food and drink, he put them all into that upper room. When they were all fast asleep, he had the post that supported the room removed and they all fell into the cinders in the lower room and died.

1033. Now though it be not very likely that they perished in this manner, yet is it very credible that he put them out of the government of the kingdom, and hence eased himself of their heavy yoke.

3485c AM, 4195 JP, 519 BC

1034. And from that time on, Darius was an absolute monarch. He is called Ahsuerus in the Scriptures. Therefore Ahsuerus, made a feast in the 3rd year, reckoned from the beginning of his reign in his palace at Susa. He wanted to show the glory of his kingdom and magnificence of his state. He invited all the governors and great men of his dominions. The feast lasted 180 days. #Es 1:2-4 Pliny (l. 6. c. 27.) states that Susa was built by this Darius. This is also called Elan, (Pliny l. 13. de Anima l. c. 59.) and was embellished with magnificent palaces by him. Herodotus. (l. 5. c. 49.) tells us, that he made this his home and kept all his treasure there.

3486 AM, 4196 JP, 518 BC

1035. After this half year banquet was over, there followed another one lasting seven days. Everyone in Susa was invited. The men were sitting with the king in the court of the garden of the king's house and the women were within the palace itself with Vashti the queen, (who is Atossa, the daughter of Cyrus.) #Es 1:5-9

1036. On the last day of this feast, the king being somewhat drunk, wanted to show off the beauty of his queen to the men and sent for her to come to him. She refused and by the advise of Memucan had her divorced. He was one of the seven wise men of the Medes and Persians who knew the laws and statutes of those countries. For these were the king's judges, which judged in all causes arising among the Persians and revealed all cases in point of law. (Herod. l. 3. c. 14, 31. Plutarch in the "Life of Artaxerxes") They made a law that every man after this should be master in his own house. #Es 1:10-22

1037. After this a search was made for all the fair damsels that were to be found in the empire to find a new queen for the king to replace Vashti. Among the ones selected, was Hadassah, a damsel of the Jews, who was also called Esther; the daughter of Abihajile, a woman of Benjamin. #Es 2:1-8

3487a AM, 4196 JP, 518 BC

1038. In the 4th year of Darius, the 4th day of the 9th month, called Chisleu, the Jews through Sharezer and Regemmelech consulted with the priests and prophets concerning the appointed fast to be held on the day of the destruction of the city and temple of Jerusalem. God answered them that those fasts of the 5th and 7th months which they had observed for 70 years displeased him and reminded him of their obstancy and sins which caused that terrible desolation in the first place. #Zec 7:1-14

From the destruction and the death of Gedaliah two months later (which was the reason for the fast in the 7th month), to the very time of this prophecy, we, in our Chronology, count 70 years.

1039. In [#Zec 8:1-23](#), God tells them that he would restore Jerusalem and put an end to all their former miseries and that he would change their fasts into mirth and gladness. These fasts were:

1. 4th month, 9th day when the city was taken
2. 5th month, 10th day when the temple was burnt
3. 7th month when Gedaliah was murdered and they were scattered among the nations
4. 10th month, 10th day when Nebuchadnezzar besieged the city under Zedekiah.

3489 AM, 4199 JP, 515 BC

1040. Toward the latter end of the 6th year of Darius on the 3rd day of the 12th month, called Adar, the temple was finished. At the dedication, the Israelites who returned from the captivity, celebrated with great joy and many sacrifices. The priests and Levites performed their offices and duties in the temple. [#Ezr 6:15-18](#)

1041. On the 14th day of the 1st month, they joyfully celebrated the first passover in the second temple and kept the feast of unleavened bread for seven days. For God had turned the heart of Darius, king of Assyria toward them. [#Ezr 6:19,22](#) After a 20 month seige, he took Babylon, by the help of Zopyrus. He could now rightly be called king of the Assyrians as well as the Persians. (Herod. l. 3. in fin. & Justin at the end of his book.)

3490b AM, 4200 JP, 514 BC

1042. When Esther's turn came to be brought to the king Ahasuerus, she was brought from the Seraiglia to the king's chamber by Hegai the eunuch. [#Es 2:12-15](#)

``The women in Persia, come round in their turns, to their husband's beds." (Herod. l. 3. c. 69)

1043. In the 7th year of Ahasuerus' reign, in the 10th month called Tebeth, when Esther came to the king, she found grace and favour in his eyes above all the other damsels. He put the crown of the kingdom upon her head and made her queen in the place of Vashti. [#Es 2:16,17](#) From this I gather that as Vashti was Atossa, so Esther was the one Herodotus called the virgin Artystone. He said that Darius loved with her more than all his wives and he made a solid gold statue of. (Herod. l. 3. c. 88. l. 7. c. 69.) Hadassah, which was another name given to Esther sounds much like Atossa. Herodotus makes Artystone to have been Cyrus' daughter and Atossa's sister. We do not know whether Herodotus was not so well skilled in the Persian genealogies or that the Persians themselves for very envy concealed the name of Esther.

1044. In honour of his new marriage, Ahasuerus made a most sumptuous feast for all his princes and servants and called it Esther's feast. He eased the provinces of many taxes and gave gifts according to the wealth of so great a king. [#Es 2:18](#)

1045. The 19th Jubilee.

3491a AM, 4200 JP, 514 BC

1046. Haman, the son of Hammedatha the Agagite, of the tribe of the Amalekites, hated the Jew Mordecai because he would not fall down and adore him as others did. He resolved for his sake to be revenged of all the Jewish nation (which was always at odds with his [#De 25:19](#)) and to destroy it. To find a good time to do this, he cast pur, that is, lots before him on the first month Nisan, in the 12th year of king Ahasuerus. The lot fell on the 12th month Adar. [#Es 3:1-7](#)

1047. For vacuous reasons he offered Ahasuerus 10,000 talents of silver, (which the king would not accept) and obtained a grant from him to destroy the Jews. [#Es 3:7-11](#)

1048. On the 13th day of the first month, the king's edict was proclaimed in Susa and copies of it were dispatched by carriers into all the provinces of the empire. All Jews without respect to sex or age on the 13th day of the 12th month Adar were to be killed. [#Es 3:12-15](#) When this happened, Mordecai, Esther and all the Jews, humbled themselves before the Lord, by fasting and prayer. [#Es 4:1-17](#) In memory of this their posterity to this day observe a solemn fast, upon the 13th day of the month Adar, which they call Esther's fast.

1049. Esther went to the king in gorgeous apparel and was graciously received by him. She invited the king to a banquet. Meanwhile, Haman was busy having a gallows made for Mordecai. [#Es 5:1-14](#)

1050. One night when Ahasuerus could not sleep, he had the records read to him. It was found that two of his servants, Bigthan

and Teresh his doorkeepers, had plotted his death and that Mordecai had revealed this conspiracy to him. Thereupon he ordered that Mordecai should be highly honoured publicly by none other than Haman himself. #Es 6:1-14

1051. Shortly after this, Haman was hung on the gallows he made for Mordecai. #Es 7:1-10 Haman's house was given to the queen. Mordecai, her uncle who had raised her, had daily honours bestowed upon him. #Es 8:1,2,15-17

1052. On the 23rd day of the month Sivan, there was an edict proclaimed at Susa and copies of it sent away speedily by carriers into the 127 provinces. It stated that the Jews on the 13th day of the month Adar, which was the day appointed for their massacre, could defend themselves and to kill any who attacked them. They could keep the spoil of any man killed. In Susa and in all the provinces there was great rejoicing among the Jews. People in various countries became Jews. #Es 8:9-17

3494d AM, 4204 JP, 510 BC

1053. Hippias (twenty years before the fight at Marathon, in which he served on the Persian side) was now an old man. He was expelled from Athens by the Lacedemonians and the faction of the Alemaeonidae. He left the Athenians, and went first to Sigeum and from there sailed to Lampsacus, to his son-in-law Aeanpias' father and from there went to Darius. (Thucid. l. 6.) Now Pisistratus, the son of Hippias, had committed Segeum in Troas to Hegesistratus' base son. This was a place for Hippias and later for others of the family of Pisistratus to escape to when in trouble. (Herod. l. 5. c. 65, 91, 94)

3495b AM, 4205 JP, 509 BC

1054. Upon the 13th day of the 12th month Adar, the Jews killed all those who intended to kill them by Haman's decree. In Susa and the palace, they killed 500 men together with Haman's ten sons. In the rest of the provinces, they killed 75,000 men but touched not one penny of their goods. #Es 9:1-16

1055. On the 14th of the same month, the Jews in the provinces stopped killing their enemies and had a feast. They at Susa were granted one more day of vengeance by the king. They slew 300 more of their enemies; and hung the carcasses of Haman's ten sons on the gallows. #Es 9:13-19

1056. On the 15th day, Jews who lived in Susa made merry and feasted. #Es 9:18

1057. Mordecai began the custom of keeping a holiday in remembrance of Purim on the 14th and 15th days of the month Adar. This was established by Esther. #Es 9:23-30 This is the Jew's Shrovetide, when they read the history of Esther. As often as the name of Haman is read, they rap and make a noise with their hands or mallets upon the desk in their synagogues.

3500 AM, 4210 JP, 504 BC

1058. In the isle of Naxos, some of the rich were expelled by the poor. They resorted to Aristagoras, son of Molpagoras and son-in-law and first cousin by the mother's side, to Histiaeus, Tyrant of Meletus. Histiaeus had left Aristagoras governor there in his place when Darius had honoured him by taking him to Susa. Aristagoras told the matter to Artaphernes, son of Hystaspes and brother to Darius, governor of Ionia, who lived at Sardis. He persuaded him to take over for the king, Naxos, Paros and Andros and the rest of the Cyclades, all dependents of Naxos. Darius at Susa liked the idea and next spring he furnished 200 ships for that war. (Herod. l. 5. c. 30-32.)

3501c AM, 4211 JP, 503 BC

1059. Artaphernes, made Megabates a Persian and a close cousin to him and Darius, commander-in-chief of the Persian army. He ordered him to go to Miletus with his fleet of 200 ships. He was to join forces with Aristagoras and the Ionian army, which he did. They sailed from there to Chios. A disagreement occurred between Aristagoras and Artaphernes, when they had spent four months in the siege of Naxos. Nothing came of the seige and each returned home again, accomplishing nothing. (Herod. l. 5. c. 32-34.)

3502b AM, 4212 JP, 502 BC

1060. The 70 years had elapsed from the taking of Tyre by Nebuchadnezzar. This was the number of years of the bondage of that city as stated in. #Isa 23:15,17 After this time, it seems they lived in freedom from any foreign subjection, until the time it was again taken by Alexander the Great.

1061. Aristagoras feared what might happen to him because he had not been able to take Naxos. He had no money to pay his army. He began to think of revolting from the Persians. It happened that exactly at that time, a messenger came from Histiaeus in Babylon. His message was written in letters made with hot irons upon the flesh of his head and now overgrown with hair. He advised Aristagoras to defect from Darius and cause all Ionia to revolt, if he could. (Herod. l. 5. c. 35. Poly. Stratag. l. 1.)

1062. Aristagoras told this to his friends and persuaded them to side with him. Hecataeus the historian tried in vain to prevent them from rebelling against the king of Persia. The conspirators sent Iarrogaras to Myletus to the army, which upon their return from Naxos, remained there and by a stratagem, won over all the principal commanders of their fleet.

1063. Aristagoras, now publicly revolted from Darius. He made a fair show of a kind of liberty to the Milesians. He took away the rulers that were in some cities of Ionia. He then went to the Lacedemonians to ask for their help but they flatly refused. (Herod. 1. 3. c. 36-38, 49-51.)

3503a AM, 4212 JP, 502 BC

1064. In the 20th year of the reign of Darius, 245 of Nabonassar's era, on the 28th day of the month Epiphus, according to the Egyptian calendar, (November, 29) there was an eclipse of the moon at Babylon ending about midnight. (Ptol. Mag. Syntax. 1. 4. c. 9.)

1065. The Lacedemonians sent to Sigeum for Hippias the son of Pisistratus. He went to Athens on the hope they gave to him that he may be restored to power. This was all in vain and returned to Asia. He accused the Athenians of many things to Artaphernes, hoping to bring Athens under the subjection of Darius, (Herod. 1. 5. c. 91, 96.)

1066. When the Athenians understood that Hippias had defamed them to Artaphernes, they sent their messengers to Sardis to persuade the Persians not to give credit to those outlaws of the Athenians. However, Artaphernes advised them that if they loved themselves and their own safety, they should call home again and receive Hippias. They refused any such conditions. It happened that Aristagoras the Melesian returned empty handed from Sparta he came to Athens and there obtained 20 ships to aid the Ionians in their war against the Persians. They made Melantho an eminent man in Athens commander. (Herod. 1. 3. c. 96, 97.) This fleet, as Herodotus (Herod. 1. 3. c. 98. ib.) has well noted, was the beginning of all the trouble between the Grecians and Persians. This was the beginning of all the wars which occurred between the Grecians and the Persians and which ended in the ruin of the Persian Empire.

1067. When Aristagoras returned to Miletus, he persuaded the Paeones to return to their own country. Megabuzus the governor of Thracia had carried them away from their own country on the banks of the River Strymon into Phrygia and by the authority of Darius settled them there. They took with them their wives and children and went away to the seaside. Some settled there for fear of going any farther. The rest went to Chios, from there sailed to Lesbos and to Doriscus. From there, they went by land into their own country. (Herod. 1. 5. c. 98.)

3504 AM, 4214 JP, 500 BC

1068. The Athenian fleet arrived at Meletus. Five triremes of the Eretrians came with them to help the Athenians. There Aristagoras remained. He sent his own brother Charopinus commander over the Milesians and Helmophantus commander over the rest of the Ionians to fight against Sardis. The Ionians with the Athenians and Eretrians sailed to Ephesus. They left their ships at Coresus, a port of the Ephesians and marched to Sardis. They took and burnt it all except for the citadel which Artaphernes himself kept. They even destroyed the temple of Cybele. When the Lydians and Persians united forces they defended and held the market place through which ran the River Pactolus. The fearful Ionians retired to the hill Timolus next to the market and fled to their ships by night. The Persians who dwelt on that side the river Halys, gathered their forces and pursued them. They overtook them near Ephesus, fought and routed them. Many were killed including Enalcidas captain of the Eretrians. He won many garlands in many of their games and was highly commended in the poetry of Simonides. They who escaped from the battle, scattered into their various cities. The Athenians abandoned the Ionian cause from that time on, although they were earnestly entreated to help the Ionians by Aristagoras. (Herod. 1. 5. c. 99-103.)

1069. Onesilus disposed of his older brother Gorgus, king of the Salaminians, and forced him to flee over to the Medes for help. Onesilus caused the whole island of Cyprus to defect from the Medes except for the people of Amathusa. When he was besieging that city, Darius received news of the burning of Sardis by the Athenians. He was very angry with the Athenians and ordered one of his attendants that as often as ever he sat eating, he should remind him three times of it by saying, "Sir, Remember the Athenians." Heedlessly, he sent away Histiaeus, the brother of that Aristagoras from Susa to Meletus who later became the ringleader of the Ionian rebellion against him. (Herod. 1. 5. c. 104-106.)

1070. The Ionians sailed into the Hellespont and took Byantium with other cities in those parts. When they sailed from there, they caused many of the cities of Caria to join with them in this war against the Persians. When the city Caunus heard of the burning of Sardis, they joined them when before this had refused to. (Herod. 1. 5. c. 103.)

1071. At Clazomenae, which was an island but now joined to the continent of Ionia, by a neck of land, (Strabo. 1. 1.) Anaxagoras the philosopher, son of Hegesibulus was born (Olym. 70.) according to Diogenes Laertius in his life, from Apollodorus' Chronicle.

1072. While Onesilus and his army besieged Amathusa, He received news that Artybius, a captain of the Persians, was heading to Cyprus with a very large army. Onesilus sent to the Ionians for help and they immediately sailed to Cyprus with a large fleet. The Persians left Cilicia and landed in Cyprus. They marched to the city of Salamis and sent the Phoenicians with their ships to take the point of a promontory in the island called, Claves Cyprus, i.e. the keys of Cyprus. A naval and land battle ensued. At sea that day, the Ionians behaved valiantly, especially the Samians and defeated the Phoenicians. On land while the rest were busy fighting, first Stesenor, tyrant of the Curii, betrayed his companions and then presently the men of Salamis who fought in chariots, did likewise. The whole army of the Cypriots were routed and many were killed. Among the dead was Onesilus, the author of this war and Aristocypius, king of the Solians, son of that Philocyphrus. When Solon was at Cyprus, he greatly extolled him in his poetry more than all the other tyrants. When the Ionians heard that Onesilus was slain, and the rest of the cities of Cyprus were besieged and that Salamis welcomed back Gorgus their old king, they quickly returned to Ionia. Of all the cities of Cyprus, Soli held out the longest. After four months, the Persians undermined the wall around the city and took it. Hence the Cypriots paid dearly for their one year of liberty and were reduced again to slavery. (Herod. 1. 5. c. 108-116.)

3505 AM, 4215 JP, 499 BC

1073. The Persian leaders, Daurises, Hymaees and Otanes at Sardis who had married the daughters of Darius pursued the Ionians who had helped in the attack against Sardis. After they had routed them near Ephesus and driven them aboard their ships, they divided the rest of the cities among themselves so they could conquer them. (Herod. 1. 5. c. 116.) Daurises subdued the lands adjoining to the Hellespont and took in five days the five cities, Dardanus, Abydus, Percote, Lampascus and Paesus. He was on his way from there to the city Paros when he received news that all Caria had revolted from the king and joined with the Ionians. He abandoned his plan to take Paros and marched with all his army to Caria. (Herod. 1. 5. c. 117.) Hymaees subdued the lands about Propontis and took the city of Cios in Mysia. When he heard that Daurises marched from Hellespont to Caria, he left Propontis and marched into Hellespont. (Herod. 1. 5. c. 122.) Artaphernes, the governor of Sardis and Otanes the third commander attacked Ionia and part of Aeolia. In Ionia, they took the city of Clazomenae and in Aeolia, the city Cuma. (Herod. 1. 5. c. 123.) After this, Anaxagoras with his men met together to decide on a place to flee to. In this meeting, Hecataeus the historian advised them to move to the isle of Leros and fortify it. They should stay there until it was safe to return to Miletus. Aristagoras advised them to sail rather to a place called Myrcinus, a city of the Edons. These people dwelt on the bank of the river Strimon which his own brother Histiaeus had formerly built. Aristagoras committed the government of Miletus to Pythagoras and with a group of volunteers he sailed from there into Thrace and took control of the area he had planned to. (Herod. 1. 5 c. 124-126.)

1074. When Histiaeus, the Tyrant of Miletus, was sent away from Susa by Darius, he came to Sardis. Artaphernes charged him with being the author of all the unrest and rebellion in Ionia. He escaped by night to the sea coast and sailed over into Chios. The people thought that he had been sent there by Darius to enlist their support against the Greeks and they put him in irons. When they understood that he came to help the Greeks, they quickly set him free. He immediately sent a message to Sardis, by Herminippus of Atarne, to persuade some Persians to revolt. When Artaphernes got wind of this when he captured the messenger, he killed those Persians. When this plot failed, Histiaeus had the Chios escort him back to Miletus. The Milesians were glad to be rid of Aristagoras and did not want another tyrant in his place. When Histiaeus tried to secretly get into the city by night, the Milesians wounded him in the thigh. When he was expelled from there, he returned again to Chios, (Herod. 1. 6. c. 1-5.)

3506 AM, 4216 JP, 498 BC

1075. Daurises the Persian led his army against the Carians. They met at a place called Columnae Albae or the White Pillars, near the river Marsyas. Pixodorus the son of Mausolus, a man of Cyndya, who had married the daughter of Sienoses the king of Cilicia, advised then to cross the river Maeander. They should have the river behind them and await the enemy there and fight from this good position. The opposite opinion prevailed that the Persians should fight with the river at their backs. This would cut off all retreat and force the Persians to fight harder. When the Carians and Persians fought near the river Marsyas, the battle was fierce and long. The Persians lost 2,000 men and the Carians 10,000. The Carians fled to Labranda to the temple of Jupiter and there decided what to do. Should they submit to the Persians or abandon Asia? At this time, the Milesians with their allies came to help them. Thus encouraged, they fought again with the Persians who invaded them. After a longer battle than the previous one, they fled again. They and the Milesians lost very many men. After these great losses, the Carians received more help and fought with the Persians a third time. When they heard that the Persians were sacking their cities, they lay in ambush for them as they were marching to Mylasa. This was planned by Heraclides of Mylasa the son of Ibanollis. They attacked the Persians at night and slaughtered them. The Persian commander, Dauriscus and Amorges, Sismaces and Myrsus the son of Gyges, were killed. (Herod. 1. 5. c. 118-121.)

1076. Hymaees the Persian who led his army into the country of Hellespont, defeated all the Aeolians, who lived in the region of old Troy. He also subdued the Gergithes, the rest of those ancient Teucrians. After this he became sick and died at Troas. (Herod. 1. 5. c. 122.)

1077. When Histiaeus the Milesian could not get ships from Chios, he went to Mitilene. Here the Lesbians let him have eight triremes and they sailed with him to Byzantium. Here they intercepted certain ships of the Ionians, who came out of Pontus. These

submitted to the leadership of Histiaeus. (Herod. 1. 6. c. 5,26.)

1078. Aristagoras, Histiaeus' brother, was with his army at the siege of Mircinus, a city of the Edones. He and his men were slain by the Thracians who lied to him about granting him safe passage from the place. (Herod. 1. 5. c. 126.) Thucydides, (1. 4.) reckons from this time that it was 61 years, to the starting of a colony of the Athenians by Agnon the son of Nicias, at Amphipolis. Diod. Sic. in his 12th book, says, was done in the 85th Olympiad. That period of time, we have here followed our relation of the six years (ending the year following) of the rebellion of the Ionians against the Persians.

3507 AM, 4217 JP, 497 BC

1079. All the Persian commanders united in one huge naval and land force to take the city of Miletus. Among the navy the Phoenicians were the best sailors. They were helped by the Cypriots (who were recently subdued by the Persians,) the Cilicians and the Egyptians. (Herod. 1. 6. c. 6.) This threat seems to be mentioned by Diogenes Laertius in his life, in those letters which are attributed to Anaximenes the Melesian, written to Pythagoras who was living at Crotona. He lived there for 20 years and then went to Metapontus and there lived the rest of his days. (Justin from Trogus 1. 20. c. 4.) This was the fourth year of the 78th Olympiad, (as Euseb. has it in his Chron.) which takes up part of this and part of the next year.

1080. The Ionian fleet had 363 ships and the Persians had 600. Aeaces the son of Solyson, the tyrant of Samos and other tyrants of Ionia, who had been expelled by Aristagoras, were now in the Persian army. They tried to draw as many of the countrymen as they could from the Ionian to the Persian side. The naval battle between the Phoenicians and the Ionians happened at Lada, a little island lying opposite Miletus. Of the 60 ships that came from the isle of Samos, 50 cowardly fled home from the battle. Likewise 70 more of the Lesbian ships and others of the Ionians fled. There were 100 ships of the Isle of Chios which fought valiantly until at length having taken many of the enemy's ships and lost many of their own, they returned home with what they had left. Some were closely pursued by the enemy and ran aground at the promontory of Mycale. They escaped to the shore and after travelling all night on foot, they came safely to Ephesus. Here, the women were celebrating their feast and sacrifices called Thesmophoria, in honour of their goddess Ceres. The men of the city thought that the Chians were thieves who came to spoil them at that time. They attacked them suddenly and slew them. Dionysius, captain of three ships of the Phoenicians, captured three ships of the enemies. He did not sail to Phocaea, which he knew was about to fall to the enemy with the rest of the Ionian territories but sailed directly to Phoenicia. Here he sank a number of cargo ships, and robbed them of their valuable cargo. He then set sail for Sicily. (Herod. 1. 6. c. 7-17.)

1081. When the Persians had defeated the Ionians at sea, they attacked the beleaguered city of Miletus, both by sea and land. They undermined its walls with all kinds of engines of war and they utterly overthrew and razed it to the ground in the 6th year after Aristagoras began his rebellion against the king of Persia. (Herod. 1. 6. c. 18.) Some of the Milesians who escaped with certain of the Samians, started a colony in Sicily. (Herod. 1. 6. c. 22.) The rest were carried away to Susa. Darius inflicted no more punishment on them and settled them in the city of Ampa on the Persian Gulf near the mouth of the Tigris River. The Persians took the plain and low grounds lying near the city of Miletus and gave the mountainous parts to the Carians of Pedasus to possess. (Herod. 1. 6. c. 20.)

1082. After the taking of Miletus, the Carians were all quickly captured. Some surrendered willingly and others by compulsion. (Herod. 1. 6. c. 25.) When Histiaeus the Milesian heard what happened to his city Miletus, he sailed with the Lesbians who were with him to Chios. He easily subdued them because they were greatly weakened by their heavy losses at Lada. He went from there with a strong party of Ionians and Eolians to Thasos. While he was besieging Thasos, he heard that the Persians were attacking the rest of Ionia. He lifted his siege from Thasos and he immediately sailed to Lesbos with all his forces. When he saw that his men were short of food, he sailed to the province of Atarnis and intended to forage for food there and in the country lying by the river Caicus in the province of Mysia. Harpagus the Persian was in those parts with a very large army. He attacked Histiaeus as he came from his ships at a place called Malena and took him alive and killed most of his men. After Histiaeus was brought prisoner to Sardis, Artaphernes crucified him and sent his head to Darius at Susa. Darius criticised them for not bringing him alive to him. He ordered that his head should be interred, as a man respected by him and the Persian nation. (Herod. 1. 6. c. 27-29.)

3508 AM, 4218 JP, 496 BC

1083. The Persian navy wintered near Miletus. They captured the islands bordering on the continent and in less than two years captured Chios, Lesbos, Tenedos, and the rest. (Herod. 1. 6. c. 31.)

1084. After the islands were taken, the Persian captains captured the cities of Ionia. When they were subdued, they selected the most beautiful boys and girls from among them and sent them to Darius. They burned the cities and their temples. Hence the Ionians were three times brought into bondage, once by the Lydians and now twice by the Persians. (Herod. 1. 6. c. 31, 32.)

1085. Before the Phoenician fleet came, the inhabitants of Byzantium and of Chalcedon, which is opposite it, abandoned their

cities and fled to the remotest parts of the Euxin Sea. Here they built a city called Mesembria. (Herod. l. 6. c. 33.)

3509 AM, 4219 JP, 495 BC

1086. The Phoenician fleet sailed from Ionia and subdued all that lay on their left hand as you go into the Hellespont. What lay on the right hand in Asia was already subdued by the Persians. The fleet took Chersonesus and its cities except the city Cardia where until then Miltiades the son of Cimon, had been tyrant. (Herod. l. 6. c. 33, 34.) When Miltiades sailed from Cardia with five triremes for Athens, the Phoenicians pursued him and took one of his ships containing his son Metiochus. He was sent prisoner to Darius who honourably received him. Darius gave him both house and lands and a Persian woman for a wife. She bore him many children. (Herod. l. 6. c. 41.)

1087. When Artaphernes the governor of Sardis, found the Ionians fighting among themselves, he sent for some of each side to come to him. He made peace with them on certain conditions. He made them to settle their differences by arbitration rather than by killing each other and thus ruining their nation. (Herod. l. 6. c. 42.)

1088. When Artaphernes made peace, he surveyed their country by parasangs, as the Persians called every division and it contained 30 furlongs or 3.75 miles. He assigned a tribute on every such division which was paid yearly to the king. The rate was similar to what they paid formerly to Darius. (Herod. l. 6. c. 42.) That rate was first levied when Darius became king and he imposed it on all his empire (Herod. l. 3. c. 89, 90.) and before he was master of the islands. (Herod. l. 6. c. 96.) According to Herodotus, we observe that to facilitate taxing, the 127 provinces mentioned in Esther, were now by Darius reduced to 20, yet the bounds of that empire were still the same stretching from India to Ethiopia. One side was conquered by Cambyses and the other by Darius. Concerning the revenue from India, Herodotus states:

``Since the Indians were the most populous nation, more than all other men living that we know, they pay far more tribute than any other nation does, that is 360 talents of gold dust and this is the twentieth part or a Satrapie."

1089. Since we find that when Darius was made king, he did not control India, as is evident even by Herodotus himself, (Herod. l. 4. c. 44.), therefore it is likely that when the tax rate was set by Artaphernes in Ionia, a similar tax was done all over the kingdom by the governors of each of the provinces.

1090. It would be considered then, whether that which is said in #Es 10:1-3

``After this the king Ahasuerus imposed a tribute upon the land and isles of the sea;"

1091. That King Ahasuerus made all the earth and all the islands of the sea pay tribute refers to this very time. For as Thucidides, (l. 1.) tells us, (and Plato in his Menexenus confirms) that Darius, by the means of his Phoenician fleet, subdued all the islands lying in the Aegean Sea. Diodorus Siculus, (l. 12.) states that they were all lost again by his son Xerxes immediately after his defeat in Greece. It was after the 12th year of his reign that the scripture states that Ahasuerus imposed this tribute upon the isles. For in the war of Xerxes against Greece, all the islands which lay between the Cyanean Isles and the two forelands, that of Triopium in Cnidia and that other of Sumium in Attica, sent him ships. Diodorus Siculus (l. 12.) states that his successors held none of them all except for Clazomene, which was at that time a poor small island (Thucidides, l. 8.) and Cyprus. This is demonstrated by the tenor of Antalcidas' peace as recorded by Xenophon (l. 5. Hellenic.) This seems to me to be a good argument, that the Ahasuerus mentioned in Esther is none other than this Darius. For this and other such like impositions laid upon the people, the Persians used to call him "a crafty merchant" or "huckster", as Herodotus notes of him. Under Cyrus and Cambyses, his two predecessors, there was no mention of any tribute charged upon the subject but that they only brought the king presents, (Herod. l. 3. c. 89.) Also, we read in the 15th book of the Epitome of Strabo:

``The first that ever brought up paying of tribute, was Darius Lonimanus:"

1092. (mistaking the surname of Artaxerxes the grandchild and giving it to the grandfather)

``for before him, men paid their kings, from what every country yielded, as grain, horses, &c."

1093. And Polyuenus, (Stratagem. l. 7.) states that

``Darius, was the first that ever imposed a tribute upon the people. Nevertheless, to make it more palatable to them, he had his officers set the rate first. When they imposed a very heavy tax, he took off one half of it which they willingly paid and took it for a great favour too from the king's hand"

1094. This story is mentioned also, by Plutarch in his Apothegmes of Kings and Emperors.

3510 AM, 4220 JP, 494 BC

1095. In the beginning of this spring, the king relieved all the commanders and sent away the young gentleman Mardonius, the son of Gobryas and who recently married to the king's daughter Arotozostra. He came to the seaside in Cilicia with a vast well equipped army and navy. He sent his army overland to Hellespont while he took the navy into the parts of Ionia. He put down the Tyrants in each of the cities restored their elected governments. Shortly after this, he subdued the Thasy by his fleet and the Macedonians by his army. His navy sailing from Thasus to Acanthus. While they tried to round the cape of the mount Athos, a mighty tempest destroyed 300 of his ships and over 20,000 men. While Mardonius with his army stayed in Macedonia, the Thracians, called the Brygi, attacked his camp at night. They killed many of his men and wounded Mardonius. When he had subdued Macedonia, he left and returned into Asia.

3511 AM, 4221 JP, 493 BC

1096. The next year, Darius ordered the inhabitants of Thasus, who had been accused of intending a rebel against him, to demolish the walls of their city and to send away all their shipping to Abdera. He then determined to see whether the Greeks would fight or submit to him. He sent ambassadors into Greece with the order to demand earth and water from them. He ordered his towns on the sea coast, to send fighting ships and others to send horses to him. Therefore, many in Greece and in the adjacent isles gave him earth and water. The inhabitants of the Island of Egina were the first to do this. (Herod. l. 6. c. 46. 48. 49.)

3512 AM, 4222 JP, 492 BC

1097. The Eginetae who were traitors to Greece, were presently attacked by Cleomenes, king of the Spartans. Demaratus, the other Spartan king, was expelled when a disagreement arose between him and Cleomenes. He fled to into Asia to Darius who entertained him magnificently and gave him cities and lands to rule. (Herod. l. 6. c. 49, 50. 61, 67, 70.)

3513 AM, 4223 JP, 491 BC

1098. There was an eclipse of the moon at Babylon in the 31st year of Darius, 257th of Nobonasar, the 3rd day of the month Tybi (April 25th) half an hour before midnight (Ptol. mag. Syntas, l. 4. c. 9.) Darius removed Mardonius from his command because of the poor handling of the navy. He sent others to take charge of the war against the Eretrians and Athenians. These were Datys, a Median and Artaphernes, (whom the Scholiast of Aristophanes calls Artabaxus) commander of the horses, the son of his brother Artaphernes. As they were encamped in a plain of Cilicia near the sea, they repaired all the naval forces and prepared their ships to transport the horses which the tributary cities had provided. With the army and horse on board, they sailed for Ionia (Herod. l. 6. c. 94, 95.) with a fleet of 600 ships. Yet Plato in his Menexenus, counts only 300 ships and 500,000 soldiers. Lysias also confirms this number. in the Epitaph which he made, upon the Corinthian Auxiliaries. However, Emilius Probus, in the life of Miltiades, says, there were in that fleet, 500 ships; 200,000 soldiers and 10,000 horses.

3514c AM, 4224 JP, 490 BC

1099. The Persians sailed from Samos to Naxos and burned all its houses and temples. They spared Delos and went to other the islands. From there they took captive both men to serve them and their children for hostages. When the Casrystii refused to do this, they were besieged until at last they also were forced to surrender their city and themselves to the enemy. (Herod. l. 6. c. 95, 96, 99.)

1100. The Persians took Eretria after seven days siege. After spending a few days in settling things there, they sailed to the land of Attica and destroyed a great part of it. At last by the guidance of Hippias the son of Pisistratus they came to the plain of Marathon. They were defeated by the men of Athens and of Platea, under the command of Miltiades. He had taken command of the Chersonesus in Thracia. The Greeks lost 192 men, the Persians, 6400. (Herod. l. 6. c. 101, 102. 112. 117.)

3514d AM, 4224 JP, 490 BC

1101. The Persians fled to their ships many of which were sunk or captured. In both the fights, the Persians lost 200,000 men. Hippias, a former the Tyrant of Athens, died there, who had been the author of this war. (Justin out of Trogus, l. 2. c. 9.) The whole army of the Persians at this battle consisted of 300,000. (Valer. Mas. l. 5. c. 3.) Plutarch thinks it was less as he states in the beginning of his Parallels. Justin and Orosius following him and say, they were in all 600,000 men: Aemilius Probus in his Miltiades, states there were 100,000 solders and 20,000 calvary. On the Athenian side there were 10,000 and of their auxiliaries out of Platea; 1,000, states Justin with Orosus. Probus assures us, that the Athenians, with the men of Platea totalled but 10,000. This significant victory happened on the 6th day of Boedromion, the 3rd month in the Attio calendar after the summer solstice according to Plutarch in the life of Camillus. When Phanippus was in charge of Athens. Plutarch has it in the Life of Aristides that in the 3rd year of the 72nd Olympiad, 4 years before the death of Darius. Likewise Severns Sulpitius, in his 2nd book of his Sacra Hisoria states the same thing. This was in the 10th year before Xerxes entered into Greece, (as Thucsidides in his 1st book of his history states and Lysias in his Epitaph of the Corinthian Auxiliaries confirms) and 10 full years before the sea fight at Salamis in the same month of Boedromion. (Plato l. 3. de Legibus.)

1102. Datis and Artiphernes returned into Asia taking with them their captives of Eretria to Susa. (Herod. l. 6. c. 119.) According to Ctesias, Datis was slain in the fight at Marathon and the Athenians refused to give the Persians his body.

3515 AM, 4225 JP, 489 BC

1103. When the Eretrian captives were brought to Darius, he had them settled in a part of the Cissian country called Anderica, 210 furlongs (26 miles) from Susa. (Herod. l. 6. c. 119.) This is described in more detail in Philostratus, in the life of Apollonius, (l. 1. c. 17.)

3517d AM, 4227 JP, 487 BC

1104. After Darius had spent 3 years in making greater preparations against Greece than before, in the fourth year the Egyptians revolted. (Herod. l. 7. c. 1.)

3519 AM, 4229 JP, 485 BC

1105. When Darius was now ready to begin his war against the Egyptians, and Athenians, he was required by the laws of the Persians to name his successor in the kingdom.

1106. Artobazanes, whom others call Artemenes, or Ariamenes was his son by Gobryas his daughter. He was born to him before he came to be king and claimed the succession by right of Primogeniture or as the firstborn. Xerxes, who was born after Darius became king by Atossa the daughter of Cyrus who founded the Persian Monarchy, was named to be the next king. (Herod. l. 7. c. 2, 3.) There was friendly rivalry between the two brothers. For more on this, see Justin, from Trogus, (l. 2. c. 10.) and in Plutarch, in the Life of Artaxerxes and in his Apothigmes and in his treatise on brotherly love.

3519c AM, 4229 JP, 485 BC

1107. When Darius had declared Xerxes to be the next king, when he was now ready to take his journey. According to Diod. Sic. (l. 11) he was on his way into Greece in the year after the revolt of the Egyptians. Toward the later end of that year he died after he had reigned for a full 36 years. (Herod. l. 7. c. 4.)

1108. After him came Xerxes, the 4th king of Persia after Cyrus. He trusted in his riches, (as they were indeed exceeding great) and stirred up his own subjects together with all his allies and friends to make war on the Greeks according to the prophecy of #Da 11:2. It was not his original intention but was put up to it by Mardonius, his first cousin from Alevada, the kings of Thessaly of the family of Pisistratus and by Onomacritus, a Sorcerer of Athens. (Herod. l. 7. c. 5, 6.)

3520 AM, 4230 JP, 484 BC

1109. At the beginning of the second year of his reign after the death of Darius, Xerxes made an expedition against the rebellious Egyptians. After he had subdued them, he brought them into a harder state of bondage than they had ever felt under his predecessors. He made his brother Achaemenes, the son of Darius, ruler over them. (Herod. l. 7. c. 7.)

1110. In this year Herodotus, the historian, the son of Lyxus and Eryone was born at Halicarnassus in the province of Caria. He was 53 years old when the Peloponnesian war began. (A. Gellius l. 15. c. 23.) affirms from Pamphyla. At that time, Artemelia, the daughter of Lygdamis of Halycarnassus, after the death of her husband, obtained the tyranny which her husband held. This occurred during the schooling of her young son, whose name was Psindelis, as may be gathered from Suidas, in Herodotus. She ruled over the Halicarnassians, the Coi, the Nisirians and Calydonians. After a while she came into Greece with five good fighting ships to help Xerxes in his war. (Herod. l. 7. c. 99.)

3523 AM, 4233 JP, 481 BC

1111. Xerxes gathered together from all of his empire, Egypt, Phoenicia, Cyprus, Cilicia, Pamphylia, Pisidia, Lycia, Caria, Mysia, Troas, Hellespont, Bythnia and Pontus, 1200 ships to meet him at Cuma and Phocaea in Ionia. He set out from Susa with all the troops and cavalry he could muster in the beginning of the 4th year of the 74th Olympiad. However (Diod. Sic. in the beginning of his 11th book,) merges the events of these 2 years into one and states this was done in the first year of the Olympiad. Herodotus, (Herod. l. 7. c. 21.) affirms that this preparation took place 3 whole years before this year but with a note on the previous chapter which cannot be consistent with the exact passing of the time. He says:

“from the subduing of Egypt, he took 4 years in gathering an army and in making his preparations. In the beginning of the 5th year, he began to march with a huge army:”

1112. He left Susa in the beginning of his 5th year, not from the subduing of Egypt but from his becoming king. Hence both Justin from Trogas, (l. 2. c. 10.) and Orosius follow Herodotus incorrectly and assign these five years. Julianus in his first Oration of the praises of Constantius, incorrectly says, that Xeres spent ten years preparing. More ingenuous than all these, (though he is not overly exquisite in his account) is Labianus. He says that between Darius and Xerxes there was ten years spent in the preparation against Greece. Since we have formerly showed from Plato that from the fight at Marathon to the fight at Salamis which was fought in the first year of the 75th Olympiad, (almost a full year after Xerxes left Susa), only ten years elapsed.

1113. At Critalis in Cappadocia, all Xerxes' forces met. From there he passed over the river Halys and came to Celaena, a city in Phrygia. Here Pythius, a Lydian, (Pliny l. 33. c. 10. says he was a Bithynian) the son of Atyis entertained him and his whole army in a most magnificent and sumptuous manner. From here, they passed by Anava, a city of Phrygia and Lough where salt was made and he came to Colossae in Phrygia. Here the river Lycus disappears underground. From there he came to a town called Cyndra in Phrygia, then to Lydia and then passed by the river Maeander. He passed the city called Callatebus and he finally arrived at Sardis. From here he dispatched his messengers into Greece to demand of them earth and water. That is he required them to surrender to him. (Herod. l. 7. c. 26-32.)

1114. In the mean time, the navy was at Eleus in Chersonesus. From here part of the army dug through the neck of the mount Athos for 12 furlongs (1.5 miles). They and the Bastinadoes were compelled to do this work. The neighbouring inhabitants were compelled to help. Bubares the son of Megabysus and Artachaeus the son of Artaeus, both Persians were appointed to oversee the work. When that neck of land was cut through and the sea let in, the channel was wide enough so that two large ships with their oars extended might pass each other without touching. (Herod. l. 7. c. 22-24.) Another part of the army built a bridge of ships over the Hellespont, where the sea from Abydus to the shore, on the other side, is 7 furlongs (a mile) wide. When the bridge was completed, there arose a fierce storm and destroyed it. Xerxes in a rage caused 300 stripes to be given to the Hellespont and a pair of shackles to be thrown into the sea to bind and fetter it with. He decapitated those who made the bridge and then employed others to work to make the bridge stronger. (Herod. l. 7. c. 33-36.)

3524b AM, 4234 JP, 480 BC

1115. In the beginning of the spring, Xerxes with his whole army left Sardis where they spent the winter and marched toward Abydus. As he was starting his journey, the sun stopped shining. There were no clouds and the air was clear. The day was turned into night. At this incredible sign, Pythius the Lydian was terrified, (for it was no natural eclipse as the astronomical tables easily show) and besought the king that of his five sons who were in his army, he would leave his oldest out to be a comfort to him in his old age. In a rage, Xerxes had his oldest son cut in two and his whole army marched between the parts of his body. (Herod. l. 7. c. 37-39)

1116. Hermotimus, who was an Halicarnaslaean, was the most influential of all the other eunuchs with Xerxes. When he came into the country of Atarne, in the province of Mysia, he sent for Panionius of the Isle of Chios. He was a slave trader and a eunuch also. His wife and children came with him. He made the father castrate his sons and then had them do the same to their father. Thus Hermotimus was avenged of the wrong done to him. (Herod. l. 8. c. 105,106.)

1117. Xerxes and his army went from Lydia to the River Caicus and the country of Mysia. From there they came into the country where old Hium or Troy stood. As he slept that night at the foot of the hill Ida, there arose a terrible thunder storm which killed many in his army. After this they came to the River Scamander which they drained dry. It was not able to satisfy the men and animals with water. When Xerxes was there, he went up to see the old habitation of king Priame. There he sacrificed to Minerva of Troy, 1000 oxen. The Magi that attended him offered cakes to the nobles. After this a panic fell on his army at night and he left there in the morning as soon as it was light and came to Abydus. (Herod. l. 7. c. 42,43.)

1118. Here Xerxes took a fancy to see all his army at once. Therefore he had a luxurious hall built of fair white stone and he sat in the hall. From there he could see his navy at sea and all his army. He wanted to see a sea battle too. After that battle was done, the Phoenicians won the prize. The king took great pleasure in the battle and in the number of his men. He looked at all the sea of Hellespont covered with his ships and all the shores and plains about Abydus with his soldiers. When he considered the shortness of man's life and that none of all these men would be alive after 100 years, he wept. (Herod. l. 7. c. 44,45.) (Valer. Max. l. 9. c. 13.)

3524c AM, 4234 JP, 480 BC

1119. Xerxes sent his Uncle Arcabanus to be viceroy at Susa and there to take care of his house and the kingdom. He prepared to enter Europe. As soon as the sun was up, he held a golden vial in his hand over the sea. He prayed to the sun that nothing might hinder him in the conquest of Europe, till he had gone to its utmost bounds. When he had said this, he flung both the vial and a golden goblet and a Persian cimitre into the sea. When this was done, he sent his cavalry and foot soldiers to pass over the bridge on the right hand which was toward Pontus. On the left hand which was toward the Aegean Sea, he made all the bag and baggage, servants and carriages to pass over. It took a whole week to cross over. When all this was done, the navy sailed from the Hellespont

west to a place called Sarpedon's cape. His army passed through Chersonesus to Agora and turned aside to a place called the Black Bay the mouth of the Black River. It was not able to supply enough water for all his army to drink. When they passed this river, the army marched west to Doriscus. This is the name of a sea coast and of a spacious field in the country of Thracia through which the large river Hebrus flows. Here they camped. (Herod. l. 7. c. 52-59)

1120. When the Navy came to this place, they were haled ashore. Xerxes wanted to count all his navy and army. According to Herodotus, his foot soldiers numbered 170 myriads, or 1,700,000 men. (Herod. l. 7. c. 60) His horses, besides camels and chariots, 8 myriads, or 800,000 horses. (Herod. l. 7. c. 87.) Among the commanders of his army, he mentions two of Darius' sons born by his queen Artistone. (I conceive to have been Esther.) The one he calls Arsames was commander of the Ethiopians from the south of Egypt. (Herod. l. 7. c. 69.) The other he calls Gobryas who was leader of the Maryandent and Ligyes and Syrians. (Herod. l. 7. c. 72.) Diodorus Siculus tallies his foot soldiers at 80 myriads or 800,000 men, less than half of what Herodotus says. Yet the number which Diodorus attributes to the foot soldiers, Cresias assigns to the whole army of all types. viz. 80 myriads besides the chariots. Isocrates in his Paenathenaica says that in his army of foot soldiers was 70 myriads or 700,000 men. Elian (l. 13. c. 3.) of his Various History assigns this to the whole army. Pliny counts them at 788,000 men (l. 33. c. 10) and calls Xerxes, Darius. Justin, from Trogus and Orosius, follow him, (l. 1. c. 10.) and state that Xerxes had of his own subjects, 700,000 men and 300,000 auxiliaries from his friends. Emilius Probus, in the life of Themistocles, says, that his foot soldiers were 700,000 men and his cavalry 400,000.

1121. His naval force had 1207 ships of which the Phoenicians supplied him with 300 including the ones sent by the Syrians in Palestine. (Herod. l. 7. c. 89.) By Palestine he meant all the sea coast of Syria as far as Egypt. (Herod. l. 3. c. 91.) In another place he states it had in old times been Syria Palestine (Herod. l. 3. c. 91.) and that its inhabitants were all circumcised. (Herod. l. 2. c. 104.) The Jews were also part of the Persian Empire. Josephus states that some of his countrymen were in this army against the Greeks. To prove this, he cites those verses of the poet, (Choerilus, l. 1. cont. Apion.)

His camp a nation strange to see, did follow,
Who spoke the language of Phoenicia;
And did the hills of Solymi inhabit,
Near to a broad lake which on them doth border:
Whose heads were rounded and on their bald crowns,
Of a horse head the dried skin did wear.

1122. By this, the learned Salmasius also thinks that the Jews were meant in his *Linguae Hellenistacae Ossilegio*. Although Scaliger, (In notes suis ad fragmenta) and Cunaeus, (l. 2. De Rep. Hebra. c. 18.) and that most learned Bochartus (in *Geogra. Sacra Par. 2. l. 1. c. 6.*) takes them to be the Solymi in Pisidia.

1123. Besides these fighting ships, Herodotus tells us that he had 1207 cargo ships, some of 30 oars, others of 50 oars a piece, besides smaller vessels and ships to carry horses for a total of 3000. (Herod. l. 7. c. 97.) Diodor. Sic. says, there were more than 1207 fighting ships, for carrying horses, 850 and 3000 cargo ships of 30 oars a piece. The Poet Eschylus in Persia brings in a messenger reporting the number of those ships in this manner.

I know that Xerxes ships a thousand were;
But full two hundred and seven ships he had,
Exceeding swift ones. So the fame doth go.

1124. Whether he means that the total sum of them was a 1000 and so the 207 swift ships was part of the total or whether both sums added together to give 1207. If so this agrees best with the particular catalogue of the ships which every nation contributed to this expedition as mentioned by Herodotus. It is not clear from the poetry what the exact total should be. Ctesias seems to favour the former opinion and so does Tully in the first of his Orations against Verres. Isocrates in his Panegyric and Panathenaic Orations, agrees with the latter. Lysius in his Epitaph, says there were about 1200 ships, plus 3000 cargo ships. Justin must be wrong when he says there were 1,000,000 ships. Herodotus determines that about 241,000 troops were in the 1207 ships which came from Asia in this way. He has 200 men in every hold plus 30 passengers from the Persians, Medes and Sacaeans for a total of 36,210 passengers. In the 3000 cargo ships he places 240,000 men and average of about 80 per ship. So the whole navy consisted of 517,610 men. The number of the army was 1,700,000 foot soldiers and 800,000 cavalry. The Arabians who had charge of the camels and the Libyans who tended the wagons totalled about 20,000. The total number in Xerxes' forces would be 2,317,610 plus horses, boys and other servants and besides those who supplied the camp with food. (Herod. l. 7. c. 184.)

1125. Xerxes marched from Doriscus into Greece. As he came to any country, he conscripted all who were fit for fighting. (Herod. l. 7. c. 118.) He added 120 ships to his navy and added 200 more troops per ship for a total increase of the naval forces by 24,000 men. Herodotus thinks that his army increased 30 myriads, or 300,000. Diod. Sic. thinks the increase was less than 200,000. So the total of Xerxes' army in European and Asiatic soldiers amounted to 2,641,610 men. He thinks that the number of boys keeping the horses, servants and sailors in the cargo ships and others, was greater than the number of soldiers. So that if that former sum should be but doubled, the number of those which Xerxes carried by sea to Sepias and by land to Thermopylae would

come to 5,283,220 men. This does not include the women cooks and eunuchs for no man can tell the exact number of them. Neither could he exactly number the horses and other beasts of burden and the Indian dogs with their keepers that followed the nobles in the camp for their pleasure. Hence it is no wonder that so many rivers were exhausted from the thirst of so many people. (Herod. l. 7. c. 185-187.) Juneval states in Statyr. 10.

We now believe that many rivers deep,
Did fail the Persian army, at a dinner.

1126. Therefore the less of a wonder that both Isocrates in his Panothernaic oration and Plutarch in his Parallels report that Xerxes took over 5,000,000 men into Greece.

1127. Yet in this huge host, there was not a man as handsome as Xerxes or one that might seem more worthy of that great empire than he. (Herod. l. 7. c. 187.) Like Saul among the children of Israel, [#1Sa 10:23,24](#) so Xerxes might well seem to have been worthy of a crown. Yet, if you speak as a king, says Justin from Trogus, you will find cause to commend his wealth, mentioned before in [#Da 11:2](#) rather than by his character, of which he states:

“there was such infinite abundance in his kingdom, that when whole rivers failed the multitude of his army, yet his wealth could never be exhausted. As for himself, he was always seen last in the fight and first in the flight. He was fearful when any danger was but puffed up with pride when there was none.”

1128. Leonidas king of Sparta with an army of 4000 Greeks, interposed himself against him and his whole army of 300,000 troops at the pass of Thermopylae in Theslaly. It was called that from the hot springs which were there. In this epitaph by Herodotus we read: (Herod. l. 7. c. 228.)

Here against three hundred thousand Persians,
Four thousand Spartans fought it out and died.

1129. For thirty myriads is 300,000 which are the number stated by Theodoret (l. 10.) was the size the whole army (Diod. Sic. l. 11.) in this very epitaph, p. 26. in the Greek and Latin edition. For, the 30 myriads have 20 myriads, which make 200,000. Yet (p. 5.) he says, that the whole army consisted of a little less, than 100 myriads or 1,000,000 troops. When referring to this fight at Thermopylae, (p. 9.) he says that 500 men held off 100 myriads or 1,000,000 troops. Justin relating the same story from Trogus, (l. 2. c. 11.) states that 600 men, broke into the camp of 500,000, or as in Orosius, 600,000 men. Isocrates in his Archidamus says, that 1000 of them went against 700,000 Persians. Instead of the 1000 mentioned by Isocrates, Justin and Orosius say it was 600 and Diodorus, 500. These are those who were left when the rest of the Greeks were sent away. They held out against the Persians to the last man including their Spartan king Leonidas. Of this number, 300 were Spartans, the rest, Thespians and Thebans. (Herod. l. 7. c. 222, 224.) They slew 20,000 of the enemy. (Herod. l. 8. c. 24.)

1130. While these things happened at Thermopylae, various naval battles occurred about Artemisium, a cape of Eubaea. (Herod. l. 8. c. 15.) Eurybiades, a Lacedemonian, was admiral of the fleet of 271 ships, besides 9 others of 50 oars a piece. 127 were sent by the Athenians and Plataeans. (Herod. l. 8. c. 1.) Yet, Isocrates, in his Areopagitical Oration, says that the Athenians supplied only 60 ships. Emelius Probus states that the whole Greek fleet had 300 ships and that 200 of them were from the Athenians. Themistocles, Herodotus, Diodorus and Probus all say this battle was a draw, neither side winning. Isocrates in his Panegyric Oration and Elian, (l. 2. c. 25. Varia Histor.) say the Persians were decisively defeated. The day when this battle was fought, is said by Elian, to have been upon the 6th of Thargelion, which was the second month of the spring with the Athenians. This does not agree with Herodotus, who (Herod. l. 8. c. 12.) says, that this was done in the middle of summer after the end of the spring when the Olympiad games were held in spite of all the trouble in Greece. (Herod. l. 8. c. 26.) This was the 75th Olympiad. Others like Dionysius, Halicarnaslaeus, in his Roman Antiquities, (l. 9.) states that it was at that time that Xerxes made war upon the Greeks.

1131. Four months after crossing the Hellespont with his army, Xerxes came to Athens. He found it abandoned by all its inhabitants. Callias was the ruler of Athens at this time. (Herod. l. 8. c. 51.) In this year, Anaxagoras of Clazomenae, a scholar of Anaximenes the Milesian, at the age of 20 was made public reader of philosophy in Athens according to Laertius from Demerius Phalercus in his Catalogue of the 50 Rulers of Athens. At this time philosophy was first brought from Ionia to Athens, according to Clemens Alexan. (l. 1. Strom.) who states:

“when Xerxes had taken Athens, he took also a multitude of books, which Pisistratus and the Athenians had there stored. He sent them to Persia. The the rest of the city, except the Acropolis, he burned according to A. Gellius.” (l. 17. Noct. Attica)

1132. I do not agree with him for Herodotus states plainly that all the Acropolis was burn. (Herod. l. 8. c. 53.) Likewise states Ctelias. Diodorus Sic. further affirms that the temple of Minerva which was undoubtedly in the Acropolis, was destroyed.

1133. The further Xerxes marched into Greece the more nations joined him. The Meleinses, the Dorienses, the Locri, the Baeothians, Caristians, Andrians, Teniaus and various others sent troops. Hence his army and navy were no less at Salamis and Athens than when he first landed at Sepias and came to Thermopylae. (Herod. l. 8. c. 66.) The verses of Eschilus mentioned earlier seem also to imply this where he tells us that at the fight at Salamis there were 1000 or 1207 ships of his. Ctesias says that in that fight the Persians had 1000 ships. Plutarch in his discourse, De glor. Athen. i.e. of the glory of the Athenians, where he says that the victory of Themistocles at Salamis, was gotten with the loss of a 1000 enemy ships. At the naval battle before Salamis, the Greek fleet was far greater than when they fought at Artemisium. They had 380 tall ships of war, of which Sparta sent 16. The Athenians had there 180 (Herod. l. 8. c. 42-44,48,62.) Plutarch agrees with Herodotus about the number of the Athenian ships. (Plutarch, in the Life of Themistocles) (Herod. l. 8. c. 61.) Diod. Sic. (l. 15.) says of the Athenians that they had 200 ships in the battle. Ischylus says, that the whole number of the Greek ships in the fight before Salamis was but 300 besides ten others of an extraordinary size. However Ctesias writes that there were 700 in the Greek fleet. There they lost 40 ships and the Persian's lost 200 besides those which were taken with the men in them. (Diodor, Sic. l. 11.) Ctesias reports that the Persians lost 500 ships during that battle. Artemisia, the queen of Halicarnassus, who came to aid Xerxes, was praised by him for her heroic courage. (Justin. l. 2. c. 12.) Xerxes on this occasion was heard to say:

``That his men had played the women and the women the men, in that service". (Herod. l. 8. c. 88.)

1134. Under the leadership of Eurybiades, the Lacedemonian and the sage and prudent counsel and great prowess of Themistocles the Athenian, the Greeks won as big a victory at Salamis as they did at Marathon. Plutarch contradicts himself as to the time when the battle at Salamis was fought. For in the Life of Lysander and in his discourse on the glory of the Athenians, he says it was the 16th day of the month Munichon, (which is the first of the months of spring with the Athenians). However, in the Life of Camylus, he says it was on the 20th day of Boedromion, which was their third month in summer. It is true that in the Bay of Saron, also called the Bay of Salamis (Strabo l. 8.) between the two islands of Salamis and Igina, there was a night battle at sea between 10 Lacedemonian ships commanded by Gorgopas and 13 Athenian ships commanded by Eunomus. This was near Zoster a cape of the isthmus of Attica. In the days of Artaxerxes' Memoir, king of Persia, of which Xenophon, in his fifth book of his history of the Greeks, mentions this:

``In a sea battle made by moon light, Gorgopas took 4 tall ships of war and drawing them after him carried them away to Egina. The rest of the Athenian fleet fled home to their port of Piraeum,"

1135. It was the 16th day of that lunar month among the Athenians, when Gorgopas attacked that small fleet of the Athenians. It happened to be a full moon, which helped the Athenian fleet sail to safety with the loss only of 4 ships. Therefore the Athenians consecrated that day to Diana and kept it as a holy day to her honour. Hence Plutarch confounded this later sea battle fought at Salamis with that other one fought in the same place against Xerxes in his discourse, "Of the Glory of the Athenians". Through error he wrote of it in this manner:

``They consecrated the 16th day of the month Munichon to Diana, because upon that day after the victory gotten by the Grecians, the Goddess appeared full that night."

1136. For that the victory of the Greeks against Xerxes happened about the 20th day of Boedromion, Plutarch says in a treatise of his, "Of days..", quoted by himself in the life of Camillus. It plainly appears in Herodotus that (Herod. l. 8. c. 65.) the main day of that holy day was the 20th of the month Boedromion. On this day the mysterious Pomp of Jacchus was openly shown to the people, according to Plutarch in the Life of Camillus. Themistocles prevented his countrymen from pursuing the enemies after their defeat at Salamis when they fled. He said this:

``Now, let us stay in Greece and take care of ourselves and our families and look to the tillage and sowing of our land, since the enemy is expelled from it. When the spring comes, then will we take time to sail into Hellespont and Ionia."

1137. Hence concludes the argument that the Persians were vanquished at Salamis not in the beginning of the spring but in the latter end of summer.

1138. After the sea battle Xerxes executed certain Phoenicians who were the first that fled and threatened the rest with punishments answerable to their conduct. For fear of this, the Phoenicians returned that day to Atrica. The night after, they sailed to Asia, (Diod. Sic. l. 11. in the 1st year of the 75th Olympiad.) Many other ships, fearing more the rage of the king than the fury of the enemy, slunk away to their homes. (Justin l. 2.c. 12.) Xerxes was terrified by this disaster at sea and committed his sons to Artemesia the queen. She transported them to Ephesus to be with Hermotimus their governor. (Herod. l. 8. c. 103,107.)

1139. Cleombrotus of Sparta, the brother of Leonidas who died at Thermopylae, built a wall across the neck of land which is called Isthmus Corinthiacus. This was to stop Xerxes from coming by land into Peloponusus. (Herod. l. 8. c. 71.) While he was offering a sacrifice against the Persians, the sun was eclipsed. When this happened, he withdrew his army which was building this fortification and he died shortly after this. He was succeeded by his son Pausanias, as first cousin and tutor of Plistarchus, a child,

the son of the dead Leonidas. (Herod. l. 9. c. 10.) The Prutenian account tells us of an eclipse of the sun of 8 digits (2/3 of total) at 1:39 pm that lasted 32 minutes on the 2nd day of October.

1140. To speed Xerxes on his way out of Greece, Themistocles sent a phoney message to him from Salamis that the Grecians planned to send a fleet of ships to Hellespont to destroy his bridge. When he heard this, he made all speed to get out of Europe into Asia. (Herod. l. 8. c. 110. Diod. Sic. l. 11. in the 1st year of the 75th Olympiad and Plut. in the Life of Themistocles.)

1141. Xerxes resolved to leave. He sent his fleet from Phalerus to Hellespont to guard the bridge. He and Mardonius and his army marched speedily towards Thessalie. (Herod. l. 8. c. 107,113,115.)

1142. When Mardonius came with Xerxes into Thessalie, he chose from all his army, 300,000 men. These he kept with him to continue the conquest of Greece. Because the year was far spent, he wintered in Thessalia. (Herod. l. 8. c.

113,114.) Justin from Trogus, (l. 2. c. 13.) and Plutarch in the Life of Aristides agree with Herododotus. However, Diod. Sic. states that there remained with him at least 400,000 troops.

1143. In the meantime, the Lacedemonians by the command of the Oracle at Delphi, sent a herald to Xerxes to require reparation from him for the death of their king Leonidas. He answered that Mardonius should pay them their due. After this, he left Mardonius in Thessalie and hurried to the Hellespont. He took a large number of troops for his guard. The rest he left to be brought after him by Hydarnes. (Herod. l. 8. c. 114,115,118.)

1144. The army which he left behind with Mardonius was first hit by famine then a pestilence. So many died that the highways lay strewn with the dead carcasses of them. Both birds and beasts of prey followed the army by the smell wherever they went. (Herod. l. 8. c. 115. Justin l. 2. c. 13.)

1145. In Asia, the Archaeanactidae held the kingdom of Bosphorus Cimmerius for 40 years (Diod. Sic. l. 12.) in the 3rd year of the 85th Olympiad. These had their beginning from Archaeanacres of Mitylene whom are said to have built Sigaeum with the stones dug from the ruins of Troy. (Strabo. l. 13.)

3525a AM 4234 JP, 480 BC

1146. After 45 days, Xerxes came to the Hellespont. (Herod. l. 8. c. 115.) Emil. Probus states it was less time than that in his "Life of Themistocles". He says:

``that upon the way that he took six months in going into Europe, on the same way out, he spent less than 30 days returning to Asia."

1147. When Xerxes found his bridge smashed by the winter storms, out of fear he crossed in a small fishing boat.

``And truly it was a thing worth the sight and a rare example of human frailty and change of things in this world to see him lie sulking in a small boat. A little before the whole sea seemed too little to contain him. He was destitute of a page to wait upon him whose army the very earth seemed to groan for the burden of it." (Justin l. 2. c. 13.)

1148. When the army which followed him under the command of Hydarnes found the bridge smashed, they crossed over in boats to Abydos. On the other side they found much more food than they had on their way. They gorged themselves with food and with change of water, they died by the score. The rest accompanied Xerxes to Sardis. (Herod. l. 8. c. 117.)

1149. While Xerxes was on the way to Sardis, he sent Megabyzus to destroy the temple of Delphi. When he desired to be excused, Mattacus an eunuch did the task and returned to Xerxes. (Ctesius.)

1150. When the news came to Susa by the couriers who were sent that Xerxes had taken Athens, the Persians were so happy that they strewed all the streets with myrtle boughs and burnt frankincense in them. They set themselves wholly to sacrificing and feasting. When the news of his defeat at Salamis came, their attitude changed so that every man rent his garments and filled all places with howlings and lamentations. (Herod. l. 8. c. 99.) Ischylus described this turn of affairs in his "Life in Persia."

1151. When the remaining fleet and sailors had ferried the army from Chersonesus to Abydos, they wintered at Cuma in Eolia, (Herod. l. 8. c. 130.)

1152. Artabazus the son of Pharnabazus accompanied Xerxes with 60,000 soldiers to Hellespont. When he saw that he was safely landed in Asia, he returned and stayed near Pallene after Mardonius had wintered in Macedonia and Thessalia and had not looked after the rest of the army. While Artabazus stayed there, he found that the city of Pntidea with Pallene revolted from Persia and Olynthus was planning to. He besieged Potidea and Olynthus. When he captured Olynthus and killed all its Potticain inhabitants, he put Critobulus of Torona, a Chalcedonian, in charge of the place. (Herod. l. 8. c. 126,127.)

3525 AM, 4235 JP, 479 BC

1153. When the Persians besieged Potidea for 3 months, a huge tide of the sea broke in upon them over their trenches forcing them to lift the siege. Many perished in that flood. When others fought to swim to safety, the Potideans went in boats and knocked them on the head. Those that escaped, Artabazus took with him into Thessalia to Mardonius. (Herod. l. 8. c. 129.)

3525b AM, 4235 JP, 479 BC

1154. In the beginning of spring, the rest of the Persian fleet which had wintered at Cuma, sailed to the Isle of Samos where others of their navy had wintered. The largest part of this navy were Persian and Median sailors. They were joined shortly after by certain commanders, Mardoutes Fitz Bargeus and Attanites Fitz Artacheus. They staying there with 300 ships to keep all of Ionia from revolting. This number includes the Ionians that were with them under their command. (Herod. l. 8. c. 130.) However, Diodorus says that there were no less than 400 ships at Samos which awaited any Ionian revolt in this a year of the 75th Olympiad.

1155. The Greek fleet consisted of 110 ships under two commanders, Leotychides king of the Spartans and Xanthippus an Athenian. They sailed to Egina where messengers came to them from Ionia begging them to immediately come and relieve them in Ionia. After a while they sailed as far as to Delos. (Herod. l. 8. c. 131,132.) However, Diodorus tells us, that after they stayed some days at Egina, they sailed to Delos with 250 ships.

3525c AM, 4235 JP, 479 BC

1156. Xerxes is said to have built both a palace and a citadel at Celene in Phrygia. (Xen, in his Expedition of Cyrus, l. 1.)

1157. Mardonius with his army came to Athens which was not yet reinhabited ten months after it was first taken by Xerxes. Whatever Xerxes left standing, he destroyed and burnt down. From there he marched into the country of Megare, which was the farthest place west that the Persians went in Greece. (Herod. l. 9. c. 3,13,14.)

3525d AM, 4235 JP, 479 BC

1158. While the Grecian fleet stayed at Delos, messengers came to them from Samos, asking their help for themselves and the rest of the Greeks who lived in Asia, against the Persians. At a council of war, Leotychides the king of Sparta resolved to liberate all the Greek cities from the Persians. They entered into a league with the Samians who came with their whole fleet to Samos and stayed near the Temple of Juno. They prepared for a naval battle against the Persians. (Herod. l. 8. c. 89,91,95. Diod. Sic. l. 11.)

1159. When the commanders of the Persian navy stayed at Samos, they heard that the Greeks were coming against them. Knowing they were no match for them in a naval battle, they allowed the Phoenician ships to sail off. The rest sailed to Micae, which is a cape in Ionia where the army was. It was left there by Xerxes to keep Ionia under submission. 60000 men were under the command of Tigranes who was the tallest and most handsome man of all the Persians. Near to the temple of Ceres of Eleusis, they drew up their ships and enclosed them with a rampart which they fortified with stones and stakes and anything else they could find there. (Herod. l. 9. c. 95,96.) They sent to Sardis and the other neighbouring places for more soldiers. With these reinforcements, they had 100,000 troops. They prepared for a battle. (Diod. l. 11.)

1160. In an engagement of cavalry between the Greeks and Persians near Erythrae in Beotia, the Persian commander Masistius was killed by the Greeks. The Greeks called him Macisias. Great lamentations were made by the Persians when he died. (Herod. l. 9. c. 20,22,24. and Plutarch, in the Life of Aristide.)

1161. The Greeks under the command of Pausanias the son of Cleombrotus, routed the Persian army of 120,000 at Platea according to Ctesias. Emil. Probus, in his Pausanias, says there were 200,000 soldiers and 20,000 cavalry. Plutarch in the life of Aristides affirms, that there were no fewer than 300,000 men. To this 300,000 Herodotus adds also, about 50,000 Greek mercenaries hired by Mardonius. (Herod. l. 9. c. 31.) Diodorus Siculus, "to the 75th Olympiad", says, that Mardonius had besides the troops left by Xerxes, also from Thracia and Macedonia and other allies over 200,000 soldiers. In total he had over 500,000 in his army. Herodotus and Plutarch affirm that the Athenians had at least 8000 men. The entire Greek army numbered 100,000 men according to Diodorus Siculus, Trogus, Pompelus and Orosius or 110,000 according to Herodotus. (Herod. l. 9. c. 29.) Plutarch says the Greeks lost 1360 men in the battle. (Plutarch, in the Life of Aristides) Diod. Sic. says they lost 10,000 men.

1162. The Persian general of the entire army, Mardonius the son-in-law, (not of Xerxes, as Emil. Probus, in the life of Pausanias) of Darius who was father to Xerxes, (as I showed before in the note on 3510 AM) was slain in this battle. He was hit by a stone flung at him by Aimnestus or Arimnestus, a man of Sparta. (Herod. l. 1. c. 63.) (Plutarch in the life of Aristides) (Pausanias, l. 1.) Ctesias was incorrect when he said that he was only hurt and so escaped for a time. Later he was killed in a hail storm when he was destroying the temple of Apollo. However, Justin from Trogus and from Justin Orosius states that Mardonius, accompanied

with a very small company escaped from there as from a shipwreck.

1163. When the Persian army lost their general, they fled to a fortress of theirs made of wood. The Greeks overcame it and killed over 100,000 of them. (Diodorus Siculus,) So that of the 300,000 of them, there were not left 3000 men in addition to the 40000 who fled with Artabazus. (Herod. 1. 9. c. 69.)

1164. Leotychides, who commanded the Greek navy came to Mycale to liberate the Ionians from the Persians. With his own army and their help, he obtained there a most memorable victory. He slew over 30,000 Persians besides Mardontes the Persian naval commander and Tigranes the general of the army. The two other commanders of their fleet, Artayntes and Ithramitres fled. The rest that escaped fled to the tops of the cape of Mycale. (Herod. 1. 9. c. 97-104.) (Diod. Sic. 1. 11.)

1165. Both these fights happened near to the two temples of Ceres of Elensis on the same day of the same month. The one battle was at Platea in Europe, early in the morning and the other at Mycale in Asia later in the afternoon. The news spread swiftly far and wide that in a few hours the news of the victory at Platea came to Mycale the same day before the battle. (Herod. 1. 9. c. 99, 130.) (Justin 1. 2. c. 14.) However, Diod. Sic. thinks (and that more probably) that Leotychides heard nothing at all of what was done at Platea but cunningly spread such a rumour among his soldiers to encourage them. The day of these two battles (Elim. Var. Hist. 1. 2. c. 25.) says, was the 6th of the month Thargeleon, the 2nd month in the spring with the Athenians. Plutarch with more wisdom says it was in the month Boedromion which was the 3rd month in summer. It was either on the 3rd day of it (in the life of Camillius and in his discourse of the glory of the Athenians,) or on the 4th. (the Life of Aristides) This battle at Micala happened in the second year after Xerxes' first entering into Greece. (Herod. 1. 7. c.80.)

1166. At this time all Ionia revolted from the Persians, (Herod. 1. 9. c. 103.) together with the Eolians and their bordering Islands. (Diod. Sic. 1.11.)

1167. The Greeks completely burned the Persian ships and camps. They returned to the Isle of Samos and consulted together on how to move the Ionian nation out of Asia. Diod. says they planned to move the Eolians to Greece too since they were exposed to the danger of the Persian cruelty. The Athenians feared that the Ionians, who were now an independent colony would intermix with the rest of Greece. They opposed this plan since the Ionians were also Greeks, they could count on Greece for help against the Persians. They desired that the Ionians remain in Asia. (Herod. 1. 9. c. 105. Diod. 1. 11. in 2nd year of 75th Olympiad.)

1168. They of Greece entered into a league with those of Samos, Chios, Lesbos and the other islands who had joined in this war against the Persians. They confirmed this with a solemn oath to last for ever. They sailed in a group towards Hellespont and on their way came to anchor first at a cape called Lectium. When an opposing wind changed to a favourable one, they passed on to Abydos. When they found the bridges there already broken down which they intended to destroy, Leotychides with his men of Peloponesus returned home. The Athenians under Xanthippus and (as Thucydides says) with their allies from Ionia and Hellespont who had revolted against the Persians, journeyed from Abydos to Chersonesus and there besieged Sestos. Artayctes, a Persian, was a wicked man whom Xerxes had made governor of that province. The town was surrounded by the strongest wall of any other towns in the area. Ocbasus a Persian, who had stored the cables used in the construction of the bridges at Cardia, left that place and came to Sestos also. (Herod. 1. 9. c. 105, 113-115.)

1169. Artabazus the son of Pharnaces, with 40000 men who fled from the battle at Plataea, travelled quickly through the countries of Phocis, Thessalie, and Macedonia, to Thracia. They took the shortest overland route to Byzantium. Many men were left behind in his march. Some were killed by the Thracians, some of hunger and some from the journey. When he arrived at Byzantium, he crossed over to Asia by ship. (Herod. 1. 9. c. 65. 69, 76, 88.)

1170. Those who had saved themselves in the top of the rock at the cape of Micala, retreated to Sardis where Xerxes still was. On that journey Masystes, one of the sons of Darius Hystaspes, had charged Artayntes one of the chief commanders of the fleet at Mycale with cowardess. When Artayntes attacked him with his sword, Xenagoras of Halicarnassus stepped in and stopped the fight and saved Masystes from that attack. For so saving Xerxes' brother's life, he was made governor of Cilicia. (Herod. 1. 9. c. 107.)

1171. While Xerxes spent his time at Sardis, he there fell in love with his brother Masystes' wife. When he could not seduce her, he married her daughter Artaynta to his own son Darius hoping to get his will of her the more easily by this act. When the wedding was over, he returned to Susa, (Herod. 1. 9. c. 108.) leaving part of his army at Sardis to continue the war against the Grecians. (Diod. Sic. In 2nd year of 75th Olympiad.)

3526 AM, 4236 JP, 478 BC

1172. In his flight, Xerxes burnt the Oracle of Apollo Didymeus, in Branchis, as he did all the other temples in Asia except at Ephesus. After those of Branchis handed over the treasury of their god, they all went along with him, fearing that if they stayed behind, they would have been punished for sacrilege and treason. (Strabo. 1. 14. with Solinus c. 40.) Herodotus says that Xerxes

left Sardis and went to Susa but Diodorus says he went to Ecbatane. Ctesias writes that he went from Babylon to Persia. Arrian in his book of Alexanders' Acts, affirms that after he came to Babylon, he demolished the temple of Belus and all other consecrated places including the Sepulchre of Belus. Strabo (l. 16.) says that he took away the statue of Belus made of solid gold twelve cubits high. When the priests opposed it and would not allow it to be removed, he slew them. (Herod. l. 1. c. 183.)

1173. While the Athenians besieged Sestos, the autumn was approaching and they had still not taken it and planned to abandon the siege. However, the people within were so driven with famine that they were boiling their bedclothes for food. Artayctes and Oebasus with many of the Persians climbed over the walls by night and fled. When the inhabitants knew this early the next morning, they surrendered to the Athenians. (Herod. l. 9. c. 116, 117.)

1174. A great number of prisoners were taken at Sestos and Byzantium by the Athenians and their confederates in the army. The confederates of their own accord, offered to refer the division of the prey to Cimon, a young Athenian gentleman. He set all the persons on the one hand and all the clothes and ornaments which they wore on the other. He gave them first choice saying the Athenians would take what was left. Herophytus of Samos persuaded them to take the clothes and ornaments instead of the people. Later, the friends and kinsmen of the prisoners, came from Phrygia and Lydia and redeemed those prisoners at a high price. With the money, Cimon maintained the fleet four whole months and brought much silver and gold into the treasury at Athens. This act gave him a reputation of wisdom with the Athenians. They received so much money by the bargain, they laughed at their fellows who had formerly laughed at them. (Plutarch in the Life of Cimon and Polyanius, l. 1. Straug.)

1175. When Oebasus had escaped into Thracia, the Thracians, called Absynthii, captured him and sacrificed him to their god Plestorus. His companions were killed by various ways. Artayntes and his followers were captured at Egos Potamus and carried prisoner to Sestos. By the sea side, where Xerxes had made his bridge, or as others say, on a hill near the city Madytus, there they set up gibbets and hung them there after they stoned his own son to death before his eyes. When this was done, the Athenians returned into Greece. In addition to the money, they took the cables and ornaments of the bridges, which were made over the Hellespont. They planned to hang them as trophies in their temples. (Herod. l. 9. c. 118-120.) Xanthippus left a garrison in Sestos and dismissed all strangers. He with his own companies returned to Athens. So the war of the Medes, as they call it, came to an end after it had lasted a full two years. (Diod. Sic. l. 11. in the 75th Olympiad.)

3526 AM, 4236 JP, 478 BC

1176. Bagapates the eunuch died after he had sat by the tomb of Darius for 7 years. (Ctesias)

1177. Megabysus accused his wife Amyris, Xerxes' daughter, of adultery. She very sharply blamed his daughter for it. (Ctesias) All the while, he committed both adultery and incest. Xerxes turned his lewd affection from his brother Masystes' wife, to their daughter Artaynta, whom he had now made his own daughter-in-law. He lay with her continually at Susa. (Herod. l. 9. c. 107, 108.)

3527 AM, 4237 JP, 477 BC

1178. Pausanias the son of Cleombrotus was sent as general of the Greeks from Lacedaemonia to free the Greek cities that were still held by the Persians. He had 20 ships from Peloponnesus and 30 more from Athens (Diodor. says 50 ships) commanded by Aristides. They sailed to Cyprus and liberated many cities held by Persians. (Thucid. l. 1. Diodor, Sic. in the 4th year of the 75th Olympiad.)

1179. When Xerxes was celebrating his coronation day, he gave his queen Ametris any wish she wanted. She asked for Masystes' wife, Xerxes brother. She had her breasts, nose, ears, lips and tongue cut off and so sent her home again. Masystes conspired with his own children to steal away to the province of Bactria. He wanted to make himself governor and incite Bactria and the Saca to rebel against the king. He was intercepted on the way by Xerxes' soldiers and he, his children and all that were in his company were killed. (Herod. l. 9. c. 108-112.) The government of Bactria was given to Hystaspes, the son of Xerxes. (Diod. Sic. in the 4th year of the 78th Olympiad.)

3528 AM, 4238 JP, 476 BC

1180. When Pausanias returned from Cyprus, he captured Byzantium. On his own authority, he sent the Persians whom he had captured (some were close friends and kinsmen of Xerxes) home safely to Xerxes. He let on that they had escaped. All this business was negotiated by Gongylus an Eretrian. He also used him to carry letters to Xerxes that expressed his desire to marry Xerxes' daughter. In return he promised to bring Sparta and all Greece, under his subjection. Xerxes was glad for this news. He replied to him by Artabazus the son of Pharnaces. He said it would be easier to communicate his counsels with Pausanias when they were closer. Therefore he gave him the government of the province of Daseylis and recalled Magabates who was governor there before. With these hopes, Pausanias grew more insolent than before and began to live like a Persian and behaved imperiously towards those who were in league with that state. Most of them, especially the Ionians and others who had been recently liberated from their slavery under the Persians, defected to the Athenians and desired to serve under them. (Thucid. l. 1.)

3529 AM, 4239 JP, 475 BC

1181. When Pausanias was accused by the Spartans, he was recalled from Byzantium. He was found guilty and condemned for some small misdemeanours but acquitted of treason against the state. Nevertheless, he was removed from the government of Hellespont. On his own without asking permission he hired a ship under the pretence of aiding in the war effort for the Greeks in those parts. He wanted to advance his own interests with Xerxes. When the Athenians would not allow him to stay in Byzantium, he returned not to Sparta but stayed at Colonae in Troas. He was again accused at Sparta that he consorted with the Persians and that he was up to no good while he was in those parts. When he was accused at Sparta, he was sent for again by the Ephori. When he arrived, they threw him into prison but after a hearing he was acquitted again. (Thucid. l. 1.)

3530 AM, 4240 JP, 474 BC

1182. In Greece because of the hatred to Pausanias, the common dislike of the Lacedemonians was transferred to the Athenians. Under a pretence of revenging the wrong done to the various countries by the common enemy, the Athenians made a tax of money and ships that each city should contribute against the Persians. The cities in Greece and the Greek cities in Asia readily agreed to this for the common safety of all. The first tax amounted to 460 (not as Diodorus has it, 560) talents. It was stored in the Isle of Delos which was the common treasury of all Greece. (Thucid. l. 1. Diod. l. 11. Justin l. 16. c. 3. Plutarch and Emil. Probus, in the life of Aristides.)

1183. When Pausanias was exposed by Argilius, his homosexual lover, to whom he had committed his last letters to be sent to Artabazus, the Ephori starved him to death. (Thucid. l. 1. Diod. l. 11. Emil. Prob. in the Life of Pausanias.)

3531 AM, 4241 JP, 473 BC

1184. Artabazus, an Hyrcanian, was captain of the guard and was most trusted and had more authority with Xerxes, as his father Artasyras had previously with Darius. He conspired with Mithridares an eunuch, chamberlain to the king, (Ctesias calls him Spamtres of Aspamitres) who was his close friend and kinsman. He was let into the bedchamber with his seven young robust sons at night and they slew Xerxes as he lay in his bed. In the middle of the night they went speedily to Artaxerxes and told him that Darius, (who was the eldest of the three sons of Xerxes) had killed his father so he would be king sooner. (Elian. l. 13. c. 3. relates this as if it were indeed the truth) By this lie, he persuaded Artaxerxes to have the king's guard kill his brother Darius. (Ctesias, Diod. Justin l. 3. c. 1.)

1185. By Artabanus' plot, Artaxerxes was the next king. (Ctesias) He was a man of a mild disposition and full of magnanimity to all. He was surnamed Longimanus because his right hand was longer than his left. (Plutarch in the beginning of the life of Artaxerxes.) The 7 first months of his reign are attributed to Artabanus. (Euseb. in his Chron.) It seems for that period of time, he ruled all things in Artaxerxes' name. Diodorus intimates that Artabanus was presently executed for his murder of Xerxes and Darius. Yet there was some time elapsed before this happened as appears by the more complete accounts of this by Ctesias and Justin.

3531 AM, 4241 JP, 473 BC

1186. Themistocles of Athens was suspected of the conspiracy with Pausanias for the betraying of Greece into the hands of the Persians. They searched for him and had they found him they would have killed him. Therefore he fled from Greece and came to Pydna, a town beside the Thermaic Bay of Macedonia. There he found a merchant ship going into Ionia and went aboard. A tempest carried the ship into the middle of the Athenian forces which besieged Naxos. The captain of the ship who was well paid by Themistocles, lay a whole night and a day at anchor beyond the Athenian fleet. When the tempest was over, he came safely to Ephesus. (Thucid. l. 1. Emil. Prob. in the life of Themistocles. Polyan. l. 1. Stratag.) Plutarch reports that he came to Cuma and found many sea captains wanting to capture him, especially Ergoteles and Theodorus. Xerxes had promised 200 talents to whoever would bring him his head. Therefore, he quietly left the area and came to a little town called Etas in Eolia. He hid for a few days in the house of one Nicogenes, a very wealthy man in those parts who was very familiar with several of the king's most trusted attendants. Diodorus calls him Lysitheis and says further, that he was a man of so very great wealth that when Xerxes passed that way he feasted both him and all his army in a very magnificent manner. By this good host's means, he was put into a covered wagon, such as the kings and other great men's harlots used among the Persians. He came safely into Persia according to both Plutarch and Thucydides. However, Thucydides only says, that he went the way from the sea side into Persia in the company of a certain Persian. Herodotus tells us that from Ephesus to Sardis is a 3 day's journey and from there to Susa, 3 months. (Herod. l. 5. c. 50,53,54.)

1187. Artabanus planned to kill Artaxerxes, as he had done to his father and brother. He told his plan to Megabyzus, whom he knew to be unhappy for the jealousy of his wife's supposed unfaithfulness. She was Amytis the sister to Artaxerxes. They swore secrecy to each other, but Megabyzus presently went and disclosed the matter to the king who put Artabanus to death. Then also came to light, his hand in the death of Xerxes and his son Darius. Aspamtres, or Spamtres the eunuch, who was involved with

him in this, was cruelly executed by certain racks and other engines in a boat. (This is described more fully by Plutarch, in the life of Artaxerxes) (Ctesias.) For Megabysus, Justin puts Becabasus, as consort with Artabanus in this plot and sets out the manner of Artabanus' death thusly:

“Artaxerxes, fearing the number of Artabanus' children, commanded all the army to be ready in the field the next day. He planned to review his troops, the number of them and also how every man could stand to his arms. When Artabanus was there present in his armour, Artaxerxes said, that his own armour was a little short for him and that he would change with Artabanus. When Artabanus at the command of the king, had taken off his armour, Artaxerxes ran his naked body through with his sword,”

1188. From the size of his armour, we may learn that Artaxerxes, was not at this time a child as Justin claims, but that he was a man and old enough that the Scripture tells us, that in the 7th year of his kingdom, he was a father of several sons. #Ezr 7:23

1189. After Artabanus' death, there was a battle fought between his friends and the other Persians in which three of his sons were slain. Megabysus on the Persian side was seriously wounded. This grieved Artaxerxes, his sisters, Amytis the wife of Megabysus' wife and Rhodogyne and his mother Amestris. Megabyzus recovered due to the great skill of Apollonis, a doctor from the Isle of Coos. After this Bactria revolted from Artaxerxes and a different Artabanus was made governor there. Between Artabanus and them a field was selected where they parted on even terms. (Ctesias) Yet those words in the Greek are ambiguous. For either it may be meant, as I have here expressed it, according to the interpretation of it made by Hen. Stephanus. He says that there was another Artabanus made governor of Bactria instead of the former, or that there was at this time another Artabanus who was governor of that province not the same person whom the king killed. If we take the latter sense, then this revolt of the Bactrians must refer to a later time but if the first, then to the present time. For at this time, Hystaspes, Xerxes' son, was governor of Bactria according to Diodor. Sic. He was the middle brother between Darius and Artaxerxes according to Ctesias. It seems reasonable that when Hystaspes saw his younger brother Artaxerxes preferred before him in the kingdom, he would incite not only the Bactrians whom he governed but also all his other friends, to recover his right of the kingdom.

1190. Eusebius in his Chron. notes, that in the 4th year of this 76th Olympiad, (upon which we now are) Themistocles fled to the Persians. This agrees with the account of Thucidides. He places the coming of Themistocles to Artaxerxes, between the siege of Naxos and that famous victory over the Persians at the mouth of the river Eurymedon by Cimon the Athenian. He makes the beginning of the reign of Artaxerxes to happen at the same time for he says that Themistocles sent letters to Artaxerxes when he was recently crowned king. He desired his favour and offered him his service against the Greeks. From this we may fully discern that the true beginning of Artaxerxes' reign was almost a full nine years earlier than it is commonly said to have been.

(Ussher correctly identifies the starting date for Artaxerxes reign at 473 BC. From this we can correctly calculate the start of Daniels 70 weeks of years. Those who use the date of 464 BC are forced to bend the Bible to fit with this incorrect date. One of the most common methods is to fudge the date of the death of Christ and to assume the that a prophetic year was only 360 days long. Nowhere does the Bible state this and at no time in recorded history did any people use a year of exactly 360 days. This is merely another attempt to bend the Bible to fit the opinions of men. The start of Artaxerxes reign is confirmed by three authorities, the Bible, Eusebius in his Chronicles and by Thucidides who was born about 4 years after this time. A threefold cord is not easily broken. Editor.)

1191. Plutarch from Phanius reports that Themistocles was brought into Artaxerxes favour by Artabanus, a colonel. According to Eratosthenes, he obtained this favour from the colonel by the means of his harlot who was from Eretria. He does not explain which Artabanus this was, whether he was the one slain by Artaxerxes or that Artabanus that Xerxes entrusted government of his kingdom 7 years earlier when he went to Greece. For if he meant the first, then Themistocles must have come to Artaxerxes within the first 7 months of being crowned king according to Euseb. If someone else then the time he came to the king might have happened in any other month of that year. This would agree well with Thucidides, where he says:

“he was brought to Artaxerxes, when he was newly crowned king.”

1192. If was the right of the office of the colonel or chiliarch, being the second officer in the kingdom, to bring those who were to be admitted into the presence of the king. (Emilius Probus, in the life of Conon) (Elian, l. 1.) (Vartius Histor. c. 21.)

1193. When Themistocles was thus graciously received by the king, a new danger presented itself. Mandane a daughter of Darius Hystaspes, lost all her children in the naval battle before Salamis. She sought revenge upon Themistocles for this. When she could not prevail with the king, or her friends and great men in the court, she stirred up the common people. When they all rushed into the court, Artaxerxes told them fairly, that he would refer the whole matter to the judgment of his lords. So by appointing a time for a hearing, he saved Themistocles from the people's hands. (Diod. Sic. l. 11.)

3532 AM, 4242 JP, 472 BC

1194. In the second battle, a strong wind in their favour helped the Persians defeat and again subject the Bactrians to Artaxerxes.

(Ctesias.)

1195. Themistocles spent a whole year in learning the Persian language, laws and customs of the country. When he came to trial, he cleared himself of all the charges and endeared himself to the king as no other Greek had done before him. Artaxerxes took him on hunting trips and had him attend his private delights and recreations at home. He was admitted to the presence of Amestris the king's mother and conversed familiarly with her. He bestowed on him also, a Persian wife of noble parentage, excellent for beauty, and goodness of disposition. He had servants to wait on him and cupboards of dishes of all sorts and all other things. These were for his needs and entertainment. (Thucydides, l. 1. Diodorus Siculus, l. 11. Plutarch in the Life of Themistocles.)

1196. When Demaratus the Lacedemonian, who returned from Greece with Xerxes, displeased the king greatly when he rode into Sardis in his chariot wearing his turban upright on his head in a way reserved only for kings. Themistocles interceded for him and Artaxerxes' wrath was pacified so that they became friends again. (Plutarch in Them. with Seneca l. 6. de Benesi c. 31.)

1197. When Themistocles was made governor of the province of Magnesia, he returned into Asia. (Thucid. l. 1.)

1198. On his return, he escaped an ambush planned by Epyxius, a Persian governor of the Upper Phrygia and the Pisidians. He was warned in a dream of it by Dinaymena, the mother of the gods when he was resting at noon. As a memorial, he built her a temple at Magnesia and made his own daughter Muesiptolema to be a consecrated priestess to her. (Plutarch in Themistocles) Some say it was his wife. (Strabo, l. 14.)

1199. So that Themistocles might appear in Asia with the greater honour, the king gave him besides the government of the province of Magnesia, the very city of Magnesia on the Meander River. This city paid the king yearly fifty talents. This paid the food for his table. Lampsacus in Hellespont supplied him with money to buy him wine for his meal. Myus, at the mouth of Meander paid for his second course. Neanthes Cyzioenus and Phantias and Atheneus, (l. 1. c. 27.) listed two more cities in the country of Troas, that is Percotes and Palescepsis to supply him with clothes and carpets. (Thucid. l. 1. Diod. l. 11. Plut. and Emil. Prob. in the life of Themistocles.)

3533 AM, 4243 JP, 471 BC

1200. Cimon the son of Miltiades, who was general in the battle at Marathon, was now made general by the Athenians against the Persians. He set out from the Pyreum at Athens with 200 fighting ships bound for Caria. Ships from Ionia and other parts joined him to increase the size of the fleet to 300 ships. The coastal towns which were founded by the Greeks revolted from the Persians to him. The rest which were inhabited by the natives of the country and held by the Persian garrisons, he attacked and conquered. When he finished his work in Caria, he sailed into Lycia and did in like manner there. When they submitted to the Athenian government, he demanded ships of them and greatly increased his navy. (Diod. l. 11.)

1201. The Persians conscripted into the army what men they could from the other dominions of the kings. For naval forces, they sent to the Phoenicians, Cyprians and Cilians. The chief commander of all the Persian fleet was Tithraustes, a bastard son of Xerxes. (Diod. l. 11) Ephorus says that he was admiral of the fleet and Pherendates commander by land. Callisthenes says that Ariomandes the son of Gobryas commanded the army. (Plut. in Cimone.)

3534 AM, 4244 JP, 470 BC

1202. After the Athenians had subdued Naxos, (Thucydides, l. 1.) they and their confederates under the conduct of their general Cimon, in only one day, defeated the Persians both in a naval battle sea-fight not far from the Isle of Cyprus and also in a battle on land at the mouth of the river Eurymedon in Pamphylia. This was in the 3rd year of the 77th Olympiad. (Diod. Sic. l. 11.) He was of the opinion, (and so was Justin, l. 2. in sine,) that Xerxes was yet living contrary to what Thucydides states, who of these lived closest to that time. Therefore Eusebius is right when he says this great victory was in the 4th year of Artaxerxes. He also notes:

``Cimon obtained this victory by sea and land against the Persians, near the River Eurymedon and so the war with the Medes ended."

1203. For from the beginning of Artaxerxes' reign (as we have put it according to Thucydides' account) his 4th year was the same as the 3rd year of the 77th Olympiad mentioned here by Diodorus. Eusebius puts the first year of his reign with the first year of the 79th Olympiad. Hence he must of necessity have placed his 4th year with the 4th year of the same Olympiad. The best way is to set down this whole matter in the same order as we find it in Diodorus and Plutarch, thusly.

1204. When Cimon had heard that the king's captains had taken up their station with a great army by land and a fleet by sea in the coast of Pamphylia, he stayed at sea so that they might not come within the Chelidonian Islands. He went with 200 ships from Cnidus and Triopium to the Greek city of Phaselites. When they would not allow his navy into their port nor defect from the Persians, he burned their country and assaulted their city. Nevertheless, at the intercession of those of Chios, who were in the fleet, peace was made on the condition that they should pay ten talents and follow Cimon in the war against the Persians. (Plut. in

the life of Cimon.)

1205. When Cimon understood that the Persian fleet sailed about the coast of Cyprus, he presently set sail towards them with 250 ships against 340 of theirs. (Diod. Sic.) Though Ephorus says that the Persians were 350 and Phanodemus 600 strong. Yet these did nothing worthy of so great a navy. They that were next to the land abandoned their ships and fled to land to the army that was arranged in battle array there. The rest were attacked by Cimon, taken and killed. (Plutarch) Thucidides says that they took all 200 of the Phoenician ships and sank them. Emil. Probus (in the life of Cimon) says that he overcame and took all the fleet of the Cyprians and Phoenicians to the number of 200 ships. Diodorus states that the Athenians sank many of their ships and took 100 ships with their crew as prisoners. When the soldiers were fled from the ships into Cyprus, they took those ships without any prisoners. These verses recall this victory which the Athenians made and offered to their god. They are found both in Diodorus and also in Aristides' Platonic Oration.

For these when soldiers all were killed at land,
An hundred ships of the Phoenicians took,
All full of men.

1206. Plutarch in his little discourse of the Athenian glory, says that Cimon brought from Eurymedon about 100 Phoenician ships of war. Diodorus affirms that he took not only more than 100 but also 340 ships, that is, the whole Persian navy and 20,000 men.

1207. Cimon was not satisfied with this victory at sea. He attacked the land army of the Persians in Asia which he saw ranged on the shore near the mouth of the river Eurymedon. To better achieve victory, he dressed all his soldiers in the Persian clothes which he had taken. The Persians thought these were their navy and welcomed them. Therefore, Cimon, as soon as it was night, (and it was very dark without the moon shining) landed his men. They attacked the enemies camp and killed all they met. Pherendates, one of the two chief commanders and the king's brother's son was killed as he lay in his pavilion. The enemy was soon put to flight. (Diodorus) Commenting on this stratagem, Polyenus, (l. 1.) mentions but mistakenly says that Cimon landed his men in Cyprus and not in Pamphilia. Likewise does Julius Frontinus, in the end of his 4th book, where Conon is found written instead of Cimon.

1208. Cimon captured 80 Phoenician ships near Hydus which were not in the battle nor had even heard of it.

3535 AM, 4245 JP, 469 BC

1209. Cimon sailed from Athens with 4 ships and captured 13 Persian ships in the Chersonese of Thracia. He expelled the Persians and Thracians and took possession of the place for the Athenians. In all Asia from Ionia to Pamphylia, the Persian army was driven out. (Plut. in the Life of Cimon.) Pericles assumed the leadership of Athens. He set out with 50 ships and Ephialtes with 30 more. They sailed beyond the Chelidonian Islands in the sea of Pamphylia, never saw a Persian ship all the way, according to Plutarch from Calisthenes. Isocrates, in his Panathenaic, says, that neither a Persian war ship went closer to Greece than the port Phaselis nor any company of them by land crossed over the river Halys. However, Diod. writes that when the Persians saw the increase of the Athenian power, they started building ships faster than ever.

3537b AM, 4247 JP, 467 BC

1210. Ezra the priest, a scribe or a lawyer skilled in the law of Moses, obtained permission from Artaxerxes the king and his seven counsellors to resettle the Jewish state and to reform the religion at Jerusalem. By this grant, it was again made lawful for all the willing Jews to return. They could send or carry with them any gold or silver that either the king and his nobles or the Jews would offer to their God. There were also thereby given all sorts of furnishings for the Lord's house. The treasurers beyond the river were ordered to supply them with all other needs from the king's treasury. All who worked in the temple would be free from tribute. All the people were allowed to live according to their own laws. #Ezr 7:11-26

3537c AM, 4247 JP, 467 BC

1211. In the 7th year of Artaxerxes, the first day of the first month, Ezra, with a great number of Jews, left Babylon for Israel. #Ezr 7:6,7,9 8:1-14,30

3537d AM, 4247 JP, 467 BC

1212. On the 12th day of the 1st month, they left from the river Ahava and on the 10th day of the 5th month, in the 7th year of Artaxerxes' reign, they arrived at Jerusalem. They rested there for 3 days. #Ezr 7:8,9 8:30,32

1213. On the 4th day of the 5th month, the gold and silver which they had brought was weighed and with the other furnishings, were put in the house of the Lord. Those who returned offered their sacrifices to God. When this was done, the king's edicts were given to the governors and rulers beyond the river who showed much favour to the people and the house of the Lord. #Ezr 8:33-

3538a AM, 4247 JP, 467 BC

1214. When Ezra knew that the Israelites had intermarried with the heathen he mourned and fasted. He publicly made intercession to God, to avert his wrath on them. #Ezr 9:1-15 When many of the people sorrowed for this, Shecaniah advised Ezra to direct the people that they would vow to God to put away their heathen wives and the children whom they had by them. This was done. #Ezr 10:1-17

1215. Those who returned from captivity, were ordered to appear at Jerusalem within 3 days. Those that did not would be punished. Therefore all the men of Judah and Benjamin gathered in the court of the temple, on the 20th day of the 9th month. They trembled over the seriousness of the matter and because of the inclement weather. Ezra commanded every male to separate himself from his heathen wife. This they agreed to and desired that judges might be appointed to see that the orders were followed. Two priests and two Levites were appointed to help carry this out. #Ezr 10:7-15

3538b AM, 4248 JP, 466 BC

1216. This examination was held from the 1st day of the 10th month to the 1st of the 1st month. In two months the matter of the heathen wives was settled. #Ezr 10:16,17

3538d AM, 4248 JP, 466 BC

1217. Themistocles died a natural death at Magnesia. Others say he poisoned himself voluntarily when he saw that he could not subdue Greece as he had promised the king. (Thuc. 1. 1.) Cicero says in his Laelius, that he killed himself 20 years after the death of Coriolan. According to Dionysius Halicarnassaeus, that would be in the 3rd year of the 78th Olympiad. That year has this note by Eusebius in his Chron.

``Themistocles, whom his own worth had made the conqueror, his own country's wrong made him the general of the Persians. However, so that he might keep himself from attacking it, he appointed a sacrifice at which he drank a bowl full of the bull's blood. Hence he fell as a noble sacrifice of piety, dead before the altar. So memorable was his departure from this life that it had this effect that Greece would never need another Themistocles after him."

1218. Concerning his death, Tully in his Burtus, makes Pompo Atticus to state it this way:

``For as you now tell us a tale of Coriolan, so Clitarchus and Stratocles do the same of Themistocles. Thucidides, who was an Athenian of noble rank and an excellent man, lived not long after him. He says only that he died and that he was buried privately in some place in Attica and that there was some suspicion that he poisoned himself. Concerning him these men write that when he had sacrificed a bull, he drank the blood of it in a basin and died in that place:"

1219. Though indeed before the writing of this History by Thucidides, the Athenians themselves had heard it from Aristophanes, in Equitibus. He wrote this in Athens the 7th year of the Peloponesian war, when Stratocles was ruler of Athens. He states that Themistocles died from the drinking of bull's blood.

3540a AM, 4249 JP, 465 BC

1220. The 20th Jubilee.

3544 AM, 4254 JP, 460 BC

1221. Inaros, the son of Psammericus king of Libya (not a Lydian as Ctesias has it) journeyed from Marca a city bordering on Pharus caused much of Egypt to defect from Artaxerxes. He was proclaimed king by them and sent for the Athenians at Cyprus. These were engaged in a war with 200 ships, some of their own and the rest from their allies. (Thusid. 1. 1.)

1222. When Artaxerxes heard of the Egyptian revolt, he gathered an army and a navy from all his dominions. He spared no pains nor cost in doing this. (Diodorus Siculus, 2nd year, 79th Olympiad) This is 2 years earlier than the more precise account given by Thucidides.

1223. Artaxerxes planned to head this army into Egypt but his friends persuaded him otherwise. He sent his brother Achemenes to head that expedition with 400,000 soldiers and 80 ships. (Ctesius) Diodorus agrees with him that he sent Achemenes as general in this Egyptian war but he says that he was the son of Darius and Artaxerxes was his great uncle and he had only 300,000 troops. He means by this that it was Achemenes the son of Darius Hystaspis and Atossa, to whom Xerxes had given the government of Egypt after Xerxes had conquered it. (Herod. 1. 7. c. 7, 97.)

3545 AM, 4255 JP, 459 BC

1224. When Achemenes (also called Achemenides) came into Egypt, he refreshed his army at the Nile River after the long march and prepared for battle. Those on the other side gathered what forces they could from Egypt and Libya and waited for the Athenians to arrive. (Diod. Sic.)

1225. The Athenians came from sea and entering the mouth of the Nile. They quickly made themselves masters of the river. (Thucid.) Inaros, together with Charamitis, who was admiral of a fleet of 40 Athenian ships defeated the Persians. Of the 50 Persian ships, they took 20 with all their men and sank the other 30. (Ctesias) But Diodorus Siculus tells us, that the entire Athenian fleet of 200 ships at Cyprus came to Egypt, not 40 ships only, as Ctesias said.

1226. Inaros with his own Egyptian troops and Athenian reinforcements, fought a battle with the Persians on land. By their sheer numbers, the Persians were winning. When the Athenians came and forced their one wing of troops to retire, many Persians were killed. The rest of the Persian army fled and many were slaughtered. (Diodor.) Of the 400,000 men who Achemenes brought into the battle, he and 100,000 of his troops were killed. He died of a wound which he received from Inaros' own hand and his body was sent to Artaxerxes. (Ctesias) Herodotus mentions (Herod. 1. 3. c. 12. 1. 7. c. 7.) that Achemenes a son of Darius and of other Persians were slain by Inaros a Libyan, son of Psammitichus at Papremes.

1227. The Athenians routed the Persians and took two thirds of Memphis. They attacked the other part called the White Wall, where the Persians and Medes had fled. (Thucid. and Diod.)

3546 AM, 4256 JP, 458 BC

1228. When Artaxerxes heard of this great defeat, he sent Megabazus a Persian to Sparta with money to pay the Peloponnesians to attack the Athenians. He thought that this would draw the Athenians from Egypt. The Lacedemonians would not take his money nor yield to any of his plans. When the king realised this, he called Megabazus home again with the money that was left. He commanded Megabazus, the son of Zopyrus to make provisions to go to Egypt. (Thucid. and Diod.) Megabazus was formerly a general in Xerxes' army. (Herod. 1. 7. c. 82.) He married Xerxes' daughter, Amytis. (Ctesias) He was the son of Zopyrus who recovered Babylon for Darius, the son of Hystaspes, according to Herodotus at the very end of his third book.

3547 AM, 4257 JP, 457 BC

1229. Artabazus and Megabazus were made commanders for the war in Egypt. They had an army of 300,000 troops. (Diod.) Ctesias says they only had 200,000.

1230. When they came into Cilicia and Phoenicia, the commanders stayed for a time to allow the army a rest after so long a march. Meanwhile, they ordered the Cilicians, Cyprians and Phoenicians to provide the navy. They of Thrice provided 300 ships, fully manned and equipped for war. (Diod.) Oriscus was the admiral of the fleet. (Ctesias.)

1231. They spent almost a whole year in training the troops for war. The Athenians continued to besiege the fort of the White Wall in Memphis. The Persians manfully defended it and the Athenians saw no possibility of taking it by a direct attack. However, they besieged it for all this year. (Diod.)

3548 AM, 4258 JP, 456 BC

1232. When the Persian commanders in Asia had trained their troops, they marched from there through Syria and Phoenicia. Their navy of 300 ships sailed along the coast as they went. When they came to Memphis, (Diod.) their army of 200,000 was joined by 300,000 troops left by Achemenes in Egypt. They fought a fierce battle with the Egyptians and many died on each side. More Egyptians were killed than Persians. Megabazus wounded Inaros in the thigh who fled into the stronghold, called Byblus, on the Isle of Prosopitis in the river of Nile. He was joined by the surviving Greeks but the Greek general Charamites was killed in this battle. All Egypt except that fort of Byblus defected to Megabazus. (Ctesias.)

1233. When Megabazus had driven both Egyptians and Greeks from the field of battle and out of Memphis, he besieged them in the little Isle of Prosopitis for 18 months. (Thucid. 1. 1.)

3550a AM, 4259 JP, 455 BC

1234. In the 20th year of the reign of Artaxerxes, in the 9th month called Chisleu, Nehemiah was at Susa, the winter quarters of the Persian kings. (Athenaus, Despnosoph. 12.) When he received news how the wall of Jerusalem was still broken down and the gates burnt with fire, he mourned, fasted and prayed to God. He asked that God would forgive the people's sins and give him grace in the eyes of the king. [#Neh 1:1-11](#)

3550c AM, 4260 JP, 454 BC

1235. In the same 20th year of the king, in the month Nisan, Nehemiah's turn came to serve as cupbearer to the king. Both the king and queen, (whom I suppose to be her whom Ctesias calls Damaspia) noticed his sorrowful appearance. He presented his request to them and obtained permission from the king to be the governor of Judah and to rebuild Jerusalem. [#Neh 2:1-6](#) This event marks the start of Daniel's 70 weeks. [#Da 9:24,25](#)

1236. Nehemiah with a commission and supplies from the king came to Jerusalem in spite of the opposition from the governors Sanballat the Horonite of Moab and of Tobiah the Ammonite. He began the work and replied to them who laughed at him for undertaking so foolish an undertaking. [#Neh 2:7-20](#)

1237. The Persian commanders in Egypt made the river dry which flowed around the Isle of Prosopitis by diverting the water into another course. This left the Athenian ships aground and joined the Isle of Prosopitis to the mainland. As soon as the Egyptians saw the Athenian ships aground, they surrendered and made peace with the Persians. When the Athenians were deserted by the Egyptians, they burned their ships so they would not fall into the hands of the enemy. The Persians crossed the dry channel and took the island. When they saw the valour of the Athenians and remembering the losses they had received by them previously, they allowed the 6000 of them to return home with their possessions. (Thucid. Diod. Ctesias.)

1238. The fortunes of the Athenians in Egypt, where they had spent 6 years in war came to naught. Egypt returned under the control of Artaxerxes except for Amyrtaeus, who was king of those who lived in the low countries of Egypt. They could not take him because of the vastness of the low country and its inhabitants were most warlike. (Thucid. I. 1.)

3550d AM, 4260 JP, 454 BC

1239. Eliashib, the son of Joiakim, the son of Jehu (or Jehoshua) the high priest and the rest of the Jews, started to build the wall of Jerusalem, [#Neh 3:1-32](#) on the 4th day of the 5th month Ab. [#Neh 6:15](#)

1240. Sanballat and Tobiah with the Samaritans and other enemies of the Jews, first laughed at this new work. When they saw the wall half up, they stopped mocking and consulted how to destroy the builders. When Nehemiah knew this, he first prayed to God and then ordered his men to be ready for a battle. Thus he thwarted the plans of their enemies. [#Neh 4:1-23](#)

1241. When Nehemiah heard the outcries of the people, he ordered them to be freed, the slaves from their bondage and the debtor from their debt. Those who had mortgaged their lands or goods were to be freed from their debt. He set a good example by releasing his debts and all engagements of lands or goods made to him and freed the poor of public taxes. He gave liberally to those in need. [#Neh 5:1-19](#)

1242. Nehemiah was not only in danger from Sanballat and other enemies abroad but also from false prophets and false brethren at home. They tried to hinder the work as much as the others did. In spite of these difficulties, the wall was finished in 52 days, on the 25th day of the 6th month called Elul. [#Neh 6:1-19](#)

1243. The dedication of the wall was performed with much celebration and great joy. [#Neh 12:27-43](#)

1244. Nehemiah took care of the various offices belonging to the house of the Lord. He appointed governors over the city and ordered its guards. He called the congregation together and numbered those who had returned from the captivity. He selected a number of people to live in the city with the rest of its inhabitants. Everyone according to his ability, made their various offerings to God, [#Neh 7:1-73](#)

1245. When 50 Greek ships were sent to Egypt to relieve those who were there for so long, they knew nothing of what had happened to their country men. They anchored at Mendesium which is a mouth of Nile. They were attacked by the Persians from the land and the Phoenicians by sea. Most of them were killed. A few escaped to carry news to Greece. Of that great army which was there before, only a few returned into Greece again. Most were lost as they passed through the deserts of Libya to get to Cyrene. This was the sad end which came to that great expedition of the Athenians in Egypt. (Thucid. I. 1.)

3551a AM, 4260 JP, 454 BC

1246. In the feast of trumpets, in the 1st day of the 7th month, all the Jews came together at Jerusalem. The law of God was read by Ezra and expounded to them. When they heard it, they were all greatly grieved and wept. They were encouraged by Nehemiah, Ezra and the Levites to keep that feast with joy. [#Neh 8:1-12](#)

1247. On the 2nd day of the same month, the elders of the families, the priests and Levites consulted with Ezra concerning questions arising from the reading of the law. They were encouraged to keep the feast of tabernacles [#Neh 8:13-15](#) outside in the

fields in booths made of boughs as stated in the law. #Le 23:40

1248. On the 15th to the 21st day, the feast of Tabernacles was celebrated with great care and devotion. For 7 days together, the law of God was read and the 8th day also was kept very solemnly according to the law. #Le 23:36

“Neither was there the like feast of Tabernacles kept from the days of Joshua, the son of Nun, to that time and there was great joy made.” #Neh 8:17,18

1249. Of this the Jews in their Greater Chronicle, (c. 30) speak in this manner:

“It may be said that he compares this the return of the children of Israel into the land in the days of Joshua. For as in the days of Joshua they were bound to tithes, to the year of Shemite, or Remission and to Jubilees and to the hallowing of their walled towns. So now in their return in the time of Ezra, they were in like manner obliged to keep the law of tithes of the years of Shemite or Releasings, of Jubilees and to the hallowing of their walled cities. They rejoiced greatly before the Lord.”

1250. On the 24th of this month, the Israelites who returned, separated themselves from all strangers, made public profession of their repentance. #Neh 9:1-38 They renewed their covenant with God and bound themselves to observe the law of God, his worship, #Neh 10:1-39 and the law, #Le 25:4 De 15:1 of the sabbath and the sabbatical year. #Neh 10:31

1251. The chief heads of the people feasted at Jerusalem. The rest cast lots, according to which every tenth man would live in Jerusalem. #Neh 11:1-36 1Ch 9:1-44

3551a AM, 4260 JP, 454 BC

1252. Megabyzus left Sartamah as governor of Egypt and returned to Artaxerxes with Inaros and some other Greeks. He gave them his word that they would not be harmed. Artaxerxes carefully observed this though he was incensed against Inaros for having slain his brother Achemenes. When his mother Amestris (called Amytis by Ctesias) desired vengeance on Inaros, the Greeks and Megabyzus, the king refused her request. (Ctesias)

3554 AM, 4264 JP, 450 BC

1253. The Athenians sent Cimon their general with a fleet of 200 ships of their own and their confederates into Cyprus. 60 went to Egypt to Amyrtaeus who was still in Egypt. The rest besieged Citium, a city in Cyprus. (Thucid. l. 1.) At this time Artabazus and Megabyzus commanded the Persian forces. Artabazus had his fleet of 300 ships around Cyprus. Megabyzus with the army of 300,000 troops stayed in Cilicia. (Diod. Sic. l. 12. in the 3rd year of 82nd Olympiad)

1254. Cimon sent messengers to the oracle at the temple of Ammon to ask about some secret matter. (Plutarch in the Life of Cimon)

3555 AM, 4265 JP, 449 BC

1255. In the siege of Citium in Cyprus, (as Thucidides says) Cimon died either of a natural disease, (as Emil. Probus has it) or, as others say, of a wound which he received in battle. When he was about to die, he advised those that were about him to conceal his death and to return home as fast as they could. It happened that this secret was well kept and all the Greek army returned home safely under the conduct (as Phannedemus speaks) of Cimon who had been dead a whole month. Those who were sent to consult the oracle, received the answer that Cimon was already with him. When they returned to Egypt and they understood that Cimon died at that very time when the oracle answered them. (Plutarch in the Life of Cimon.)

1256. When the Greek army returned from Egypt, they who besieged Citium in Cyprus, were short of supplies. They lifted their siege and sailed to Salamis in the same island. Here they fought with the Phoenicians, Cyprians and Cilicians, by sea and land. In the naval battle, they sunk many enemy ships and captured a 100 with all the soldiers and sailors still in them. The rest they pursued as far as Phoenicia. The Persians with the remaining ships, fled into Cilicia where Megabyzus was with the army. The Athenians sailed there as fast as possible and landed their men on the open shore and attacked the enemy. In this fight, Anaxicrates who commanded the fleet, behaved himself most courageously and died a most noble and heroic death. They defeated the Persians and slew many of the enemy. They returned to their ships and sailed home with those returning from Egypt. (Diod. Sic. in the 3rd and 4th year of the 82nd Olympiad,) as he stands corrected from Thucidides. Elian writes that the Athenians lost in Egypt 200 ships and in Cyprus 150 with all their equipment. (Elian. Variar. Histor. l. 5. c. 10.)

1257. When Artaxerxes heard of the loss of his men in Cyprus, he sought advice from his council concerning this war. It was resolved that it was for the good of the kingdom that peace should be made with the Greeks. Therefore the king wrote letters to the captains and commanders in Cyprus that they make peace with the Greeks on any terms. Hereupon Artabazus and Megabyzus sent messengers to Athens to seek peace. When the Athenians had consented to their conditions, they sent commissioners to

represent them having full power and authority. The leader of the group was Callias, the son of Hipponicus. (Diod. in the 4th year of the 82nd Olympiad.) At this time, the men of Argos sent their messengers to Susa to know if Artaxerxes would honour the league they had made with his father Xerxes, or if he considered them enemies. Artaxerxes answered that the league continued and that he considered no city more friendly to him than Argos. (Herodotus, l. 7. c. 152.)

1258. The peace between the Athenians and their confederates on the one side and the Persians on the other was concluded with these conditions:

``That no Persian governor would at any time come within three days journey of the sea and that there would be no warship from either side be found between Phaselis and the Cyantan Isles."

1259. Or as Plutarch expresses it,

``That the king would not have any warships in all the sea between the Cyancan and the Cheldonian Islands."

1260. When the king and his council of war had subscribed to these articles, then the Athenians took an oath that they would not invade any of the king's provinces. (Diod. in the 4th year of the 82nd Olympiad)

1261. Plutarch (in the life of Cimon) says that they built an altar in memory of this peace and that they gave many honours on Callias who had been the architect of it.

3556 AM, 4266 JP, 448 BC

1262. Artaxerxes wearied for 5 years with his mother's nagging, gave Inaros the Egyptian king and the Greeks that came with him into her hand. The queen had the body of Inaros to be so racked and stretched out and wrenched several ways. He hung on three different crosses at one time. She had the 50 Greeks (for she could catch no more) decapitated. (Ctesius) Thucidides says that Inaros king of Libya was taken by treachery and crucified. Herodotus tells us, that his son Thammyras by the favour of the Persians, held the government of Egypt which his father had held before him. (Herod. l. 3. c. 5.)

1263. Megabyzus was greatly grieved by the death of Inaros and those Greeks. He asked permission to go to his own government in Syria. He had secretly sent the rest of the Greeks there. He following them there and as soon as he came to Syria he revolted from the king and gathered an army of 150,000 men. (Ctesias)

3557 AM, 4267 JP, 447 BC

1264. Osiris was sent against Megabyzus with an army of 200,000 men. In the battle, Osiris wounded Megabyzus with a dart in the thigh two inches deep. Likewise, he wounded Osiris with a dart first in the thigh and then in the shoulder. As Osiris fell from his horse, Megabyzus caught him about by the middle and saved him. Many of the Persians fell and the two sons of Megabyzus, Zopyrus and Artipsyus fought valiantly that day. Megabyzus won and carefully returned Osiris to Artaxerxes who demanded his return. (Ctesias.)

3558 AM, 4268 JP, 446 BC

1265. Another army was sent against Megabyzus. The general was Menostanes, or Menostates, son to Artarius, governor of Babylon and brother to king Artaxerxes. In the battle, Megabyzus wounded Menostanes in the shoulder and in the head. Neither of those wounds were mortal, but when it happened, he and all his army fled and Megabyzus had a most glorious victory. (Ctesias)

1266. Artarius, Artoxares the eunuch, a Paphlagonian and Amestris, the queen mother, persuaded Megabyzus to come to terms with the king. After much effort, Artarius, Amytis' wife and Artoxares, who was now 20 years of age and Petisas, the son of Osiris, prevailed with him to come to the king. When he came, the king sent him word that he freely pardoned him all his past offences. A little later when the king was hunting, a lion set upon him. When Megabyzus saw the lion raised upon his hind feet, slew him with his spear. The king was angry with him because he had done it before the king could. He commanded that Megabyzus be decapitated. The intercession of Amestris, Amyris and others, spared his life and he was sent away and confined to the island of Ciria in the Read Sea (sic). Artoxares the eunuch for having spoken too freely with the king on the behalf of Megabyzus, was banished into Armenia. (Ctesias.)

3559 AM, 4269 JP, 445 BC

1267. When Herodotus read his books at Athens before the council there, he was much honoured for them, according to Euseb. in his Chron. There Scaliger notes that Herodotus wrote his books before his going into Great Greece (Southern Italy) not in Great Greece itself as some think following Pliny on this. We shall see more in the next year. But I observe that in these books mention

is made often of the Peloponesian war, both in (the 7th book c. 137. and in the 9th book c. 72.) In the former reference, a thing is related that was done in the 2nd year of that war. In the later, a thing that happened in the 19th year of it at Decelaea. This is 22 years after the time consigned by Euseb. to the reading of his book at Athens. See more on this in the year 3596 and 3597.

3560 AM, 4270 JP, 444 BC

1268. In the first year of the 84th Olympiad, when Praxiteles was the governor of Athens, 12 years before the Peloponesian war began, the Athenians sent a colony into Great Greece (Southern Italy) to rebuild the decayed city of Thurii. Lysias, a youth of 15 years of age was one of the leaders in this group (Plutarch and Dionysus Halicarnassaeus in the life of Lysians the Orator) along with Herodotus who was 41 years old. Although he was born at Halicarnassus in Caria, he obtained the surname of Thurius after this because of his part in reestablishing Thurii. (Strabo, l. 14) The 84th Olympiad happened on the 310th year from the founding of Rome, according to Varro's account. In this year Pliny says that Herodotus compiled his History in Thurii in Italy, (Pliny l. 12. c. 4.) as mentioned in the previous year.

3562 AM, 4272 JP, 442 BC

1269. In this year all wars ceased throughout Asia, Greece, Sicily, Italy, Gaul, Spain and almost the entire world. (Diod. Sic. 3rd year of the 84th Olympiad.)

1270. After Nehemiah had governed Judah for 12 years, that is from the 20th year of the reign of Artaxerxes to the 32nd of the same, he returned to the king. (#Ne 5:14, 13:6)

1271. In his absence Eliashib the priest, who was over the chamber of the house of God and had made an alliance with Tobiah, prepared a room for him in the court of the temple. In this place the gifts and tithes were formerly kept. The son of Joiada, the son of Eliashib the high priest, (who was a different man from Eliashib of whom I just mentioned) became son-in-law to Sanballat the Horonite after he married his daughter. When Nehemiah returned to Jerusalem with a new commission, he quickly redressed and severely punished these and other wrong doings. (#Ne 13:1-31)

3563 AM, 4273 JP, 441 BC

1272. After Megabyzus had lived 5 years in exile, he fled from the Island where he was confined and feigning himself to be a "pisagas", (i.e. leper in the Persian language and one to whom no man might approach) he came home to his wife Amytis. By her and Amestris, the king's mother, he was at last reconciled to the king. He sat at the king's table as before and died at age 76. The king grieved very much for him. (Ctesias.)

3564 AM, 4274 JP, 440 BC

1273. In this year, the Samians and Milesians went to war over the ownership of the city of Priene. This was the beginning of the 6th year, (according to Thucidides) of the 30 years of peace and the league between the Athenians and Lacedemonians. It was in the middle of the 4th year of the 84th Olympiad according to Diodorus. Priene was a city in Caria, which the Samians and Milesians each claimed. The Milesians were too weak to defeat the Samians. They drew to their side some Samians who were unhappy with things in their country. They went to Athens and complained of the behaviour of the citizens of Samos. The Athenians sent for them to lay down their arms and negotiate the matter at Athens. When the Samians refused to do this, Pericles prevailed to have war declared against them. He did this as a favour to his prostitute Aspasia, that famous courtesan whom he doted on not so much for her beauty as for her wit. She was the daughter of Axiochus of Milesia. The Athenians sent a fleet of 40 ships under the command of Pericles and easily took the city of Samos. He changed the government from an aristocracy to a democratic one.

1274. After Pericles returned from Samos, there arose in Samos a terrible sedition. Some wanted a democratic government and others wanted the old aristocracy. Those who disliked the democratic form, conspired with the chief men of the city and sent to Asia to Pissuthnes, the son of Hystalpes the governor of Sardis. When they had made a league with him, he gave them a band of 700 soldiers. They returned in the still of the night to the Samos and were joined by others of their consorts. They surprised and captured the town. They declared themselves enemies to the Athenians and took the whole garrison of them with the captain and officers. They sent them to Pissuthnes as a gift. They immediately marched against Miletus. The inhabitants of Byzantium were also allies with them against the Athenians.

1275. When the Athenians heard of the revolt of Samos, they sent 60 ships. 16 went towards Caria to attack the Phoenician fleet in those parts and into Chios and Lesbos to take on allies from there. The other 44 vessels continued with Pericles as the admiral and his 9 colleagues. The Samians recalled their 20 ships which they had sent full of soldiers to assault Miletus. They were joined by 50 more ships. They fought with the 44 ships of the Athenians near an island called Tragia and were defeated. From there the Athenians with 40 more ships from home and 25 more from Chios and Lesbos, went and landed with their forces on the Isle of Samos. They captured the island and made a triple ditch about the city by land. They besieged the city with their ships.

1276. A few days later Pericles learned by letters from Caria and Caunus, that the Phoenician fleet was coming towards him to relieve Samos. He left part of his army to maintain the siege and took 60 ships from the navy. He went as fast as he could to meet the Phoenician navy. Stesagoras went with him with 5 ships from Samos.

1277. The Samians took advantage of the absence of Pericles. Under the command of Melislus, the son of Ithogenes an outstanding philosopher, they attacked the Athenian camp which was neither fenced nor manned as it ought to have been. When they sunk the ships which kept the island and defeated and routed the army, they freely traded and brought in supplies for 14 days.

1278. When Pericles heard what had happened to his men at Samos, he hurried back as fast as he could with a larger fleet. Thucydides, Agnon and Phormio joined him with 40 ships. Tlepolemus and Anticles brought 20 more ships from Athens. Chios and Mitylene sent him 30 ships. With these great forces, he attacked and defeated Melislus. He besieged the town by land and sea as before and harassed them with frequent assaults on every side. Some say that those engines of battery, as Rams and Vines and Galleries were first invented here by one Artemon of Clazomena. Ephorus the historian confuses him with Artemon Periphresus of whom Anacreon the poet in his poetry mentions. (recited by Athenaeus l. 12.) (Thucid. l. 1.) (Diod. Sic. in the 4th year of 84th Olympiad) (Plutarch in the life of Pericles,)

1279. After a 9 month siege, the Samians surrendered. The town was immediately destroyed and they gave hostages for their fidelity in time to come. They gave up all their ships. They paid for the expense of the war and made an instalment payment then. Those of Byzantium submitted to the Athenian government as before. (Thucid. l. 1.)

3566 AM, 4276 JP, 438 BC

1280. Spartacus succeeded Archaeanax in the kingdom of Bosphorus Cimmerius. (Diod. the 3rd year of the 85th Olympiad.)

3571 AM, 4281 JP, 433 BC

1281. Spartacus died after reigning 17 years. (Diod. Sic. in the 4th year of the 86th Olympiad) In the 3rd year of the 85th Olympiad, he states that he reigned 17 years. The interval between these two Olympic years assigned by him the one to the beginning, the other to the end of his reign only make up 5 or at most both parts being included only 6 years of his reign. After him came Seleucus.

3572 AM, 4282 JP, 432 BC

1282. At Athens in the year when Apseudes was over the government and in the last year almost ended in the 86th Olympiad, Metone observed the summer solstice to be upon the 21st day of the Egyptian month, Phamenoth (or the 27th day of June, according to the Julian calendar) in the morning. (Ptolemy, in his Mag. Syntax l. 3. c. 2.) From this he formulated the Cyclis Purnis, or the circle of the moon which we call the Golden Number of 19 years. (Diod. Sic. the 4th year of the 85th Olympiad) He deduced the beginning of this cycle from the next new moon following that solstice on the 15th day of July, according to the Julian calendar.

3573 AM, 4283 JP, 431 BC

1283. Arcesilaus was killed by his subjects the Cyrenians. He was the 8th king in that state and the man who in the 3rd year of the 73rd Olympiad, won the 31st Pythian race with his chariot. He was made famous for that by Pindarus, in his 4th and 5th Ode. When his son would have succeeded, he was disallowed by the Cyrenians. Thereupon he sailed into the Hesperides or western islands and there died. So that kingdom of Cyrenia which had stood for 200 years came to an end. It had four kings of the name of Battus and four of the name of Archelaus. These interchangeably succeeded each other in the kingdom according to the oracle at Delphi as reported by Herod. (Herod. l. 4. c. 163.) (Scholiast. Pind. in Od. 4. Pythion.)

1284. Toward the end of the 1st year of the 87th Olympiad, when there were only two months remaining in the rule of Pythodorus of Athens in the beginning of the spring, the Peloponnesian war started between the Lacedaemonians and the Athenians. The nations living along the coast of Asia, sided with the Athenians, All the Carians, the Dorians, the Ionians, those of Hellespont, and all the adjoining islanders supported Athens except for the two islands of Melos and Thera. Both sides sent their embassies to Artaxerxes asking for help. (Thucid. l. 2.)

1285. At the beginning of this war lived 3 famous historians, Hellanicus of the age of 65, Herodotus at 53 and Thucydides at 40. (A. Gellius, in his 15th book. c. 23. states this from Pamphylia, l. 11.) Thucydides wrote the entire history of this war to its 21st year. He carefully wrote what happened by the winters and summers. He began every summer from the first of the spring and every winter from the first of autumn.

1286. In the first summer of this war, there was a total eclipse of the sun that was so dark, the stars appeared in the sky. (Thucid.

1. 2.) This caused great fear among all men as a sad and great omen in the world. When Pericles saw the captain of the ship he was on, troubled by the eclipse, he put his cloak over his eyes. He asked him whether he was afraid at that or whether he thought it portended any great event or not. When he said no, then Pericles replied what was the difference between this covering of the sun and that except that the eclipsed area was much larger than my cloak? (Plutarch in the life of Pericles) He discussed with him the causes of the eclipses of the sun and moon and their motions by which they moved, according as he had learned from his teacher Anaxagoras. He persuaded his fellow citizens not to trouble themselves with a vain and needless fear. (Valer. Max. 1. 8. c. 11.) This eclipse happened on August 3rd at 5 o'clock in the afternoon at Athens. About 80% or 10 digits of the sun was covered.

3574 AM, 4284 JP, 430 BC

1287. A dreadful plague started first in Ethiopia and spread from there into Libya and Egypt and especially into the regions of the Persian dominion. It raged unchecked in the city of Athens in the 2nd year of this war. (Thucid. 1. 2.) From a historical perspective, he documents the nature of this plague. He was sick with it and often in company with those who were sick. Hippocrates as a physician who lived in Athens and was used in the curing of various persons afflicted with the plague. He describes the plague from a medical view point. (1. 3. Epidem. Sect. 3.) Lucretius, who lived many years after, describes this in his poetry.

1288. A sedition happened in a town of the Colophonians, called Notium. When Itamenes and his Median soldiers were called in by one of the sides, they came and possessed the strongest part of the town. (Thucid. 1. 3.)

1289. In the later end of this summer, Aristetas, the son of Adimantus a Corinthian and the ambassadors of the Lacedemonians, Aneristus and Nicolaus, and Patrodemus and Timagoras of Tegara and Polis of Argos, journeyed into Asia toward Artaxerxes to ask of him aid of men and money for the war. They went by Thrace and came to its king, Sitalces, the son of Tereas. They planned to pass over the Hellespont and to go to Pharnaces, the son of Pharnatacus, hoping to have him convoy them to safely to Artaxerxes. They were betrayed by Saducus, the son of Sitalces the king and Nymphodorus of Abdera, the son of Pytheus. They were all taken to Athens. The Athenians without any hearing killed them the same day they arrived and threw their bodies into a ditch. (Thucid. 1. 2. with Herod. 1. 7, c. 137.)

3575a AM, 4284 JP, 430 BC

1290. The following winter the Athenians sent 6 ships to Caria under the command of Melesandrus. They intended to gather money from those parts and to rid the seas of pirates. These were from Peloponesus and preyed on poor merchants ships with their cargo which they traded along the coast of Phaselis, Phenice and other ports of the continent. Melesandrus with his Athenians and other confederates did not stay at sea. They went ashore in Licia and were defeated by the enemy. He and most of his army were killed. (Thucid. 1. 2.)

1291. Seleucus, the king of Bosphorus Cimmerius, died after ruling for 4 years. (Diod. 4th of the 86th Olympiad.) After him Spartacus the 2nd reigned for 22 years.

3576 AM, 4286 JP, 428 BC

1292. Pericles died in the 4th year of 87th Olympiad, (Diod. 1. 12.) 2 years and 6 months after the beginning of the Peloponesian war which he was the main cause of. (Thucid. 1. 2.) He was senior statesman had continued as a prince of the Athenian state for 40 years. (Cic. 1. 3. de oratore and Plutarch in the life of Pericles.)

1293. In the year Anaxagoras of Clazomenae died. He was Pericles' teacher and was born in the 70th Olympiad and died in the 1st year of the 88th Olympiad, according to Laetius in his life from Apollodorus' Chron. However, there it is incorrectly stated as Olympiad 78. He adds that the men of Lampsacus bestowed on him an honourable burial with this epitaph, as recorded also by Elian, (1. 8. Var. Histor. c. ult.) on his tomb.

Great Anaxagoras lies here in mould,
Who did all secrets of the heavens unfold.

3577 AM, 4287 JP, 427 BC

1294. In the winter season of the 4th year of the Peloponesian war, the Athenians sent 12 ships commanded by Lysicles with four commissioners to collect their tribute from their confederate cities. Lysicles went from place to place to gather money. When he was leaving Myus through Caria, the Carians and Anaeitae ambushed and killed him and most of his army. (Thucid. 1. 3.)

1295. When Alcides, the commander of the Lacedemonian fleet, came to the cape of Myonesus in the country of the Teii, he killed most of the Greeks whom he had taken prisoners from Asia. When he came to Ephesus, some messengers from the Samians who were of the Anaeitae, rebuked him. They said he was wrong to deliver the Greek nation from servitude if he purposed to

destroy people who never bare arms against him nor were his enemies. Their only crime was being forced to pay tribute to the Athenians. He then spared the rest and let them go.

1296. A new broil arose between the old citizens which dwelt in the lower town of Notium and those which had recently fled there. When these saw the power of the Arcadians and other barbarians as Pissuthnes which the governor of Lydia had sent. They made a wall around the upper town for a fortification against the lower town. They made a league with the Colophonians who lived in the upper town and sided with the Medes making one accord with them. The other side sent for Pachetes, a captain of the Athenians to come and help them. When he came, he defeated Hippias. Pissuthnes the captain of the Arcadians in the fort was asked to leave the fort for a talk. They promised him that if they could not agree, he could return safely to the fort again. When he came, Pachetes took and committed him to safe custody without manacles or fetters. He attacked and captured the fort. Everyone in the fort was killed, both Arcadians and Barbarians. Lastly, to keep his word with Hippias he let him return safely to the fort. As soon as he came to the fort, they laid hold on him again and shot him to death with arrows. So Pachetes restored Botium to the Colophonians, except to those who had sided with the Medes. Afterward the Athenians sent a colony there and governed the place according to their own laws. They gathered as many of the Colophonians from all parts as they could find to live there. (Thucid. 1. 3. Poly. Stratag. 1. 3.)

3579c AM, 4289 JP, 425 BC

1297. Artaxerxes sent Artaphernes, a Persian ambassador, with a letter written in the Assyrian language to Lacedemon. Among other things he said that he did not know what they wanted from him for they had sent so many ambassadors to him. None of them agreed with each other. Therefore if they would have him understand what they wanted, they should send some men of their own to him. (Thucid. 1. 4.)

3579c AM, 4289 JP, 425 BC

1298. In the interim, Artaxerxes died and his son Xerxes succeeded him for only one year. (Diod. Sic. the 4th year of the 88th Olympiad) His mother Damsipia died the same day that her husband Artaxerxes (as the sequel shows) did. Bagorazus the eunuch carried the bodies of both the father and mother into Persia. (Ctesias.)

3580a AM, 4289 JP, 425 BC

1299. In the winter of the 7th year of the Peloponesian war, Aristides, the son of Archippus, one of the captains who were sent from Athens to gather the tribute of their confederates captured Artaphernes the Persian ambassador as he was going to Lacedemon. This was at a place called Etone on the river Strimon. He brought him as a prisoner to Athens whom the Athenians presently sent back to Ephesus accompanied with an ambassador. When they came there and heard that Artaxerxes had recently died, they returned home again. (Thucid. 1. 4.)

3580b AM, 4290 JP, 424 BC

1300. In the beginning of the next summer (the beginning of spring), Thucidedes says there was a partial eclipse of the sun, beginning on the first day of spring, on the 21st day of March, according to the Julian Calendar. This was toward the end of the 4th year of the 88th Olympiad, in the morning. The sun was more than half eclipsed, according to the Prutenian account.

1301. The exiles from Mitylene after their city was taken by the Athenians joined with the exiles from Lesbos. They hired some others from Peloponesus and went and took Rhaetium. After they received money from them, they spared the city. From there they went to Antandrus and it was betrayed into their hands. Their initial purpose was to liberate Mitylenian cities in Actea now controlled by Athens and in particular, Antandrus. They fortified it. Using timber from the hill Ida, they planned to build ships. They hoped to take over the city of Lesbos and other cities in Eolia. (Thucid. 1. 4.)

3580c AM, 4290 JP, 424 BC

1302. At the same time, Aristides and Demodocus also called Symmachus, the captains of the Athenian Navy were in the Hellespont gathering their tribute. Lamachus, their third captain, was gone with 10 ships into Pontus. When they heard that the Mitylenians purposed to fortify Antandrus, they gathered an army of their confederates and set sail for Mitylene. When the enemy sallied out from there, they defeated them in the field and captured the town. When Lamachus who was gone into Pontus, came to the mouth of the river Caleces, (Diodorus calls it Cachetes) in Heracleotis, he left his ships at anchor and spoiled all the country about Heraclea. These cities favoured Persia and had refused to pay tribute to Athens. After a heavy rain, the swollen river current drove their ships on the rocky shore. He lost his whole fleet and a large part of his army besides. He could not return home by sea and dared not return by land with so small a company through so many fierce and warlike nations. The Heraclea, used this occasion to befriend these nations rather than to be revenged of them. They used the tribute for Athens to influence friends and buy provisions for their return trip home. Lamachus, with the company which he had left went overland through the country of the Thracians, who dwelt on the Asian side and came safely to Chalcedon. (Thucid. 1. 4. Diodor. 1. 12. Justin 1. 16. c. 3.)

3580d AM, 4290 JP, 424 BC

1303. When Xerxes was roaring drunk on a festival day, he was killed in his chamber when he was sleeping. His brother Secundianus, born of Aloguna, a Babylonish woman and Pharnacyas an eunuch, murdered him. (Ctesias.)

1304. Secundianus had for a long time borne a grudge to Bagoras the eunuch. He picked a quarrel with him for burying his father's body without his advise and ordered that he be stoned to death. His army took offence at this even though he gave them much money. From that time on the army hated him for murdering his brother. (Ctesias.)

3581a AM, 4290 JP, 424 BC

1305. Secundianus sent for his brother Ochus whom his father Artaxerxes had made governor of Hyrcania. He refused to come. He sent word he would come but he did not. This he did often. Finally he gathered a mighty army and intended to take over the kingdom. Arbarius who was general of the cavalry to Secundianus, defected to Ochus. Arxanes, the governor of Egypt, also defected. Artoxares came in person from Armenia and asked if he planned to make himself king. (Ctesias.)

3581b AM, 4291 JP, 423 BC

1306. Ochus was made king and called himself after that time Darius. By the advice of both Parysatis, his wife and his sister, he first tried to win over his brother Secundianus. Menosthanes, who was the greatest man with him among all his eunuchs, urged Secundianus not to believe his words nor have any treaty with faithless men. However, Secundianus came to a treaty and was captured there and died when thrown into a heap of ashes. (Ctesias) Concerning this type of punishment, see note on 3485b AM and #APC 2Ma 13:5,6.

1307. When Secundianus, or Sogdianus, was dead, then Ochus reigned alone and was known by the name of Darius Nothus. This happened toward the end of the first year of the 89th Olympiad. (Thucid. l. 8.) (Diod. Sic. 3rd year 89th Olympiad)

3582 AM, 4292 JP, 422 BC

1308. When the men of Delos were driven out of their country by the Athenians, Pharnaces gave them Adramyttium in Asia to live in. (Thucid. l. 5. Diod. Sic. 3rd year 89th Olympiad.)

3583 AM, 4293 JP, 421 BC

1309. The Athenians, by command of the oracle at Delphi, restored those of Delos to their island again. (Thucid. l. 5.)

3588 AM, 4298 JP, 416 BC

1310. Those of Byzantium and Chalcedon were joined by the Thracians and passed with a great army into Bithynia. When they had wasted the country and forced many of the smaller towns, they used unmeasurable cruelties toward them. When they had gathered an huge multitude of men, women and children, they butchered everyone of them. (Diod. 1st year of 91st. Olympiad.)

3589a AM, 4298 JP, 416 BC

1311. Jubilee 21 was the last one seen by the prophets of the Old Testament. For in #Ne 12:22 is not to be understood of Darius but of this Darius Nothus in whose time #Ne 12:22 signifies, that Johanan, called also Johannes and Jonathan, obtained the high priesthood after his father Joiada, (whom Josephus calls Judas). Jadduas' son, who succeeded his father in the priesthood, was born then also. These things Nehemiah mentions only in passing. His book ends with the time of Artaxerxes Longimanus, the father of this Darius, of whom Josephus (l. 1. cont. Aplons) says:

``From the death of Moses to Artaxerxes, king of Persia who succeeded Xerxes, the prophets wrote 13 books. From Artaxerxes to our time, all things indeed have been likewise committed to writing but not held in the same esteem as the former because the succession of the prophets one after another has been uncertain."

1312. Euseb. in Chron. in the 32nd year of Artaxerxes, with whom the continued history of Nehemiah ended, states:

``Hitherto, the divine Scriptures of the Hebrews contain the annals of the times. Those things which were done among them after this time, we must derive from the books of the Maccabees and from the writings of Josephus and Africanus. He wrote a general history of things done among them down to the Roman times."

1313. Malachi, the last of the prophets, was contemporary with Nehemiah. This we gather from the following. He nowhere

exhorts the people to build the temple as Haggai and Zechariah did. Since the Temple was now built, he reproved those disorders among the Jews which Nehemiah at his second return with a new commission did also. These are, the marriage with foreign women, [#Mal 2:11](#) withholding of tithes, [#Mal 3:8](#) and abuses in the worship of God. [#Mal 1:13 2:8](#) Now they were no longer to expect a continual succession of prophets as before. Therefore Malachi in the last words of his prophecy exhorts them that they should hold fast to the law of Moses until Christ that great prophet of the church should appear whose with his forerunner John the Baptist.

“in the spirit and power of Elias, to turn the hearts of the fathers to their children and the rebels to the wisdom of the just, [#Mal 4:5](#) [Lu 1:17](#) [Mt 11:14 17:12](#) to which has reference to Jerom (l. 13. of his comment upon Isaiah chapter 49.) After Haggai and Zechariah and Malachi, I see no other prophet till John the Baptist. See [#APC 1Ma 4:46 9:27](#) and (August. de Cicit. Dei l. 17. c. 24.)

1314. We read in the book of Pirke Abbeth, that the men of the Great Synagogue succeeded the prophets. However, the Jews in later times count even Haggai, Zechariah and Malachi, among them and make Ezra the president of this Great Synagogue.

3590 AM, 4300 JP, 414 BC

1315. Pissuthnes the governor of Lydia, revolted from Darius. Therefore Tissaphernes, Spitladares and Pharnises were sent against him. Pissuthnes went to meet them. He had with him Lycon an Athenian with the Greeks under his command. The king's commanders bribed Lycon and his Greeks to abandon Pissuthnes. Then they drew in Pissuthnes with the promise of safely an brought him to the king, which they did. The king ordered, "Away with him to the ash heap" and gave his government to Tislaphernes. Lycon had cities and countries given to him for a reward for his treachery. (Ctesias.)

1316. Eusebius in his Chron. notes that Egypt rebelled from the Persians and that Amyrtaius Saites reigned there for 6 years. This seems to be the same Amirtaeus who Herodotus writes of, (Herod. l. 1. c. 140. l. 3. c. 15.) where he shows that he did the Persians much damage.

3591 AM, 4301 JP, 413 BC

1317. In the 19th summer of the Peloponesian war, when Nicias would have withdrawn his army at night from before the walls of Syracuse in Sicily, there appeared an eclipse of the Moon about ten o'clock at night in the month Metagiton. This was on the 27th of August, according to the Julian Calender. At the sight of this, he was so terrified that he did not withdraw at that time. By delaying he and his whole army perished. (Thucid. l. 7. Polyb. l. 9. Diod. Sic. year 4. of 91. Olympiad, Plin. l. 2. c. 12. Plutarch in the life of Nicias and in his book, De Superstition.)

1318. The next winter, Tissaphernes of Lydia and Pharnabazus of Hellespont, two governors of Darius whose countries bordered the sea coast in the lesser Asia, sought to recover the old tribute from the Greek cities lying within their control. Recently the Athenians had forbidden them to pay tribute to the king. They dealt with them underhandedly to make them defect from the Athenians. They solicited the Peloponesians in general to make a new war on Athens and had the Lacedemonians in particular become allies of the Persian king. When the Athenians power was thus weakened in Asia on whom Pissuthnes had founded all his hopes, Tissaphernes sought by all means how to capture Amorges a bastard son of Pissuthnes who had taken up arms in Casia. He was commanded to send him alive or dead to the king. When he found that the citizens of Chios and Erythrae were ready to revolt from the Athenians, he sent his messenger with theirs to Lacedemon to negotiate the matter by the common agreement. (Thucid. l. 9.)

1319. At the same time Calligetis of Megara and Timagoras of Cyzicum who were both banished from their country, came to Lacedemon. They were sent by Pharnabazus who had entertained them during the time of their exile. They went in the name of the inhabitants of Cyzicum, to got ships to carry them into the Hellespont. When the messengers of Pharnabazus and Tislaphernes each made their request separately, the Lacedemonians were divided as to what to do. Some advised that Ionia and Chios should be helped first, others the Hellespont. Alcibiades helped decide the matter. He was a condemned man at Athens who lived in Sparta, in a house with Endius, one of the Ephore who was a friend of his father. Therefore they made an agreement with the Chii and Erythraeans and ordered 40 ships to be sent to help them. Calligetis and Timagoras, who were there on the behalf of Pharnabazus and the men of Cyzicum, contributed nothing toward this fleet for Chios. They withheld the 25 talents which they had brought with them to hire ships for themselves because they planned to prepare a fleet of their own. (Thucid. l. 8.)

3592 AM, 4302 JP, 412 BC

1320. In the 20th summer of the Peloponesian war, Alcibiades an Athenian, and Chalcideus a Lacedemonian were sent by Endius and the rest of the Ephori with 5 ships into Ionia. They planned to try to make the Greek cities defect from the Athenian side. The Clazomenae went to the mainland and built a strong fort there so they would have a safe place to go if their island was attacked. Similarly, did the other islands that revolted from the Athenians. They built forts and prepared for war. (Thucid. l. 8.)

1321. Strombichides, the commander of the Athenians came with 8 ships to Samos. Another ship joined him here and they sailed to Teus. They persuaded them not to defect from the Athenians. Chalcidcus came there also with 23 ships and some foot soldiers from the Clazomenians and Erythreans. The Teians at first refused to receive the soldiers but when they saw the Athenians had fled, they took them in. These waited for the return of the Chalcideus from pursuing the Athenians. When they did not return, they threw down the wall which the Athenians had made on the land side with the help of those who were under the command of Tages Tissaphernes. When Chalcideus and Alcibiades had pursued Strombichides as far as Samos, more ships from Chios joined them and they sailed to Miletus. By the means of Alcibiades, who had an important acquaintance with the noble men there, they persuaded them also to defect from the Athenians. When the Athenians followed them there, they were kept out by the Milesians. They retreated to an island called Lada opposite Miletus. (Thucid. 1. 8.)

1322. Therefore, the Chii sailed with 10 ships to the city, Anaea in Caria to learn the status of Miletus and to induce other cities to defect from the Athenians. They were called back by Chalcideus because Amorges the son of Pissuthnes was approaching with his army. They came to a small town Diosbierou in Ionia. When they saw a fleet of 16 Athenian ships that were sent from there under the command of Diomedon to join with Thrasicles, they dispersed themselves. One ship went to Ephesus, the rest to Teus. Four were captured by the Athenians but all the men on them had escaped to shore. The rest of the ships came safely to Teus. After this when the Athenians were gone to Samos, the Chii pursued their purpose with the remainder of their fleet and forces and drew over to their side cities of Lebedus and Eras in Ionia. (Thucid. 1. 8.)

1323. After the foot soldiers of the Chii departed from Teus, Tissaphernes came there with his army and pulled down what was left of the walls of Teus and went away. No sooner was he gone then Diomedon, with 10 Athenian ships came there and was received by the Teians also. He went to Eras and when he was unable to capture it, he went his way. (Thucid. 1. 8.)

1324. When the Athenians had taken the fort which the Clazomenians had built on the continent, they forced them to return to their island. The leaders of the revolt were sent to Daphnus. The Clazomenians again submitted to the Athenians. (Thucid. 1. 8.)

3592c AM, 4302 JP, 412 BC

1325. That same summer, the Athenians with 20 ships, which were at Lada opposite Miletus, landed at Panormus. They attacked Chalcideus, the Lacedemonian and killed him and all that were with him. They returned from there 3 days later and erected a monument in memory of what they had done. Because this was done by those who did not control the country, the Milesians demolished it. (Thucid. 1. 8.)

1326. In the end of the summer, the Athenians with 1500 soldiers and 1000 men from Argos and many of their other confederates sailed to Samos with 48 ships commanded by Phrynichus and Onomacles and Saronidas. From there they sailed for Miletus and positioned their army before the city. 800 Milesian soldiers attacked them, Alcibiades, with those whom Chalcideus had brought from Peloponesus and certain soldiers. These came from a foreign nation which followed Tissaphernes and were commanded by Tissaphernes. The Argivi which led the van in the wing where they were, trusting too much in their valour and were routed by the Milesians. The Ionians were held in contempt by the Argivi. They lost 300 men but eventually the Athenians won the battle. They set up a monument in the field and besieged the city on that peninsula. When news came that a fleet from Sicily and Peloponesus was heading that way, they followed the advice of Phrynichus and withdrew to Samos. (Thucid. 1. 8.)

1327. When the fleet came with the ships of Chios which had formerly been beaten by Chalcideus, they were asked by Tissaphernes to attack Jasos. Here lived Amorges the bastard son of Pisluthnes, (who had revolted from the king). The Peloponesians under the command of Astyochus the admiral to whom Theramenes a Lacedemonian had brought that fleet and the Syracusans (who were very courageous under their general Hermocrates) suddenly attacked the Jasians and took the city. The Jasians incorrectly thought that these were friends. The Peloponesians took Amorges alive and gave him to Tissaphernes to be sent to Darius, if he pleased. They sacked the city of Jasos, which through a long peace was quite prosperous and took much spoil. The mercenaries hired by Amorges were spared because most of them were Peloponesians. They enlisted them for their own service. The town was handed over to Tissaphernes with all its people. Everyone was redeemed by paying half a crown. They returned to Miletus and they accompanied overland Paedaritus, who was sent by the Lacedemonians as governor for Chios and the mercenaries of Amorges. They went as far as Erythrae and left Philippus, governor of Miletus. (Thucid. 1. 8.)

3592d AM, 4302 JP, 412 BC

1328. The next winter after Tissaphernes had put a garrison in Jasos, he came to Miletus and there according to a promise made at Lacedemon paid them and their mercenaries their wages. This was an Athenian drachma for each one. He bargained with them for the same wage for future service.

1329. Astyochus the admiral of the Lacedemonian fleet with 10 ships of Lacedemon and as many of Chios sailed to Clazomenae when the siege of the city Pteleum failed. There he ordered all who favoured the Athenians to leave and live at Daphnus. Tamos the governor of Ionia gave similar orders. When they refused, he attacked the unwallled town. He was unsuccessful and left. He encountered a violent storm at sea. He came safely to Phocaea and Cuma but the rest of his ships were driven ashore on the isles

lying opposite Clazomenae, Marathusa, Pela and Drymissa. They stayed here for 8 days because of the storm. They spoiled the goods which the Clazomenians had transported there for fear of the war. The rest of the goods they put on board their ships and carried them to Astyochus at Phocaea and Cuma. (Thucid. 1. 8.)

1330. The same winter Hippocrates of Lacedemon set sail for Cnidus from Peloponesus with 10 Thurian ships under the command of Dorieus and two others commissioned with him, one of Laconica and another of Syracuse. Cnidus had revolted from Tissaphernes. When the Milesians heard this, they sent to Hippocrates and asked him to leave one half of his ships at a garrison at Cnidus and to go with the rest and raid ships laden with cargo from Egypt. These ships lay at Priopium which is a cape of Cnidea. When the Athenians heard of this, they went from Samos and surprised the six ships which lay at Trippium to guard those places. However, the sailors escaped, and the Athenians found only empty ships. They came to Cnidus and almost took it by surprise when they attacked it. It was an unwallled town. They decided to wait and attack again the next day. The Cnidians cast up some earth works about the town that night. Also they were joined by those who were forced ashore at Triopium. When they saw it would be harder than ever to take the town, they plundered the country and returned to Samos. (Thucid. 1. 8.)

3593a AM, 4302 JP, 412 BC

1331. When the Spartans evaluated the league between Chalcideus and Tissaphernes, they thought it a bit unfair to them. They drew up another one between the Lacedemonians and their confederates on the one side and Darius, his sons and Tissaphernes on the other. This was in clearer terms than the former one and was subscribed in the presence of Theramenes of Lacedemon. When Theramenes gave the command of the navy to Astyochus, he boarded a little boat and left. (Thucid. 1. 8.)

1332. Pharnabazus, the governor for the king in Hellespont, had previously sent Calligetis of Megara and Timagoras of Cyzicum to Sparta asking for ships. This was granted. 27 ships were sent under the command of Antisthenes, a Lacedemonian, in the middle of winter from Peloponesus into Ionia. The Lacedemonians also sent 11 commissioners of theirs (one was Lycas, the son of Arcesilaus) to advise Astyochus in the management of this war. After they came to Miletus, they were ordered to send some or all of these 27 ships to Pharnabazus in the Hellespont. Clearchus would be made commander of this fleet. If they saw cause, they could put Antisthenes in charge of the navy instead of Astyochus. He was under suspicion by Pedaritus who had letters against him. These commissioners sailed from Malea, a port in Peloponesus and first came to the island of Melus. They sailed widely around it to avoid the enemy and landed at Caunus in Asia. (Thucid. 1. 8.)

1333. When Astyochus came to Cnidus, he quickly left it to meet the Athenian fleet which waited for the Peloponesian ships coming from Caunus. The Athenians won the first battle here but when they lost the second one they retired and came to Halicarnassus. The victorious Peloponesians returned to Cnidus. After this the Athenians sailed to an island called Sima where they were soundly defeated. They dared not attack the Lacedemonian navy which lay at Cnidus but took only some tackle and baggage from Sima. When they attacked Lorymae on the continent, they returned again to Samos. (Thucid. 1. 8.)

1334. When all the Peloponesian navy of 94 ships met at Cnidus, the 11 commissioners discussed with Tissaphernes matters already transacted. They looked for any fault in it and planned how the war for the future might be carried on for the best advantage on both sides. Lichas said that in view of what had happened, that neither of the two leagues which were made with Theramenes were as they should be. They could not tolerate that the king should hold onto all those countries which he or his ancestors had held previously. He said for this reason that all the islands, all Thessaly, Locri and all Baeothia must again be under the king's authority. The Lacedemonians, instead of freeing the Greek cities would enslave them to the power of the Persians more than ever. Therefore, they should form of a new league between them or abandon this one and never ask nor receive stipend more of the king of Persia according to the previous leagues. Tissaphernes grew angry, tore up the treaty and went his way. (Thucid. 1. 8.)

1335. Letters came from the Peloponesians to Astiochus that he should remove Alcibiades as admiral. He was under suspicion and he was a professed enemy of Agis the king of Lacedemon. When Alcibiades heard about this, he fled secretly to Tissaphernes, he persuaded him not to pay so much for the Peloponesian navy but rather hold matters in a balance. This way neither the Athenians or the Spartans would win the war. When each side had been exhausted by warfare, they would more easily be brought under the king's control. Pisander with ten ambassadors from Athens entreated Tissaphernes and Alcibiades for terms that would benefit both states. However, Alcibiades in the name of Tissaphernes made such demands, they thought to abandon all discussion and do nothing even though they yielded to many of them. He demanded that they should surrender into the king's hands all Ionia and its adjacent islands. When they agreed, he then demanded that the king could make as many ships as he pleased and sail them where he pleased whenever he wanted to. When the Athenians knew that these demands were intolerable and they were being abused by Alcibiades, they broke off the talks in a rage and returned to Samos. (Thucid. 1. 8.)

3593b AM, 4303 JP, 411 BC

1336. Toward the end of this winter, Tissaphernes went to Caunus and planned to recall the Lacedemonian commissioners back to Miletus and pay them lest the Spartans become his enemies too. When they came he paid them all their arrears and made a third league with them. It stated:

“In the 13th year of the reign of Darius, when Alexipidas was Ephorus, i.e. agreements were made, in the field of Maander, between the Lacedemonians and their confederates on the one side and Tissaphernes and Hieramenes and the sons of Pharnacus on the other, concerning the affairs of the king and of the Lacedemonians and their confederates. It stated that whatever country in Asia is the king's that let him hold it still and of his own countries let him dispose as he will, &c.”

1337. But concerning the payment of their yearly stipend it was thus agreed:

“That Tissaphernes should pay the fleet that was there, till the king's ships came. After they were come then the Lacedemonians and their confederates would maintain their navy if they wished. If they would rather have a stipend for it, then Tissaphernes should furnish it, but on the condition that at the end of the war they should refund all the money which they had received,” (Thucid. 1. 8.)

1338. From this we may gather the full meaning of what Justin, (l. 5. 1.) more concisely stated:

“Darius the king of Persians, making a league with the Lacedemonians by Tissaphernes, his governor of Lydia, promised to bear all the charge of the war.”

1339. In the very beginning of the next summer which began the 21st year of the Peloponnesian war, Decylidas, a Lacedemonian was sent from Miletus overland with a small company into Hellespont. He was to stir up the city of Abydus which was a colony of the Milesians to rebel against the Athenians. First this city, then two days later Lampsacus defected from Athens to Decylides and Pharnabazus.

1340. When Strombychides heard this news, he sailed from Chios to Lesbos with 24 Athenian ships. When the Lesbians attacked him, he routed them and took the unwallied town on the first assault. When he settled matters there, he went to Abydus. When they repulsed his attack, he sailed to Sestos and placed a strong garrison there to defend all of the Hellespont. (Thucid. 1. 8.)

1341. The whole navy of the Athenians came together at Samos, they entered a covenant with the Samians to join in restoring the democratic state in Athens and to abolish the newly appointed junta of 400. They bound themselves with a solemn oath to do this and appointed Thrasibulus and Thraiylus as captains for this purpose. They consulted about calling home Alcibiades hoping by his means to make Tissaphernes stop supporting the Lacedemonian party and to gain the king's favour for their side. (Thucid. 1. 8.)

1342. Among the seamen of the Peloponnesians who were at Miletus, there was a general dislike for Tissaphernes and Astyochus. When the Spartans were a strong naval force and the Athenians weak, he would never fight with the Athenians nor to this day would. Although he knew of the divisions among the Athenians, he would not help the Lacedemonian navy. Tissaphernes was disliked for he did not send for the navy of the Phoenicians as he promised. Nor did he pay them their wages except when he pleased and then only a portion and not the full amount. Therefore they wanted the matter decided in battle. Astyochus and his confederates commanded the Milesians to march overland to the cape of Micale while they went by sea with the whole fleet of 112 ships to the same place. When the Athenians whose 82 ships were anchored at Glauca near Micale saw the fleet coming, they weighed anchor and sailed as fast as they could to Samos. When Strombychides with his fleet heard of this, he hastened to come from Hellespont to help the Athenians. The Peloponnesians withdrew and returned to Miletus. The Athenians now had 108 ships, all strong and well equipped. They followed them home to Miletus. They landed and arranged their army in the open field. When the Peloponnesians would not come, they sailed back to Samos without attacking anything. After this the Peloponnesians saw they were no match for the Athenian navy. Neither could they pay so many seamen, especially when Tissaphernes, was so churlish in sending in their payment according to agreement. They sent Clearchus away with 40 of their ships into Hellespont to Pharnabazus who earnestly desired their coming and promised to pay them very liberally (Thucid. 1. 8.)

3593c AM, 4303 JP, 411 BC

1343. When Thrasybulus left Tissaphernes, he brought back Alcibiades with him to Samos. The army made him one of their chief commanders and committed everything under his direction. When he was made commander of the Athenian army, he sailed back to Tissaphernes so that he might tell him everything. He handled matters so cunningly to his own advantage so that he could make the Athenians afraid of Tissaphernes and Tissaphernes of them at his pleasure. (Thucid. 1. 8.)

1344. This had a disastrous effect on the morale of the Peloponnesians who were anchored at Miletus. They hated Tissaphernes more than ever so that they began to mutiny again against him and Astyochus. They now charged him with collusion with Tissaphernes for his own personal advantage. The sailors from Syracuse and Thurii demanded in a very saucy and mutinous manner that Astyochus pay them. When he replied roughly and threatened to imprison Doricus the commander of the Thurian squadron for supporting his sailors, they rioted and rushed upon him. (The Greek scholiast of Thucydides, understand that Hermocrates, commander of the Syracuse squadron is meant, not Doricus.) He would have been killed had he not fled to a nearby altar. The Milesians got secretly into the fort which Tissaphernes had built and expelled the garrison of soldiers and took over the fort. This action was well received by the rest except for Lychas the Lacedemonian. He said that the Milesians and the rest under

the king's authority ought to obey Tissaphernes so long as he governed so moderately as he did and until the war would be over. (Thucid. 1. 8.)

1345. While they were busy in this altercation, Pindarus arrived who was sent from Lacedemon to succeed Astyochus in the command of the navy. After Astyochus had given him command, he sailed home to Lacedemon. Tissaphernes sent Gauletes, his messenger along with him. Although he was born in Caria he spoke both the Greek and Persian language. He was to charge the Milesians for the surprise attack on his citadel and to clear him from those false accusations which the Milesians and Hermocrates of Syracuse had made. Tissaphernes knew that the Milesians would accuse him for conspiring with Alcibiades against the Lacedemonians.

1346. Tissaphernes saw that the Peloponnesians were against him. Among other things they did not like when he allowed Alcibiades to return to his own people again since he now openly favoured the Athenians. Tissaphernes went to Aspendus where the Phoenician fleet of 147 ships had come. To clear himself, he took Lichas the Lacedemonian along with him, leaving his agent Tamos with them to ensure the wages were paid to the Peloponnesian navy. Moreover the Peloponnesians at the request of Tissaphernes, sent Philippus a Lacedemonian, with two ships to Aspendus to see the Phoenician fleet. When Alcibiades learned that Tissaphernes was at Aspendus, he came with 13 ships to Caunus first and then to Phaselis. Everywhere he promised his friends many supplies and all kinds of help. When he returned to Samos, he informed them that he had so arranged matters so that the Phoenician fleet would not assist the Peloponnesians and Tissaphernes had now become more friendly to the Athenians than ever. It was true that Tissaphernes met with the Phoenicians at Aspendus, but would not let any ship go to the Peloponnesians. He put them off with this weak excuse that not as many ships came to him as the king had commanded. However his purpose was to hold both parties of the Greeks in suspense. By siding with neither he hoped to make them destroy each other. (Thucid. 1. 8.)

1347. The junta of 400 at Athens was dissolved and replaced by 5000. The new government ratified the recalling of Alcibiades home into his country. (Thucid. 1. 8.) By the same order he was joined in his commission by Thrasybulus and Theramenes although they were absent at the time. Hence by the valour and virtue of the new government, the Athenian state was in a short time, greatly reformed and brought into a better order than ever before. (Emil. Prob. in the life of Alcibiades.)

1348. While the Peloponnesians waited at Miletum, none of those whom Tissaphernes had left behind when he went for Aspendus took care to pay the navy. Neither did Tissaphernes himself pay them nor did the fleet come which he had promised. Both Philippus, who was sent with Tissaphernes to Aspendus and Hipposcrates from Phaselis wrote to Mindarus, who had the charge of the navy that he should not expect any ships or anything else of value from Tissaphernes. On the contrary, Pharnabazus, who served the king in these parts of Hellespont, showed them all the favour and friendship that they could imagine. For he solicited their coming and of his own accord incited all the Greek cities within his province, to defect from the Athenians (which Tissaphernes would have seemed to do too) hoping thereby to increase his own power. Mindarus was bothered by this news and made ready instantly 72 ships. He gave the word that they should leave suddenly so that the Athenians at Samos would not find out. He left Miletus and sailed straight to Hellespont. When Thrasyllus heard of this, he followed him from Samos with 55 ships. (Thucid. 1. 8.)

1349. Mindarus and the Syracuse squadron had a fierce naval battle with Thrasyllus and Thrasybulus at the cape of Cynos-sema (a place known by old Hecubae's tomb). The Athenians won losing only 15 ships but captured 21 of the enemies' ships. For more details see: (Thucid. 1. 8., Diod. Sic. 2nd year of 92nd Olympiad.)

1350. The Athenians repaired their fleet as best they could. On the 4th day after this fight they sailed from Sestos to Cyzicum which had revolted from them. When they saw 8 ships at Harpagium and Priapus which came from Byzantium, they attacked them. When they had beaten those who defended the ships from the shore, they captured the ships for their own use. They sailed to the unwallled town of Cyzicum and captured it and extorted a large sum of money from them. (Thucid. 1. 8.)

3593d AM, 4303 JP, 411 BC

1351. Alcibiades sailed from Samos with 22 ships and exacted large sums of money from those of Halycarnasius. He destroyed the country of Cos and fortified the town of Cos with a wall. Since winter was now approaching, he returned with much spoil to Samos. (Thucid. 1. 8., Diod. 2nd year of 92nd Olympiad)

1352. Astacus a Persian and lieutenant to Tissaphernes conceived a secret deadly hatred against the men of Delos. These were driven out of their old habitation and dwelt at Atramytrium. When he came that way, he sent for all the chief men among them as friends and confederates to come and serve the king in his wars. At the time when they were altogether eating dinner, he surrounded them with his soldiers and they killed everyone with their darts. (Thucid. 1. 8.)

1353. Those of Antandrus in Eolia feared lest Astacus would do the same to them. They also disliked the heavy taxes which he imposed on them. Therefore, they sent for some Peloponnesian soldiers from Abydus. They brought them secretly over Mount Ida into their city and expelled the garrison of Astacus from the citadel. (Thucid. 1. 8.)

1354. Tissaphernes returned from Aspendus into Ionia and was greatly disturbed by this last attempt of Antandrus and with others of Miletus and Cnidus. There the inhabitants expelled his garrisons also. He thought himself wronged by the Poloponesians. Therefore, he feared worse things from them and was troubled lest Pharnabazus in a shorter time and with far less cost should seem to have done more against the Athenians than he had done. Therefore he planned to go in person to the Poloponesians in Hellespont to reason with them concerning their expelling his garrison from Antandrus and to clear himself from the charges against him concerning the Phoenician fleet and other matters. As soon as he was come to Ephesus, he sacrificed to Diana. (Thucid. 1. 8. in fi.) Here ends the History of Thucidides which Theopompus continues for 17 more years and Xenophon for 48 years after that. (Diod. 2nd year of 92nd Olympiad.) The writings of Theopompus are lost but the latter we do have partially preserved for us. Besides the poem of his history, we lack the first two years of it. That is from the end of the summer of the 21st year of the Peloponesian war where Thucidides left off, to the end of the 23rd summer of the same war.

3594 AM, 4304 JP, 410 BC

1355. Concerning the 300 ships sent back to Phoenicia, Tissaphernes cleared himself with the Lacedemonians by saying that he had received news that the coast of Phoenicia was in danger of attack by the Arabians and the king of Egypt (meaning king Amyrteus) (as Diod. Sic. has it, 3rd year of the 93rd Olympiad.) However, Thucidides states that there only came 147 ships to Aspendus from Phoenicia and that they were all sent back again by Tissaphernes contrary to his promise.

3595c AM, 4305 JP, 409 BC

1356. There was another naval battle between the Lacedemonians and Athenians at Cynos-sema. This was described by Theopompus, as a certain nameless Greek writer says, in the life of Thucidides.

3595d AM, 4305 JP, 409 BC

1357. Thymochares came to Athens with a small fleet of ships. There was another naval battle between the Lacedemonians and Athenians. The Lacedemonians under the command of Hegesandridus won. (Xen. in the beginning of his History of the Greeks. 1. 1.)

1358. Not long after this in the beginning of winter, Dorieus, the admiral of the Thurian fleet from Italy sailed with 14 ships from Rhodes to the Hellespont to meet Mindarus. He was at Abydus for a meeting of all the friends and confederates of the Peloponesian nation. When Dorieus had sailed as far as Sigeum, a port in Troas, the Athenian navy at Sestos found out about his trip and destination. They sailed toward him with 20 ships. When Dorieus heard of their coming, he fled from there and beached his ships on the Rhaetaean shore. When he landed his men, with the help of the men of Dardania, they warded off an Athenian attack. When the Athenians saw that they could not prevail, they sailed back to Madytus to join the rest of their army. Mindarus who at that time happened to be at old Troy sacrificing to Minerva, saw this battle. He raced with 84 ships to the cape of Dardania to meet Dorieus and to save his ships. He also found the army of Pharnabazus ready to help the Lacedemonian navy against their enemies. The Athenian fleet of 74 ships came close to the shore of Abydus and there started a naval battle. Mindarus commanded 97 ships besides those of Dorieus. He placed the Syracusians in the left wing and he took the right wing. On the other side, Thrasybulus had the right wing and Thrasyllus the left. The fight lasted from morning to evening, neither side winning. Suddenly Alcibiades came sailing in with 18 fresh ships from Samos headed towards the Hellespont. When the Lacedemonians saw this, they fled towards Abydus. The Athenians chased them and captured 10 of their ships. A violent storm arose which prevented the Athenians from finishing off their enemies. The Peloponesians all escaped safely to shore and fled to the army of Pharnabazus that was there. During the battle, Pharnabazus rode his horse into the sea up to its saddle-skirts and fought. He commanded his army to do likewise. The Peloponesians locked their ships close together into one mass and fought against their enemies from the decks close to the shore. When the night was drawing on, the Athenians returned to Samos with 30 empty ships which they had captured and there own fleet including the damaged ships. The next morning as soon as it was light, they gathered what spoils they could from the wrecked ships of their enemies. They erected a monument to the event and then left 40 ships to guard the Hellespont. The rest of the fleet was assigned to various destinations. Some gathered their tribute money. One of their chief captains, Thrasyllus, sailed back to Athens to let them know what a victory they had. He desired a supply of men and shipping for the carrying on of the war in those parts. (Xenoph. Hellen. 1. 1. Diod. Sic. 1. 13. Plutarch in the Life of Alcibiades.)

1359. About the first watch of the night, Mindarus went back to the seaside, and gave orders for repairing his ships which were damaged in the battle. He sent in all haste to Lacedemon for fresh supplies both by land and sea. While this was happening he planned to join his army with Pharnabazus to capture the tributary cities of the Athenians, that were in Asia. (Diod. Sic. 1. 13.)

3596a AM, 4305 JP, 409 BC

1360. In the mean time, Tissaphernes came into the Hellespont. Alcibiades planned to magnify himself after so glorious a victory over the Lacedemonians. He came to Tissaphernes with rich presents and a princely train. Tissaphernes was in ill repute with the Lacedemonians and feared lest some accusation would be made against him to Darius. He laid hold on Alcibiades and put him in irons at Sardis. He pretended that this was the king's command and to show that he counted the Athenians as enemies. Within a

month, he escaped with a fellow prisoner, Manitheus of Caria. He got horses and they escaped by night to Clazomenae. They let on that it was with the consent of Tissaphernes. (Xenoph. Hellen. 1. 1. Plutarch in Alcibia.)

3596b AM, 4306 JP, 408 BC

1361. Toward the end of winter, Mindarus with 60 ships went to Cyzicum and joined with the army of Pharnabus. They captured Cyzicum by force. 86 ships under the command of Alcibiades, Thrasybulus and Theramenes attacked him. Mindarus was first routed at sea and then in a second fight on land in which Mindarus fought bravely and was killed. When the troops from Syracuse saw no means of escape, they set their own ships on fire. The rest of the fleet was captured by the Athenians who sailed them all to Proconnesus. This fight is more fully described (by Xenoph. Hellen. 1. 1. by Diod. Sic. 1. 13. by Plutarch in the Life of Alcibiades and by Polyani, Stratag. 1. 1.)

1362. The next day, the Athenians sailed from Proconnesus to Cyzicum and they were received into the city which was abandoned by Pharnabazus and the Peloponnesians. (Xenoph.) There they erected two monuments, the one for their victory at sea at the isle of Polydorus and the other for that on land where they first put the enemies to flight. (Diod. Sic.)

1363. Alcibiades stayed at Cyzicum 20 days. When he had extracted a vast sum of money from them, he departed without doing them any harm and returned to Proconnesus. (Xenoph.)

1364. The commanders of the Athenians which remained behind at Cyzicum, came at length to Chalcedon, There they walled Chrysopolis and made it a place to gather tolls from every ship that passed by from Pontus. (Xenophon Hellen. 1. 1. Polyb. 1. 4. p. 312. Diod. Sic. 4th year of 92nd Olympiad) They left a garrison and a fleet of 30 ships there under the command of Theramenes and Eubulus. This was to keep the town, to watch what ships came in and out at the mouth of Pontus and to do what mischief they could to the enemy. (Xenoph.)

1365. The Athenians intercepted letters written concisely from Hippocrates, the lieutenant of Mindarus to Lacedemon to the Ephori concerning the loss they had sustained at Cyzicum. It said:

``All is lost. Mindarus is dead. Our men starve. We know not what to do." (Xenoph. and Plutarch.)

1366. The Lacedemonians sued for peace which was opposed by those who made a living from the war. (Justin. 1. 5. c. 4.) For though the moderates of the Athenians were inclined to peace yet those who made their living by it chose to continue the war. Cleophon was one of the principal leaders of this latter group. He had spoken many proper things. Diod. Sic. elegantly expresses it:

``He made the people proud by recounting to them the greatness of their good successes, as if fortune did not bestow her favours in the war by turns."

1367. Cleophon with his fiery speeches stirred up the people to carry on the war, though to his own shame later. He made lyres and it was common knowledge that he had been a slave and kept in irons. Later by various devices came to live in Athens. At this time, he won the people over to him by his munificence and grew so bold as to openly profess:

``that he would with his own hand cut off that man's head whoever he were, that would offer to speak any more of a peace"

1368. This is according to Eschines in his Oration, De false legation, i.e. of a false embassy.

1369. The Peloponnesians and their confederates from Syracuse and as many as had escaped alive from the fight, went to Pharnabazus. He courteously entertained and comforted them. (Diod. Sic. 1. 13) He said they should not be discouraged by the loss of a few wooden ships since the king had more than enough wood in his kingdom to build more ships. The main thing was that the men were safe. He gave every man a new suit of clothes and two months pay in advance. He armed the sailors and placed garrisons all along the sea coast of his government. He assembled all the commanders of cities, and captains of every ship and ordered them to build as many new ships at Antandrus, as they had lost. He paid for this and allowed them to use timber from the mount Ida. When this was done, he sent to relieve Chalcedon. (Xenoph. Hellen. 1. 1.)

3596c AM, 4306 JP, 408 BC

1370. While this navy was being built, the men of Syracuse joined with the inhabitants of Antandrus and built a wall around the town. They greatly fortified the place. In return the Antandrians gave the Syracusians free use of their city. (Xenoph. Hellen. 1. 1.)

1371. The captains of these troops from Syracuse were exiled by their country men at home. Their general Hermocrates, accused Tissaphernes at Lacedemon and they believed him and also the testimony of Astyochus. Hermocrates returned to Pharnabazus and without even asking he received from him a large sum of money. When he procured men and ships, he returned into his own

country. (Xenoph. Hellen. l. 1. with Diod. Sic. 4th year of 92nd Olympiad.)

1372. Parasippidas was condemned to be exiled to Sparta, because it was thought that by his plotting with Tissaphernes, he had procured all that favoured the Lacedemonian party. In a riot at the isle of Thasus he was expelled. Cratesippidas was sent to replace him and take charge of the navy at Chios. (Xenoph. Hellen. l. 1.)

1373. With 25 ships he wasted his time about the coast of Ionia and did nothing worth the speaking of for a long time. Later when he was paid by the exiles from Chios, he brought them home again. He routed out the 600 of the opposing faction. These lived at Atarneum, the most fortified place on the continent opposite Chios and made daily attacks on them from there. (Diod. Sic. 4th year of the 92nd Olympiad)

3596d AM, 4306 JP, 408 BC

1374. In the 93rd Olympiad, Eubotas the Cyrenian won the prize in running. Archippus was the Ephorus at Lacedemon. Euctemon was the Archon at Athens. There was a new game introduced in the Olympics. It was a race by a team of mules pulling a coach, called Eugwqiz or sugwqiz, (Xenoph. Hellen. l. 1.) (Diod. Sic. l. 13.) (Pausan. l. 1.) (Eliac. Julius Africanus in Catalog. Stadionicarum) Africanus adds that in the same Olympiad, Polydamantes the Seotussian won the prize at wrestling. He was the same man whom Darius Nothus sent for by messengers with large gifts for him to come to him at Susa. When he came he slew three of the king's guard, who were called the Immortal Guard. (Herod. l. 7. c. 83.) These rushed in on him all at once according to Pausan in his later book Eliator. In the same book, he mentions Eubotas, surnamed Stadionicus, who when the Oracle of Ammon had foretold that he should win the prize at running, had his own statue made before hand. When he did win the prize, he dedicated his statue in testimony of this all in one day.

1375. In this year, the Medes who had defected from Darius the king of the Persians, submitted to him again. (Xenoph. Hellen. l. 1.) Herodotus in the beginning of his History, (c. 130.) relates how the Medes revolted from Darius. They were defeated and again brought under his control. Because he makes mention of the war at Decelaea, (Herod. l. 9. c. 71.) which was waged 5 years earlier and of Amyraeus' son reigning after him, (Herod. l. 3. c. 15.) (of whom I shall speak more in the year following), I gather that he either wrote or at least revised his History in the very later end of the Peloponesian war.

1376. In the beginning of the summer, Thrasyllus at Athens, took command of the ships committed to his charge with 5000 sailors. These were all armed as targeteers and he was to join with those other targeteers at Samos. When he had stayed there 3 days, he sailed to the coast of Pygega in Ionia. He first wasted the country in that area. He came at last with his army before the wall of the town. When some reinforcements came from Miletus, they attacked the lightly armed Athenians who were busy gathering the spoil from the country. The rest of the Athenians came to relieve their troops, and killed most of the Milesians. They gathered 200 of their bucklers from the slain and erected a monument with them. The next day they sailed to Notium and there took on supplies. They sailed to Colophas which presently yielded to them. The next night they entered into Lydia when their grain was almost ripe. They set many villages on fire. While they were scattered here and there and minded nothing but their plundering, Stages, a Persian, (the same Tages, as it should seem, which I mentioned before in the year of the world, 3592 from Thucidides) attacked them with his horse and took one prisoner, and slew seven of them. (Xenoph. Hellen. l. 1.)

1377. When Tissaphernes understood that Thrasyllus was ready to set sail for Ephesus to attack it by surprise, he gathered all the troops he could find. He sent about messengers into all parts, to order men to come in and defend Diana of the Ephesians. When Thrasyllus had spent 17 days in Lydia, he set sail for Ephesus. He landed his foot soldiers at Coressus, but the cavalry, targeteers and all the other soldiers, he landed on shore near a bog on the other side of the town. As soon as it was light, they approached the town in two companies. The troops in the town with the reinforcements Tissaphernes had sent them first attacked the foot soldiers who were at Coressus. They had routed them and pursued them to the seaside killing 100 men. After this they returned quickly and attacked those who were located near the bog. When they routed the Athenians and killed 300 of them, they erected one monument there and another at Coressus. Concerning their reinforcements, they highly rewarded the companies from Syracuse and Selinuntia because they behaved most valiantly. They promised freedom from taxes for ever to those that were expelled from their home city. (Xenoph. Hellen. l. 1.) Plutarch also in the Life of Alcibiades mentions a brass monument set up to mock the Athenian nation.

1378. After a truce was made, the Athenians received the bodies of their slain and buried them at Notium. They sailed away to Lesbos and Hellepont. When they anchored at Methymna, a city of Lesbos, they spied 25 ships of the Syracusians with whom they fought at Ephesus. They attacked them and took 4 ships with all the men in them and routed the rest. They pursued them as far as Ephesus. Thrasyllus sent all the prisoners which he had taken to Athens, except for Alcibiades an Athenian, first cousin to Alcibiades and a banished man. These two were executed. They sailed for Sestus where the army was. From Sestus the whole army went to Lampsacus for the winter which they reckon from the beginning of autumn. When Alcibiades at Lampsacus wanted to create one large army, his soldiers refused to be mixed with those who had served under Thrasyllus. They said:

“We who have ever been conquerors, to be counted with those that were beaten and routed but the other day.” (Xen. Hellen. l. 1.)

3597a AM, 4306 JP, 408 BC

1379. When Alcibiades and Thrasyllus troops had wintered together at Lampsacus, (Diodorus writes, "Labdacus") had fortified the area. They went to besiege Abydus. Pharnabazus came with a very great army to relieve it. He fought with the Athenians and was routed. Alcibiades chased Pharnabazus with his cavalry and 120 foot soldiers following him. He did not stop the chase until late in the night. After this victory, the whole army became friends and mixed with each other. They returned triumphantly into their camp from where they set out.

1380. The next day Alcibiades set up a monument and went and wasted Pharnabazus' province with fire and sword without any opposition. All the priests which he took, he let go free without a ransom. (Plutarch in Life of Alcibiades)

1381. When the Lacedemonians were upset with Tissaphernes, they sent Boeotius and other ambassadors with him to Darius. Boeotius easily obtained from Darius all that they ever wanted. (Xen. Hellen. 1. 1. 7.)

1382. In the same winter Alcibiades and Thrasyllus armies attacked various countries that belonged to Darius on the continent and reeked havoc there. (Xen. Hellen. 1. 1. 7.)

3597b AM, 4307 JP, 407 BC

1383. Darius put his 16 year old son Cyrus the younger in charge of all the sea coast. He was born after his father became king. (Ctesias affirms this and Plutarch also in the Life of Artaxerxes.) He had the title of satrap or governor of all those countries. He headed the army that was in the plain of Castolus in Lydia. He was ordered to join with the Lacedemonians in fighting the Athenians. (Xen. Hellen. 1. 1. 7.) (Expedit. Cyri. 1. 1. in instio.) Justin (Justin, 1. 5. c. 5.) from Trogus, says,

``Darius king of Persia made his younger son Cyrus governor of all Ionia and Lydia. It was he who restored the Lacedemonians to former strength."

1384. Diodorus expressly states that Darius sent his son Cyrus to this very end, that in pursuing the war against the Athenians, he should relieve and help the Lacedemonians. (1st year of the 93rd Olympiad.) He also correctly states that Cyrus was made commander of all the governors by the sea coast (2nd year of the 94th Olympiad.) and (in the 2nd year of the same Olympiad) that he was made commander-in-chief, over all the provinces lying on the sea coast. It is obvious that both Tissaphernes and Pharnabazus though both satraps and governors of their provinces were both under his command.

1385. We read in Euseb. Chron. that after Amyrtaeus of Sois, Nephertites the king of a new dynasty succeeded him in the kingdom of Egypt. However we find, (Diod. Sic. 1st year Olympiad 95) that next before Nephereus or Nephertites, Psammitichus reigned in Egypt. He was descended of the family of that old Psammitichus whom Manetho places in the 26th Dynasty who was also of the Saïtes. So that a man may well doubt, whether this was not Pausiris the son of Amyrtaeus, who by the help of the Persians recovered his father's kingdom, as Herodotus states. (Herod. 1. 3. c. 5.) Concerning the number of this and other Egyptian kings' reigns, we have already discussed in our Egyptian Chronology.

3597c AM, 4307 JP, 407 BC

1386. In the beginning of the spring when Pantacles was Ephorus in Sparta and Antigenes Archon in Athens had held office for a year, the Athenians with all the forces they could gather, sailed into Proconnesus. They left there and camped before Chalcedon. (Xenoph. Hellen. 1. 1.) Diodor. says that they went to Theramenes, who at that time lay before Chalcedon with 70 ships and 5000 men. (Diod. Sic. year 4. Olympiad 92.)

1387. When the inhabitants of Chalcedon heard of the approach of the Athenian army, they sent away all their goods to the Thracians of Bythnia who were their neighbours. When Alcibiades heard of this, he went with all his cavalry and a part of his foot soldiers and demanded all those goods from them. He threatened force if they refused to deliver them. When he received these goods, he made peace with the Bithynians and returned to his camp before Chalcedon. He built a wooden wall before the city across the neck of land from sea to sea. When Hippocrates the Lacedemonian commander saw this, he gathered all his forces and fought with Thrasyllus. The battle was drawn for a great while until Alcibiades came in with his forces, both of cavalry and footmen. Hippocrates was killed and his men fled back into the city. While the fight continued, Pharnabazus and all his army came another way outside the wooden wall. He fought unsuccessfully to break through to rescue Hippocrates. He retired to Heracleum or the Temple of Hercules, which was in the territory of Chalcedon where his own camp was well entrenched. (Xenoph. Hellen. 1. 1. and Plutarch in the Life of Alcibiadis.)

3597d AM, 4307 JP, 407 BC

1388. After this Alcibiades and Chersonesus went into the Hellespont to gather tribute. The rest of the commanders, (though

Diodorus says, only Theramenes) came to an agreement with Pharnabazus concerning Chalcedon. He would give them 20 talents and would convoy the Athenian ambassadors safely to the king. By solemn oath they covenanted with each other that the men of Chalcedon would pay the Athenians the same tribute as they did before with all arrears. In the mean time, the Athenians would not bother Chalcedon, until the return of their ambassadors from the king and the return Alcibiades. They sent two commissioners from Chalcedon and Pharnabazus sent two more from Crysopolis. They swore to keep this covenant and pledged their support to each other. (Xenoph.)

1389. When these things were done, Pharnabazus returned and wanted the ambassadors who were to go to the king, to meet him at Cyzicum. The names of the ambassadors were Dorothius, Philodices, Theogenes, Euryptolemus, Mautitheus and Cleostratus and Pyrolochus both from the Argivans. Passipedas and other ambassadors from the Lacedemonians also went. These all journeyed to the king. Hermocrates, who was banished from Syracuse and his brother Proxenus went with the group. (Xenoph.)

1390. While Pharnabazus was escorting the ambassadors to the king, Clearchus, a Lacedemonian commander, came to him from across the sea. He wanted money to pay their army and to assemble the ships into a fleet that were scattered, some at Antandrus, some in Hellespont and some in other places. He hoped to cause trouble for the confederate states of the Athenians. He hoped to draw off their forces from Byzantium. In his absence, Byzantium was betrayed and surrendered to the Athenians. (Xenop.)

1391. As these Athenian ambassadors were on their way to the king, they met Boeotius and the rest of the Lacedemonian ambassadors returning from the king. Cyrus was with them on his way to become governor of all the sea coasts of those parts. When they saw him they asked if they might safely continue their journey to the king and if not that they be allowed to return home safely. However, Cyrus ordered Pharnabazus either to turn over the ambassadors to him or to send them home again. Since Pharnabazus did not want the Athenians to know what was planned against them, he stalled for time. Sometimes he told them that he would take them to the king and sometimes that he would send them home again. So he delayed for three years (or rather, indeed of three months) and in the end by Cyrus' consent, he sent them home. (Xenop.)

1392. Alcibiades took 20 ships from Samos and sailed into the Bay of Ceramus in Caria. He gathered 100 talents and pillaged no less than 200 ships which he had either searched or sunk. He returned to Athens where he was declared general of all their armies with full and absolute power of command and received 200 talents from of the treasury of the city, (according to Lysias, in his oration, against his son Alcibiades.) He raised an army of 1500 foot soldiers and 150 cavalry with 100 ships. (Xephon, Hellen. 1. Diod. Sic. 1. 13. Justin. 1. 5. c. 4,5. Plutarch and Emil. Probus, in the Life of Alcibiades.)

1393. Satyrus the son of Spartacus, ruled the kingdom of Bosphorus Cimmerius for 14 years. (Diod. Sic. year 4 Olympiad 96.)

1394. The Lacedemonians replaced Cratesipidas their admiral when his term expired, by Lysander. When he came to Rhodes, he gathered the fleet there and sailed to the Isle of Cos and Miletus. From there he went to Ephesus with 70 ships and stayed there until Cyrus came to Sardis. (Xenoph. Hellen. 1. 1.) Ephesus welcomed him and the Lacedemonians. They were grieved by the loss of trade caused by the Persians. The Persian governors stayed most often at Miletus and attracted all the trade from them to that city. Therefore Lysander made Ephesus his residence and ordered all merchant ships to unload there. He made docks and had all ships for the navy built there. In a short time he filled their port with ships and their city with commerce and wealth. (Plutarch, in the Life of Lysander.)

1395. When Lysander knew that Cyrus came to Sardis, he and the rest of the commissioners from Sparta went there to him. He charged Tissaphernes very heavily. When the king ordered him to support the Lacedemonians to rid the sea of the Athenians, he on the contrary by Alcibiades' subordinate grew remiss. He kept back their pay from the mariners and utterly destroyed the Lacedemonian navy. Cyrus was more than willing to receive any information against Tissaphernes who was not a good fellow. Lysander befriended Cyrus. The more Lysander pressed Cyrus to do things, the bolder Cyrus was to promise that all would be done. Cyrus added that it was his father's command that it should be so and assured him that there would be no want either of effort or money on his part. For that purpose, he raised the pay of the mariners and sea soldiers from 3 soles by the day to 4. He paid the whole army all that was in arrears and advanced a whole month's pay. He paid to Lysander 10000 darics for that purpose. By this, he put heart and courage into his seamen more than ever and left the Athenian fleet almost without sailors for the most of their ships. Because of greed for better pay, they left the Athenians and went to Lysander. Those who stayed grew idle and careless in the service and mutinous and troublesome daily to their commanders. (Xenoph, Hellen. 1. 1. Diodor. 1. 13. and Plut. in the Life Lysander.)

1396. When the Athenians heard this they were discouraged and through Tissaphernes, they sent ambassadors to Cyrus. Cyrus refused to see them even though Tissaphernes himself spoke for them. He told Cyrus that what he did, he did upon the advice of Alcibiades. His counsel was to hold the Greeks in balance and let neither side beat the other. Allow them to continue the war and by this to consume one another to nothing. (Id. ibid.) Although the Poloponesians were supported by the Persian purse, yet the Athenians held out for 3 whole years against them. (Thucid. 1. 2.) Who can wonder that the Athenian state was defeated and came to nought since the power of all the east helped in their destruction. (Justin. 1. 5. c. 1.)

1397. Lysander returned to Ephesus and he rested for a while. In that time, 90 of his damaged ships were refurbished. (Xephon.

Hellen. 1.) He sent for the leaders from every nearby city and made an alliance with them. He assured them that if everything in this war went as he hoped, he would make everyone of them a prince with his own city. They were so enthused that every man was ready to do more than Lysander could reasonably require from them. He had more provisions for the war effort than he could have imagined. (Diod. 1. 13.)

1398. When Alcibiades had heard that Thrasybulus was gone out of Hellespont to fortify Phocaea, he sailed to him. He left the fleet in the meantime, under the charge of Antiochus with a strict command that he should in no wise stir or fight with Lysander in his absence. However, Antiochus planned to sail to Ephesus with his own vessel and one other from Notium, as Xenophon and Plutarch state. (Diodorus says, that he selected 10 of his best ships.) He skirted along under the very noses of Lysander's ships. First, Lysander set out with a small company of ships and pursued him. When more and more ships came to help Antiochus, Lysander drew out his whole fleet and the Athenians did the same from Notium and other places. They arrived there in a disorderly way. They quickly lost 15 ships and the rest fled to safety. Antiochus was killed in the fight. Lysander erected a monument at Notium and returned with the ships which he had taken to Ephesus. The remaining ships of the Athenians went to Samos. When Alcibiades heard what had happened, he went with his whole fleet before the port of Ephesus and there ranged it in battle array. Lysander did not stir for he had far fewer ships than the Athenians. Alcibiades returned to Samos again. (Xenoph. Hellen. 1. 1. Diodor. 1. 13. Plut. in the Lives of Alcibiades and Lysander.)

1399. Alcibiades sailed from Samos to Cuma. He made many false charges against them and after he took many of them prisoners, he brought them aboard his ships. The Cumaeans rallied and attacked their enemies. Alcibiades was able to hold them off until the rest of those in that area came to their aid. Alcibiades returned the prisoners and was forced to flee to his ships for safety. This bothered him so he sent for more troops to Mitylene. He drew his men forth in a battalion before the walls of Cuma and dared them to come out to battle. When no man stirred, he led his men back to Mitylene after he first ravaged the surrounding country.

1400. The Cumaeans sent to Athens and made their case against Alcibiades for plundering a confederate city and the surrounding area which had not offended the Athenians. When this case was made, others also complained about his conduct and misdeeds. A garrison in Samos, which did not like him, stole over to Athens and informed against him. They publicly charged him before the whole assembly of the people that he was dishonest and had secret communications with the Lacedemonians. They said he had private correspondence with Pharnabazus who assured him that if the Lacedemonians won, he would be made ruler of Athens. (Diod. 1. 13.)

3598a AM, 4307 JP, 407 BC

1401. The Cumaeans on the one side and Thrasybulus on behalf of the armies on the other, accused Alcibiades of many wrong doings in his administration. Colon with 9 assistant commissioners were sent to replace Alcibiades as general of the army. When he heard of this, he sailed secretly to his own lands and citadels in the Chersonesus of Thrace, (Diodor. 1. 13 Xenoph. Hellen. 1. 1. Plutarch in the Life of Alcibiades)

3598b AM, 4308 JP, 406 BC

1402. Lysander sent for men having leadership qualities from the nearby cities and asked them to make as many friends as he could and help him. He assured them as before that as soon as the Athenians were defeated, he would replace the democratic governments in all those cities and make each one of them a ruler in his own city. (Plut. in the Life of Lysander.)

3598c AM, 4308 JP, 406 BC

1403. The moon was eclipsed 3 hours after sunset (Xenoph. Hellen. 1. 1.) on the 15th of April, according to the Julian Calendar. This is verified by the astronomical calculations.

1404. When Pityas was Ephorus at Sparta and Callias, Archon at Athens, Lysander's year of command expired. Callicratidas was sent to be admiral of the navy. Although Lysander hated him, he surrendered the command of the ships but he returned the money he had received from Cyrus for the navy, to Cyrus at Sardis. He told Callicratidas to go ask Cyrus if he could have it and see how he could get money to pay the navy. This forced Callicratidas to go to Lydia to Cyrus and get money for the navy. Since he was not well known, he quickly grew impatient waiting to see Cyrus. He was put off from day to day. He said the Greeks had come to a low estate if they must now stand begging for pay from a company of barbarians. He delivered his request and left. (Xenoph. Hellen. 1. 1. and Plut. in the Life of Lysander.)

1405. Callicratidas sailed to Miletus and got the money from them for the navy. He sailed to Chios and took the citadel of Delphinium which was held by 500 Athenians and destroyed it. After he got more money there for the sailors, he went to Teos. He slipped into the town by night and sacked it. He came to Lesbos, where he took Methymna the chief city of the island. Conon, the Athenian, hurried to their rescue but arrived too late. When he came and found the situation hopeless, he began to sail away. Callicratidas chased him with his fleet of 170 ships. He attacked and defeated him. Conon lost 30 ships and fled with the 40 that

were left to Mitylene. Callicratidas followed him there and blockaded him by sea and land. While he besieged Mitylene, Cyrus sent the money to him, he asked for. (Xenoph. Hellen. l. 1. Diod. Sic. l. 13.)

1406. The Athenian navy of 150 ships sailed to Mitylene to break the blockade. Callicratidas, left Eteonicus with 50 ships to continue the siege and he sailed with 120 ships to the Arginuse Islands which were between Malea, the bay of Lesbos and Cape Catanis in Asia. He attacked the Athenians and was killed. The Athenians won the battle but lost 25 ships and most of the crew. A few were saved by swimming to shore. The Peloponnesians lost 77 ships and fled to Chios. Most of the remaining fleet retired into the countries of Curna and Phoea. (Xenoph. Hellen. l. 1. Diod. Sic. l. 13.) This battle at the Arginuse Islands happened when Callias was Archon at Athens, the 3rd year of the 93rd Olympiad. This is confirmed by Xenophon and Diodorus. Atheneus affirms this in his 5th book, Delphosph.

3599 AM, 4309 JP, 405 BC

1407. Cyrus killed his two first cousins, Autobezaces and Mitreus, the sons of his father Darius' sister. When they met him, they had not pulled in their hands within their sleeves. This honour was reserved for the king only. Hieramenes and his wife, the parents, as it seems, of those who were killed heard about this. They told Darius that it was a shame for him to ignore so foul a deed by his son. Therefore, Darius sent for his son to come to him pretending that he was sick. Darius was in his camp at Thamneria in the country of the Medes where he went with his army against the Cadusians, a bordering nation which had recently revolted from him. (Xenophon Hellen. l. 2.)

1408. The Lacedemonians who were scattered in the countries of Eolia and Ionia, met together at Ephesus. They sent messengers to Lacedemon to let them know how things went with them in Asia and to request that they might again have Lysander for their general. He had proved his worth in the previous year. Cyrus also joined with them in this request. Their law stated that the same man could not be twice admiral of their fleet. Therefore they gave the title of admiral to Aracus but committed the whole management of the war to Lysander as a lieutenant to Aracus. Lysander came to Ephesus and sent to Eteonicus to come to him with his ships from Chios. He was to gather from Peloponnesus and other lands all the ships that he could. Lysander repaired those which he had and built new ones in the port at Antandrus. (Xenophon. Hellen. l. 2. Diodorus in the 3rd and 4th years of the 93rd Olympiad. Plutarch in the Life of Lysander.)

1409. Lysander journeyed to Cyrus and desired money from him as before. He got it after much difficulty. Cyrus made it appear to him that because he was so generous to him in the past, he was short of funds. Lysander immediately appointed sea captains over every ship and paid every ship and sailor his due. (Xenoph. Hellen. l. 2.)

1410. When the Carthaginians captured Gela in Sicily, they took the huge brass statue of Apollo, which was in his temple in the suburbs of the city, back to Tyre. (Diod. year 4. Olympiad 93.)

1411. When Cyrus received his father's message, he sent for Lysander to come unto him at Sardis. He did not want him to fight the Athenians at sea until he had a far larger fleet than he had now. He promised that when he returned he would bring with him a very great navy from Phoenicia Cilicia and other surrounding areas. He committed the care of all the cities of his government to Lysander. All tributes that belonged to him, he assigned to Lysander. What was left over he said Lysander could keep for himself. (Xenoph. Hellen. l. 2. Diod. Sic. year 4. Olympiad 93. Plutarch in the Life of Lysander.)

1412. Cyrus journeyed to his father and took Tissaphernes as a friend along with him and 300 Greek foot soldiers under the command of Xenophon of Arcadia. (Xenophon de Expedit. Cyri, l. 1. p. 243, 254.)

1413. When Cyrus was gone, Lysander paid his army and went with his fleet to Ceramium a bay in Caria. He attacked the town Cedreas which was a confederate of the Athenians and captured it the next day. He sacked it and enslaved its inhabitants who were no better than a kind of half barbarous people. (Xenoph. Hellen. l. 2.) However Diodorus (year 4. Olympiad 93.) states:

“Lysander, with a great number of ships attacked Thasus, a city of Caria and confederate of the Athenians. He took it by force, and cut the throats of the 800 men there. He sold the women and children as slaves and levelled the city to the ground.”

1414. He writes "Thasians" instead of "Cedrenians." These were the inhabitants of the isle of Thasus. These lived far off from there. After the defeat of the Athenians at Egos Potamos and the final ruin of Athens, the Thasians were not taken by force by Lysander but surprised by a ruse of his. This we may easily learn from a broken passage of (Emil. Probus, in the Life of Lysander,) and the complete account of the matter by (Polyenus, l. 1. Stratagem.)

3599d AM, 4309 JP, 405 BC

1415. At Miletus, a man overturned the democratic government there with the help of Lysander. In the Feast of Bacchus, they cut the throats of 40 of those those that were against them in their own homes. Afterward in a crowded market, they seized 300 more

of the richest people and cut off their heads. About 1000 of the important people who feared for their lives, fled to Pharnabazus, the Persian governor in those parts. He entertained them very kindly and gave every one of them a statue of gold. He gave them a citadel in Claudia called Claudia to live in. (I think this may be the island of Claudia mentioned in [#Ac 27:16](#).) (Dior. year 4. Olympiad 93.)

1416. The Athenians set sail from Samos and came to Chios and Ephesus. When they had wasted the king's countries in these areas, they prepared for a sea battle. Meanwhile Lysander sailed with his fleet from Rhodes and left Ionia on the right hand and went to Hellespont. He planned to blockade that strait and destroy all cities in those parts that had revolted from him. (Xenoph. Hellen. 1. 2.)

1417. Lysander sailed from Abydos with his fleet to Lampsacus, a confederate city of the Athenians. He was met by the men from Abydos who came by land and others under the command of Thorax, a Lacedemonian captain. They attacked the city, captured and sacked it. It was rich, full of grain, wine and other provisions. He sent away the Athenian garrison. According to his word, he allowed all freemen there to enjoy their liberty. When he had given its spoil to his soldiers, he left the place to its inhabitants. (Plutarch. in the life of Lysander.)

1418. The Athenian navy of 180 ships, was wholly surprised and taken by Lysander at Egos Potamos, in the strait of Hellespont. (Barely 10 ships escaped with 3000 soldiers and their commanders. (Plutarch. in the life of Lysander.)

1419. Conon their admiral, saw the Athenian cause was now hopeless. He did not want to return to Athens for fear of the cruelty of his country men. He escaped with 9 ships only to Cape Abarindus in Lampsacus. He took from there some main masts of Lysander's ships and sailed away to his good acquaintance, Euagoras, king of Cyprus. He sent a small ship to Athens to tell them what had happened to him at Egos Potomos. (Plutarch. in the life of Lysander, with Isocrat. in his Euagoras, Aristot. 1. 2., Rhetor. Justin 1. 5. c. 6. and Aristid. in Oratio. Rhodiaca.)

1420. Lysander had rifled their camp and carried away the ships, prisoners and spoils and everything else. He found the Triumphant Songs to Lampsacus for pipe and flute. The same day he sent Theopompus who had been a Milesian pirate, to Lacedon with the news of this victory. He went in the best ship with pennants and streamers flying and all other magnificent attire. Philocles the captain took 3 days to complete the journey. They had 3000 Athenian prisoners with them who had their throats cut except for Adimantus. (Xenoph. Diodor. Plutarch.)

1421. When Lysander had set all things in order at Lampsacus, he sailed to Byzantium and Chalcedon. Both cities opened their gates to him and sent away the Athenian garrisons in both places giving his word for safe conduct. When they who had formerly betrayed Byzantium to Alcibiades got away, they first went into Pontus and from there to Athens where they were all made free citizens. Lysander placed Sthenelaus, a Lacedemonian as governor of both Byzantium and Chalcedon. He returned to Lampsacus to repair his navy. (Xen. Hellen. 1. 2.)

1422. Lysander expelled from every city any who favoured the Athenians and destroyed the democracies and all other forms of government he found. He left them only, Harmostae as they were called in Sparta or Moderators to govern them. Each city was divided into ten wards, he appointed ten men to rule the city. He only chose those who were formally loyal to him or would swear allegiance to him. Thus he created a Decemvirate or a government of ten men in every city. These were all loyal to him and did his bidding. (Plut. and Emil. Prob. in the life of Lysander.)

1423. After Lysander had spent a little time in this, he sent word to Sparta that he was ready to sail with 200 ships. Together with Agis and Pausanias, the Spartan kings, he immediately came to besiege Athens, hoping to take it in a short time. When he found that they defended themselves beyond his expectation, he returned into Asia. There he abolished all democracies and established everywhere his Decemvirates or government by ten men. He killed many and forced the rest to flee for their lives. At Miletus he helped his friends destroy the democratie there. They had joined an opposing party. He most cunningly managed the matter so that he delivered no less than 800 of the democratic party to be murdered by those which stood for an aristocracy in that city. (Plutarch. in the life of Lysander.)

3600c AM, 4310 JP, 404 BC

1424. The Athenians were besieged by sea and land by the Lacedemonians. They surrendered under certain conditions. However, on the 16th day of Munichion the Attic month (the 24th of April, according to the Julian Calender) as Plutarch in his life reports, they were told that they had broken the articles because they had not demolished their walls within the 10 day time limit. Hence, it is gathered, that that peace treaty was made upon the 6th of their month Munichion, that is on April 14. Thus ended the Peloponesian war after 27 years of fighting. (Thucydides in his 5th book)

1425. Shortly after this peace, Darius king of all Asia died after he had reigned for 19 years. His oldest son, Artaxerxes reigned for 43 years after him. (Diodor. Sic. year 4 Olympiad 93.) However, Ctesias who was physician to Artaxerxes, says, that Darius Ochus died at Babylon. He was succeeded by Arsacus or Arsaces who was born to him by Parysatis before he became king. When

he became king, he changed his name to Artaxerxes. From respect the greatness of that king, he was surnamed Mnemon. To which also, as I conceive refers that account of (Athenaus, l. 12. Deipnosoph.) where he says that when Ochus was dying, he was asked by his oldest son by what wisdom and policy he had guided the state for so many years. He wanted to learn from the king the correct way to rule the kingdom. The old king replied that he had done it by always doing right to both God and man. Darius Ochus was often urged by his wife Parylatis, who loved her younger son Cyrus more than the older to follow the example of Darius Hystaspes. He left his first son that was born after he became king, the kingdom not the first born son who was born before this. However he would not listen to her. By his last will, he gave the kingdom to his oldest son Artaxerxes and to his younger son Cyrus all those cities and territories which he had at that time under his government in Asia. (Plutarch in the life of Artaxerxes. Justin. l. 5. c. 11.)

1426. As soon as Artaxerxes came to the throne, his wife Statyra persuaded him to take Vadiastes, who had murdered Terituchmes, her brother and husband to Amistris, who was Artaxerxes' own sister. He had his tongue to be drawn backward out of his mouth and be cut off and he was killed. He made Mitredates or Mithridates' son, (who had preserved the city Zaris for the son of Terituchmes), satrap or governor in his place. (Ctesias)

1427. Artaxerxes went to Pasargada, where according to the custom, he was to take off his robe and to put on the robe which old Cyrus had worn before he became king. He was inaugurated according to the ancient regal ceremonies by the priests of Persia. Tissaphernes brought him the priest, who had instructed his brother Cyrus in his childhood, according to the custom of his country and taught him the principles of the art of magic. He was trusted by Artaxerxes when he accused Cyrus of plotting against the king. When Artaxerxes was taking off his own robes, he attacked his brother and planned to murder him in the very temple. (Plutarch. in the life of Artax.)

1428. Artaxerxes had his brother held for he planned to have him executed. He put him in gold chains out of the respect of his royal blood. When he was to be killed, his mother caught him about the middle and then threw her hair around his neck and tied him with her hair. After many tears and lamentations she secured his pardon and position back. He was sent again to his command in Lydia and the other sea towns in Asia. (Plutarch. in the life of Artax., Xenoph. in Expediso. Cyri. l. 1. Justin. l. 4. c. Ult., Ctesias.)

1429. Alcibiades feared the power of the Lacedemonians who commanded all the sea and land. He left that part of Bithynia which belonged to the Thracians and carried with him a great quantity of silver and gold. However, he left much more behind in the citadel where he had been. As soon as the Thracians knew about his wealth, they planned to catch him and take his money. They missed him for he stole secretly away to Pharnabazus in Phrygia. He was so taken and enamoured with Alcibiades' gentle behaviour that no man was so close to him as Alcibiades was. Hence he gave him the citadel of Grynium in Phrygia. He made 50 talents a year in tribute from the place. (Plut. and Emil. Prob. in the life of Alcibiades.)

1430. The Lysandrian feast and games were instituted in honour of Lysander. When Antimachus and Niceratus contested in Poetry, Lysander gave the garland to Niceratus. Antimachus was so disappointed that he burnt his own poem. The youth, Plato, cheered him and told him that ignorance harmed only the ignorant themselves, as blindness did the blind. (Plut. in the life of Lysander, with Diod. Sic. 4th. year 93rd Olympiad, from Apollodorus.)

3600d AM, 4310 JP, 404 BC

1431. In the next Olympiad after the capture of Athens by Lysander, Crocinas a Thessalian won the prize in running. This was the 94th Olympiad. Xenophon (Xenoph. Hellen. 2.) states that there was an eclipse of the sun which the astronomical calculations show happened on the morning of September 3.

3601a AM, 4310 JP, 404 BC

1432. When Cyrus returned safely into Lydia, he remembered how his brother had shackled him and began to plan how he might avoid future problems with his brother and how he might make himself king. Therefore he gathered as many Greek soldiers as possible and made various excuses to gather a great army from many nations. He planned a surprise attack on his brother. (Xenoph. Exped. Cyr. l. 1. Plutarch in the Life of Artaxerxes.) He sent Lysander a gift of a ship made all of gold and ivory, 2 cubits (a yard) high. He congratulated him with this gift for the great sea victory he had. Lysander put the present in the treasury of Brasidas and Acanthians. (Plutarch in his Lysander) Lysander came to him at Sardis to deliver a present from all the confederate cities. Among these things was perhaps that jewel or necklace, which Elian. (Var. Histor. l. 12. c. 1.) says, was sent to him from Scopas the younger from Thessaly. Cyrus welcomed him and showed him his orchard which he had laid out and planted himself. He entertained Lysander with a discourse on husbandry as recorded by Xenophon in his Oesonomies, in the person of Socrates.

1433. Among the Persians, Satabarzanes accused Orontes for keeping company with Parysatis, the king's mother. His other wife had always been faithful to him. Therefore Orontes was executed. Parysatis grew unhappy with her son and had Mithridatis that son of Terituchnes' son to be poisoned. (Ctesias.)

1434. When Alcibiades learned that Cyrus intended to make a war against his brother with the Lacedemonian's support, he planned to go quickly to Artaxerxes. He wanted to be the first to expose this treason and hoped to get some reward for himself as Themistocles had done before him. He also wanted the king's help to free his country of Athens from their Lacedemonian bondage. Meanwhile, Critias, one of those 30 tyrants, whom Lysander had set over the Athenians to rule them, told Lysander to have Alcibiades killed or all that he did at Athens would be undone. Lysander did nothing until a cipher was brought him from Lacedemon ordering him to kill Alcibiades. Lysander sent to Pharnabazus to let him know that unless he immediately gave him Alcibiades either dead or alive, the league between the king and the Lacedemonians would be broken and war would break out again. Pharnabazus sent Susamithres' uncle and Magaeus, (whom Emil. Probus calls Bagoas) to murder Alcibiades while he was in a certain place in Phrygia called Melissa near the mountain of Elophois. He was preparing for his journey toward the king.

1435. The people of the country whom they had hired to kill him, dared not attempt it directly. In the dead of the night they put a great pile of wood around the house where he was sleeping and set it on fire. When Alcibiades escaped they shot arrows at him which killed him. They carried his head to Pharnabazus. His sweet heart wrapped the rest of his body in her own gown. (A little before he had dreamed that he was wrapped in it.) She buried the body in the same fire which the house was burned with and gave him as honourable a funeral as she could afford. (Ephorus l. 17. cited by Diod. year 1. Olym. 94. Aristot. Histor. Animal. l. 6. c. 29. Cic. l. 1. de Divina. Valer. Max. l. 1. c. 7. Justin. l. 5. c. 8. Athen. Deipnosaph. l. 13. Plutarch and Emil. Prob. in their lives of Alcibiades.)

3601b AM, 4311 JP, 403 BC

1436. Clearchus a Lacedemonian was a tyrant of Byzantium. He was overthrown by his own people under the leadership of Panthoedas. He stole away by night and came into Ionia. He learned that Cyrus planned to attack his brother. He befriended Cyrus and was made general of all his forces. Cyrus found that he was a proud, courageous and daring man. He gave him 10000 dracmas. He raised forces and marching from Chersonesus and attacked the Thracians that bordered northward upon Hellespont. Because it seemed to the advantage of the Greeks, therefore the cities of Hellespont contributed willingly to the support of the army. So that these forces were maintained secretly for the service of Cyrus. (Xenophon de Expedit. Cyri. l. 1. Diodor. year 2. Olympiad 94.)

3601c AM, 4311 JP, 403 BC

1437. Lysander brutally wasted the province of Phrygia and other places under the government of Pharnabazus. Therefore he complained about this at Lacedemon where he was held in great esteem and much beloved because he had much wealth and always supported their state against its enemies. Therefore the Ephori were greatly displeased with Lysander. They killed Thorax, his good friend because they found that he had a store of money in his house. They sent their cypher to Lysander and recalled him from Asia. Hereupon Lysander entreated Pharnabazus to write letters to justify him. This he publicly did. These were so well done that Lysander could not have wished for better. Since he had other letters already written, he inserted them into the bundle when they were sealed. He sent them away by Lysander to Lacedemon for the Ephori. Thereby, he was made to be the accuser against himself. (Plut. and Emil. Prob. in their lives, of Lysander and Polyanius, l. 7. Stratagem.)

1438. Not long after this, he was permitted by the Ephori to travel to visit the temple of Jupiter Ammon. He pretended that it was to pay the vows which he had made before he entered into certain battles which he had fought in their service. However the real purpose was to bribe the priests there for his own ends. To that end, he carried with him a large sum of money. There he had an old friend of his father, King Lybis. In memorial of that friendship his father named his younger brother, Lybis. The chief priest of that oracle would not be bribed and informed against him at Sparta. When he returned to Sparta, he was called into question for it but was acquitted by the court. (Diodor. year 2 of the 94th Olympiad, Plutarch and Emil. Probus in their lives of Lysander.)

3602 AM, 4312 JP, 402 BC

1439. At this time all the cities of Ionia, except Miletus which was under the government of Tissaphernes, defected to Cyrus. When Tissaphernes was residing at Miletus, he learned that the Milesians were also inclined toward Cyrus. He thwarted their purpose by killing some of them and expelling others. When these came to Cyrus, he graciously received them. He immediately gathered an army by land and sea to restore to them their city. (Xen. De Expedit. Cy. l. 1. p. 244.) Among his army was Socrates of Achaia with 500 foot soldiers and Pasio of Megara with almost 700 more. (Xen. De Expedit. Cy. l. 1. p. 245) Cyrus' admiral, Tamos an Egyptian, blockaded Miletus with 25 ships. (Xen. De Expedit. Cy. l. 1. p. 252.)

1440. Cyrus sent to Artaxerxes requesting that he would entrust those cities to him rather than with Tissaphernes. His mother supported him in this. When the king learned that there was no treason in this action, but Cyrus had kept an army only to oppose Tissaphernes, he was content that they should forget past differences. For Cyrus duly sent to Artaxerxes the tribute from those cities, which Tissaphernes had formerly held. (Xen. De Expedit. Cy. l. 1. p. 241.)

1441. This Cyrus was never king either of Persia or Babylon. He is the man, whom Geor. Harvartus fancies was the king who

after the end of the Babylonian captivity, allowed the Jews to return home with their governor Zerubbabel and Joshua, or Jeshua, the son of Jozadak the high priest. However, it was Artaxerxes Mneonon who was then king of Persia, and Johannes, who in #Ne 12:11,22,23 is called Johanan and Jonathan, was the high priest of the Jews. The governor of the Jewish nation was a certain Persian Lord, whom Josephus Antiquit. (l. 11. c. 7.) says was called Bagoses a captain of another Artaxerxes as Rasinus translates him. That is another descendent from Artaxerxes Longimanus of whom Josephus had spoken in the next precedent chapter. But the relationship which he makes between these men is this:

1442. Jesus was brother to Johannes the high priest whom Bogoses was a close friend and promised to bestow the next high priesthood on him. Confident of Bogoses' support, Jesus became very bold. First he had an argument with John and then a public brawl with his brother in the very temple. He provoked John so much that his brother slew him in the place. When this happened, Bagoses came and profaned the temple by entering it. He said that the high priest had already polluted it with his own brother's blood. For the next 7 years he vexed the Jews for that murder and lay a heavy fine upon them. Before they offered their daily sacrifice, they should pay (not for every year, as the common translations of Josephus and from them Sallust have it) but for every lamb, 50 drachmas. This punishment continued only as long as that Johannes was the high priest. We determine this happened in the reign of Artaxerxes Mnemon, not Artaxerxes Ochus. With the beginning of Artaxerxes Mnemon's reign we therefore reckon this because we find mentioned Johannes or Johanan (though not then the high priest) in #Ezr 10:6 Ne 12:23. For between the 7th year of Artaxerxes Longimanus to which that history of Ezra refers and the end of the 7th year of Artaxerxes Mnemon's reign (before which we suppose and take for granted, that this Johannes did not die) there was at least 70 years according to our account. So he died after living over 90 years and his son Jaddus succeeded him in the priesthood and held it to the reign of Alexander the Great. He died about the age of 83, if we suppose that he was born the end of Darius Nothus' reign. This is an aside. We now return to the history of Cyrus the younger, who died before he was 22 years old.

3603 AM, 4313 JP, 401 BC

1443. Cyrus sent messengers to Lacedemon and asked them that as he from time to time had supported them with men and money against the Athenians, so now they would send him men. He bragged that if they sent them footmen, he would give them horses, if horsemen, chariots, if they had lands, he would give them towns, if towns, cities for their reward. For their wages, they would have it not by number but by weight paid to them. Hereupon, the Lacedemonians determined what he asked for was right and that this war be to their advantage. Ignoring the fact that this war was against Artaxerxes, they planned to send him aid hoping to ingratiate themselves to Cyrus. If things did not go as planned they had a good excuse to Artaxerxes that they had decreed nothing against him in person. The Ephori sent letters to their admiral at Samos to do whatever Cyrus required. (Xenoph. Hellen. l. 3. Diod. Sic. year 4 Olympiad 94. Justin l. 5. c. ult. Plutarch in the Life of Artaxerxes.)

1444. Therefore the Lacedemonian admiral with his ships sailed to Ephesus to meet with Tamos the Egyptian, admiral to Cyrus and offered Tamos his services to the best of his ability. He joined his fleet with Tamos' fleet. They sailed around the coast of Ionia to Caria so that Syenesis the governor of those lands, would not move to hinder Cyrus in his march by land against his brother. (Xenoph. Hellen. l. 3., Diod. Sic. year 4. Olympiad 94., Xenophon, Cy. l. 1. p. 248, 252.) Diodorus says, that Samos, the Lacedemonian admiral at Samos, had 25 ships and Tamos had 50. Upon the more accurate testimony of Xenophon, in his book of this journey, undertaken by Cyrus, Tamos had only 25 ships and Pythagoras the Lacedmonian, 35, (for he makes him to be the other admiral and not Samos)

1445. Cyrus with his army of foot soldiers resolved to march into upper Asia under the pretence that he went against the Pisidians who often attacked areas under his control. Thereupon he sent for Clearchus the Lacedemonian, Aristippus of Thessaly, Xenes of Arcadia, the banished of Miletus, the army which besieged Miletus. He sent Proxenus a Boeotian with all the speed he could make to the Greeks and others to come quickly to Sardis. (Xenoph. de Exped. Cy. l. 1.)

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1446. When Tissaphernes determined that a much greater force was being assembled than an attack on the Pisidians would require, he hurried away with 600 cavalry as fast as he could to Artaxerxes. When he knew what was happening, he prepared for war. (Xenoph. de Exped. Cy. l. 1.)

1447. Cyrus left some of his trusted Persian friends to manage affairs at Lydia. He entrusted his good friend Tamos, the Egyptian admiral to take care of the cities of Ionia and Eolia in his absence. He marched with his army towards Caria and Pisidia under the pretence that certain persons in those parts were unruly. (Diod. Sic. year 4. Olympiad 94.)

``But how Cyrus gathered his army, marched against his brother, how the battle was fought and how Cyrus perished in it and how those Grecians who went with him, came back again safely to the sea, i.e. into Asia Minor, Themistogenes of Syracuse has recorded. Xenophon states this in the beginning of the third book of his Grecian History. If we compare this part of the history with Plutarch's book, (de Gloria Athenicusium), he says that Xenophon wrote a history of himself. He recorded how he was a captain and what exploits he did. Then he said that Themisogenes of Syracuse had written it, thus giving away the glory of this his writing to another man so that the things therein written of himself, might find the more credit in the world."

1448. And another place in Suidas, he shows:

“That the Expedition of Cyrus, which commonly goes with Xenophon's History of the Grecians and some other pieces concerning his own country, were all of Xenophon's own writings.”

1449. For indeed, these books of the Expedition of Cyrus went before with the rest of his Grecian Histories. In the end of it, he plainly says, that the writer of it was present at all those events. Therefore the work itself, which is everywhere full of Xenophon's noble acts, is attributed to him not only by Plutarch but long before him by Cicero, Dionysius, Halicarnassaeus, Hermogenes, Laertius, Athenaeus and (not to speak of our Divines, Eusebius, and Jerome) by Arianus of Nicomedia. Themistogenes also had the nick name of New Xenophon as we read in Photius and Suidas because he compiled the discourses of his teacher Epictetus in 4 books, as Xenophon had done for those of his teacher Socrates. Also, as Xenophon had written that Expedition of Cyrus in 7 books, so he had written the Expedition of Alexander in 7 books. Although Xenophon in his Expedition of Cyrus which has a brief preface to every book but not to the set in general as Laertius has noted. Where as in every book except the 6th, Themistogenes made a preface using a summary of the previous books which Xenophon did not do in his books. Themistogenes has details in those books which do not flatter Xenophon. Therefore, I am rather inclined to think that these books were written by Themistogenes and not by Xenophon. However, I followed the authority of those ancient writers. I have all along cited him by the name of Xenophon, as they have done before me.

1450. Now of those five points mentioned by Xenophon (Xenop. Hellen. l. 3.) and said to have been written by Themistogenes the first four are entirely in the first book of this Expedition of Cyrus.

1. The gathering of his army.
2. Their marching into upper Asia and coming to the place where they fought.
3. The details of the battle.
4. The fall of Cyrus in that battle.

1451. Cyrus left Sardis, where Xenophon had met him after being sent for from Athens by Proxenus the Boeotian. There he volunteered for the action, as we find in the 3rd book and came to Celaenae in Phrygia. He stayed there 30 days. During that time Clearchus and other Greek commanders came from various parts to him. They assembled a force of 11,000 foot soldiers and about 2000 targeteers.

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1452. From Celaenae, Cyrus came with his army to the bank of Cayster. He received money from Epiaxa the wife of Syenesis the king of Cilicia. (Cyrus was formerly thought to have been too familiar with her.) He paid his army the 3 back months he owed them plus the next month in advance. Epiaxa arrived at Tartus in Cilicia 5 days before Cyrus. She persuaded her husband Syenesis to come there also and to give Cyrus a vast sum of money toward the support of his army. Both Ctesias and Diodorus add, that Syenesis, like a wise man, supplied both Cyrus and Artaxerxes with the necessities for the war. For having two sons, he sent one of them to Cyrus with a competent number of men for his service. However he had sent away the other privately before to Artaxerxes to let him know that with such an army as Cyrus had, he dared not oppose Cyrus but publicly joined with him. Nevertheless he was loyal to Artaxerxes and would defect to him as soon as he could find an opportunity. Cyrus stayed 20 days at Tarsus where the Greek companies told him plainly that they would march no farther. Clearchus by his tact, changed their mind so they marched to Issus. This was the remotest city of Cilicia where Cyrus' fleet met him bringing him 700 foot soldiers, but Diodorus says 800. The Lacedaemonians had sent these men to Cyrus under the command of Chirostophus. Also 400 foot soldiers who had formerly served Artaxerxes under their captain Abrocomus came into his camp. However, Abrocomus left Phoenicia with 300,000 men and marched to Artaxerxes and arrived 5 days before the battle. By leaving the place where he was, Cyrus passed the straits of Syria and without halting came to the place of the pending battle. He travelled from Ephesus to that place in 93 days and marched 535 parasanges or about 2000 miles or over 21 miles a day.

1453. According to Plutarch, the battle was fought at Cynaxa which is about 63 miles from Babylon. According to the 2nd book of the Expedition of Cyrus, that the fight was about 383 miles from Babylon. Jacobus Capellus, thinks it should be read, "from Susa". In the army of Cyrus there were about 13,000 Greek soldiers although Justin. (l. 5. c. ult.) says, there were not more than 10,000. Of these, there were 10,400 foot soldiers and 2500 targeteers. From the other nations, 100,000 men and about 20 hooked chariots. Artaxerxes had 900,000 men and 1500 hooked chariots. However, Ctesias Cnidius, who was in the battle is quoted by Plutarch and Ephorus who is cited by Diodorus state there were only 400,000. In the battle 15,000 soldiers of Artaxerxes died according to Diodorus and 3000 on the side of Cyrus. However, Ctesias in Plutarch states that Artaxerxes lost not more than 9000 soldiers and not more than 20,000 died that day. This battle was fought the 4th year Olympiad 94. when Xenaenetus was archon in Athens and one year before Socrates was put to death there. (Diogenes Laertius, in the life of Socrates)

1454. In this battle the two brothers met and Artaxerxes was first wounded through his coat of armour. Ctesias helped him recover from this wound. Cyrus carried on with good success against his brother, fearing no danger and was slain by an unknown

hand in the battle. Artaxerxes spent his rage upon the dead body of his brother. He severed his head from the body of him and cut off the hand from the arm that had wounded him. He carried it about in a triumphant manner. When his sorrowful mother came to Babylon she tearfully gathered up his remains and buried them there. The battle between the two brothers is more fully described by Plutarch, from Ctesias and Dinon.

1455. When the king came to rifle his camp, he found and took the concubine of Cyrus. She was a woman much renowned for her wit and beauty. (Xenoph. 1. 1. p. 270. Exped. Cy.) She was a Phocaean who was born in Ionia the daughter of Hermotimus. Her name was Mitto but was changed by Cyrus to Aspasia because she seemed equal to Aspasia the Miletian, who was the mistress of Pericles. See note on 3564 AM. Artaxerxes was anxious to get her. When she was brought to him all bound, he grew exceedingly angry with those who had brought her and laid them in irons. She was most highly esteemed of all the 360 concubines he had and he doted on her the most. (Plut. in the lives of Pericles and Artaxerxes. Ilian. Var. Hist. 1. 12. c. 1. Justin. 1. 10. c. 2.)

1456. The Greeks on the other side did not know that Cyrus was dead so they kept on fighting. In their quarter they beat back Tissaphernes and all his forces with a squadron of about 6000 Greeks according to Isocrates. In his Panegyric, he adds:

``that they were not of the best Greeks but the mere refuse of them and such as could no longer live in their own homes. These now in a strange country, forsaken of their companions, betrayed by their companies and bereft of their captain whom they followed to this war."

1457. The king came with most of his army to rescue Tissaphernes. He entered their camp and rifled it. However, when the Greeks returned from the pursuit of Tissaphernes, they recovered their camp and drove the king from it. They spent the night there with no food and went hungry the next day too. This is the end of Xenophon's first book of Cyrus' Journey.

1458. The second book describes how these Greeks under the command of Clearchus planned to return home again. Tissaphernes promised to escort them back with his own forces and to guide them. He broke this promise. He rounded up Clearchus, with Proxenus, Agias and Socrates with 20 more captains and 200 soldiers to be murdered. Ctesias also in his Persian History, (which the author of this book of the voyage of Cyrus had undoubtedly read) had formerly told us how cunningly Tissaphernes worked. Using Menon, a Thessalian and by his promises he captured Clearchus and the rest mentioned in the group. They were put in irons and sent to the king at Babylon. Ctesias tells how he was the physician to Parysatis, the king's mother. Through her he was able to help Clearchus while he was in prison. Through her request to the king, the king had promised that Clearchus would not be harmed. However, by the instigation of Statyra his queen, the king had Clearchus and all the rest of the commanders except Menon to be butchered. All the bodies were thrown out and devoured by wild beasts and birds. Only the body of Clearchus was covered and preserved by a huge sandhill caused by a strong wind. (Ctesias in the collections of Photius and Plut. in the life of Artaxerxes.)

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1459. In Xenophon's 3rd and 4th book, he narrates the journey back to Greece of the rest of the Greeks whom Tissaphernes did not capture. Xenophon had the soldiers choose new captains to replace the ones they lost. Xenophon was chosen to replace Proxenus. He describes their journey through many enemy countries and how they endured the very cold winter and many hardships and dangers. Finally they returned home safely. This account is found in Diodorus Siculus, (Diod. Sic. year 4. Olympiad 94.) and in Isocrates' Panegyric.

1460. For his good service in this war, Artaxerxes gave Tissaphernes all the governments which his brother Cyrus held in addition to what he had before. (Xenoph. Hellen. 1. 3. Diod. Sic. year 4. Olympiad, 94.) He lavished many other expensive gifts and favours on him. Lastly, he gave him his own daughter for a wife. Tissaphernes was his most confident friend and servant. (Diod. Sic. year 4. Olympiad 94.)

1461. For 10 days, Parysatis, the king's mother tortured the Carian who mortally wounded Cyrus in the thigh. She had his eyes pulled out and boiling lead poured in at his ear holes until he died. Mithridates, who first wounded Cyrus and bragged that he had killed him, was put between two boats. He lay there for 17 days until he was eaten out with worms. Parysatis won Bagabaeus, the king's eunuch from the king at a dice game. It was he who ordered Cyrus' head and right hand to be cut off. She had him flayed alive and then his body was laid across three crosses and his flayed skin hung near it. After this by the humble suit of the king, Parysatis stopped mourning for her son Cyrus. (Ctesias and Plutarch in the life of Artaxerxes.)

1462. Parysatis had the queen Statyra, her daughter-in-law poisoned. Statyra had a trusted maid servant called Gingis or Gigis. Dinon says she willingly helped in the death of Statyra. Ctesias said she did it against her will. The one who gave the poison was called Bellitara by Ctesias and Melantas by Dinon. There is a little bird in Persia called Rhintaces or Rhindaces which has no excrements at all but all its guts are full of fat. One of these birds, Parysatis cut in two with a knife and gave the poisoned half to Statyra as they sat at dinner. This is what Ctesias thinks happened. However, Dinon says that it was Melanta not Parysatis, who served her the poisoned bird. When the Queen died in extreme torments after this, the king suspected his mother for it. She was

well known for her cruelty and implacable disposition of nature. He had the servants and carvers to be questioned and used the rack on them. Parysatis kept Gingis a long time in her own chamber and though the king required her yet would she not give her up to justice. At last Ginges desired to steal secretly to her own home by night. Artaxerxes captured her and punished her as a poisoner. He did not harm his mother but when she asked permission to go to Babylon, he gave it to her. However, he told her that while she lived, he would not come there. (Plutarch, in the life of Artaxerxes.)

1463. Aristo, with some others, surprised the city of Cyrene. In the battle they slew 500 of the principal men of the inhabitants. The rest escaped. These joined with some 3000 of the Missenians, whom the Lacedemonians at this time had expelled from their country. They fought in an open field with those who had taken their city. In the fight, many of the Cyrenians on both sides were killed. Almost all the Missenians were killed. When the fight was over, the Cyrenians agreed with an oath to forget the past and live together peacefully. (Diod. Sic. year 4. Olymp. 94.)

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1464. Tissaphernes (Diodorus incorrectly writes Pharnabazus) was sent by Artaxerxes to take charge of all the governments in Asia Minor. He also wanted all the cities of Ionia. (Xenoph, Hellen. 1. 3. Diod. Sic. year 1. Olymp. 95.)

1465. When Tissaphernes came, all the governors and cities who had followed Cyrus were afraid and sued for peace. Tamos the Egyptian who was the most important of these, was governor of Ionia. (See notes on 3593 & 3603b AM.) He loaded his fleet with all his treasure and his sons except Gaus, (who later became the king's general) and sailed to Egypt. He visited Psammyticus the king and was confident of good treatment because of how he had treated Psammyticus in the past. However, Psammyticus disregarded past favours done to him and butchered him and his children to get the ships and treasure which he had brought. (Diod. Sic. year 1. Olymp. 95.)

1466. The Greeks (of whom I spoke before) departed from Trapezus which was the first Greek city they came to. It is situated on the coast of the Euxine Sea in the country of Colchos. After a 3 day march, they came to another Greek city in the same country of Colchos. It was also a sea town as was the former town and was called Cerasunta. They stayed there 10 days and numbered their men. Only 8600 remained of the 10000 they started with. The rest were lost. Either they were killed by the enemy in the battle or they died in the snow or of other sicknesses on their return journey. From there, they went through the countries of the Mosynaecori, the Chalybes and Tybarenians and came to a Greek town called Catyora, a colony of the Synopians. 8 months or rather, as the order of the history implies, 5 months after the battle in the country of Babylon. They journeyed from there to this place in 122 days and marched 620 parasanges or 4650 miles (about 38 miles per day). They stayed here 45 days. (Exped. Cy. 1. 5.)

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1467. During their stay here, they got their provisions partly from the market of Colyora and partly by plundering the countries around Paphlagonia. On the other hand, the Paphlagonians, if they found any of them straggling from the camp, they attacked them. Finally, Corylas, who was governor of the Paphlagonians, made peace between them. Afterward these Greeks were transported by ship by the men of Heraclea and Synope. They came to Harmone, a port of Synope where they stayed 5 days. From there they went to Heraclea in the country of the Myrianden. It was a colony of the city of Megara. They came to a peninsula called Acherusia and divided themselves into three companies.

1468. The 4500 plus foot soldiers of the Arcadians and Achaeans were transported by ship by the Heracleans. They hurried aboard hoping to surprise the Thracians who inhabited Bithynia so they might get all the more spoil. They landed at night at Calpe which is in the middle of their sea coast. They went to the next towns and villages about 6 miles up the country. When these Thracians were attacked, they fought back and killed many of the Greeks. One regiment of them with their colonel Smicrates was entirely cut off. Only 8 soldiers and their captain Hegesandrus escaped in another company. The rest fled to a hill for safety and were besieged by the Thacians.

1469. Chiosophus with 1400 foot soldiers and 700 targeteers, (who were Thracians and had followed Clearchus on that journey) went from Heraclea all along the country by foot. He finally came into Bithynia. Not feeling well, he with his men sailed to Calpe.

1470. Xenophon with his brigade of 1700 foot soldiers, 800 targeteers and about 40 cavalry came by sea into a country which separates the Thracians of Bithynia from the country of the Heracleans. He marched through the centre of the country and came and rescued those who were besieged in the hill by the Thracians. Finally they assembled again as one body at the port of Calpe. (Exped. Cy. 1. 6.)

1471. Chiosophus died here and was replaced by Neo, an Asinian. When he saw his troops hungry and short of supplies, he gathered 2000 men and went foraging all over the country of Bithynia. Pharnabazus sent his cavalry to help the Bithynians. He hoped to keep these Greeks out of his lands. On the first attack, the cavalry killed at least 500 Greeks and the rest fled to a hill for safety. Xenophon rescued them from the enemy and they all returned safely to the camp before sunset. When Spithridates and

Rhathines came with more troops to help the Bithynians, the Greeks won a notable victory and erected a monument in memory of it there. They returned the 7 or 8 miles to their camp by the seaside. After this victory, their enemies provided for their own safety by driving their cattle and carrying away their families and goods to more remote parts. When the Greeks passed through Bithynia, they found nothing of use to them. They returned back a day and a night's journey into Bithynia again. They found and brought from there some prisoners, sheep and other provisions for their own needs. After 6 days, they came to Chrysopolis, a city of the Chalcedonians and stayed here 7 days. They sold their plunder here. (Exped. Cy. l. 6.)

1472. Pharnabazus feared that these Greeks would make war on his country. He arranged with Anaxibius, the Lacedemonian admiral to ship them all out of Asia to Byzantium. When Anaxibius returned from there with Xenophon into Asia, he received word at Cyzicum from Aristarchus the new governor of Byzantium. Polus was appointed admiral in his place and he was on his way as far as Hellespont. Therefore he sailed from thence to Patros. He sent to Pharnabazus and requested the money which he had promised him for shipping the Greeks from Asia. When he did not get it, he planned with Xenophon to hastily carry the Greeks back again into Asia. Pharnabazus prevailed upon Aristarchus, the governor of Byzantium so that he thwarted that plan. Since the winter was not over, Xenophon hired himself to Sentes the king of Thracia. The cold was so extreme that many Greeks lost their noses and ears from frostbite. (Exped. Cy. l. 7.) Diodorus tells us that some Greeks returned into their own country but almost 5000 followed Xenophon into Thracia. (Diod. Sic. year 1. Olympiad 95.) Hence, it appears, that his number is incorrect where he says that only 3800 men came to Chrysopolis. (Diod. Sic. year 4. Olympiad 94.)

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1473. The Ionian and other Greek cities throughout Asia did not accept Tissaphernes' government. They wanted their freedom and feared Tissaphernes because they had always preferred Cyrus over him. They sent messengers to the Lacedemonians asking them for help. Since they were the protectors of all Greece, they wanted them to take over so that their country could be free from war and they could have liberty as other Greeks. (Xenoph. Hellen. l. 3. Diod. Sic. year 1. Olympiad 95.)

1474. This petition was very welcome to the Lacedemonians. Like most men, the more they had the more they wanted. They were not content to have doubled their empire by taking over Athens. Now they wanted to control all of Asia too. (Justin. l. 6. c. 1.)

1475. Therefore, the Lacedemonians promised them aid in the first message they sent back. They immediately sent to Tissaphernes to ask him not to make war on the Asian Greek Cities. Out of contempt for them, he wasted all the region around the city of Cuma and took many prisoners. Then he came with his army and besieged the city. Because the winter was coming, he could not take it at that time. So he set a great ransom on the prisoners and abandoned his siege. (Diod. Sic. year 1. Olympiad 95)

1476. After this Thimbron went into Asia with an army of 1000 newly made citizens of Laconia, 4000 of Peloponnesus and 300 Athenian cavalry. The cavalry had formerly served the 30 tyrants of Athens. The city desired that this group should be wasted by foreign services rather than be kept at home to do greater mischief. When Thimbron, came into Asia, he increased his army by troops from the confederate cities there. (Xenoph. Hellen. l. 3.) At Ephesus, he added 2000 more troops from these cities for a total army of about 7000 men. He marched about 15 miles into the country and took Magnesia on his first assault. It was a city under Tissaphernes' government. From there he went to Tralles a city of Ionia and began to besiege it. Since its location was very strongly fortified, he left it and went back to the unvalled town of Magnesia. He feared that as soon as he was gone, Tissaphernes would take it again. He moved it to a hill nearby called Thorax which was a more easily defended position. He plundered the enemies' country and greatly enriched his army. When he heard that Tissaphernes was coming down upon him with an army of cavalry, he retired to Ephesus. (Diod. Sic. year 1. Olympiad 95) He was not a match for the cavalry and dared not stay in the plain. He thought it enough if he were able to keep the countries where he was from being plundered by the enemy.

1477. When the Greeks under Xenophon had served Sentes 3 months in Thracia, Charminus and Polynicus were sent from Thimbron to tell them that he needed their help in Asia against Tissaphernes. He would pay each soldier a daric a month. Each captain of a company would be paid 2 darics and every colonel 4. Xenophon told them that he personally planned to return home. Most of the army came to him and earnestly asked him not to leave them until he had led them to Thimbron. Therefore, he went aboard with them and sailed to Lampsacus. There he met and conferred with Euclid, the Phliasian poet. After they passed through the territory of Troas, they came to Pergamus. Xenophon was entertained by Hellas the wife of Gongylus of Eretria and her two sons, Gorgius and Gongylus. By her counsel, he went to capture Asidates the Persian. This he failed to do and exposed himself and his men to great danger. Finally by chance, his soldiers captured him with his wife and children and cavalry and all that they owned. They were very rich. Thimbron came and received the army from Xenophon. He added these troops to the rest of the Greeks in his army and he led them against Tissaphernes and Pharnabazus. (Exped. Cy. l. 7.)

1478. Here ends the 7 books of the Expedition of Cyrus. The writer of it, whoever he was, was present for all these events. He concludes his book, with this epilogue. The king's governors in the counties which we passed through, were these:

``Artimas of Lydia, Articamas of Phrygia, Mithridates of Lycaonia and Cappadocia, Siennesis of Cilicia, Dernes of Phenicia and Arabia, Belesis of Syria and Assyria, Rhoparas of Babylonia, Arbaces of Media, Teribazas of Phasis and Iberia, the

Carduchi, the Chalybes, the Azacrones, the Colchi, the Mosynacci, the Coeti. The Tybareni had no governors but were all free people. Corylas was governor of Paphlagonia, Pharnabazus of Bithynia, Seuthes was king of the Thracians, on the European side."

1479. The whole journey, going and coming, lasted 215 days. They travelled 1150 parasanges, or 4282 miles (4313 miles allowing 3.75 miles per parasange.) The whole expedition lasted 15 months.

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1480. When Thimbron was strengthened with these new troops he dared to pitch his camp in the fields under Tissaphernes' nose. Pergamus voluntarily surrendered to him. Likewise did Tenthrania and Halisarnia which were commanded at that time by Eurysthenes and Procles, the descendants of Demaratus of Lacedemon. Gorgins and Gongylus, the two brothers mentioned previously had already joined him. One held Gambrius and Palegambrius, the other Myrina, and Grinium and Thimbron captured the other weaker places by force. (Xenoph. Hellen. 1. 3.)

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1481. Thimbron besieged Larissa, a town in Asia called Egyptia when it would not surrender to him. While he besieged it with little effect, the Ephori at Sparta sent him letters stating that he should leave Larissa and march to Caria and on to Ephesus. Dercylidas, an excellent engineer and for his wit he was surnamed Sisyphus, was on his way to take command of the army. When Thimbron returned to Sparta, he was there accused by various confederate cities, for allowing his army to plunder them. Therefore he was banished from the city. (Xenoph. Hellen. 1. 3. Diod. Sic. 2nd year of the 95th Olympiad.)

1482. Mania was a woman of Dardania, of manly courage. After the death of her husband Zenis, she had managed very well the government of Eolia under Pharnabazus and had taken in various sea towns, as Larissa, Hamaxitus and Colone. She was most treacherously murdered by her son-in-law Midias when she was about 40 years old. Her 17 year old son was murdered with her. Midias seized the two strong towns, Scephis and Gergitha where she had stored most of her treasure. The garrisons in the rest of the towns remained loyal to Pharnabazus. Midias sent messengers to Pharnabazus with great presents desiring that he might manage the whole government of those parts upon the same terms that Mania did. This was for nought. Pharnabazus answered that he should never rest if he did not avenge the murder of Mania. (Xenoph. Hellen. 1. 3. Polyae, 1. 8. in Tania, or Phania, for so by a misprint Mania is called.)

1483. Dercylidas saw that he had to deal with both Pharnabazus and Tissaphernes, two great commanders each supported by a large army. When he saw that they were at odds with one another, he made peace with Tissaphernes (Xenoph. Hellen. 1. 3. with Justin 1. 6. c. 1. where yet Dercylidas is put for Dercylidas.)

1484. After Dercylidas had first conferred with Tissaphernes, he marched to Eolia without plundering the country. Eolia was under Pharnabazus' government. He had an old grudge against Pharnabazus for an insult he received from him while he commanded at Abydus under Lysander. Larissa, Hamaxitus and Colone surrendered to him without a fight. (Note that here Diodorus Siculus has Arista instead of Larissa.) Neandrus, Ilium also surrendered to him. The Cocylitae did not fight with him. Cebrene, a very strong and fortified city did not wish to be assaulted and also surrendered. He left a large garrison there and he immediately marched with the rest of his army to Scephis and Gergithe. Midias feared the very inhabitants of that place and Pharnabazus. He went out with hostages to parley and to seek to join forces against a common enemy. Dercylidas laid hold of him and told him plainly that there was no hope of any friendship between them unless he would set free all the citizens of those places which he held to live according to their own laws. He marched into Scepsis with him and there offered sacrifice to Minerva. He expelled Midias' soldiers and persuaded the inhabitants to defend their newly acquired liberty. He next went to Gergithe with his army. When Midias desired that he would at least leave him that city, he ignored Midias' request. Midias ordered the gates to be opened and Dercylidas entered the city. He found the money which Mania had there, sufficient to maintain an army of 8000 men for almost a whole year. He took the money and sent back Midias to live as a private citizen at Scepsis. Xenophon tells us, that in 8 days, he took 9 cities. Diodorus (Diod. Sic. 2nd year of the 95th Olympiad), writes that what by force and tricks he used to take over all the cities and country of Troas.

1485. There was a quarrel between Artaxerxes and Euagoras the king of Salamis in the isle of Cyprus. He had expelled from there Abdemon Thyrsius who was governor of the place and one who was a good friend of Artaxerxes. Theopompus, (Excerpta Photii, num. 176.) calls him, Abdymon Cityces. This quarrel was settled by the mediation of Conon the Athenian, who had lived with Euagoras and Ctesias the Cnidian, who had long lived in the court in Persia. The condition was that Euagoras would pay a certain tribute to Artaxerxes and also a gift was sent to Satibarzanes. Ctesias also sent letters to Euagoras to make amends with Anaxagoras a king of the Cyprians. Other similar letters were written by Euagoras and Conon. Ctesias has all these inserted into his History of the Persian Affairs.

1486. When Dercylidas had gone this far into these parts, sent to Pharnabazus, to know whether he wanted war or peace. Pharnabazus was afraid what might happen to Phrygia where he lived. Phrygia bordered Aeolia, which was now controlled by

Dercylidas. Therefore, Pharnabazus wanted a truce. (Xenophon Hellen. 1. 3.)

3606a AM, 4315 JP, 399 BC

1487. When this truce was concluded, Dercylidas marched into that part of Bithynbia which the Thracians held and there spent the winter. Pharnabazus liked this because the Thracians of that country often made inroads on Phrygia and Dercylidas plundered that part of Bithynia at will. He had plenty of provisions for the winter. (Xenophon Hellen. 1. 3.)

1488. About 200 Odrysian cavalry and 300 targeteers were sent from Sentes, the king of Thracia, to help Dercylidas. When they first arrived, they foraged Bithynia and were almost cut off there. After this they stayed close with the Lacedemonian army and heavily plundered the territories of the Bithynians. (Xenophon Hellen. 1. 3.)

1489. When spring was coming, Dercylidas moved from Bithynia and came to Lampsacus. Three ambassadors from Sparta, told him that his command was extended for another year. The Ephori of Sparta told the army there, that in the former time the soldiers had been extremely injurious to their confederates. They were commended for their good behaviour. He replied that it was the same soldiers who followed Cyrus in his wars but that they were under new commanders. This was the reason for the change of behaviour. When this was done, Dercylidas sent the ambassadors from Ephesus to take their journey through the Greek cities and countries in those parts. He told them how glad he was that they would find them all in so peaceable and prosperous estate. (Xenophon Hellen. 1. 3.)

3606c AM, 4316 JP, 398 BC

1490. When the ambassadors left, Dercylidas sent again to Pharnabazus, to know whether he would extend the truce from the previous winter or if he wanted war. Pharnabazus wanted to continue the truce. Therefore, Dercylidas passed with his army over the Hellespont and came into the Chersonesus of Thracia. This city contained 37 furlongs which he enclosed with a strong wall. This work started in the spring and was finished before the beginning of autumn. (Xenophon Hellen. 1. 3. Diod. Sic. year 2. Olympiad 95.) Contrary to his custom, Diodorus combines the events of two years in one passage.

1491. Conon the Athenian wrote his letters from Cyprus to Artaxerxes, concerning his own affairs. He desired these to be presented to him, either by Zenon of Crete, a dancer, or by Polycritus of Mendes a physician, or in their absence, by Ctesias, who was likewise a physician. It is said that when this letter came into Ctesias' hands, he added his own letter with it. Conon asked the king to send Ctesias to him, as an important man for the king's service in those parts especially in matters pertaining to the sea. Ctesias wrote that the king of his own accord sent and employed him in that service. Plutarch, (Plutarch in Artaxerxes,) wrote concerning the letters of Conon to the king and to himself and the speech which he gave to the king to understand the matter. These he has inserted into his own history. He relates also that at the same time when the Lacedemonians had sent ambassadors to the king, he committed them to custody and kept them there.

1492. After Pharnabazus made truce with Dercylidas, he journeyed to the king and charged Tissaphernes before him. He said that Tissaphernes had not opposed Lacedemonian's army when it came into Asia. Instead, he supported them there at the king's expense. He told the king that it was a shame that the king's war should not be pursued to a conclusion. Rather, his enemies should not be bribed with money and but driven out with armies. He persuaded the king to supply a fleet and make Conon the Athenian the admiral. He together with the advice of Euagotas the king of Cyprus persuaded the king to give 500 talents to Pharnabazus for this purpose. The king commanded him to commit the charge of the Phoenician fleet to Conon and to make him commander-in-chief, over all his naval matters. (Diod. Sic. year 2 of the 95th Olympiad, with Isocrates in his Euagoras and in his Oration ad Philip. and Pausanias, in Attices and Justinus, 1. 6. c. 1.)

1493. When Pausanias returned from the court, he made Conon admiral of the seas. He made many generous promises on the king's behalf. Conon was not fully furnished with a fleet. He took the 40 ships he had ready and sailed into Cilicia. There he prepared for war. (Diod. Sic. year 2 of the 95th Olympiad)

3606d AM, 4316 JP, 398 BC

1494. Ctesias was sent by Artaxerxes to the seaside. He went first into Cnidia his own country and from there to Sparta. He says toward the end of his History which as Diodorus says ended with the third year of this 95th Olympiad.

1495. Dercylidas returned from Chersonese into Asia. As he reviewed the cities he found that the bandits of Chios had taken over Atarne. They were using this as a base to make inroads upon Ionia and lived on the spoil they found. Although Atarne was well fortified and contained much food, he besieged it for 8 months. (Xenophon, Hellenic. 1. 3.)

3607 AM, 4317 JP, 397 BC

1496. When Atarne surrendered, he put Dracon of Pellene in charge of it. He supplied the city with ample provisions so that he could use it for a good place to retreat to. He went to Ephesus. (Xenophon, Hellenic. 1. 3.)

1497. When the ambassadors from Ionia came to Sparta, they stated that if Caria where Tissaphernes resided was invaded, they thought that Tissaphernes would quickly grant them permission to live according to their own laws. The Ephori wrote to Dercylidas that he should march to Caria with his army. Pharaces their admiral was to sail the fleet into those parts also. (Xenophon, Hellenic. 1. 3.)

1498. At this time Pharnabazus went to Tissaphernes because Tissaphernes was the chief general and to let Tissaphernes know that he was ready to join with him in making war on the Greeks. Therefore they went to Caria to settle matters there. When they had put garrisons there, they returned to Ionia. Dercylidas heard that they had crossed the river Meander. He conferred with Pharaces and showed him that he feared lest Tissaphernes and Pharnabazus would both attack Ionia which now had no of garrisons. Then, Dercylidas crossed over the Meander also. (Xenophon, Hellenic. 1. 3.)

1499. In the Persian army there were 20,000 foot soldiers and 10,000 cavalry. Dercylidas' army had about 7000 men. (Diod. Sic. 2nd year of the 95th Olympiad) The soldiers from Peloponnesus were prepared to fight. The ones from Priene and Achilium, the isles and the other towns of Ionia were cowards. They abandoned their weapons in the grain which grew abundantly in the fields lying upon the Meander and fled. However, Tissaphernes remembered how well the Greeks who were in Cyrus' army had fought against himself and imagined that all Grecians would likewise be cowards. Therefore he did not attack them as Pharnabazus wanted to. He sent to Dercylidas and desired to come to talk with him. After an interchange of hostages, they met to discuss a peace treaty. Dercylidas demanded, that the king should allow all the Greek cities to be free. Tissaphernes and Pharnabazus demanded that the Lacedemonian forces should withdraw from the countries of the king's dominions and their commanders from the cities. A truce was to continue until Dercylidas could receive an answer from Sparta. Likewise Tissaphernes and Pharnabazus waited for an answer from the king. So both armies withdrew. The Persians returned to Tralles and the other to Leucophris. (Xenophon, Hellenic. 1. 3.) (Diod. Sic. 2nd year of the 95th Olympiad)

3608 AM, 4318 JP, 396 BC

1500. Now a certain man called Herodas of Syracuse in Sicily was living at that time with a ship captain in Phoenicia. He noticed that war ships were arriving daily. Others were being outfitted and others were being constructed. A navy of 300 ships was being prepared. Herodas boarded the first ship bound for Greece and went to Sparta. He told them that a large fleet was being made ready at Phoenicia. The purpose and destination of this fleet, he did not know. The Lacedemonians were much troubled by this news. Agesilaus one of their two kings was asked by Lysander to go with an army into Asia against the Persians. He was to take with him 30 men of Sparta whom they would choose to manage that war. The first man they picked was Lysander. He hoped to use this occasion to restore the Decemvirates throughout all the cities in Asia which he had set up before. The Ephori later had abolished these and ordered every city to live according to their own laws. So Agesilaus took 2000 of the newly made citizens of Sparta and 6000 from their confederate cities with provisions for six months. They sailed from Geraceium a port in Eubaea, with all the forces that he could gather and came to Ephesus. He did this so quickly that he landed there before Tissaphernes and Pharnabazus heard that he had set out. Thereby it came to pass, that he found them all unprepared for his arrival. Xenophon in (Xenoph. Hellen. 1. 3.) and in his Oration, of Agesilaus with Plutarch and Emil. Probus, in their several lives of Agesilaus and Pansa in Laconicis. Pansa says that he landed first at Sardis.

1501. Agesilaus raised 4000 more soldiers at Ephesus. He had an army of 10,000 foot soldiers and 400 or (as the Latin translation has it) 4000 cavalry. To this a rabble of other men who followed the camp for pillage. These were as numerous as the army. (Diod. Sic. year 4 of the 95th Olympiad.)

1502. Tissaphernes sent to him to know why he came into Asia. He replied that he came to restore freedom to the Greek cities. Tissaphernes desired him to wait for 3 months so that he might send to the king. He assured him of a favourable reply from the king. Agesilaus sent Heripadas, Dercylidas, and Migialius to him to take an oath of him that he meant no guile but would do what he possibly could to procure the peace which he had promised. On behalf of Agesilaus, they would swear to Tissaphernes to keep the truce if Tissaphernes would keep his part of the bargain. Tissaphernes disregarded his oath and sent to the king to increase his army. Although Agesilaus knew well what he intended to do, yet he kept the truce. (Xenoph. Hellen. 1. 3. and in his book of Agesilaus; with Plutarch and Emil. Probus. in Agesil.)

1503. While Agesilaus stayed at Ephesus, civil disorder broke out in the cities. Neither the democratic government was obeyed which the Athenians set up nor the Decemviral which Lysander had set up. All became suitors to Lysander who was well known among them that he would obtain from Agesilaus for them what they desired. Hereupon it was that Lysander always had a large court of attendants and suitors about him so that Lysander now seemed to be king and Agesilaus a private citizen. This was a thorn in Agesilaus' side. Therefore he began to take the administration of matters from Lysander's hands and to reduce his authority. Then he sent him on an errand into Hellespont. When Lysander found that Spithridates, a Persian, (Plutarch calls him Mithridates) was under Pharnabazus, he desired to speak with him. After a conference Lysander persuaded him with his children

and such wealth as he had and 200 cavalry to defect from Pharnabazus. Spithridates left what he had safely at Cyzicum and came with his son to Lysander. He escorted them to Agesilaus who was glad to see him. Spithridates told Agesilaus exactly how things were with Pharnabazus. (Xenoph. Hellen. 3. and Plut. in the life of Agesilaus and Lysander.)

1504. When Tissaphernes got more troops from the king, he became insolent and proclaimed war against Agesilaus unless he would leave Asia. Agesilaus was glad for this and ordered his men to prepare for war. He sent to the Ionians, Elioians and those of Hellespont to send to him at Ephesus all the troops they could spare. Tissaphernes thought that he would march into Caria but Agesilaus went with his army into Phrygia. In a surprise attack on the cities there, he obtained a vast sum of money and other provisions from them and so came safely and without halting near to Daseylium. His cavalry scoured the country ahead of the army. They met with the cavalry of Pharnabazus and were routed. In that encounter they lost 12 men and 2 horses. When Agesilaus with his foot soldiers came to their rescue, the Persians on the other side retired having only lost one man. (Xenoph. Hellen. 1. 3. and in his Agesilaus, with Plutarch and Emil. Probus in their Agesilaus likewise.)

1505. Agesilaus spent most of that summer plundering Phrygia and the nearby countries. He enriched his army with plunder. Toward the autumn he returned to Ephesus, (Diod. Sic. year 1 of the 96th Olympiad) and there spent the winter. (Emil. Prob. in his Agesilaus.)

3609 AM, 4319 JP, 395 BC

1506. Nephereus or Nephertites reigned in Egypt for 6 years.

1507. The Lacedaemonians sent to Nephereus to join them against the Persians. Instead, he sent them a gift of tackle and 100 war ships and 30,000 bushels of wheat. (Diod. Sic. year 1 of the 96th Olympiad.) Justin calls him Hercynion and so does Orosius. He relates the matter in this manner. The Lacedaemonians' ambassadors asked for naval help from Hercynion. They received 100 war ships and 600,000 bushels of wheat, (Justin l. 6. c. 2. and Orosius l. 3. c. 1.)

1508. Pharax the admiral of the Lacedaemonian fleet, set sail from Rhodes with 120 ships and came to Sasanda a citadel in Caria about 19 miles from Caunus. He sailed from there and attacked the town of Caunus and Conon the Athenian who had 40 ships there. When Artaphernes and Pharnabazus came with an huge army to relieve Caunus, Pharax lifted his siege and returned with all his fleet to Rhodes. After this, Conon assembled 80 ships and sailed toward Chersonesus. At the same time the Rhodians kept out the Peloponnesian fleet and revolted from the Lacedaemonian state. They received Conon with all his fleet into their port and city. It happened that the Egyptian fleet which knew nothing of this change of affairs, boldly anchored off the island with all their cargo of wheat which was sent to the Lacedaemonians. Conon with the Rhodians attacked them and brought all their men and cargo into the port and stored the grain there. (Diod. Sic. year 1 Olympiad 96.) The soldiers mutinied against Conon because the king's officers defrauded them of their pay. They asked for their pay the more boldly, because they were used in so great a service and served under so great a commander as Conon. (Justin. l. 6. c. 2.)

1509. Agesilaus knew that he was no match for the enemy in the plains without sufficient cavalry. He raised more troops. He ordered throughout all the confederate cities that such of them as were rich and did not want to fight themselves should send to him a horse with a rider in his place. When the spring was coming, he commanded all his army to assemble at Ephesus. He carefully trained both cavalry and foot soldiers for war. During this preparation, he made the city of Ephesus seem more important than before. He made it the centre of the war effort. (Xenoph. Hellen. 1. 3. and in his Agesilaus; and Plutarch and Emil. Pro. in the same man's life.)

1510. A whole year had elapsed since Agesilaus came from Sparta. The 30 commissioners assigned to him returned to Sparta. Lysander the head of the commissioners returned with them. 30 others were sent to replace them of whom Heripidas was the leader. From these Agesilaus chose Xenocles and another one to lead the cavalry and Scythes to command the foot soldiers of the newly made citizens of Sparta. Heripidas was to lead them who had served under Cyrus. Migdon was over those who were sent by the cities of Asia. Agesilaus let it be known that he would march into the strongest part of the enemies' country so that they be mentally prepared for a fierce battle. Tissaphernes thought that he had done this to amuse him a second time and to keep him at home. He marched directly into Caria commanding his cavalry to stay behind and hold the plain of Maeander. However Agesilaus did indeed, exactly what he had said and his whole army attacked the country of Sardis. When he had marched for 3 days and saw no enemy, he gathered from there a huge stock of all kinds of provisions for his army. On the 4th day the enemies' cavalry was spotted. They found the Greeks scattered abroad and busy plundering the country. They attacked and killed most of them. When Agesilaus came to their rescue, he saw that the enemies' foot soldiers had not arrived. Since he was fully prepared, he attacked the enemy near the River Pactolus and won a great victory. He captured their camp. He found riches amounting to more than 70 talents of money. He transported all their camels into Greece. At this time, Tissaphernes stayed at Sardis. Therefore, he was charged by the Persians to be a deserter.

1511. That is according to Xenophon. However, Diodorus, states that Tissaphernes was present in the fight with 10,000 cavalry and 50,000 foot soldiers. Agesilaus came down from the hill country of Sipalus and overran all the plain around Sardis. He pillaged the land and destroyed a garden of Tissaphernes. It was enclosed and set with all sorts of trees and other things for

pleasure, infinitely sumptuous and of most exquisite workmanship and beauty. Agesilaus turned from there and sent Xenocles with 14,000 to lie in ambush midway between Sardis and Tybarnae to intercept some Persians who were to pass that way. In this second battle with the Persians, he defeated them and killed over 6000 men. He took a great multitude of prisoners and captured their camp that was full of wealth. After all this, Tissaphernes fled to Sardis and Agesilaus returned to the seaside with his army. Pausanias also in his Laconica, writes, that Agesilaus fought with Tissaphernes in the plain country of Hermus and there defeated the cavalry and foot soldiers of the Persians. This was the largest Persian army since the time when Xerxes went into Greece or when Darius went into Scythia. It is best to trust Xenophon's account who was not only a reader to Agesilaus, (as Cicero 3 de Orators affirms,) and was very intimate and familiar with him. (as Emil. Pro. Says in the Life of Agesilaus and Diogenes Laertius, in the Life of Xenophon reports) Moreover, he was with him in all this war in Asia and the next year returned with him to Greece.

1512. Conon the admiral of the Persian fleet had often sent letters to the king asking for pay for the navy. When this failed, he went personally to the king. Pharnabazus also encouraged him to accuse Tissaphernes of treason to the king. Therefore, Conon committed the charge of the navy to Hieronimus and Nicodemus (both of Athens) in his absence. He sailed into Cilicia and from there came to Thapsacum in Syria. He went on a barge down the river Euphrates to Babylon. There he talked with Tithraustes the Chiliarch who held the highest position next the king. Conon showed him who he was and that he desired to speak with the king. He could not be admitted to the presence or speak with the king without adoration, that is by prostrating himself before the king. Therefore he did his business with him by letters and messengers. He was successful. The king declared Tissaphernes to be a traitor and ordered Conon to take charge of the war against the Lacedemonians and to pay the navy using whomever he pleased to choose for that office. He was highly rewarded for his service and sent to the sea with authority to order what shipping he needed from the Cypriots and Phoenicians. These ships would guard the sea before the next summer and Pharnabazus was assigned to him for an assistant as Conon requested. (Diod. Sic. year 1. of the 96th Olympiad, Justin l. 6. c. 2. Emil. Pro. in the life of Conon.)

1513. Concerning the Cypriots, it is to be noted that at the very time while there passed courtesies and presents between Artaxerxes and them, the king intended to make war against them. It lasted 10 years before it ended, 8 of which he spent in preparations for it. This we shall show later when we come to the fourth year of the 98th Olympiad, from Diod. Sic. He speaks of the cause of that war, of which 8 years, it seems that only 6 were spent in preparation. At this time, Isocrates made his Panegirical oration in which he mentions many vain attempts made upon Euagoras by Artaxerxes. He says:

``He made war on Euagoras who was governor of one poor city in Cyprus and one who had formerly served him and became his vassal and lived on an island. He suffered a great loss at sea and had no more than 3000 targeteers to defend his state with. Yet, weak as he was, the king has not been able to have his will of him, though he has now spent six whole years in a war against him."

1514. Parysatis, the queen mother, urged the king on against Tissaphernes. She hated him because of what he did to her son Cyrus. The king committed the war to Tithraustes and gave him letters for the cities and commanders in those parts ordering them all to do whatever Tithraustes required of them. (Diod. Sic. year 1. of the 98th Olympiad.)

1515. When Tithraustes left, the king gave him two letters. In the one for Tissaphernes, he requested him to continue the war against the Lacedemonians. In the other, he sent to Ariaeus the commander of Larissa requiring him to help Tithraustes in the murder of Tissaphernes. Tithraustes delivered to Ariaeus as soon as he came to Colossae in Phrygia. When Ariaeus had read them, he sent for Tissaphernes asking him to come to Colossae. He wanted to consult with him about the king's matters especially concerning the war against the Greeks. Whereupon Tissaphernes suspected nothing and left his army at Sardis. He came quickly to Colossae with a troop of 300 Arcadians and Milesians and stayed at the house of Ariaeus. When he went to take a bath he laid aside his sword. Ariaeus with his servants seized him and put him into a closed coach and sent him away as a prisoner to Tithraustes. He took him as far as to Celaena and there cut off his head and sent it to Artaxerxes. Artaxerxes ordered it carried to his mother who was exceedingly glad to see it. So were all the Greek women, whose husbands had followed Cyrus in his war and were afterward killed by Tissaphernes' treachery. (Diod. Sic. year 1. of the 98th Olympiad, Polyanus stratagem. l. 1. Xenoph. Hellen. l. 3. and in his book of Agesilaus. and Plut. in the lives of Artax. and Agesilaus.)

1516. Tithraustes sent messengers to Agesilaus to let him know that Tissaphernes who had started this war, had been punished for it. He stated that now the king had a good reason to withdraw his army from Asia and to leave the cities there to the use of their laws and pay the king their former tribute. Agesilaus told Tithraustes that he could not do this without the consent of his country. Finally, they came to this agreement, that he with his army would withdraw into Pharnabazus' country and would receive 30 talents to support them there until he received instructions from Sparta. (Xenophon Hellen. l. 3.) However, Diodorus writes, that after a parley Tithraustes and Agesilaus made a truce for 6 months. Xenophon in his book written to glorify Agesilaus, added that when Tithraustes offered him a great sum of money, if he would withdraw out of the king's territories, Agesilaus replied:

``Tithraustes, it is more honourable with us that a general to enrich his army rather than himself and to take spoils from his enemies rather than rewards."

1517. While Agesilaus marched toward Phrygia which was under Pharnabazus' command, he received a Scytala or a letter from

the magistrates of Sparta. They said that he should take charge of the navy as well as of the army. He should appoint as admiral of the navy whomever he saw fit. Whereupon in a short time, he raised a navy of 120 ships from the public contributions of the cities and the generosity of private citizens who desired to reward him personally. He appointed as admiral, Pisander, his wife's brother. He was a man desirous indeed of praise, honour and courage but unskilled in naval matters. (Xen. Hellen. 1. 3. Plut. in his Agesilaus. Pausan. in his Laconica.)

1518. Pisander went away to the navy and Agesilaus continued on his way into Phrygia. Tithraustes knew that Agesilaus had no intention of leaving Asia but rather hoped to vanquish the king's forces right there. He sent Timocrates of Rhodes (for so Plutarch also calls him in his Laconical Apophthegmes, however the name of Hermoerates has crept in, in his life of Artaxerxes) into Greece with gold of the value of 50 talents of silver. He bribed the chief cities to conspire together, in a common war on the behalf of the Athenians against the Lacedemonian party. (Xenoph. Hellen. 1. 3. Plut. in his Artax. Pansanias in his Laconica and Messenica.)

3610a AM, 4319 JP, 395 BC

1519. About the beginning of autumn, Agesilaus entered into Phrygia which was under Pharnabazus' government. He pillaged all that country and took over all its cities either by force or voluntary surrender. He was persuaded by Spithridates to march into Paphlagonia and to cause them to revolt from the Persians. Coys its king, was previously sent for by Artaxerxes but would not go. He joined with Agesilaus. Spithridates persuaded Coys to give 1000 cavalry and 2000 foot soldiers to assist him. Agesilaus rewarded Spithridates for this by procuring Cotys' daughter for his wife. (Xenoph. Hellen. 1. 4. and in his Agesilaus and Plutarch likewise in his.) Agesilaus was always very desirous to reward his friends as it appears by that Epistle Laconically written and attributed to him.

``If Nicias has not done you wrong, forgive him: if he has forgive him for my sake, however forgive him."''

1520. (Plutarch in his Agesilaus and in his Laconical Apophthegmes.)

1521. He marched from Paphlagonia to Dascylium where Pharnabazus' palace was. Around there were many towns full of provisions. Here he spent the winter and maintained his army. (Xen. Hellen. 1. 4.)

3610b AM, 4320 JP, 394 BC

1522. When his soldiers were foraging, they were not as wary as they should have been of their enemy because up until now they had never been bothered by them. By chance, Pharnabazus attacked them with two hooked chariots and 400 men as they were pillaging the area. The Greeks saw him and rallied into a troop of 700 men. Pharnabazus put his hooked chariots in the front, followed them with his cavalry and ordered them to drive into the middle of them. When the chariots had broken in and disordered them, his cavalry attacked killing 100 of them. The rest fled back to Agesilaus who was not far off with his foot soldiers. (Xen. Hellen. 1. 4.)

1523. Three or four days later, Spithridates found that Pharnabazus was with his army in a spacious unwallled town called Caije about 20 miles from there. He told Heripadas, chief of the council of war, about this. Spithridates asked Agesilaus to give him 2000 foot soldiers, 2000 targeteers and as many cavalry that would voluntarily go with him. Less than half of each type of soldiers went with him. However, he set out with those which he had as soon as it grew dark. He came upon Pharnabazus at the very dawning of the day and slew the Mysians who happened that time to be on guard. The whole army was terrified and fled. Spithridates entered their camp and there took much booty including Pharnabazus' pavilion with all his luxurious furniture and wealth. Pharnabazus feared the Greeks and like the Scythian nomads, moved his camp here and there, never staying long in any one place. His main concern was that the enemy would not know where to find him. Heripadas made a rigorous search for the spoil. His soldiers stripped Spithradates and his Paphlagonians of all there plunder. After this, they spent all the next night taking what they could and went to Sardis to Araeus. He had formerly revolted from the king and served against him. In this Asian expedition, Agesilaus was more troubled by this departure of Spithridates, Megabates his son whom Agesilaus exceedingly loved and of these Paphlagonian troops. (???) (Diod. year 1, 98th Olympiad and Plutarch in his Agesilaus.)

1524. After this, Agesilaus and Pharnabazus came to a parley by the mediation of Apollophanes from Cyzicum who was a friend of both of them. They tried to come to an agreement. Pharnabazus (as Xenophon has it in his oration concerning Agesilaus) openly stated that unless the king would make him absolute and sole commander of the army, he would revolt from him. If he could command all the forces then he would fight the war against Agesilaus as long as he could. Agesilaus told him that he would quickly depart out of his territory and not trouble him as long as he could find business elsewhere. As soon as Pharnabazus left, the son of his wife Pharapya came running to Agesilaus and entered into a league of friendship with him. They gave each other gifts as tokens of their love. (???) (Diod. year 1, 98th Olympiad, and Plutarch in his Agesilaus.)

1525. When spring came, Agesilaus came into the plains of Thebes and pitched near the temple of Diana Astyrina. There he gathered an exceedingly great store of wealth. He outfitted his troops to march into the upper countries. He did not doubt that the

countries which he left behind him would defect from the Persians. (Xenophon. l. 4. Hellen.) His fame was very great in Persia after spending two years in that war. (Plutarch, in his Agesilaus.)

3610c AM, 4320 JP, 394 BC

1526. The Lacedemonians learned that the Persians were bribing the principal cities in Greece to unite and revolt against them. They sent Epicidas to Agesilaus, to recall him to defend his own country. Although, Agesilaus was bothered by being taken from this great war, he wrote that he would obey their command. (Plutarch, in his Agesilaus.) He sent this letter to the Ephori which Plutarch inserted among his Apophthegmes.

“Agesilaus to the Ephori, greetings: we have subdued a great part of Asia, routed the barbarians and provided a great store of arms in Ionia. However because you have set a certain day to return by, I will obey your command and peradventure be back before that day. For I am king not for myself, but for you and our confederates. For a king is truly a king, when he is commanded by the laws, Ephori and the other magistrates of the city.”

1527. It is said also that he told his friends in jest that the king had driven him from Asia with 30,000 archers. He meant that Timocrates' agent had distributed 30,000 golden darics, which were stamped with archers among the leaders of every city to create a common war against the Spartans, (Plutarch in his Laconical Apophthegmes and in his Artaxerxes.)

1528. When Agesilaus returned, he left Euxemus behind him to be commander-in-chief with 4000 soldiers to assist the Ionians if needed. So that he might return with a good army, he promised great rewards and honours to those cities and commanders who would send him the best cavalry and foot soldiers. Hence he made them all jealous of one another to see who could supply the best troops for him. (Xenoph. Hellen. l. 4.)

1529. When Xenophon returned with Agesilaus into Boeotia to fight against the Thebans, he deposited half the gold which he had obtained on his expedition with Cyrus, at Ephesus with Megabyzus, the treasurer of the temple of Diana. He knew that by going with Agesilaus to battle he might be killed. He was killed later at Coronaea. Therefore, Xenophon ordered the treasurer that if he survived the battle he wanted the gold back. Otherwise all of it was to be consecrated to the goddess Diana. The rest of his gold he sent as offerings to Apollo at Delphi. (Expedit. Cy. l. 5. and Diog. Laertius in Xenophonte.) Agesilaus consecrated a tenth of all that he had obtained in his two years of war in Asia to Apollo at Delphi. This amounted to about 100 talents. (Xenoph. and Plutarch, in their several lives of Agesilaus.)

1530. When Agesilaus had crossed the sea at Hellespont, he received news of the victory which the Lacedemonians had near Corinth. Thereupon, he sent back Dercylidas into Asia to inform the Ionians. This was to encourage them and strengthen their loyalty to the Lacedemonian party. (Xenoph. Hellen. l. 4. and Plut. in his Agesilaus.)

3610d AM, 4320 JP, 394 BC

1531. About this time the famous naval battle happened at Cnidus near the hill called Dorius. (Pausan, in the 2nd book of his Eliaca) Eubulus or Eubulis was governor at Athens. He took office at the very beginning of the 3rd year of 96th Olympiad according to Lysias, a very good author in his Oration concerning the acts of Aristophanes.

1532. The commanders of the Persian fleet lay near to Doryma in Chersonesus with more than 90 ships. Pharnabazus commanded the Phoenicians and Conon the Athenian commanded the Greek squadron. Pisander, (for whom Periarchus is incorrectly written by Diodorus) the Lacedemonian admiral sailed from Cnidus with 80 ships and came to a place called Physeus in Chersonesus. After he left there, he came upon a part of the king's fleet. He won the first battle with them. When the rest of the king's fleet came to their rescue, the friends of the Lacedemonians cowardly fled to land. Pisander with his ship attacked the thickest part of the enemy and slew many of them but died heroically in the fight. Conon with his men pursued the Lacedemonians hotly to land and took no less than 50 of their ships. The rest fled and returned safe to Cnidus. (Xenoph. Hellen. l. 4. Diodorus year 2 of the 96th Olympiad. Justin l. 6. c. 3. Emil. Probus in the life of Conon.)

1533. When Agesilaus was now ready to invade Boeotia, he received news of the defeat of the Lacedemonian fleet and of the death of Pisander, his wife's brother. At that very instant, the sun was eclipsed and looked like a half moon. (Xenoph. Hellen. l. 4. and Plut. in his Agesilaus) This happened on August 14th 394 BC, as appears by the astronomical accounts.

1534. After this great victory at Cnidus, Pharnabazus and Conon expelled all the Lacedemonian governors and garrisons from all the islands and sea towns. They were told that they would never put any citadels in their towns but that they should hence forth live according to their own laws. (Xenoph. Hellen. l. 4. Hellen.) First the Coi, then the Nisaeans, then the Teians, and those of Chios defected from the Lacedemonians. Then they of Mitylene, of Ephesus and Erythrae, did so also. Almost immediately, all the rest of the cities defected from the Lacedemonians. Some expelled the Lacedemonian garrisons, set up and maintained their own government. Others put themselves into Conon's hands. From that time on, the Lacedemonians lost the sovereignty of the seas. (Diod. Sic. year 2. Olympiad 96.)

1535. Dercylidas, an old enemy of Pharnabazus, at this time was at Agidus. He did not yield to Pharnabazus's commands as the others did but having made a grave and pithy speech to the inhabitants. He urged them to remain loyal to the Lacedemonians. When other commanders were expelled from there cities, they came to Dercylidas and were warmly received. Those that did not come voluntarily, were invited to come. When a multitude of them were come, Dercylidas went over to Sesus on the other side and there wooed all who were expelled from their commands on the European side. He encouraged them as he had done to the rest on the Asian side. He told them that in Asia itself which from the beginning belonged to the king, various places, as the small town of Temneus, Egae in Eolia and other places remained loyal and did not yield to the king. (Xenoph. Hellen. I. 4.)

3611a AM, 4320 JP, 394 BC

1536. When Pharnabazus planned to attack Ephesus, he turned over 40 ships to Conon. He ordered him to meet him at Sestus. He himself sent threatening letters to both places telling them that unless they expelled the Lacedemonians he would count them as his enemies. When they refused, he commanded Conon to blockade them by sea. Pharnabazus went and wasted all the country about Abydus. When they still refused to yield to him, he left and went home. He ordered Conon to deal with the cities bordering on the Hellespont. He was to assemble the greatest fleet that they could possibly make by next spring. So the winter was spent making this fleet.

3611b AM, 4321 JP, 393 BC

1537. At the beginning of spring, Pharnabazus assembled a mighty fleet and hired any ship he could. Pharnabazus took Conon with him and went through the middle of the islands of the Aegean Sea and came to Melus one of the Sporades. From there he could easily land in Laconia the country of the Spartans.

3611c AM, 4321 JP, 393 BC

1538. When Pharnabazus had wasted the country, he planned to return into Asia. Before he went, Conon prevailed with him to leave the navy with him. With it he would go to Athens and would repair the long walls and fortify the port of Poryroem. He said that this would greatly trouble the Lacedemonians. Pharnabazus approved of this plan and gave him money to do that work. Conon came to Athens with 80 ships and started to repair the walls both of the city and port. He gave 50 talents that he received from Pharnabazus, to his fellow citizens. (Xenoph. Hellen. I. 4., Diod. Sic. year 2. and 3. of the 96th Olympiad. Plut. in his Agesilaus and Laconical Apophthegmes. Justin I. 6. c. 5. Emil. Prob. in the life of Conon.)

3611d AM, 4321 JP, 393 BC

1539. When the Lacedemonians heard that the Athenians were rebuilding their walls, they sent Antalcidas to Tiribazus, another chief commander of the king who lived at Sardis. He wanted to make Tiribazus their friend and to mediate a peace between him and them. The Athenians also sent Conon and various others to him as did the Boeotians, Corinthians and those of Argos. Now when they all came before Tiribazus, Antalcidas told him that he was come to sue for a peace between the king and his country men as the king desired. To that end, the Lacedemonians would not fight with him for the Greek cities in Asia but would be content if all the islands and other countries outside Asia might be free and live according to their own laws. When all the rest of the messengers disavowed that motion, the meeting broke up and every man returned home again. Although Tiribazus saw that it was not safe for him to make a league with the Lacedemonians without the king's consent, yet secretly he furnished Antalcidas with money to build up their navy again. He did this so that the Athenians and their confederates might be the more agreeable to a peace with the king. He imprisoned Conon at Sardis charging him guilty of everything the Lacedemonians said of him. They said Conon had used the king's soldiers and money only to get towns and cities for the Athenians and to restore Ionia and Eolia to them. After that, Tiribazus made a journey to the king to inform him of the Lacedemonians' purposed treaty and to tell the king what he had done to Conon and why he had done it. He then wanted direction from the king as to what to do. (Xen. Hellen. I. 4. with Plut. in his Laconical Apophthegmes: an in his Agesilaus. Diod. Sic. 3rd year of the 96th Olympiad: Emil. Prob. in the life of Conon.)

1540. After Saryrus, King of Bosphorus died, his son Leuco reigned for 40 years. (Diod. Sic. 4th year of 96th Olympiad.)

1541. Parysatis the king's mother, had her trusted servant, hide slips of palm trees in the heap of sand and dust that buried the body of Clearchus as I mentioned earlier. Now after 8 years, a beautiful grove of palm trees grew which shaded all the place, as Ctesias reports in his Persica. He adds that when the king knew of this he greatly repented for killing Clearchus, a man whom the gods themselves respected. (Ctesias, in the Excerptions of Photius, and Plut. in the life of Artaxerxes.)

1542. Some write that Conon was carried away prisoner to the king and executed. (Isocrates in his Panegyric.) However, Dinon, an historian and of great authority in Persian matters says that he escaped from prison. Dinon did not know if this happened with or without Tiribazus' knowledge and consent. (Emil. Prob. in his Conon.)

3612 AM, 4322 JP, 392 BC

1543. While Tiribazus was with the king, the king sent Struthas into lower Asia to take charge of the naval affairs. The Lacedemonians knew that Struthas hated them for the many injuries which Alcibiades had inflicted on the Persians in those parts and that Struthas favoured the Athenian party and their confederates. Therefore, they sent Thimbron to attack him. Thimbron sailed to Ephesus. From there and other places, on the Meander and from Priene, Leucophrye and Achillium, he plundered the king's neighbouring countries. (Xenoph. Hellen. l. 4.) He took over Ioadae and Coressus, a mountain 5 miles from Ephesus. He had 8000 men whom he had brought with him in addition to those which he raised in Asia. He often made incursions from there and wasted all provinces and nearby places that were under the kings control. (Diod. Sic. year 3. Olymp. 97.)

3612 AM, 4322 JP, 392 BC

1544. After a while, Struthas, with a large company of cavalry, 5000 foot soldiers and almost 12,000 targeteers camped near the Lacedemonian army. When Struthas knew that Thimbron did not keep military order in sending his men out for service, he sent some cavalry into the plain country. He intended that they would attack whoever they found. When he saw Thimbron send out forces in small numbers and not in military order to relieve them that were attacked, then Struthas and his main body of his cavalry, all in good battle array, attacked them. Thimbron and his dear friend Thersander were killed in the first attack. Thersander was an excellent minstrel and a very good soldier. Hereupon, the rest of the Greeks fled. The Persians chased them. Some they killed, others were captured and only few Greeks escaped to Cnidus and other Greek cities. (Diod. Sic. year 3. Olymp. 97)

3613 AM, 4323 JP, 391 BC

1545. Ecdicus was sent by the Lacedemonians with 8 ships to help the bandits of Rhodes. He came to Cnidus and found that the Rhodians were very strong on land and sea and had a fleet twice as big as his. Therefore he stayed at Cnidus without attacking them. (Xenoph. Hellen. 4. Diod. year 2. Olympiad 97.)

1546. In the same fleet, the Lacedemonians sent Diphridas with orders to land in Asia and to man all those cities which had adhered to Thimbron. He was to assemble the remaining troops from Thimbron's defeat and any other soldiers he could get. He started the war anew against Struthas. It was his good fortune to capture Tigranes, Strathus' son-in-law as he was going with his wife to Sardis. He let him go after extracting a large sum of money from him which he used to pay his army. (Xenoph. Hellen. l. 4.)

1547. Euagoras the king of Salamis in Cyprus, ruled almost the entire island through the exploits of his son Protagoras. (Isocrates in his Euagoras.) The rest of the island, he took over partly by force and partly by persuasive words. The inhabitants of Amathusa, Solos and Citium sent to ask for help from Artaxerxes. They charged Euagoras with the killing of Argyris who was, while he lived, a confederate of the Persians and undertook to help the king get the whole island under his control. Artaxerxes wanted to check Euagoras and desired to control Cyprus so he could use it as a base to defend Asia. He ordered an attack against Euagoras and sent away the ambassadors. He ordered that all his sea towns in Asia to start building and outfitting all the ships they could. Artaxerxes went through the cities of upper Asia and raised a large army. (Diod. Sic. year 2. Olympiad 97.) He made Antophradates, the governor of Lydia the general of the army, and Hercatonnus the commander of Caria, the admiral of the naval forces. (Theopomp. in Biblioth. Photis, p. 176) Instead of making war against Euagoras, Hercatonnus secretly gave him money to hire mercenaries. (Diod. Sic. year 2. Olympiad 97. and year 3. Olympiad 98.)

3614c AM, 4324 JP, 390 BC

1548. When the Lacedemonians saw that Ecdicus did not have enough forces to help their friends, they recalled Telentias from the bay of Corinth and sent him with 12 ships to replace Ecdicus. Telentias was to support as best he could the Rhodians who favoured the Lacedemonian party and to repress their enemies. When Telentias came to Samos he added more ships to his fleet. From there he sailed to Cnidus and dismissed Ecdicus. He set sail for Rhodes with a fleet of 27 well furnished ships. (Xen. Hellen. l. 4. with Diod. Sic. year 2. 97th Olympiad.)

1549. As he was on his way to Rhodes he came upon Philocrates who was sailing from Athens to Cyprus with 10 ships to help king Euagoras. Telentias took these and carried their spoil to Cnidus where he sold it. So it happened that they who were enemies to the king of Persia, plundered them who were going to make war against the king. (Xen. Hellen. l. 4.)

3614d AM, 4324 JP, 390 BC

1550. The Athenians saw that the Lacedemonians were recovering their naval power. They sent Thrasybulus with a fleet of 40 ships against them. He sailed first into Ionia and gathered money from their confederates. He found that all the cities in Asia welcomed him because of that correspondence which was between the king and them. Therefore he set sail for Byzantium and

farmed out the collection of the 10% duty on all ships that passed through that strait. When he made a league of friendship with the Chalcedonians, he returned from the Hellespont. (Xen. Hellen. 1. 4. with Diodor. year 1. Olympiad 97.)

1551. After this he returned into Asia with his fleet and he sent for the required tribute from those of Aspendus which they paid. He anchored his fleet at the mouth of the river Eurymedon. However, some of his company went up into the country and plundered their goods. The men of Aspendus were furious and waited for a chance to strike back. When it came, they attacked and killed many of them including Thrasybulus while he was sleeping in his tent. This act terrified the Athenian captains and they quickly boarded their ships and sailed to Rhodes. The Athenians immediately sent Argyrius to replace Thrasybulus. (Xenoph. Hellen. 1. 4. Diodor. year 3. Olympiad 97.)

3615 AM, 4325 JP, 389 BC

1552. Although the Lacedemonians had little reason to find fault with Dercylidas' actions, yet they sent Anaxibius to replace him in the government of Abydus. Anaxibius was in favour with the Ephori and promised to do wonders if he might be furnished with men and money. Therefore they gave him 3 ships and money to hire and pay 1000 sailors. When he came to Abydus, he raised the land forces with the money which he brought. He caused various cities of Eolia to defect from Pharnabazus. He wasted the enemies' country. When he got 3 more ships, he troubled the Athenians which sailed along that coast. If he happened to find any of their ships straggling from the rest, he captured and brought them to Abydus. (Xenoph. Hellen. 1. 4.)

1553. When the Athenians heard of this, they sent Iphicrates who recently returned from Corinth, with 8 ships and 1200 targeteers, to maintain what Thrasybulus had gotten. He sailed into those parts against Anaxibius. When he came into Chersonesus both he and Anaxibius established a company of pirates and land robbers, to carry on the war for them. (Xenoph. Hellen. 1. 4.)

3616 AM, 4326 JP, 388 BC

1554. Anaxibius went to Antandrus with his mercenaries and his own country men and 200 foot soldiers from Abydus. There he was very kindly welcomed and entertained. Meanwhile Iphicrates placed ambushes for him in the mountain passages before Anaxibius could return from there to Abydus. The vessels which had carried Iphicrates over at night, Iphicrates ordered to row up the Hellespont that men might think that he was on-board and that he was going as his custom was to collect money. The men of Abydus who led the troops came into the plain which lies near a place called Cremastes, (where there are gold mines) and the rest were coming down the steep hill and Anaxibius with his Laconian troops followed them. Iphicrates with all his men, rose out of their ambush and attacked them. Anaxibius was thus entrapped, fought courageously and died along with 12 other Lacedemonians' governors of various cities. The rest fled and Iphicrates pursued them to the very gates of Abydus. Of these, 200 died in addition to 50 foot soldiers from Abydus. Iphicrates returned into Chersonesus. (Xen. Hellen. 1. 4. in. fi.)

1555. The Lacedemonians sent Hierax to replace Teleutias as admiral of the fleet. Teleutias returned home. He was dearly loved and admired by his troops. (Xenophon Hellen. 1. 5.)

3617 AM, 4327 JP, 387 BC

1556. Shortly after, the Lacedemonians sent Antalcidas to replace Hierax hoping that they would please Tiribazus. When Antalcidas came to Ephesus, he left Nicholochus' lieutenant there. Antalcidas and Tiribazus went together to the king to conclude the peace which was then being disturbed. (Xen. Hellen. 1. 5. Diod. Sic. year 2. Olympiad 98.)

1557. To secure Abydus, Nicolochus sailed from Ephesus and on the way he landed at Tenedos. He wasted their country and extracted a sum of money from them and then went on his journey to Abydus. Meanwhile the Athenian captains, who were at Samothrace Thasus and other places nearby hurried to come to the relief of Tenedos. When they found that Nicolochus had safely arrived at Agidus, they left Chersonesus with 32 ships and besieged him as he stayed at Abidus with 25 ships. (Xenoph. Hellen. 1. 5.)

1558. Chabrias with 800 targeteers and 10 ships was publicly sent by the Athenians to help Euagoras. He did not leave the place till he had subdued the whole island for him. By this the Athenians became famous in the world, (Xenoph. Hellen. 1. 5. and Emil. Prob. in the Life of Chabrias.) Lysias the orator, in his oration upon Aristophanes, mentions the embassy sent from the Cypriots to the Athenians asking for aid.

1559. Artaxerxes detested the Lacedemonians and always said (as Dinon reports) that they were the most impudent of all men living. However, when he saw Antalcidas, the Leonidas and the Calicratidas dance before him, he fell infinitely in love with him. When Antalcidas was eating supper, Artaxerxes sent him a garland made of roses and saffron from his own head. It was dipped in a most costly ointment. He was to wear it for the king's sake. Antalcidas replied:

``Sir, I take and thank you for this noble gift and favour but the perfume of its ointment mars the natural scent and fragrance

of the flowers."

1560. (Plut. in his Artax. and in his Polopidas and in his Sympos. 1. 7. ques. 8. Athenaeus Deiphos. 1. 2. Elia. Varia, Histor. 1. 14. c. 39.)

1561. Tiribazus returned from the king with Antalcidas when he had made a firm league and alliance in case the Athenians and their confederates would not partake in that peace which he had negotiated. When Pharnabazus went to the king who was in upper Asia, he married the king's daughter. (Xenoph. Hellen. 1. 5.)

1562. When Antalcidas returned, he heard that Iphicrates and Diotimus besieged Nicolochus in Abydus with all their fleet. Antalcidas went there by land and sailed at night. He let on that he was summoned to Chalcedon. However, he besieged the port of Percope. When 4 captains on the Athenian side heard that Antalcidas sailed for Chalcedon, they planned to follow him upon the trade route to Proconesus. As soon as they sailed by, Antalcidas sailed back to Abydus. By this stratagem, he placed 12 swift ships in an ambush and intercepted 8 ships which Thrasybulus the Athenian brought from Thrace to join the main Attic fleet. (Xenoph. Hellen. 1. 5.) Polyanus, 1. 2. Stratag. in Antalcida.)

1563. Antalcides received 20 ships from Syracusae and other parts of Italy which were brought him by Polyxenus and others. From Ionia, Pharnabazus sent ships. He also received ships from Atiobarzanes, his old friend. With his fleet of 80 ships he was absolute master of the sea. Thereby he forced those ships which came from Pontus and were bound for Athens to discharge their cargo in a port friendly to the Lacedemonian party. (Xenoph. Hellen. 1. 5.)

1564. When Tiribazus had summoned all to come that would subscribe to the peace treaty of Artaxerxes, all the Greek cities sent their ambassadors. He showed them the document with the king's seals attached. He had it read to them:

"The King Artaxerxes thinks it reasonable that the cities which are in Asia as also the islands of Clazomena and Cyprus should be under his government. All other Greek cities, regardless of size, should be free and live according to their own laws. This excludes Leminus, Imbrus and Scirus, which are under the control of the Athenians. Those who shall not receive this peace, I will with those who agree to his peace, wage war by land and by sea with ships and with money."

1565. The ambassadors returned to their respective cities with the terms of the peace. Although they were grieved to see the Greek cities in Asia under subjection, they accepted the peace. (Xen. Hellen. 1. 5. Isocrates in Panathen, Diod. Sic. year 2. Olymp. 98. Plutarch in Agesil. and Artaxers. and in his Laconical Apophtheg. Aristides in his Leutric. 1 and 2.) This peace was proclaimed 19 years after the sea battle at Egospotamos and 16 years before the battle at Leuctra in Boeotia. (Polyb. 1. 1.)

1566. When this peace was made, Agesilaus, (according to Xenophon) was very earnest to see that the terms were observed. The Lacedemonians appointed themselves defenders of the peace in Greece. Artaxerxes wrote a letter to Alcibiades which he sent by a Persian with Callias a Lacedemonian. He offered Alcibiades both hospitality and friendship. Alcibiades declined the offer and told the king's messenger to tell his master that:

"He need not trouble himself to write letters to him. For if he continued a good friend to the Lacedemonians, they would be good friends. But if he did any ill to them, he should not think that any of his letters should win him his friendship." (Plutarch in his Laconical Apophthegmes.)

1567. In those articles of Antalcidas' peace, formerly related from Xenophon, who could not be ignorant of its terms, we find that not all the islands bordering on Asia but only two were given to the king. However Plutarch in the life of Artaxerxes, seems to think otherwise. These islands were Clazomenae (which as I showed before, 3504 AM and 3509 AM was then an island) and Cyprus. The nature of this peace now drew Chabrias from Cyprus, when he had already subdued it for Euagoras. Euagoras armed almost every man in the island and mustered a huge army against Artaxerxes. When Artaxerxes had made peace with the Greeks, he ordered all his forces to prepare for the conquest of Cyprus. (??) (Diod. Sic. 2 year, Olympiad 98.)

3618 AM, 4328 JP, 386 BC

1568. Artaxerxes mustered 300,000 foot soldiers and prepared 300 ships to attack Euagoras, the king of Cyprus. Orontes, the son-in-law to the king was the general of the army. The admiral of his fleet was Tiribazus. These two assumed their positions at Phocia and Cuma. They first sailed to Cilicia and from there landed in Cyprus. They waged a fierce war against Euagoras. He procured supplies from the Egyptians, Tyrians, Arabians and others who were enemies of the Persians. He had a fleet of 90 ships of which 20 were from Tyre and the rest were his. He had 6000 foot soldiers and a huge number of auxiliaries from other parts. Since he had plenty of money, his army grew exceedingly large. (Diod. 1. 15. year 3. Olympiad 98.)

1569. Euagoras encouraged a number of pirates he had at his command, to attack the enemy cargo ships. Some they captured, others were sunk and the rest dared not sail for fear of them. When the food ran out for the Persian army, some of the mercenaries killed their commanders and the whole army was in rebellion. Hence the officers of the army and Gaus the chief officer at sea

were barely able to quiet them. Whereupon, the whole navy sailed for Cilicia and brought food from there for the camp. Acoris king of Egypt supplied Euagoras all the grain, money or other provisions that he could wish for. (Diod. l. 15. year 3. Olympiad 98.)

1570. Euagoras knew that his fleet was far too weak for the enemies. Therefore he furnished 60 more of his own ships and had 50 more sent to him from king Acoris. His fleet now totalled 200 ships. In the first encounter by land, he defeated the Persians and routed them again at sea. He suddenly attacked their fleet as they were sailing to Citium and sunk some of them and captured others which were separated from the main body of the navy. When the admiral of the Persian navy and the rest of the commanders had time to recover, they counter attacked and the battle was fierce. At first Euagoras had the upper hand. When Gaus attacked with all his forces and personally fought very courageously, Euagoras' men fled with the loss of many of his ships. After the Persians won, they assembled their land and naval forces at Citium. When they outfitted, they went to besiege Salamis, the chief city, by land and sea. (Diod. l. 15. year 3. Olympiad 98.)

1571. Immediately after the fight Tiribazus went into Cilicia to carry the news of the victory to Artaxerxes. Euagoras left Salamis to be defended by his son Pythagoras. (Protagoras perhaps, of whom I formerly made mention from Isocrates in 3613 AM.) He committed the charge of the whole isle to him. Euagoras escaped by night with only 10 ships and sailed to Egypt. He persuaded Acoris to make a war upon the Persians with all the power he could. (Diod. l. 15. year 3. Olympiad 98.)

3619 AM, 4329 JP, 385 BC

1572. Euagoras returned to Cyprus but with far less money than he expected. When he found Salamis strongly besieged and himself abandoned by his confederates, he sent to Tiribazus to ask for peace. Tiribazus who was commander-in-chief, replied that he would grant peace provided that he would surrender all Cyprus except Salamis into the king's hand and pay the king's tribute. He would submit to the authority of the king. As hard as these conditions were, Euagoras agreed to them only he would be subject to the king as one king is to another not as a slave to his master. Tiribazus rejected this. (Diod. Sic. year 4. Olympiad 98.)

1573. Orantes the other commander-in-chief who envied the position of Tiribazus, secretly sent letters to the king, his father-in-law. Among other matters, he accused Tiribazus of planning a rebellion. Also that he had secretly made an alliance with the Lacedemonians and used all means to win over to himself all the main captains and commanders of the army. The king believed these lies and ordered Orantes to seize Tiribazus and send him to him. (Diod. Sic. year 4. Olympiad 98.)

1574. Orantes feared Tiribazus but devised this plan. There was a house which had a great vault in it. Over this vault he placed a bed and removed its bottom. He covered it over with tapestry and many costly covers. Then he asked Tiribazus to come to him, pretending that he wanted a conference about some urgent matters. When Tiribazus came in, he sat down on the bed and fell through into the vault. He was caught and sent bound in chains to the king. (Polyan. Stratag. l. 7.)

1575. Now Orantes commanded all the forces in Cyprus. He saw that Euagoras had taken fresh courage and endured the siege more stoutly than before. His soldiers were discontented by Tiribazus' misfortune. When Orantes received no commands he abandoned the siege. He granted Euagoras a peace on the terms Euagoras had purposed to Tiribazus. These were that he would pay a yearly tribute to the king, he would continue to be king of Salamis and as a king he would be obedient in all things to the king. Hence this war in Cyprus ended, which had lasted 10 years of which 8 years were spent in preparations and only 2 years in the war. The king had spent 50,000 talents on it. When all was done, Euagoras was in the same state as he was when the war began. (Isocrates in his Euagoras, Diod. Sic. year 4. Olympiad 98.)

1576. Gaus, vice-admiral of the navy and son-in-law to Tiribazus, feared lest he be thought to know of Tiribazus' plans that he might meet the same fate as Tiribazus. He thought of defecting from the king. With wealth and soldiers enough and having the loyalty of the chief captains of the navy, he confederated with Acoris king of Egypt and the Lacedemonians to make war on Artaxerxes. (Diod. Sic. year 4. Olympiad 98.)

1577. Artaxerxes followed the example of Cambyses, (Herod. l. 5. c. 25. Valer. Max. l. 6. c. 3.) and had certain of his judges to be flayed alive and their skins hung over the judgment seats. He did this so that they who judged would know what hung over their heads and might be the more careful to do justice to his people. (Diod. Sic. year 4. Olympiad 98.)

3620 AM, 4330 JP, 384 BC

1578. Artaxerxes lead an army of 300,000 men against the Cadusii, a people lying between the Euxine and the Caspian Sea, (Diod. Sic. year 4. Olymp. 98. Plut. in Artaxerxes.) In this war, many important men died on each side. One on the king's side was Camislates, a Carian who was a brave and valiant man. The king had made him governor of the part of Cilicia, which lies next to Cappadocia and is inhabited by the Leucosytians. In honour of him, the king made his son Datames, governor in his place. He also did great exploits for the king in this war, (Emil. Prob. in the Life of Datames.)

1579. Artaxerxes' army in this war was very short of supplies. So much so that a man could hardly buy the head of an ass for 60

drachmas. Teribazus, who lived then as a poor neglected and contemptible soldier in the army, relieved them in this manner. There were at that time two kings of the Cadusians and they kept their camps separated. Therefore Teribazus told his plan to Artaxerxes. He went to one of the kings and sent his son secretly to the other. Each deceived the king and persuading him that the other king had secretly sent to Artaxerxes to make a peace with him for himself and to leave the other out. Hereupon, each king sent ambassadors, the one with Teribazus, the other with his son to the king and he made peace with them both. So the war was ended. (Plut. in Artaxerxes.)

1580. Upon this, the king referred the case of Teribazus to three honourable persons. He made his innocence so obvious and showed that his services to the king were so great, that they declared his innocence. After this, the king held him in very high esteem and heaped great honours on him. Orontes was condemned as a false accuser and thrust from the king's favour. He was counted as an ignominious person after that. (Diod. Sic. year. 4. Olympiad 98.)

1581. While Gaus was in Cyprus, the Greeks who served under him there, wrote letters against him and sent them to Ionia. To find out who they were, and what they wrote he did the following. He prepared a ship with sailors. He had the captain say that he was sailing for Ionia. The ship stayed for a while to get as many letters aboard as possible and at last set out. Shortly it turned back into a creek not far from the place where it set out from. Orontes went there on foot. All the letters aboard were given to him. After Gaus had read them and found out who had sent them, he had them all executed by torture. (Polyan. Stratag. 1. 7. for "Gaus" is incorrectly written "Alos" and "Glos.")

3621 AM, 4331 JP, 383 BC

1582. After Gaus had provoked the Egyptians and Lacedemonians to war against the Persians, he was killed. I do not know how nor by whom and his plans came to naught. After his death, Tachos got an army and built the town Leuca on a high hill that bordered on the sea. He also built a temple for Apollo. Shortly after this he died. The Clazomenians and the men of Cuma disagreed over who owned this town. The Clazomenians were quicker and took control of it. So all rebellions in Asia ceased. After the death of Gaus and Tachos, the Lacedemonians abandoned Asia and had nothing more to do with it. (Diod. Sic. year. 2. Olympiad 94.)

3622b AM, 4332 JP, 382 BC

1583. When Pharnostratus was governor of Athens, in the month Possideon in the 366th year of Nabonassar's account on the 26th day of the Egyptian month, Thoth, at 5:30 am December 23rd 383 BC, there was a small eclipse of the moon observed at Babylon. (Hipparch. in Ptol. in his great Syntax. l. 4. c. ult.)

3622c AM, 4332 JP, 382 BC

1584. In the same man's time, in the month Scirrophorion and in the same year of Nabonassar, on the 24th day of the month Phammenoth at 6:30 pm June 18th 382 BC another lunar eclipse was observed at Babylon. (Hipparch. in Ptol. in his great Syntax. l. 4. c. ult.)

3623a AM, 4332 JP, 382 BC

1585. When Euander was governor of Athens, in the month of Possideon, in the 367th year of Nabonassar's account, the 16th day of the month Thoth, at 9:30 pm December 12th 382 BC there was a third lunar eclipse observed at Babylon. This was a total eclipse. (Hipparch. in Ptol. in his great Syntax. l. 4. c. ult.)

3627 AM, 4337 JP, 377 BC

1586. Acoris king of Egypt bore an old grudge against the king of Persia. He gathered a huge army of aliens, especially from Greece. He made Chabrias the Athenian the general of the army. He, without any orders from or consent from Athens, assumed this charge in Egypt and prepared all he could for this war against the Persians. Artaxerxes made Pharnabazus general of his army for this war. When he had made many preparations for it, he sent messengers to Athens and there charged Chabrias for offering his service to the Egyptians. Thereby they would lose Artaxerxes favour. He desired that they would send to him Iphicrates their general. The Athenians who were mainly desirous to endear the king to them and to keep Pharnabazus as their good friend, sent for Chabrias from Egypt and gave Iphicrates orders to go and help Pharnabazus. (Diod. Sic. year 4. Olympiad 100.)

1587. Iphicrates had the charge of 12,000 mercenaries committed to him by Artaxerxes. By continual training and exercise, he made them expert in the art of military affairs. Later among the Romans a skilful soldier was commonly called a Fabian soldier after Fabius and likewise in Greece a good soldier was called an Iphicratan soldier after Iphicrates. (Emil. Prob. in Iphicrates.) Pharnabazus spent many years in preparing for this war. One time when Iphicrates found Pharnabazus a man so voluble in his speech and so slow in his actions, he asked him the reason why. Pharnabazus said the reason was because I am master of my words, but the king of my actions. (Diod. Sic. year 3. Olympiad. 101.)

1588. Hecatonus Mausolus was made a governor of Caria and so ruled for 24 years. (Diod. Sic. year 4 of Olymp. 106.) He married Artemisia, the older of his two sisters. (Strabo. l. 14.)

3628 AM, 4338 JP, 376 BC

1589. After Acoris died, Psammuthis reigned 1 year in Egypt.

3629 AM, 4339 JP, 375 BC

1590. After him, came Nephertites, the last of the dynasty of the Mendesians, and reigned 4 months. Then arose the first of the dynasty of the Sabennitae, called Nectanabis who reigned 12 years.

1591. Artaxerxes was now ready to make war on Egypt. To get more aid from Greece, he sent his ambassadors there to encourage them to make a general peace among themselves. The terms were that every city should from that time on live according to their own laws and they should have no garrisons among them. All the cities of Greece accepted this, except the Thebians. (Diod. Sic. year. 2. Olymp. 101.)

3630 AM, 4340 JP, 374 BC

1592. When Artaxerxes' army was assembled at Acon in Syria, he had 200,000 troops under Pharnabazus and 20,000 Greeks under Iphicrates. In the navy, excluding cargo ships, he had 300 ships with 3 banks of oars and 200 of 30 oars a piece. The first type are called trireïs in Greek, the other tetraclitoui. In the beginning of the summer, i.e. in the first of the spring, the Persian navy sailed for Egypt and came to the frontier town near Syria called Pelusium. They found it exceedingly well fortified by Nectanabis. Hence they put out to sea again and when they were out of sight, they steered for Mendesium, a city on one of the mouths of the Nile. There the shore runs a great way out from the land. They landed 3000 men and Pharnabazus and Iphicrates went to surprise a fort that stood on the very mouth of the river. When they came there, 3000 Egyptian cavalry and foot soldiers came to defend the place. There was a fierce skirmish between them. At last, the Egyptians were overwhelmed with the number of Persians which came thronging from the ships to help their troops. They were totally surrounded and were slaughtered. Many of them were taken and the rest fled to a little town nearby. Iphicrates' men pursued them and entered pell mel with them into the gate and captured it. They rased it to the ground and carried away its inhabitants as prisoners. (Diod. Sic. year 3. Olympiad 101.)

1593. Iphicrates advised them to go presently by water to assault Memphis, the main city of all Egypt. It had no garrison and he thought they should attack it before the Egyptian forces came in to defend it. Pharnabazus did not agree. He would stay until his army came and so they could attack them with less danger. By this delay, the Egyptians had enough time to get supplies into Memphis and from there they made various attacks on the small town which the Persians had seized as I had said before. They skirmished frequently with them and slaughtered many of them. When the time of the year came, the Nile flooded all the country around there and helped fortify Memphis. Therefore the Persian commanders thought it foolish to fight against nature and withdrew from there for the present. So all those huge preparations came to naught. (Diod. Sic. year 3. Olympiad 101.)

1594. As soon as they returned to Asia, Iphicrates lost favour with Pharnabazus. Iphicrates feared that he might be thrown into prison as happened to Conon. Therefore, he sailed secretly to Athens by night. Pharnabazus sent for him and charged that he was the reason why Egypt was not conquered. The Athenians replied that they would punish him if they saw fit. Shortly after this, the Athenians made him the admiral of all their fleet. (Diod. Sic. year 3. Olymp. 101)

1595. Nicocles an eunuch in Cyprus, murdered Euagoras and made himself king of Salamis according to Diodorus in this year's account. Euagoras was murdered by an eunuch, (Aristotle 5. of his Politic, c. 10.) but states that his name was Thrasidæus. We learn from Theopompus (Biblioth. Photii. n. 176.) that Euagoras, by this eunuch's help got to lie with the daughter of Nicocreon. He was that tyrant of Cyprus, who (Plutarch in his life) invited Isocrates to supper and that was the cause of his death. Nicocles was Euagoras' own son according to Isocrates. He had 20 talents from Nicocles for his written oration that he sent to him. (Plutarch in the life of Isocrates) We still have his oration addressed to Nicocles concerning the functions of a king. Another oration entitled Nicocles concerns Nicocles' duties as a prince. A third oration called Euagoras, is a funeral oration made for him. Nicocles in this very year solemnified his father's funeral in a costly and magnificently pompous manner. He held all types of games of music, dancing, wrestling, ship fights and cavalry battles for the funeral. Therefore Isocrates wrote this oration to him in praise and commendation of his father. He hoped that this would serve both Nicocles and his sons and children after them as an example and exhortation of well doing.

``Supposing, that this will serve both you and your children, and the other descendants of Euagoras for utmost encouragement to your well doing," (Isocrates in his Euagoras.)

1596. Hence we may amend that error in Diod. Sic. and say truly that Euagoras was murdered by Thrasidæus an eunuch and that his own son Nicocles succeeded him in the kingdom of Salamis.

3633 AM, 4343 JP, 371 BC

1597. When Alcisthenes was governor at Athens, the Greek cities resumed their infighting. Artaxerxes sent ambassadors to urge them to obey the peace treaty and live peacefully with each other. All the Greek cities except Thebes swore an oath to keep the peace. When the peace was made and agreed to by the Athenians, Lacedemonians and Artaxerxes, Iphicrates was recalled with his fleet. (Diod. Sic. year 1. Olymp. 102. with Xenoph. Hellen. l. 6. and Diony, Halicarnas. in the life of Lysias.)

1598. Plutarch (in the life of Agesilaus), shows that this peace was concluded and made among the Greeks at Lacedemon on the 14th day of the month Scirrophorion with the Athenians and in the last month of Arcisthenes' governorship at Athens on Thursday, July 16, 371 BC.

3634 AM, 4344 JP, 370 BC

1599. The Lacedemonians were badly defeated at Leuctra by Epaminondas. They immediately sent Agesilaus to Egypt and Antalcidas to Artaxerxes to get money. Artaxerxes rejected Antalcidas' request with much scorn and indignation. When he returned he starved himself to death because he had been so spitefully used by Artaxerxes and he feared what the Ephori would do to him. (Plut. in Artax.)

3635 AM, 4345 JP, 369 BC

1600. Artabazanes sent Philiscus of Abidus, who was one of Artaxerxes' lords to Greece to resolve matters between Thebes and their confederates and the Lacedemonians. Philiscus summoned them all to Delphi. Thebes was adamant that Messene should not be under the Lacedemonian jurisdiction. Philiscus was so offended by this that he left 2000 of his best soldiers to assist the Lacedemonians against Thebes. Philiscus returned to Asia. (Xenoph. Hellen. 7. Diod. Sic. year 4. Olymp. 102.)

3636 AM, 4346 JP, 368 BC

1601. When Thebes controlled Greece, they thought it good to send their ambassadors to the king of Persia. For this purpose they called their confederates together and pretended that Euthycles of Lacedemon was already with the king. They sent to the king, Pelopidas from Thebes, Antiochus the athlete from Arcadia, Archidamus of Eleus, a town in Thrace and one other from Argos. When the Athenians heard this, they sent their ambassadors, Timagoras and Leontes, to the king. Among them all Pelopidas was the most gracious in the king's eyes and next to him was Timagoras. All of the others were most honourably treated by the king. (Xen. Hellen. l. 7.)

1602. Ismenias from Thebes was joint commissioner with Pelopidas in this embassy. When he was brought by Tithraustes the chiliarch into the presence of the king, he was asked to prostrate himself before the king. He dropped his ring before him and presently fell all down and recovered his ring. The king thought he did this to honour him and gave him whatever he asked. (Plut. in Artax. Elia. Var. Hist. l. 1. c. 21.)

1603. At the same time, Timagoras the Athenian sent a confidential letter by Bubaris' secretary to the king. For his trouble he received 1000 darics. Timagorous had a rich supper sent him at his lodging. Whereupon the king's brother Ostanes, said to him: (??)

``Remember Timagoras this supper. For it is not sent you for any lowly purpose."

1604. This sounded like he was upbraiding Timagoras for some treasonous purpose in him rather than congratulating him for the gift sent to him. (Plut. in Artax.) It is also said that the king gave Timagorous 80 cows because he was so sickly and the cattle would give him milk on his journey home. The king also gave him a costly bed and furniture along with some servants to make it because the Greeks were not skilled in such matters. Moreover the king had him carried all along to the seaside in a litter because of his weakness. The king gave those who carried him 4 talents for their work. (Plut. in Artax. and in his Pelopidas) In (Athena. l. 2.) we are told that Timagoras, after his prostration to the king was treated with great honour by the king. He adds only: (??)

``that the king sent him some dishes from his own table."

1605. Concerning the costly bed and furniture and the men to make it, (as if the Greeks knew not how to make a bed,) that were sent by Artaxerxes, he says it was to Timagoras of Crete or Eutimus of Gortyna in Crete, as Phantias in the Peripatetic calls him.

1606. Pelopidas by his gracious behaviour with the king, got letters from the king stating that the king ordered that Messene should be exempt from Lacedemonian jurisdiction and the Athenians were required to withdraw their ships. If they did not obey, the king proclaimed open war against both of them. If any city refused to follow him in this war then that city would be the first of all other cities to be made an example of. When Leontes spoke publicly that it was time for the Athenians to look for new friends

instead of the king, Artaxerxes asked that if the Athenians did not like it, they should come and state the reasons why not. (Xen. Hellen. 1. 7.)

1607. When the ambassadors came home, the Athenians took Timagoras and decapitated him for his prostration to the king. They were insulted that the grovelling flattery of one of their citizens should subject the whole honour of the Athenian state to the domineering power of the Persians. (Valer. Max. 1. 5. c. 3.) (In the text, "Darius" is written by mistake for "Artaxerxes.") Others say that it was for his base acceptance of the king's gifts. For more of this see (Plutarch in his Artax. and Pelopidas.) Xenophon says that he was accused by his companion Leontes of not lodging with him and communicated all his counsels with Pelopidas. This no doubt was the main cause for his execution.

1608. Thebes summoned all the cities of Greece to hear the king's letters read. They were publicly read by the Persian that brought them. He first showed them the king's seal on the letters. The letters stated that all who would be friends to the king and Thebes were required to take an oath for the observance of the contents of those letters. The delegates and later the cities refused to take that oath. Hence that mission to Artaxerxes and the sovereignty of Greece engineered by Pelopidas and Thebes came to naught. (Xen. Hellen. 1. 7.)

3638a AM, 4347 JP, 367 BC

1609. Jubilee 22.

3638d AM, 4348 JP, 366 BC

1610. Artaxerxes sent other ambassadors into Greece to require them to stop these wars and to make a peace among themselves. In the end, he prevailed with them. (Diod. Sic. year 3. Olymp. 103.)

1611. Eudoxus the Cnidian, surnamed "Endoxos", that is "the famous", was in his prime at this time. He went to Egypt with Chrysippus a physician, and carried with him letters of commendation from Agesilaus to Nectunabis who commended him to the priests there. After spending time with Iconupni of Heliopolis, (whom Clemens Alexan. in the first book of his Stromat. calls Conuphis) Apis the bull came to lick his cloak. Whereupon the priests said, that he would become very famous but it would not be long lived. (Phavorinus in his commentaries) When Eudoxus had stayed in Egypt for 16 months, he shaved himself all over to his very eye brows and wrote the Octocris, as some say. This we have in our discourse on the Macedonian and Asiatic year. (c. ult.) From there he is said to have travelled to Cyzicum and Propontis and to have spread his philosophy in those parts. He finally came to Mausolus. (Diog. Laertius in his Eudoxus,) Others say that Eudoxus went with Plato to Egypt and they both studied 13 years with the priests there. (Strabo, 1. 17.)

3639 AM, 4349 JP, 365 BC

1612. At Heraclea in Pontus, the common people wanted all debts to be cancelled and all lands equally shared among them. The nobility sent to Timotheus, Prince of Athens and also to Epaminondas of Thebes for help against them. When they refused, they recalled Clearchus home whom they had formerly exiled and begged his help to repress the common people. (Justin 1. 16. c. 4.)

3640 AM, 4350 JP, 364 BC

1613. Clearchus used the dissention among the people as an occasion to become ruler of the city. He dealt secretly with Mithridates king of Pontus. He was an enemy in Greece. Clearchus agreed with Mithridates that when he was called home, he would betray the city into Mithridates' hands and control it after this as governor under Mithridates. When Clearchus set a time to deliver the city into Mithridates' hand, Clearchus captured Mithridates and those that accompanied him when they came to take over the city. Clearchus threw them into prison and let them go when he had extorted a huge sum of money from them. So instead of maintaining the rich men's cause against the people, he made himself a patron of the common people against them. He stirred up the common people against them and behaved cruelly toward the nobility. When the people had made him ruler Clearchus cast 60 of the chief of them (for the rest were fled) into prison. After first taking away their goods, he had them executed. (Justin 1. 16. c. 4.) He followed the example of Dionysius the tyrant of Syracuse and he ruled the city for 12 years. (Diod. Sic. year 1. Olympiad 104. with the Collections of Photius in his Biblioth. from Memnon the Historiographer of Heraclea, n. 224.)

3641 AM, 4351 JP, 363 BC

1614. Tachos, whom Polyanius (1. 7. Stratagem.) calls "Thamos", Aristotle (1. 2. of his Oeconomics) "Taos" and Julius Africanus, "Teos", reigned in Egypt for 2 years.

1615. With this year Xenophon concludes his 7 books of his Greek history. Anaximenes of Lampsacus concludes the first part of his history. He starts from the birth of the gods and creation of mankind and ends with the battle of Mantinea in which Epaminondas was killed. The history is in 12 volumes and records almost all things that happened among either the Greeks or the barbarians.

(Diod. year 2. Olympiad 104.) In the second part he sets down all the deeds of Philip of Macedonia and his son, Alexander the Great. (Pausa. 2. of his Eliaca.)

1616. After Mithradates king of Pontus died, Ariobarzanes, the governor of Phrygia under Artaxerxes, seized the kingdom of Pontus and ruled it for 26 years. (Diod. Sic. year 3. Olympiad 104. and year 4. of Olympiad 110.)

1617. When Clearchus the tyrant of Heraclea found that the chief men of Heraclea who had fled from there stirred up all the neighbouring cities and states against him, he freed all their slaves. He gave them their masters' wives and daughters in marriage and threatened death to those that would not. By this he made those slaves more loyal to him and made them more hostile to their masters. Many women reckoned these forced marriages to be worse than death itself. Therefore before their wedding, many murdered their husbands to be and then killed themselves. At last the nobles had a battle with Clearchus. He won and took the nobles as prisoners and led them in a triumph through the city in the sight of all the people. Then he put some of them in irons, others on the rack and others he put to death. He left no part of the city free from the sight and sense of his cruelty. (Justin l. 16. c. 5.)

3642 AM, 4352 JP, 362 BC

1618. The Lacedemonians became the enemies of Artaxerxes when he claimed to be their friend and yet ordered them to withdraw from Messene and to make it a distinct member in the league of Greece. (Xenoph. in his Agesilaus, and Diod. Sic. year 3. Olymp. 104.) Ariobarzanes, the Governor of Phrygia joined with the Lacedemonians. He, as I said before, after the death of Mithridates had taken over the kingdom of Pontus. (Diod. Sic. year 3. Olympiad 104.)

1619. Autophrades, the governor of Lydia besieged Ariobarzanes in Assos, a city of Troas. However, he lifted his siege and fled in fear when Agesilaus, who was now old, came into Asia only to raise money for his country. Cotys, who besieged Sestus and was under Ariobarzanes' command, lifted his siege also. Mausolus who besieged Assus and Sestus with 100 ships was persuaded to withdraw and he returned home with his fleet. Ariobarzanes, (??) a friend of the Lacedemonians, furnished Agesilaus with money for his country and sent him on his way. (Xenoph. in his Agesilaus,) Polyanus (l. 7.) mentions the siege of Ariobarzanes by Autophrates in Adramyrium.

1620. Mausolus, called his friends together and told them that unless Artaxerxes was given an excessive sum of money, he would take away his country which he held by inheritance from his father. His friends thought the country brought him, in an instant, an infinite sum of money. (Polyenus l. 7. Stratag.) compared with (Aristot. in his Oeconomics:) However they saw that he was not going to yield to Artaxerxes. Mausolus allied himself with those governors and captains who were rebelling against Artaxerxes. At this time all of Ionia, Lycia, Pisidia, Pamphilia and Cilicia were in rebellion against him. In addition, the Syrians, Phoenicians and almost all that bordered on the Asiatic sea rebelled. Also, Tachos king of Egypt, proclaimed open war against Artaxerxes and was busy everywhere building ships and raising forces for the war. Many of these came from all of Greece and Tachos formed an alliance with the Lacedemonians. (Diod. Sic. year 3. Olympiad 104.)

1621. When all these rebellions happened at once against Artaxerxes, he lost half of his revenues. The remainder was not enough for the war considering that he was to support a war against the king of Egypt, all the Greek cities and countries in Asia. Also he had to war against the Lacedemonians and their confederates, namely the governors which held the sea towns and regions in all Asia under their command. (Diod. Sic. year 3. Olympiad 104.)

1622. The king of Egypt sent for Agesilaus, promising to make him general of his army. (Xenoph. in his Agesilaus.) He was sent there by his country and used the money from Tachos to hire mercenaries. He loaded his ships with 1000 foot soldiers and took with him 30 Spartan commissioners for his War Council. (Plut. in his Agesilaus: and Diod. Sic. year 3. Olympiad 104.) When the news of his landing came to the courtiers in Egypt, they strived to be the first to send him presents. When they came to him, they scorned him. They saw no attendants about him but only a decrepit and wearisome old man, lying along on the beach sloven-like and of a small stature. They loathed his sordid and insulant behaviour all the more when they saw that he selected only some grain and veal from all the rich foods they sent him and threw away the dainties, sweet meats and precious ointments to his soldiers. (Plut. and Emil. Prob. in his Agesilaus.) The king of Egypt did not keep his promise and did not make him the general of his army. (Xen. in his Agesilaus.) He derided him for the smallness of his stature and said that whoever spoke the old proverb was correct:

``The hills were great with young and delivered a mouse."

1623. which when Agesilaus heard, he said in a rage,

`` I will one day seem a lion to him." (Athenae. l. 14. with Plutarch)

1624. Chabrias the Athenian, was not sent by public authority as Alcibiades was. Tachos persuaded him to serve him as a private citizen. (Diod. Sic. and Plutarch.) When Chabrias saw the king was short of money, he advised him to take what money he could

from the rich and promise them to be paid from his yearly taxes. By this means, Tachos gathered an enormous sum of money without injuring anyone. (Polya. Strat. l. 3.) Aristotle (l. 2. of his Oeconomics.) numbers this as but one of the many schemes he had for raising money at this time.

1625. They who rebelled in Asia, made Orontes the governor of Mysia, their commander-in-chief. When he received enough money to pay for 20,000 mercenaries for one year, he captured those who had contributed the money and sent them as prisoners to Artaxerxes. He then betrayed various other cities, forts and mercenaries to the king's officers that the king had sent into those parts. (Diod. Sic. year 3. Olymp. 104.) Polyanus mentions this war by Orontes and Autophradates and other officers of the kings. (Polyanus l. 7. Stratag.) Diodorus assures us that in the last year of Artaxerxes Mnemon both Autophradates and Orontes and other commanders defected from him. Therefore, we must conclude, that Autophradates stood for his son Artaxerxes Ochus and that it was Orontes which made the war against him.

1626. Artabazus, who commanded Artaxerxes Mnemon's army, attacked Cappadocia. Datames the governor of that province attacked Artabazus with a strong body of cavalry and 20,000 mercenaries on foot. Then Mithrabarzan his father-in-law and general of his cavalry stole away from him at night with all his cavalry and fled to Artabazus. Mithrabarzan and his troops were well paid for this treachery. For it happened that they were attacked and hewed in pieces by both the armies from each side. Diodorus adds, that when Artaxerxes was told that Datames had brought Artaxerxes this noose as a joke. Artaxerxes quickly tried to rid his hands of him and shortly after this, Artaxerxes had him secretly killed. However, it appears from Emil. Prob. that Datames lived long after this. He acknowledges that Datames' affairs were carried out in an obscure way. Hence he says, that he was most careful determining what happened. This he does in such a way as to easily discern that what he did was all in the reign of Artaxerxes Ochus.

1627. Rheomithres was sent by the alliance of Persian governors to Egypt. He received 500 talents and 50 ships and returned with them to Leucas in Asia. When he sent for many of the governors and leaders to come to him there, he seized them and sent them all away as prisoners to Artaxerxes. By this act, he re-ingratiated himself with the king who was previously displeased with him. (Diod. Sic. year 3 Olympiad 104.)

3643a AM, 4352 JP, 362 BC

1628. When Tachos was fully prepared for war, he put Agesilaus in command of the 10,000 Greek mercenaries. His fleet of 200 ships was under Chabrias who was very skilful in naval affairs. (Polya l. 7. Stratag.) His 80,000 Egyptian foot soldiers were under Nectanabus, his brother or sister's son. (The Greek word is ambiguous.) Tachos was commander over all these forces. Although Agesilaus tried to persuade him to prosecute the war by his officers and to stay in Egypt, yet he refused. (Diod. Sic. year 3. Olympiad 104.) Nevertheless, Agesilaus, against his better judgment went with him by sea to Phoenicia. (Plutarch in his Agesilaus.)

1629. While the Egyptian fleet lay in Phoenicia, Nectanabus was sent to capture some principal cities of Syria. Nectanabus made an agreement with the one whom Tachos had left for governor of Egypt and Nectanabus proclaimed himself king of Egypt. He bribed the army commanders with expensive gifts and promised the soldiers many things so they would side with him against his father. (Diod. Sic. year 3. Olympiad 104.)

1630. Tachos was now utterly deserted by his own subjects and also by Agesilaus whom he had formerly offended by that base jest he made of him. Fearing the worst, Tachos fled from there to Sidon in Phoenicia and from there to the king of Persia. (Xenophon and Plutarch affirm and Theopompus and Lysias of Naucratis, in his affairs of Egypt, both cited by Athenus in l. 14 c. 4.) Diodorus and Elian say further that he was very graciously entertained by Artaxerxes. Although I cannot believe Diodorus that Artaxerxes presently made him general of all the forces which he had then raised to make a war upon Egypt and that he returned with them to Egypt and was there reinstated as king by Agesilaus. Neither can we believe (Elian, l. 5. Var. Histor. c. 1.) where he tells us that Tachos had formerly lived frugally at home and now he died by gorging himself with food after the Persian manner. Lynceus or Lyceas, whom I mentioned before, teaches us, that his Egyptian diet was far more sumptuous than that of the Persian one. (cited by Athenaus, l. 4. c. 10 Deip.)

1631. After this another man made himself king in Mendes with an army of 100,000. (Plut. in his Agesilaus.) Now there were 2 kings in Egypt. Agesilaus followed Nectanabus whom he thought most favoured the Lacedemonians. (Xen. in Agesilaus.) He was with him in a long siege in a citadel. Nectanebus grew impatient of being confined and wanted to risk a battle. Agesilaus left him and stayed behind in the citadel until the whole citadel was quite surrounded with siege works and the enemy all around them except for a little place where there was yet a passage through. Then Agesilaus sallied out into that narrow passage and made his way through with a great slaughter of the enemy. He had their siege works at his back so that they could not surround him. (Plut. in Agesil. Polya. Stratag. l. 2. with Diod. year 3. Olymp. 104.) Diodorus writes "Tachos", instead of the king of "Mendes."

3643b AM, 4353 JP, 361 BC

1632. Agesilaus defeated the other king who hated the Greeks and took him prisoner. He restored Nectanabus to his kingdom and

made him a loyal friend of the Lacedemonians. (Xenophon in Agesilaus.) However, Emil. Prob. attributes this restitution of the king to Chabrias. The reason for this was that it was done jointly by the Lacedemonians and Athenians. Now from this time until Nectanabus was put out of the kingdom was 12 years according to Diodorus. Hence the length of his reign was 12 years not 18, as Afficanus and Eusebius have it.

1633. Nectanabus entreated Agesilaus very earnestly to spend that winter with him. However he hasten home for Sparta was engaged in a war and he knew they needed money and maintained a foreign army. Therefore Nectanabus dismissed Agesilaus very honourably and gave him besides all the other gifts, 230,000 or, as Emil Probus has it, 220,000 talents. (Plut. in Ages.)

1634. When Agesilaus got this money, he hurried home in the dead of winter. He feared lest the Lacedemonians would spend the next summer idle and do nothing against their enemies. (Xen. in Agesil.) A storm cast him on a deserted shore called "Menelai Portus", that is "Port of Menelaus" lying between Cyrene and Egypt. There he fell sick and died. His friends lacked wax and preserved him with honey and carried him to Sparta. (Plutarch and Emilius Probus, in Agesilaus,) Diodorus says that his body was buried there in a most royal manner. (Diod. Sic. year 3. Olymp. 104.)

3643c AM, 4353 JP, 361 BC

1635. Ochus, the lawful son of Artaxerxes, had his brother Arsames murdered who was born from a concubine and dearly loved by his father. He had Harpates the son of Titibazus murder him. When Artaxerxes heard what had happened to his much beloved son, took it to heart and died from grief. (Plut. in Artaxerxes.)

1636. Ochus knew that his father was highly respected by his people when he was alive. If the news of his death got out, Ochus would not be respected at all. Therefore, he had all the princes and nobles and others that were around him keep the death of his father secret for 10 months. In the meantime he sent letters into all the provinces in the king's name with his seal on them, requiring that every man accept Ochus for their king. (Polya. l. 7. Stratag.)

1637. Heraclea the wife of Clearchus the tyrant of Pontus bore him a son whom he called Dionysus. The son lived 55 years. (Athenaus, l. 12 and Mnemonin in the collections of Photius, c. 5.)

3644 AM, 4354 JP, 360 BC

1638. When all men had acknowledged Ochus for king, he announced the death of his father and commanded a public mourning to be made for him according to the Persian manner. (Polia. l. 7.) He assumed the name of his father, "Artaxerxes." (Diodor. Valerius Max.) Then he filled his court with the blood of his kindred and nobles without respect to kin, sex or age. (Justin. l. 10. c. 3.) He caused his own sister, whose daughter he had married, to be buried alive with her heels upward. An uncle of his with more than 100 children and grandchildren was brought into a court and there shot to death with arrows. (Valer. Max. l. 9. c. 2.) If seems this uncle was the father of Sisygambis who was the mother of Darius the last king of the Persians. She was the queen that Curtius states (Curtius, l. 10. c. 8.) had her father and 80 brothers executed by Ochus in one day.

3646 AM, 4356 JP, 358 BC

1639. The states of Chios, Rhodes, Byzantium and Chos, revolted from Athens at the same time. This was called "Bellum Sociale", i.e. the confederates war. When the Athenians besieged Chios, the Athenians received help from their own confederates and Mausolus the petty king of Caria. (Demosthenes in his Oration of Peace and of the Rhodians liberty, Diod. Sic. year 3. Olympiad, 105.)

3648 AM, 4358 JP, 356 BC

1640. In the first year of the 106th Olympiad, (as it is rightly read in Eusebius' Chron. from Fuxius' copy, corrected by Arnaldus Pontacus) Alexander was born to King Philip at Pella in Macedonia. Alexander was called "the Great" because he conquered all Asia. He lived 32 years and 8 months according to Arianus' report from Aristobulus and died in the end of year 1 Olympiad 114. in the month before the month of Thargelion according to the Attic calendar as we shall see when we come to that year. It follows that he must have been born in this year and that in the third month called Boedromion in the Attic calendar. Hence those who (as in Elian Variar Histor. l. 2. c. 25.) have said that he was born and died in the sixth day of the month Thargelion are incorrect. Plutarch (in the life of Alexander) says, that he was born on the 6th day of the month Hecatombeon, called Lous by the Macedonians. There was a good reason why they who lived at that time recorded that he was born on the 6th day of the month Lous. At that time the month Lous with the Macedonians was the same time as Meton's Boedromian. This appears in King Philip's Epistle to the Peloponnesians, as we have already showed in our discourse in the first chapter of the Macedonian and Asiatic years. The historians and other writers of later times did not note this and found the Syro-Macedonian month Lous in Calippus to coincide with the month Boedromion among the Athenians. Hence they thought that Alexander had been born upon the 6th day of the month Boedromion.

1641. This is the source of the error of Plutarch, which he corrects later by making a more grievous mistake. He says:

“The same day that Philip took Pitidaea, there came to him three reports: one from Pharnenion that he defeated the Illyrians, the second, that he had won the race with his horses at Olympus and the third that his son Alexander was born.”

1642. For we learn from Demosthenes, in his oration against Leptines, and Diodorus, year of 3rd Olympiad 105. that Polydaea was not taken this year, but two years earlier. If it had been so that Alexander had been born in the 105th Olymp. and upon the 6th day of Hecatombaeon, it is incredible that he should not have heard of the birth of his son a great deal sooner than he could possibly have done of winning the race of Olympus. For that race was to be run on the day of the full moon and the decision made on the race on the 16th day of the same month. This we are taught by the old Scoliaſt of Pindarus, upon his 5th Ode or Hymn of his Olympics. Justin from Trogus tells us more clearly: (l. 12. c. 16.)

“The same day on which Alexander was born, news came to him of two victories he had, the one about the battle in Illyrium and the other in a race at Olympus where he sent his chariot with four horses to run.”

1643. These reports appear to agree with each other. Although I grant that it may be not improbable that Alexander's birth was in the summer season of that year wherein the Olympic games were held at Olympus in Elis. However the testimony of Aristobulus, to whom Alexander was so well known in person, is so firm and strong an argument to me of the day on which he was born. Hence I have no doubt that Philip his father was informed of the race won by him at Olympus before his son was born.

1644. The same day that Alexander was born, the temple of Diana at Ephesus burned. Hence came the joke either from Timaeus, as Cicero has it, or from Hegesias the Magnesian according to Plutarch says that:

“Diana being away from home that night to do work at Olympus could not save her own temple, (Cit. l. 1. de Natura deorum and l. 1. de Divina and Plut. in his Alexander.)”

1645. When the one who started the fire was put on the rack, he confessed that he did it on purpose. He wanted to be world famous for destroying so famous and excellent a work. Hence by the common council of all Asia, it was decreed that no man should ever after mention him. (Valer. Max. l. 8. c. 14. Aul. Gell, l. 2. c. 6.) However, Theopompus in his History mentions him. It was either Erostratus, as we read (in Strabo. l. 14. and Solinus c. 4.) or Lygdamis, as Hesychius, "In the word Lygdam."

1646. The priests in Ephesus at that time thought that the burning of this temple was but the harbinger of some greater evil to follow. They ran up and down as if they had been mad and cut their faces, saying, that some great calamity was that day born against all Asia. (Plut. in Alexan.)

3648 AM, 4358 JP, 356 BC

1647. Artabazus rebelled against Ochus. He joined his forces with those of Chares the Athenian and defeated an army of 70,000 Persians. Chares gathered enough spoil to pay for all his army. The king took up this matter with the Athenians. They heard a rumour that the king was about to send 300 ships to help their enemies against whom Chares at that time was fighting. They quickly agreed to a peace with their enemies so that war between them and their confederates, called "Bellum sociale", was ended. (Diod. Sic. year 1. and 4. of the 106 Olymp.)

3650 AM, 4360 JP, 354 BC

1648. Leuco, the king of Bosphorus Cimmerius, died. He was succeeded by his son Spartacus who reigned 5 years. (Diod. Sic. year 3. Olymp. 106.)

3651 AM, 4361 JP, 353 BC

1649. When Artabazus was abandoned by Chares and the Athenians, he resorted to the Thebians. They sent him 5000 men under Pammenes. Pammenes with this army went over into Asia and joined with Artabazus' forces. Together they overthrew the king's army in two great battles. (Diod. Sic. year 4. Olymp. 106.)

1650. When Clearchus the tyrant of Heraclea in Pontus was celebrating the feast of their god Bacchus, he was murdered in the 12th year of his reign. (Diod. Sic. year 4. Olymp. 106.) The man behind the murder was Chion of Heraclea, the son of Matris, a scholar of Plato's and a cousin of Clearchus. Also in on the plot were Leonides and Antitheus both scholars in philosophy, as was Euxenon. Also in on this were some 50 others of Clearchus' allies and relatives. They waited for the time when the tyrant was busy and attentive with the sacrifice with the rest of the people. Then Chion ran him through with his sword. He fell grievously tormented with pains and haunted with the apparitions and ghosts of those whom he had most barbarously murdered and died the next day. Most of the conspirators, if not all, were either shortly cut in pieces by his guard although they stoutly defended themselves. Those that escaped were captured shortly after and died after horrible torture which they endured with incredible

constancy and patience. (Memnon in Excerpt. c. 2. Justin. l. 6. c. ult. and Suidas in Clearchus.) See also the Epistles attributed to this Chion, as written by him to his mother Matis.

1651. Satyrus, brother to Clearchus, succeeded him in that government and reigned 7 years. He was not content with the death of the conspirators but executed all their children although they were innocent of their father's deeds. He was left as guardian and protector of Timotheus and Dionysius' brother's children. He was very respectful of them. Although he had a wife whom he loved very dearly yet would he have no children by her, least they might in time prove dangerous to his brother's children. (Memnon in Excerpt. c. 3.)

3652 AM, 4362 JP, 352 BC

1652. In the 4th year of 106 Olymp. not in the 2nd year of the 100th Olympiad, as is incorrectly reported by (Pliny lib. 36. c. 5. and 6.) Mausolus the Dynasta or petty king of Caria, died. Artemisia, his sister and wife, succeeded him and reigned for 2 years since her husband had no children. (Diod. and Strabol. 14.) From the fervent love she had of the memory of him, she took his bones after they were burnt and beat them to a powder. This was mingled with a most precious perfume and put into her drinking water. She was zealous to be the living and breathing tomb of her deceased husband. (A. Gill. l. 10. c. 18. Valer. Max. l. 4. c. 6.)

1653. In the 107th Olympiad (not in the 103, as Suidas in Thiodectes has it) Artemisia proclaimed a contest for all to come and show their wit and art in praise and honour to her dead husband. Various illustrious men came to this contest: Theopompus from Chios, the best man of all the scholars of Isocrates, (Diony. Halicarnasseus in his Epistle to Pompeius) Theodectes a poet of tragedies from the city of Phaselis in Lycia and also a scholar of Isocrates and Naucrates Erythtaeus from Naucratis in Cyrenia. These were all mentioned by Photius (in Biblioth. c. 176, 260.) Plutarch (in his life of Isocrates) and other writers say that Isocrates entered the contest too. However this was not the Isocrates from Athens, but another by the same name. He was his scholar and successor in his office according to Suidas, from Callisthenes the Orator. In that contest of wits, Theopompus, as some say, and as others, Theodectes the Tragedian, who left a tragedy entitled "Mausolus", won the prize. (A. Gell. l. 10. c. 18. Suidas, in Theodectes and Isocrates.) Although it seems that everything did not happen as Theopompus expected because when he was later writing a history, he states in it that:

``Mausolus never spared for any villany if he might get money by it."

1654. In all likelihood, he would never have written this if things had happened there according to his expectation. (Suidas in Mausolus.)

1655. Theopompus (of whom I have spoken before) who was an historian and Theodectes a Tragedian, I must mention what is reported by Demetrius Phalereus in Aristetas (and from him by Josephus, (l. 12. anti. c. 2. and by Euseb. de Prepar. Evengel. l. 8. c. 3. and 5. and in his discourse of the Septuagint Interpretation.)). Theopompus wanted to insert some things from the books of Moses into his history but lost his mind for 30 days. During this time when his sanity returned, he earnestly sought God to reveal to him the reason why this great judgment was upon him. In a dream it was told him that it was because he was about to mix those divine oracles with his human studies and publish them to the world. When he abandoned that idea, he was restored to his right mind again. When Theodectes planned to use some things from the Holy Writ into his tragedy he was writing, he suddenly lost his sight. When he realised the reason for this, he asked God's mercy and he was restored to his perfect sight again.

3653 AM, 4363 JP, 351 BC

1656. Artemisia wanted to perpetuate the memory of her husband. She had built a stupendous tomb for him at Halicarnassus that was considered one of the seven wonders of the world. However she pined away at last and died of grief. (Cicero. Tuseul. Quest. l. 3. Strabo. l. 14. A. Gell. l. 10. c. 18.) To make this tomb most grand, she had the most famous and skilful workmen in the world order the construction: Scopas, from the east, Bryaxis, from the north, Timotheus from the south and Leochares from the west. Although she died before the work was finished, yet they did not stop the work until it was completed. They knew that by so doing they would also immortalise their own names and glory in it. (Plin. l. 36: c. 5. with Vitruvius in the Proeme of his 7th book;) Therefore ever after this even in Rome, every sumptuous and magnificent building was called a "mausoleum". (Pausan, in his Arcadica.)

1657. After her death her brother Idrieus or Hidrieus headed the government of Caria for 7 years. (Diod. Sic. year 2. Olymp. 107.) He was the second son of Hecatomnus and married Hecatomnus' second daughter Ada, his own sister, according to the law of Caria, (Strabo. l. 14. Ariannus, of the Gestis of Alexander, l. 1.)

1658. When Thebes was running out of money to carry on their war against the Phoenicians, they sent ambassadors to Ochus and received 300 talents from him. (Diod. Sic. year 2. Olymp. 107.)

1659. The Phoenicians and especially the inhabitants of Sidon had been badly abused by Ochus and revolted from him. They sent to Nectabenus king of Egypt and formed an alliance with him in a war against the Persians. They prepared a large fleet of ships

and had many foot soldiers. They cut down the king's garden and orchard and burnt the hay that was provided for the king's stable. They killed those Persians that had wronged them. Therefore the governors of Syria and Cilicia made war on them. Tennes the king of Sidon, received from the king of Egypt, 4000 Greek soldiers under the command of Mentor of Rhodes. These combined with his forces and routed the Persians and drove them from all Phoenicia. (Diod. Sic. year 2. Olymp. 107.)

1660. The petty kings of the 9 cities of Cyprus who were subject to the king of Persia followed the example of the Phoenicians and agreed with each other to defect from the king. Each of these kings prepared for war and made himself absolute sovereign each in his own city. Artaxerxes Ochus ordered these kings to be subdued by Idricus. He recently became king of Caria and by long tradition of his ancestors was loyal to the kings of Persia and helped in their wars. He sent into Cyprus 40 ships containing 8000 mercenaries under the command of Phocyon the Athenian and of Euagoras who formerly had been a king there. These began by attacking the strongest city first and besieged Salamis. Many came to the battle from Syria and Cilicia which lay opposite Cyprus. They hoped to get much spoil from the battle. The army of Phocyon and Euagoras was twice as big as before. (Diod. Sic. year 2. Olymp. 107.)

1661. Artaxerxes Ochus mustered an army of 300,000 foot soldiers and 30,000 cavalry with 300 ships and 500 cargo ships to carry provisions. He left Babylon and went toward Phoenicia and the seaside. Mentor, whom the Sidonians had made commander over the Greek mercenaries, was frightened by his coming. He sent a man called Thessalion to Artaxerxes, offering first to betray all the Sidonians into his hands and later to help him conquer Egypt. When Thessalion had delivered his message and received the king's promise, he kissed his hand to seal the agreement. He returned to Mentor and told him of the king's promise. The Sidonians knew nothing of this. (Diod. Sic. year 2. Olymp. 107.)

1662. Meanwhile, Ochus sent his ambassadors into Greece their help against the Egyptians. The Athenians and Lacedemonians answered him, that they would keep the peace made with him, but were unable to help him at this time. However, Thebes sent him 1000 foot soldiers under the command of Lachetes. Argos also sent him 3000 men with no Greek appointed to be over them because the king wanted to have Nicostratus to command them. He was a high spirited man and he imitated Hercules by fighting with a lion's skin wrapped about him and carried a club in his hand. The Greeks who dwelt on the seacoast of Asia, sent him 6000 men. The total Greek forces were 10,000 men. Before they arrived, the king had advanced past Syria to Phoenicia and had pitched his camp not far from Sidon. (Diod. Sic. year 2. Olymp. 107.)

1663. Tennes the king of Sidon, joined with Mentor in his treason and assigned him to the guard of a certain quarter in the town and left him to manage the betrayal on that side. Tennes with 500 men went out of the city and pretended that he would go to the common meeting of Phoenicia. He had in his company 100 of the principal councillors of the city. He gave these to be butchered by Artaxerxes who were the authors of that defection from him. Shortly after 500 more of the chief of the Sidonians came to Artaxerxes to beg for mercy with olive branches in their hands. Artaxerxes had them all shot with arrows as he had done to the former group. He understood that according to Tennes the king that the city would be unconditionally surrendered to him. The Greeks which he bribed, opened the gates to let the king into the city and so betrayed the city to Artaxerxes. Once he was in, he saw that Tennes was of no further service to him and had his throat cut. (Diod. Sic. year 2. Olymp. 107.)

1664. The Sidonians had burned all their ships before the king came so that no one could escape by ship. When the city was taken, each man shut himself up in his own house with his wife and children and then set his house on fire. Over 40,000 perished in the fire. Mixed with cinders of the place was molten silver and gold. The king sold this for many talents. The rest of the cities in the area were terrified and surrendered to the king. (Diod. Sic. year 2. Olymp. 107.)

1665. From there the king went and captured Jericho. (Solinus c. 35.) He took many along with him from Judah to serve him in his war against Egypt. This we gather from Aristaeas' book of the Septuagint Interpreters and also in the Epistle of Ptolemy Philadelphus to Eleasarus, it is said:

``that many of the Jews were carried away into Egypt by the Persians, while they bare the sway there."

1666. This saying of his is to be referred to this time of Artaxerxes Ochus. Also that place in Justin, where he says, (l. 36. c. 3.) if there is any truth in either of them:

``that Xerxes was the first of the Persians that subdued the Jews"

3654 AM, 4364 JP, 350 BC

1667. While Salamis was besieged by Phocyon and Euagoras, all the rest of the cities submitted to the Persians. Only Protagoras king of Salamis held out against them. Euagoras wanted to be restored to his father's kingdom in Salamis. Some men treated him poorly and made accusations against him to the king. Euagoras saw that the king favoured Protagoras over him and gave up in his request to be restored to the kingdom. He went and cleared himself of all charges before the king. He did this so well that the king gave him a far better dynasty in Asia. At last Protagoras voluntarily submitted to the king and held the kingdom of Salamis peacefully after that. (Diodor. year 3 Olympiad 107.) This Euagoras of whom we now speak, it seems was the grandchild of

another Euagoras who died 24 years before by his son Nicocles. For that Euagoras the elder, had a son Nicocles who succeeded him in the kingdom of Salamis. Another called Protagoras, appears from Isocrates. This younger Euagoras who succeeded Nicocles, seems to have been put from his kingdom by Protagoras who was his uncle. He received a better territory than Salamis from Ochus. But by his misdeeds there, he was forced to flee again into Cyprus. He was captured and executed as a malefactor according to Diodorus.

1668. Eusebus in Chron. shows that in this 3rd year of the 107th Olympiad, Ochus forced Nectanebus to flee into Ethiopia and took over all Egypt. He put an end to the kingdom of Egypt. This time was the period of Manetho's Commentaries concerning the history of Egypt and how Egypt was captured by Ochus. Diodorus in this year gives a long account of this.

1669. After Orchus destroyed Sidon, the auxiliary forces came to him from Argos, Thebes and the Greek cities in Asia. He united all his forces and he marched to the lake of Sirbonis. Most of his army perished in the bogs of Barathra because they had no guides. From there he marched to Pelusium at the first mouth of the Nile River. It was held by a garrison of 5000 men under Philophron. Here the Greeks encamped close to the city and the Persians camped 8 miles off. Ochus divided the Greeks into three brigades each of which was to have two commanders, one a Persian and the other a Greek. The first brigade, the Boeotians, were commanded by Lachertes a Theban and Rosaces a Persian, governor of Ionia and Lydia. The second one, the men of Argos, were commanded by Nicostratus a Greek and Aristazanes a Persian. The third brigade was under Mentor, who betrayed Sidon and Bagoas an eunuch of Persia. To each of these Greek brigades were added various companies and troops and sea captains with their squadrons of ships. On the other side, Nectanebus had in his army 20,000 auxiliary Greeks and as many to help him from Libya and 60,000 from his own country of Egypt who were called "Warriors". He had an exceeding large number of river boats, outfitted to fight in the river Nile if required. When he had supplied every place with reasonably sufficient garrisons, he with 30,000 Egyptians, 5000 Greeks and one half of his Libyans, defended the passages which lay most open and easiest for invasion.

1670. When things were thus ordered on both sides, Nicostratus who commanded the Argivians, obtained some Egyptian guides whose wives and children were kept as hostages by the Persians. With his portion of the ships, he crossed over one of the channels of the Nile that would be most out of sight from the Egyptians. When the closest garrisons of the Egyptians knew this, they sent to cut them off, over 7000 under Clinus who was from the Isle of Cos. In that encounter, the Greeks on the Persian side slew almost 5000 men on the other side along with their commander Clinus. When Nectanebus heard of this slaughter, he with his army he had about him retired to Memphis to secure that place. Meanwhile Lacrates, who commanded the first brigade of the Greeks, hurried to attack Pelusium. He drained away the water that ran around Pelusium by a ditch that he cut. He raised a mound on the very channel of the old river and there planted his batteries. The Greeks within courageously defended the place. However when they heard that Nectanebus had left the field and retired to Memphis, they sued for peace. Lacrates told them and bound it with an oath that when the town was surrendered, they with their belongings would be all sent to Greece. When they heard this they surrendered the town.

1671. Mentor who commanded the third brigade, saw that all the cities were manned with two nationalities, the Greeks and Egyptians. He spread a rumour that Artaxerxes planned to deal most graciously with those who willingly submitted to him. The rest would be treated like those in Sidon. Everywhere the Greeks and Egyptians strived to be the first to surrender their cities to the Persians. Bubastus was the first city to surrender to the Persians, followed by all the rest of the cities. They settled for the best terms they could.

1672. Meanwhile when Nectanebus was at Memphis, he heard how all the cities defected to the Persians. Despondent, he gathered all the treasure he could and fled to Ethiopia. (Diod. Sic. year 3. Olympiad. 107.) Others report, that he shaved his head and disguised his appearance. He went to Pelusium and from there sailed to Philip king of Macedonia at Pella. (see the Excerpta, Barbaro-Latina, published by Scaliger, p. 58. the Chronicle of Alexandria, or Fasti Siculi, published by Raderus, p. 393. Cedrenus in the Basile Edition, p. 124. and Glycas, p. 195. from Pseudo-Callisthenes' fabulous history of the Deeds of Alexander.)

1673. When Artaxerxes Ochus had possessed all of Egypt, he dismantled all the fortifications of the main cities and destroyed their temples. He got an infinite amount of treasure. Moreover, he took away all their records from their most ancient temples. The priests bought these again by paying a great some of money to Bagoas the Eunuch. (Diod. Sic. year 3. Olympiad. 107.) Ochus also is said to have derided their ceremonies and their god, Apis. (Severus Supplicatus in his sacred History, l. 2.) The Egyptians called him an ass for his poor behaviour and spirit. Therefore, he violently took their god Apis the bull and sacrificed him to an ass. (Elian. Varia. Histor. l. 4. c. 8.) Then he ordered his cooks to prepare the bull for dinner. (Suidas in Ochus.)

1674. After this Ochus rewarded his Greeks who helped him win this victory with wealth and honour, each man according to his deeds. He sent them all away to their own country. He left Pherendates as his viceroy in Egypt. After so great a conquest, he was covered with glory and loaded with spoils. He returned to Babylon with his army, (Diod. Sic. year 3 Olympiad 107.) where he also took many Jews as prisoners. He settled most of them in Hircania which bordered on the Caspian Sea. Georgius Syncellus, from Julius Africanus reports in this:

“Ochus the son of Artaxerxes, made a journey into Egypt. He led away some Jews as captives. He settled some of them in Hircania near the Caspian Sea and the rest in Babylon. There they continue to this day as many Greek writers report.”

1675. Hecataeus Abderia also, in his first book, De Judais, cited by Josephus, in his 1st book Contra Apionem, mentions many tens of thousands of Jews who were carried to Babylon. Later they were settled in Hircania. Paulus Orosius also writes: (l. 31. c. 7.)

“Ochus, who is also called Artaxerxes, after his great and long war in Egypt was ended, carried away many of the Jews. He commanded them to settle in Hircania near the Caspian Sea. Here they continue to this day and prosper and increase in population. It is thought that they will one day break out from there into some other quarter of the world.”

1676. This opinion seems to have no basis except of the passage in #/APC 2Es 13:40-46 concerning the ten tribes who were carried away by Shalmaneser, of the Jews, of certain Hebrews shut up I know not where and of a river Sabbath. Petrus Treccensis in his scholastical history, (Esth. c. 5.) and from Vincentius Bellovacensis in his Specul. Histor. (l. 30. c. 89.) mentions these ten tribes. They were later closely confined in the Caspian Mountains. But these things do not agree with Josephus, whom he alleges for his author. Rather they agree with the writings of that false Gorion and Methodius and even with those fictitious accounts from the Mahometan's Koran, concerning Alexander.

3655 AM, 4365 JP, 349 BC

1677. Ochus rewarded Mentor of Rhodes with 100 talents in money and very rich furnishings for his house. He made Mentor governor over all the Asiatic shores with full and absolute power to suppress all rebellions which happened in those parts. This great grace and favour he used well. Previously Artabazus and Memnon made war against Ochus (See notes on 3648 AM and 3651 AM) and were driven from Asia. They fled to Philip king of Macedonia and lived with him. Philip secured pardons for Artabazus and Memnon from the king who sent for them both to come to him with all their families. Artabazus had by Mentor and Memnon's sister, 11 sons and 10 daughters. With so numerous a progeny, Mentor was exceedingly delighted and as each son grew up Mentor made them officers in the Army. (Diod. Sic. year 4. Olympiad 107.)

1678. Hermias, the archon of Atarne, was in rebellion against Ochus and had many strong cities and citadels under him. Mentor invited him to a peace conference and promised him that he would get him a pardon from the king. When Hermias came. Mentor captured him and took his signet ring. He sent letters in the name of Hermias that required the captains and garrisons everywhere in his dominion to surrender to the ones carrying these letters. This they did immediately. (Diod. Sic. year 4. Olympiad 107. and Polyanius Stratag. l. 6.) In like manner he did the same with all the other rebels of the king. Some he took by force and others by tricks. He brought them all under the king's subjection again. He periodically sent the king Greek mercenaries. He managed the government with great wisdom, valour and loyalty to the king. (Diod. Sic. year 3. and 4. Olymp. 107. and Demosthenes in his Oration, contra Aristocratem.)

1679. When Spartacus the king of Bosphorus Cimmerius was dead, his brother Parysades succeeded him in the kingdom and held it for 38 years. (Diod. Sic. year 4. of 107. Olympiad.)

3656 AM, 4366 JP, 348 BC

1680. In the 1st year of the 108th Olympiad, when Theophilus was archon in Athens, Plato died who was the philosopher and founder of the old academia. (Hermippus in Laertius, Dionysius Halicarnasseus, in his Epistle to Ammeus concerning Demosthenes and Athenus l. 5. c. 13.) The saying of Numenius the Pythagorean as reported by Hesychius the Milesian, (in Numenius):

“Whatever Plato said concerning God and the world, he stole it all from the books of Moses.”

1681. Hence came that famous saying of his, reported by Hesychius and his follower Suidas. Even before them Clemens Alexandrinus (Stromat. 1.) said of him:

“for what is Plato, but Moses put into good Greek?”

1682. He says that Plato translated many things from the books of Moses and put them into his own writings. Aristobulus the Jew (See note on 3479 AM) said the same so that I shall not try to defend the authority of Justin Martyr, Clement of Alexandria, Ambrose, Theodoret, Johannes Philoponus, writing on the Hexameron and other Christians.

1683. After Plato died, Aristotle, who founded the sect of the Peripatetic Philosophers, travelled to Hermias the eunuch and ruler of Atarne, of whom I spoke in the previous year. He lived with him for 3 years, according to Laertius from Apollodorus' Chronicle and Dionysius in his previously cited Epistle to Ammeus. Strabo (l. 13.) tells us, that he lived at Assos, which was under the dominion of Hermias and Assos is mentioned in #Ac 20:13. Aristotle was closely related to Hermias because he married Pythiades the adopted daughter of Hermias. She was either the natural daughter of Hermias' sister or brother. I know not if Aristotle the Peripatetic (as we find in Euseb. de Preparat. Evangel. lib. 15.) from the affection he had for Hermias married her

after the death of Hermias. While he remained in Asia, he met a Jew who was a man of great learning and temperance. He came from upper Asia to the seaside. There he talked in Greek with Aristotle and any others who wanted to hear him. (Clearchus of Solos a principal scholar of Aristotle, as cited by Josephus, l. 1. contra Apionem., in his 1st book "de Somno." i.e. "of sleep.") So that perhaps to this Jew it is that the Peripatetic sect of philosophers owe so many of their good sayings. They follow closely the words of Moses and the prophets as our Clement of Alexandria affirms from Aristobulus. (l. 5. Strom.)

3658 AM, 4368 JP, 346 BC

1684. Satyrus, the ruler of Heraclea in Pontus turned over the government to Timotheus, the oldest son of his brother Clearchus. Shortly after this, Satyrus was stricken with a most grievous and incurable disease. A cancer grew in his groin which never stopped growing inward until he died at the age of 65 years. He ruled Heraclea for 7 years. (Meknon in Excerpt. c. 3.) Timotheus took his younger brother Dionysius into the government and appointed him to be his successor in case he should die. (Meknon in Excerpt. c. 4.)

3659 AM, 4369 JP, 345 BC

1685. Memnon of Rhodes, a Persian commander mentioned earlier, sent for Hermias the eunuch and ruler of Atarne. He came suspecting nothing for he was invited as a friend. Memnon seized him and sent him as a prisoner to the king who hanged him. The philosophers, Aristotle and Xenocrates, a Chalcedonian who was born in Bithynia were with Hermias. They got away and escaped from the Persian territories. (Strabo. l. 13.) When Aristotle had lived with Hermias 3 years he went to Mytilene when Eubulus was archon at Athens, in year 4. of the Olymp. 108. (According to Laertius from Apollodorus' Chronicles and also Dionys. Halicarnas. in his Epistle to Ammaeus mentioned previously.) There is also extant in Laertius an Epigram of Aristotles, on a statue of Hermias at Delphi:

``Him did the king of Persia stay Contrary to Jove's law or reason, Not by force or bloody fray, But by a friend's detested treason."

1686. Therefore I thought it fit to insert this here that no man might think that Aristotle was in anyway party to his death. This they might incorrectly think based on those words of Tertullian where he says that Aristotle made his friend Hermias to leave his place in shame.

3660 AM, 4370 JP, 344 BC

1687. Idrieus, Prince of Caria died. His enormous wealth is noted by Isocrates (Oration to Philip of Macedonia). His wife Ada who was his sister, succeeded him and ruled for 4 years. (Strabo, l. 14. Diod. Sic. year 1. Olymp.) In Asia it was common after the time of Semiramis, for wives to succeed their husband's in their kingdoms. (Aria in Exped. Ales. l. 1. p. 24.)

3664 AM, 4374 JP, 340 BC

1688. Pexodarus the youngest son of Hecaromnus, expelled his sister Ada and ruled for 5 years. (Diod. Sic. year 4. Olymp. 109.) He left her the revenues from only the town of Alinda to live on.

1689. Pexodarus sent for Orontobates a Persian lord, to make him his consort in the government of Caria. He gave him his daughter Ada for a wife. (Aria. l. 1. Strabo l. 14.)

1690. Philip king of Macedonia and his army of 30,000 men besieged Perinthus, a town in Thracia that was on the Propontus. They were well equipped with battering rams and other devices and they constantly tried to destroy the walls so the inhabitants had no time for rest or respite. The king of Persia was becoming alarmed by Philip's success. He ordered his commanders and governors in Asia to send to relieve Perinthus. They were to send all they could which they did. (Diod. Sic. year 4. Olymp. 109.) This was the main reason Alexander gave in a letter to Darius why he invaded Asia. (Aria. l. 1. p. 41.)

3666c AM, 4376 JP, 338 BC

1691. When Artaxerxes Ochus had reigned for 23 years, he became sick. Bagoas was the eunuch and chief man under him as chiliarch of the kingdom. Bagoas gave him poison to kill him. Artaxerxes' physician helped Bagoas do this. (Diod. Sic. year 3. Olymp. 104. and year 2. Olymp. 111., Severin Sulpitiscs. Histor. Sacra l. 2.) Bagoas was an Egyptian and so hated Ochus for killing their god Apis that he revenged that sacrilege (as Sulpitius speaks) done to his nation by killing the king. He cut his flesh into gibbets and threw it to the cats to eat. I do not know what he put into the coffin in place of his flesh. From his thigh bones he made belts and handles for swords and by this represented his propensity to blood and slaughter. (Elian. Varia. Histor. l. 6. c. 8.) When Artaxerxes was dead, Bagoas was the most powerful man in the kingdom. He made Artaxerxes' youngest son Arsen the king and executed all his brothers. The young king would have no one left to help him and would be forced to depend on Bagoas all the more. (Diod. Sic. year 3. Olymp. 107. and year 2. Olymp. 111.)

1692. Timotheus the tyrant of Heraclea in Pontus, died 15 years after his father Clearchus. (Diod. Sic. year 3. Olymp. 110.) For his great kindness, he was not called any more a tyrant, but a gracious lord and saviour. His body was honourably interred by his brother and successor Dionysius. All sorts of justs, tiltings and wrestlings were done. Some were performed then as time permitted and some later which were done with greater pomp and magnificence than the former ones. (Memnon in Excerpt. c. 4.)

3667 AM, 4377 JP, 337 BC

1693. At the general assembly of all Greece at Corinth, Philip king of Macedonia, was made general of all the Greek forces. He had absolute power over them to make war against the king of Persia. Presently, he started to make many preparations for the war. He assessed the number of soldiers to be levied from every city and then returned into Macedonia. (Diod. Sic. year 4. Olymp. 110.)

3668c AM, 4378 JP, 336 BC

1694. The next spring, Philip sent three of his captains into Asia, Parmenio, Amyntas and Attalus, with part of his army. They were to plunder the king's countries and to liberate the Greek cities. (Justin. l. 9. c. 5. Diod. year 1. Olymp. 111.)

1695. When Bagoas the eunuch knew that Arsen plotted revenge against him, he killed Arsen and all his children in the 3rd year of his reign. When the king's family was utterly destroyed, he set up Darius, a his friend and the son of Arsamis who was a brother to Artaxerxes. Darius claimed the crown as next of kin. (Diod. Sic. l. 17. year 2. Olympiad 111.) However Justin (l. 10. c. 3) speaks of him in this manner:

``Codomannus, in regard for his outstanding virtue, was made king by the people and the name of Darius was given him for majesty's sake."

1696. Alexander the Great, in Q. Curtius, (l. 6. c. 4.) uses these words:

``For Darius did not come to the crown by succession but by the mere procurement and favour of Bagoas the Eunuch.",

1697. Again in a letter Alexander sent to Darius, (Arianus (l. 2. p. 41.) he charges him:

``As a murderer Bagoas had Darius made king. Darius got that kingdom wrongfully and not according to the laws of the Persians but by great injustice.".

1698. Strabo says: (l. 15.)

``When Bagoas had murdered Arsen, he set up Darius who was not of the king's blood in his place."

1699. Lastly, Plutarch in his first book, "of the fortune of Alexander", introduces him as speaking to Fortune in this manner: (for so it should be, in his printed copies)

``Darius who was a slave and a courier of the kings, thou (Bagoas) madest king of the Persians:"

1700. Also Hesychius tells us in his Lexicon: "Astandes", means "carrier" Suidas states:

``"Astandae" and "Angati", in the Persian language, are those who carry letters from post-house to post-house until they come to the place of their destination."

1701. So Darius was one of them who in [#Es 8:14](#) are called -*ḵrtfta* and as *ajatdud*. In Elian it is written for *augaidud* so for *dulhd*. We are there to read *dild*, from the same place in Plutarch.

1702. Bagoas planned to poison Darius also. When the plot was discovered, Darius sent for him. When he came, he was ordered to drink of it. When he refused, Darius had it poured down his throat. (Diod. Sic. year 2. Olympiad 111.) He told the people that he had killed him in self-defence. (Q. Curtius l. 6. c. 6.)

3668d AM, 4378 JP, 336 BC

1703. When Philip was yet living, Darius planned to attack him in Macedonia. (Diod. Sic. l. 17.)

1704. Sanballat, a Cuthaeen, from whom the Samaritans had their beginning, was made governor of Samaria by Darius. He gave his daughter in marriage to Nicasus the son of Manasses brother to Jaddus the high priest at Jerusalem. He hoped by this marriage

to be held in better esteem with the Jews. (Joseph. Antiq. l. 11. c. 7.)

1705. Philip, king of Macedonia was celebrating the marriage of his daughter Cleopatra with Alexander the king of Epeirus at Egeas. He was murdered by Pausanias, the son of Cerastes, of Orestis, a place in Macedonia. (Diod. Sic. year 1. Olymp. 111. Justin l. 9. c. 6. Joseph. l. 11. c. 8.) Alexander in his letter to Darius stated that his father was murdered by assassins hired by Darius and paid with a huge sum of money. (Q. Curtius l. 4. c. 1., in Arria. l. 2. p. 41.)

1706. A little before Philip was killed, Neoptolemus a tragedian is reported by Diod. (l. 6.) to have sung an ominous song before him. This very song was later sung before Caligula the emperor on the very day when he was murdered, according to Suetonius in his life reports.

``Muester, the actor sung and acted that very song which before Neoptolemus the actor did in a play when Philip, the king of Macedonia, was killed:"

1707. Josephus did not understand this part of the Roman history too well. (l. 19. Antiq. c. 1.) Later he had spoken of Muester and the song which he sang. Ruisius translates it thus in Latin and I to this effect in English saying:

``The actor danced the fable of Cynurus in which both Cynurus and his daughter Marrha were killed."

1708. Josephus draws from this that they were both killed on the same day.

``It is known that the murder of Caligula happened on the same day as Philip, the son of Amyntas king of Macedonia was slain by one of his friends called Pausanias as he was going into the theatre."

1709. So some men place both these murders on January 24th. However the time of Philip's death is best known by the time when Alexander succeeded him in his kingdom.

1710. After the death of Philip, Pythodemos, as Arrian or Pythodorus, (Diod. Sic. year 1. Olympiad 111.) calls him, was archon in Athens. Alexander succeeded his father at age 20. (Plutarch and from Trogus, Justin) Although Arianus, in the beginning of his History of Alexander says that he was about 20 years old when, after his father's death, he journeyed into Peloponnesus. This may lend some doubt to him being 20 years old. Nothing is said of how long the interval was between his father's death and his journey there. The exact age is determined from the time of his death as mentioned at the end of the same history. It is said that he lived 32 years, 8 months. Of that time, he reigned 12 years and 8 months. Subtracting 12 years and 8 months from the total age gives a result of exactly 20 years to the month. It appears that Philip died at the end of the Macedonian month Daesis. (I shall in due time publish these.) I therefore gather that Alexander began his reign about the 8th month before the 1st of the month Dii. Hence Philip was murdered about the 24th of September in which month of ours the month Dii begins. This I have documented in my discourse on the solar year of the Macedonians and Afiaticks. It was not the 24th of December.

3669 AM, 4379 JP, 335 BC

1711. Alexander came to Peloponnesus and followed his father's example. He summoned all the cities of Greece to Corinth. He was by the general vote of all the Greeks there except the Lacedaemonians, made general in his father's place to go against the Persians. (Justin l. 11. c. 2. Diodorus l. 17. Arrian l. 1. p. 1.)

1712. He returned from there into Macedonia, in the very beginning of the next spring. He went through Thrace and attacked the Illyrians and the Thracians. (Arrian. l. 1.) In a battle on the bank of the Danow, he defeated Syrmus, the king of the Triballi. (Plut. in Alex.) Meanwhile, he had news that the Athenians, Lacedaemonians and Thebans, were defecting to the king of Persia. The instigator of this was Demosthenes the orator who had been bribed with a vast sum of money from the Persians. He made a speech and assured them that Alexander with all his forces were defeated by the king of the Triballi. (Justin. l. 11. c. 2. with Eschines in his Oration cont. Ctesiphontem.) Further, the Athenians by certain of their officials sent Demosthenes' letter to the Athenian captains in Alexander's army. They asked Attalus, one of the 3 captains sent by Philip into Asia to revolt from Alexander. Like the other Greeks, they revoked their order making Alexander the general of the Greek forces. (Diod. Sic. year 2. Olymp. 111. with Demosth. his Oration for Ctesiphon.)

3669d AM, 4379 JP, 335 BC

1713. Memnon the commander from Rhodes, was sent into Phrygia with 5000 soldiers. After passing by the hill Ida, he suddenly attacked the city of Cyzicum. He was unable to defeat it but wasted their territories and returned loaded with a vast amount of spoil from there. (Diod. Sic. year 2. Olymp. 111.)

1714. When Pexodarus was dead, his son-in-law, Orontobates succeeded him in the kingdom of Caria by the authority of the Persian king. (Strabo. l. 14 Arrian. l. 1. p. 24.)

1715. When Alexander had conquered those barbarous people he returned to Greece. The country was all in a turmoil. On his way, he befriended the Thessalonians and journeyed through the pass of Thermopylae. He won the Ambracia to him by his kindness. He and his army went into Boeotia and camped before Cadmaea, which was held by a garrison of Macedonians. The Athenians sent their officials to ask his pardon which he gave them. However, Thebes refused his pardon when he offered it. Therefore he besieged the city. (Diod. Sic. year 2. Olymp. 111., Plut. in Alexan.)

1716. He sent Hecateus with an army into Asia to capture Attalus. Attalus sent the letter which he had received from Demosthenes to Alexander, with a very detailed excuse and justification for his actions. Nevertheless Hecateus followed his commission and captured him. He sent him packing into another world. So the Asian Macedonian army had peace and the rebellions ceased. (Diod. Sic. year 2. Olymp. 111.)

1717. Parmenio, who was always loyal to Alexander, took Grinium by force and sold all its townsmen for slaves. From there he went and besieged Pitane. When Memnon approached, he so frightened the Macedonians that they lifted their siege. (Diod. Sic. year 2. Olymp. 111.)

1718. Callas, with a Macedonian army and other mercenaries, fought with the Persians in the country of Troas. His small forces defeated the Persians and forced them to retire to Rheteum. (Diod. Sic. year 2. Olymp. 111.)

3670a AM, 4379 JP, 335 BC

1719. Alexander laid Thebes in Boeotia level with the ground, (Diod. year 2. Olymp. 111.) in October which was the time when the "Mysteries" were kept in Athens. They did not observe that holy solemnity that year because of what happened. (Plut. in Alexan. and Arrian. l. 1.) 90,000 men in Thebes were killed and 30,000 were sold for slaves. All went to ruin except only the houses of the priests, his father Philip's friends and Pindarus the poet. (Elian. Varia. Histor. l. 13. c. 7.)

1720. Alexander at a common council of Greece was chosen general a second time to go against the Persians. Alexander went to visit Diogenes the philosopher. (Plut. in Alexan.)

3670b AM, 4380 JP, 334 BC

1721. When he returned to Dios a town in Macedonia, (Arrian. l. 1. p. 11.) all his thoughts were upon the conquest of Asia. In his sleep the likeness of the High Priest of Jerusalem appeared to him, who bade him be courageous and bold. He was to quickly enter Asia with his army and that he would conduct his armies in the conquest of the Persian Empire. (Josephus, Antiquit. l. 11. c. 8. s. 5.)

3670c AM, 4380 JP, 334 BC

1722. Therefore in the very beginning of the spring, Alexander left his own home and after a 20 day march, he came to Sestus. From there his army crossed over into Asia. (Arrian. l. 1.) (Euaenetus was then the archon at Athens.) This was 11 years before he died according to Clement of Alexandria as he notes from the most ancient chronologies. (l.1. Strom.) That is, this was the 3rd month before Ctesicles came to be archon in Athens. In which time, Diod. Sic. places his trip into Asia in the 3rd year of his reign. Zosimus follows Diod. Sic. without noting his error. (l. 1. Histor.) It was in the second year of his reign, year 2, Olymp. 111.

1723. He left Antipater behind in Europe with 12,000 foot soldiers and 11,500 cavalry to tend to matters there. Alexander with 60 ships sailed to Troas, (Diod. year 2. Olymp. 111.) but ordered Patmenion to transport the largest part of his foot soldiers and cavalry from Sestus to Abidus. This he did with the help of 160 ships and a number of cargo ships. (Arrian. l. 1.)

1724. Even those who were present do not agree on how many men Alexander took into Asia. In (Polybius l. 12. c. 663. in fi.) Calisthenes states he had 4500 cavalry and 30,000 foot soldiers. In Plutarch, in his discourse of Alexander's fortune, Aristobulus is alleged to say that he had 30,000 foot soldiers and 4000 cavalry. Ptolemy the son of Lagus and later king of Egypt says there were 30,000 foot soldiers and 5000 cavalry. Anaximenes of Lampsacus says there were 40,000 foot soldiers and 5500 cavalry. Livi (l. 9.) agrees with Aristobulus and says there were 4000 cavalry. Diodorus, (l. 17.) Justin (l. 11 c. 6.) and Orosius, (l. 3. c. 16.) agree with Calisthenes that there were 4500 cavalry. Although (Arrian. l. 1.) says, that he had more than 5000 cavalry. Diodorus has a total of 5100 when you sum his numbers. In the number of foot soldiers he says there were 30,000 and agrees with Calisthenes, Aristobulus and Ptolemy. Livi says there were more than 30,000 foot soldiers. Arrian says that there were not many more than 30000 soldiers. Justinus and Oronus make it to be 32000. Concerning the number of 40000 foot soldiers which Calisthenes and Anaximenes mention, Julius Frontinus assigns to his whole army in this way.

``Alexander of Macedonia, with 40,000 men, all veteran soldiers, trained under his father Philip attacked the whole world and slew an infinite number of his enemies." (Frontin. Stratag. l. 4. c. 2.)

1725. To pay his army, Aristobulus says Alexander took only 70 talents of money. Duris says he had only 30 days' of provisions. Sicritus adds, that he went in debt 200 talents to pay for his army. (Plutarch in his life and in his book of the fortune of Alexander.)

1726. As soon as he landed on the Continent, Alexander was the first of all of them to throw a spear on shore. This signified his taking possession of all Asia. He leaped on shore and danced about in his armour. He offered sacrifice and besought the gods:

``that those lands might willingly receive him for their king:"

1727. Then he went and sacrificed to the ghost of Achilles, from whom he was descended on his mother's side and to Ajax and other Greek heroes who died in the war of Troy. (Diodor. Justin, Arrian) He commended the very good fortune of Achilles in two points. First he had so true a friend about him as Patroclus. Secondly, he had a man like Homer to sing his praises. (Plut. in Alex. Cic. pro. Archia Poeta. and Arrian. l. 1.)

1728. When he came into Ilium, he sacrificed to Pallas of Troy. He hung his own arms in her temple and took from there in place of them, some other arms from the chancel. They were there from the time of the Trojan war. (Diodor. Arrian.) Among the other relics they showed the lute of Paris. Alexander said, he would have thanked them if they could have showed him the lute of Achilles by which he had sung the praises of famous men. (Plut. in Alex. Elia. Variar. Hist. l. 9. c. 38.)

1729. From Ilium he went to Arisbe to join his whole army that had crossed over by sea. The next day he passed by Percota and Lampsacus. He camped at the Prosactium River. (Arrian. l. 1.) He planned to utterly destroy Lampsacus and its inhabitants for he thought they had or were planning to defect to the Persians. He saw Anaximenes the historian, a man very well known to him and to his father, coming to meet him. He guessed his errand and swore first saying:

``whatever he desired of him, that he would not do."

1730. Then Anaximenes replied:

``Sir, I beseech you to destroy Lampsacus."

1731. Alexander was caught in his own net by the wit of the man. Though much against his will, he went his way and spared the place. (Valer. Max. l. 7. c. 3. Pausan. in his Eliaca. l. 2. Snidas, in the word, Anaximenes.)

1732. After much difficulty and danger, Alexander crossed the Granion River in Phrygia and planned a battle with the Persians in the plain of Adrastia. Justinus and Orosius say the Persians had 600,000 foot soldiers and 20,000 cavalry. Arrian some what improbably adds that besides the mercenaries there were less than 20,000 foot soldiers. Diodorus is more cautious and says, that the Persian cavalry was more than 10,000 and the army was under 100,000 men. 20,000 Persian foot soldiers and 2500 cavalry died in the battle according to Plutarch. Diodorus reports that they lost 10,000 foot soldiers and no less than 2000 cavalry and had more than 20,000 taken prisoner. Arrian's account states that the Persian cavalry lost 1000 men and their foreign mercenaries were almost all killed. 2000 were taken prisoner. Orosius' account is quite fantastic when he says there were 400,000 slain. (l. 4. c. 1.)

1733. In this fight Alexander who wore that armour which he had taken from the temple of Palas at Ilium, had his head piece cut in pieces to his very hair. Plutarch from Aristobulus states he lost 25 cavalry and 9 foot soldiers. However, Justin and Orosius say that 120 cavalry and 9 foot soldiers died. According to Arrian, Alexander lost about 25 men in total who were all Macedonians. Lysippus made brass statues of them. Others say that he lost 60 cavalry and 30 foot soldiers. The next day, Alexander had these men buried with all funeral rights. This great and memorable victory opened the way to the empire of all Asia. It happened in the month Daesius with the Macedonians and on the 6th of Thargehon with the Athenians or Sunday, May 20th 334 BC in year 2 of the Olympiad 111. This we have discussed in detail in our discourse on the Macedonian and Asiatic Solar year. (c. 1. pg. 4, 5, 11.)

1734. When Alexander had rested his army, he marched forward through Lydia and came to Sardis. The city with all its provisions and treasures, was voluntarily surrendered to him by Mithrinnus, or Mithrenes, its governor. (Diodorus, Arrian.)

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1735. He went to Ephesus and replaced the oligarchy with a democratic government. He assigned all the tributes which were formerly paid to Darius, to Diana. The Ephesians cried out for justice against those who had robbed the temple of Diana. They demolished the statue of Philip which was set up there. They took Syrophaces, his son, Pelagon his son and the children of the brother of Syrophaces and stoned them to death. (Arrian. l. 1.) Moreover they enlarged and beautified the temple itself which was burned down by Erostratus on the night when Alexander was born. They appointed Dimocrates the architect to oversee the work. Alexander later used him to build Alexandria in Egypt. (Julius Solinus, c. 40) Artemidorus mentions (Strabo l. 14.) that Alexander promised to pay for the construction of the temple if the Ephesians would allow him to take the credit as the builder of the work,

but they refused.

1736. While Alexander stayed at Ephesus, ambassadors came to him from Magnesia and Tralles and surrendered their cities to him. He sent to meet them, Parmenion with 2500 foreign foot soldiers and 2500 of his Macedonian troops, with 200 cavalry from his auxiliaries. He sent also Alcimalus the son of Agathocles, to the cities of Eolia and Ionia, which were held before by the Persians with about the same number of troops as he had sent with Parmenion. Everywhere, he abolished the oligarchies in their cities and set up democratic governments. He gave them permission to live according to their own laws and abolished the tribute they paid to the Persians. (Arrian. 1. 1.)

1737. He stayed at Ephesus and sacrificed to Diana. With his whole army in battle array, he went in a procession to her. The next day he went to Miletus with the rest of his foot soldiers, archers, agrians, the cavalry from Thrace and aides of his confederates and his own troops. (Arrian. 1. 1.) There the Persians who escaped from the fight at Granicum had fled with their general Memnon. (Diodor.) 3 days before they arrived, Alexander had sent Nicanor with 160 ships to capture of the isle of Lada, opposite Miletus. He held it with 4000 men from Thrace and other nations so that when the Persian fleet of 400 ships came there, they could not get to the mount of Micala. (Arrian. 1. 1.)

1738. Alexander besieged Miletus by land and sea and battered their walls. They finally surrendered to him. The 300 Greek mercenaries had fled from there to a nearby little island. Alexander took and enlisted them among his own troops. He gave the Milesians their freedom and all the non-Greeks there he either killed or sold for slaves. (Diod. Sic. year 3. Olymp. 111. Arrian. 1. 1.)

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1739. Alexander dismissed his fleet of 160 ships (182 ships according to Justin. 1. 11. c. 6. s). He retained 20 Athenian ships to carry his battering rams with. (Justin. 1. 11. c. 6. s)

1740. Memnon of Rhodes, sent his wife and children to Darius, as a pledge of his loyalty and was made general of all his army. (Diod. Sic. year 3. Olymp. 111.)

1741. Alexander marched with his army into Caria. Everywhere he went, he proclaimed liberty to all the Greek cities. He said they could live by their own laws and be free from Persian tribute. He made it clear that this war was to liberate of the Greeks from Persian rule. (Diod. Sic. year 3. Olymp. 111.)

1742. While he was on his way, Ada met him. She had been expelled by her brother Pexodarus from the kingdom of Caria. She surrendered her city Abinda which was the strongest place in all Caria. She desired to be restored to her grandfather's kingdom and promised further to help him take the rest of the forts and cities of that country. These she said were in the power of her close friends. She adopted Alexander for her son. In return he gave her the town of Abinda and he proclaimed her queen of Caria. He bid her claim Caria and did not refuse to be called her son. Whereupon all the cities of Caria sent their officials to him. They gave him crowns of gold and offered him their service in whatever he would ask them to do. (Diod. Sic. year 3. Olymp. 111. Strabo, 1. 14. Arrian. 1. 1. Plut. in Alexander.)

1743. Orontobates a Persian, held Halicarnassus a city of Caria, ever since the days of his father-in-law, Pexodarus. Memnon of Rhodes the Persian general, had joined him with all his forces. Alexander encamped before its walls and began to assault and batter it very intensely. Ephialtes an Athenian, behaved valiantly in the defence of the city. When he and others were slain at the breaches in the wall, then Memnon and the Persian princes and captains placed a strong garrison of their best soldiers in the citadel. They then sailed with the rest of the people and all their belongings to the Isle of Cos near to Rhodes. When they were gone, Alexander cast a trench and built a strong wall on it around the citadel. He razed the city to the ground. He left garrisons there and in other parts of Caria. He placed Ptolemy over 3000 foreign soldiers and 200 cavalry. He left the government of that whole country of Caria to his adopted mother, Ada. (Diod. Sic. year 3. Olympiad 111. Arrian. 1. 1.)

1744. Alexander gave his Macedonians who had married wives shortly before they started on this journey, leave to go and spend their winter months with them. They could leave Caria to rejoin their wives. He appointed Ptolemy the son of Seleucus who was one of his captains, to be their commander. He sent with him Caenus the son of Polemocrates and Meleager the son of Neoptolemus who were recently married. He ordered them that when they returned they should bring all the newly married troops to him and with them as many cavalry and foot soldiers as possible from the country where they wintered. (Arrian. 1. 1. and Q. Curtius in the beginning of his 3rd book.)

1745. Alexander sent Parmenion to Sardis and made him commander over all the cavalry of his confederates. He ordered him to take with him all the Thessalian cavalry and auxiliaries and all carts that he could make. They were to go ahead of him as far as Sardis, while he went to Lycia and Pamphylia. He took all the sea towns so that the navy of the enemy would be useless to them. On his way, he captured a very strong town called Hyparna on his first attack. He allowed the mercenary soldiers to depart in safety. From there he marched into Lycia. The city Telmessus conditionally surrendered to him. When he crossed the Xanthus

River, the cities of Pinara, Xanthus, Patara and 30 smaller towns surrendered to him. (Arrian. l. 1.)

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1746. In the middle of winter, Alexander went to Myliada in Greater Phrygia and made a league with the ambassador who came to him from Phaselis and the lower Lycia. They surrendered all their cities into his hands. A short time later, Alexander went to Phaselis and razed a strong fort which the Pisidians had built to harass the inhabitants of Phaselis with. (Arran. l. 1.)

1747. While Alexander was near Phaselis, he received a rumour that Alexander Aeropus whom he had made commander of the Thessalian cavalry intended to kill him. However he and his two brothers Heromenes and Arrobaeus were suspected to be involved in Alexander's father, Philip's death. For Darius received letters from Alexander Aeropus by Amyntas who fled to him. Darius sent Asisines, a Persian, to the sea side under the pretence of having a message for Atysies the governor of Phrygia. The real purpose was to assure Alexander Aeropus that if he killed Alexander, the kingdom of Macedon would be his and Darius would give him 1000 talents of money besides. However Asisines was intercepted by Parmenion and put to the rack. He confessed all and he was sent away heavily guarded to Alexander. Alexander looked carefully into the matter and sent Amphoterus to Parmenion with secret instructions to seize Aeropus and put him in prison. (Arran. l. 1.) It was to this matter that Alexander wrote in his letter to Darius. According to Q. Curtis, (l. 4. c. 1.) he said:

“When you have forces of your own, yet you go to sell your enemies' heads since you who were recently the king of so great an army would hire a man to take away my life with 1000 talents,” (Just. l. 11. c. 7.)

1748. Alexander left Phaselis with his army and travelled along the coast to Pergae. From there he came to Aspendus and besieged it. Although the city was situated on a high and rugged mountain, it surrendered to him. He next went into Pindia and tried unsuccessfully to take the city of Telmislus. Instead he made a league with the Selgians who were enemies to the Telmissians. He took Salagassa by force and killed about 500 Pisidians. He lost his captain Cleander with about 20 of his own men. From there he went to capture the other cities of Pisidia. Some of their stronger places he took in by force and others surrendered conditionally. After this he came into Phrygia to the marsh lands of Ascania. After his 5th camp, he arrived at Celenae. (Arrian. l. 1.)

1749. The citadel of Celenae was held by the Persian commander with a garrison of 1000 Carians and 100 Greek mercenaries. After a 60 day's truce, (in which the commander expected relief from Darius), he surrendered to Alexander. (Arrian. l. 1. and Curtius, l. 3. c. 1.)

1750. Alexander left a garrison of 1500 in Celenae. After he had stayed there 10 days, he made Antigonos the son of Philippos, governor of Phrygia. He made Balacrus the son of Amyntas the commander of the auxiliaries in his place. Alexander marched to Gordium. He sent a letter to Parmenion that he should not sail to meet him at Gordium. (Arrian., l. 1.)

1751. Parmenion with his army and the Macedonians which had leave to be with their new wives, came to Gordium. The army he had recently raised was under the command of Ptolemy, Caenus and Meleager. That army consisted of 1000 Macedonians foot soldiers and 300 cavalry. 200 Thessalian cavalry and 150 cavalry from Elis led by Alcias who was from the same country. (Arrian. l. 1.)

1752. Darius made Memnon admiral of his fleet and chief commander of all the seacoast. Memnon planned to carry the war from Asia into Macedonia and Greece. He outfitted a navy of 300 ships and captured the isle of Chios and the rest of the cities and places in Lesbos except Mitylene. (Diod. year 4. Olymp. 111. with Arrian. l. 2. in prim.)

1753. The elders of Jerusalem were offended that Manasseh the brother of Jaddua, the high priest, had married a foreign wife contrary to the law. They demanded that he either divorce her or give up his priestly office. Hereupon Jaddua was forced to forbid him to serve at the altar. Manasseh went to tell Sanballat his father-in-law that he loved his daughter very much but did not want to loose his priesthood for her sake. This was an honour belonging to him by his birthright and it was very highly esteemed by the Jews. Sanballat replied that if Manasseh would not divorce his wife, he would help him stay in the priesthood and make him a high priest and prince of all his own province and build a temple on the hill overlooking Samaria for him. The temple would be at least as good as the one in Jerusalem. Sanballat would do all this by the authority of Darius the king. Manasseh was encouraged by these promises and stayed with his father-in-law. He hoped to get the priesthood as a gift and by the authority of Darius. Hereupon all the priests and other Israelites who had married foreign wives resorted to him. Sanballat furnished them with money and lands to farm. He promoted the ambition of his son-in-law as much as possible. (Josephus l. 11. Antiq. c. 8. s. 2.)

1754. Alexander undid the Gordian knot. He either pulled out the peg or pin in the beam according to Arrian or he cut it in pieces with his sword, as others state. (Plutarch in Alexander. Arrian, l. 2. Curtius, l. 3. Justin, l. 11. c. 7.)

1755. Alexander departed from Gordium in Phrygia and went to Ancyra, a city in Galatia. Ambassadors from Paphlagonia came to him and made a league with him and surrendered their country to him. He appointed Calas, a prince of Phrygia to be their new

governor. When he had received the new troops from Macedonia, he marched into Cappadocia. He subdued all the country on this side the river Halys and some part of the other side. (Arrian. l. 1. with Curtius l. 3. c. 3.)

1756. Memnon died at the siege of Mitylene. Before he died, he appointed Autophradates and Pharnabazus the son of Artabazus to take over the forces until Darius would direct otherwise. They took command subject to certain conditions. Autophradates took over the main body of the ships. Pharnabazus with some ships sailed into Lycia and took with him some mercenaries. (Arrian. l. 2.)

1757. After the death of Memnon, Darius conscripted soldiers and ordered them from all countries to come to him at Babylon. (Diod. Sic. year 4. Olymp. 111.) When he had set up his standard there, he pitched camp and mustered his army. He put a huge trench around the camp that was capable of containing 1,000,000 armed men. Like Xerxes had done with his troops, he went and counted all his forces. The sum came to 100,000 Persians of which 30,000 were cavalry. The Medians sent 10,000 cavalry and 50,000 foot soldiers. From the Barcans, (who were a people bordering upon Hircania, according to Stephanus) there were 2000 cavalry and 10,000 foot soldiers. From Armenia there came 40,000 foot soldiers and 7000 cavalry. Hircania sent 6000 cavalry and the Derbices sent him 40,000 foot soldiers and 2000 cavalry. From the Caspian Sea came 8000 foot soldiers and 200 cavalry. Those that were from smaller nations amounted to 2000 foot soldiers and 4000 cavalry. He also had 30,000 Greek mercenaries. Curtius says this army (l. 3. c. 4.) had only 311200 men. However, Diodorus says they were 400,000 foot soldiers and 100,000 cavalry. This number is in the newer editions of Justin, as amended from the manuscripts. Although the older editions, together with Orosius, who follows him in every point, have only 300,000 foot soldiers and 100,000 cavalry. Both historians (Arrian. l. 2. and Plutarch in Alexan.) say the total number of men was 600,000.

1758. Charidemus from Athens was a man well skilled in military matters. After Alexander had expelled him from Athens, he defected to Darius. He advised Darius not to manage the army personally but leave it to some general who had proven himself in previous battles. He further stated that an army of 100,000 men of which one third would be Greeks would be enough for this battle. By his sage and good counsel, he so incensed the princes with envy and angered the king that he was executed for it. (Diod. year 4. Olymp. 111. Curtius, l. 3. c. 5.)

1759. Darius sent Thymondas or Thymodes, Mentor's son, a bold young man, to Pharnabazus to get from him all the mercenaries whom Memnon had under his command. He was to bring them to Darius and Pharnabazus was to replace Memnon as head of the forces there. (Curtius, l. 3. c. 6. Arrian., l. 2. in prin.)

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1760. Alexander committed the charge of Cappadocia to Abistenes (according to Curtius) or, to Sabictas (as Arrian has it). He marched with his whole army to the passes in Cilicia and came to a place called Cyrus' Camp. (It was either named after the older Cyrus, as Curtius states or from the younger Cyrus as Arrian thinks) About 7 1/4 miles from there, he found that those passes were controlled by a strong garrison of the enemy that Parmenion had left there. In the first watch of the night, Alexander with his company of foot soldiers troops with shields, archers and his band of Agrians secretly went to attack that garrison. When the garrison heard a rumour about his coming, they threw away their weapons and fled. Arsames the governor of Cilicia had wasted all the country with fire and sword so that Alexander could not get provisions from the place. Then he left Tarsus and went to Darius. (Arrian., l. 2. Curtius, l. 3. c. 8.)

1761. Alexander went very quickly to Tarsus. Since he was so hot from the journey he took off his armour and leaped into the cold water of the Cydnus River which ran through the city. This so shocked his system that he lost his voice and despaired of recovery and waited to die. (Justin. l. 11. c. 8.) Curtius adds that this was in the summer season and that the heat of the day was increased by the intensity of the sun in the climate of Cilicia. (l. 3. c. 10.) Aristobulus says, that he fell sick by over exerting himself (Arrian. l. 2.) Philip a physician gave him a potion which he took and it cured him immediately. Parmenion had warned him that Philip was set to poison him. (Justin. Czaras. Arrow. Pleiad. and Valer. Max. l. 3. c. 8.)

1762. Orontobates the Persian, held out in the citadel at Halicarnassus, with Myndus, and Caunus and Thera and Callipolis against Alexander. They were defeated in a battle by Ptolemy and Asander. The enemy lost about 700 foot soldiers and 50 cavalry and had at least 1000 men taken prisoner. After this the Myndians, Caunians and most of the places in the region surrendered to Alexander. (Arrian. l. 2. Curtius l. 3. c. 11.)

1763. Darius had a bridge built over the Euphrates and crossed over with his army in five days. (Curt. l. 3. c. 11.)

1764. Alexander sent Parmenion to possess the pass which divides Cilicia from Assyria or Syria. This pass is much like the former pass in Cilicia. Alexander followed after him from Tarsus and came to Anchislos on the first day. (Arria. l. 2.) From there he marched to Soli and placed his own garrison in the fort there. He levied 200,000 talents of silver from the inhabitants for they seemed to favour Darius more than him. (Arrian. l. 2. Curt. l. 3. c. 11.) From there he went with 3000 Macedonians, all his archers and Agrians and went into the hill country of Cilicia. Within 7 days time, by diplomacy he won them over to him and he returned to Soli. He had sacrificed to Eueulapius and his whole army had gone in procession with burning tapers in their hands. They

passed the time with wrestling matches, music and other games. He allowed the city to become a democracy. (Arrian. 1. 2.)

1765. The Greek soldiers whom Thymodes received by the arrangement with Pharnabazus, were almost Darius' only hope of victory. When they came to him, they were very earnest with him to retire and stay in the plain country of Mesopotamia. Failing that, he should break this vast army of his into parts and not hazard everything on the chance of one battle. Darius did not like their advice for he wanted to finish things quickly. The winter (beginning with autumn) was now drawing on and he sent away all his money, jewels and precious belongings with a reasonable guard to Damascus in Syria. The guard was under the command of Cophenes, the son of Artabazus. (Arrian. 1. 2.) Darius with the rest of his army marched on to Cilicia. His wife and mother and daughter and little son, according to the custom of Persia, followed after the camp. (Curt. 1. 3. c. 13.) He left his baggage and such people as were unfit for the war at Damascus. (Diod. Sic. year 4. Olymp. 111.)

1766. When Sanballat heard that Darius was coming into those parts, he told Manasseh that he would quickly do what he had promised him concerning the high priesthood. This he would do when Darius returned in victory over his enemies. All those inhabitants of Asia were absolutely certain Darius would win. (Josephus Antiq. 1. 11. c. 8. s. 3.)

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1767. Alexander wanted Philotas to bring the cavalry through the Aleian plains in Lycia to the Pyramus River. Philotas came with the foot soldiers and Alexander's troops to Magarsus. Alexander sacrificed to Minerva at a place called Minerva Magoris. (??) (Arrian. 1. 2.)

1768. After he built a bridge over the Pyramus River, he came to the city Mallos in Cilicia. (Curt. 1. 3. c. 11.) He offered to the ghost of Amphilochous the founder of that place, as to a demi-god. When he found the inhabitants in turmoil and unrest, he befriended them and freed them from paying tribute to Darius. (Arrian. 1. 2.)

1769. While he stayed at Mallos, he received news that Darius with all his army were encamped at a place called Sochos. This was two day's journey from those passes which I mentioned earlier that parted Cilicia from Assyria or Syria (Arrian. 1. 2.)

1770. From Mallos Alexander came to Castabala which was another town in Cilicia. There Parmenion met him. Alexander had sent him to find the way through a forest which he had to go through to come to the town of Issos. Parmenion had seized the way in that forest and left a small company to hold it. He went forward and took the town of Issos also. It was abandoned by the inhabitants when they heard he was coming. He went further and he cleared out all those who were set to guard the inner parts of those mountains and put garrisons everywhere of his own in those places. When he had cleared all those parts of the enemy, he returned to Alexander and told him what he had done. (Curt., 1. 3. c. 11.)

1771. Alexander came with his army to Issos. He held a council of war to determine whether he should march on or stay there and expect the supplies which he knew were coming to him from Macedon. Parmenion advised that he could not find a better place to fight than that place. No more could come to fight on the one side than on the other because of the narrowness of the pass. (Curt., 1. 3. c. 11.) Callisthenes, as he is said in Polybius, says, that when Alexander first came into Cilicia, he received from Macedon, 5000 foot soldiers and 800 cavalry. (Polyb. 1. 12. p. 664.)

1772. When Darius had gone through the pass of the hill Amanus, he marched toward Issus. He did not know that he had left Alexander behind him. When Darius had taken the town, he cruelly tortured and put to death a poor company of Macedonians whom Alexander had left there. They were not able because of sickness or other infirmity to follow the camp. The next day Darius marched to the Pinatus River. (Arrian 1. 2.)

1773. When Darius heard that Alexander was approaching in battle array, he immediately crossed over the Pinarus River with 20,000 cavalry and some 20,000 lightly armed foot soldiers so that he might have more time to organise his army for the battle. First, he placed those 30,000 heavily armed Greek mercenaries. Opposite the Macedonian squadron on both sides he placed the 60,000 Cardaeans who were also heavily armed foot soldiers. He could not possibly arrange them into one squadron and do battle because the place was too narrow. As for the rest of the troops whether heavily armed foot soldiers or those from other countries, he put them together in no particular order behind the main battle line of the Greeks and Cardaeans. (Arrian. 1. 2.) However Curtius (1. 3. c. 17) states:

``Nabarzanes who was general of Darius' army, was on the right wing with the cavalry. Next to him were almost 20,000 slingers and archers. Thymodes also was in the same wing, commanding some 30,000 Greek mercenaries. This was, no doubt, the very cream of the whole army. They were a match for the Macedonian phalanx. On the left wing, was Aristomedes a Thessalian with 20,000 foot soldiers from various countries. In the rear, he placed his reserves from the most warlike nations, that he had in all his army. In that wing was the king protected by a guard of 3000 choice cavalry and 40,000 foot soldiers. The Hircanian and Median cavalry followed them. Next to them were arranged the cavalry and foot soldiers of the other nations. Some were on the right hand and some on the left. Before this battalion were arranged like this went 6000 slingers and javeliners. All the ground that was there in that pass was filled up entirely with men. The wings

reached from the one mountain and the other to the very sea. The queen and the king's mother and the rest of the women were placed in the midst of the army."

1774. Callisthenes, who himself was in this battle, says, that there were 30,000 cavalry and as many auxiliaries all set to encounter the Macedonian phalanx. However, Polibius (l. 12.) says that Alexander's army consisted wholly of 42,000 foot soldiers and 5000 cavalry. He shows the many inaccuracies of Callisthenes. He points out that for inexperience in the marshalling of an army, Callisthenes had written many absurdities and impertinencies in the description of this battle.

1775. In the morning when Hephaestion came to Alexander to encourage him to start the battle, he forgot himself and greeted him:

"God help you sir,"

1776. instead of,

"God save you sir."

1777. All the troops who were there, were disturbed by what this meant. They thought he had meant that the king had not been well in his wits. Hephaestion himself grew amazed by his own mistake. When Alexander knew this, he took it up and said that I thank him for his good omen. For this tells me, that we shall all by God's help come safely out of this battle today. This is related by Eumenes Cardianus in his Epistle to Antipater. He was present when the words were spoken and stumbled himself into a similar error, as it is in Lucian's discourse, "Of Men's Misunderstandings in their speech."

1778. Arrian says, that this battle was fought, when Nicostratus, (or as Diodorus Siculus has it, when Micocrates) was archon of Athens, in year 4 of the 111th Olympiad. This was in the month Maemacterion, whose new moon fell on the Wednesday, October 28th. In it the Persians lost 10,000 cavalry and 90,000 foot soldiers. A number of other writers agree with him concerning the losses in the cavalry. Concerning the foot soldiers, they all vary extremely not only from him but from each other. Justin says, there were 60,000. Orosius, 80,000, Curtius, 100,000, Diodorus, 120,000. Plutarch says that in all, they lost 110,000 men. Justinus and Orosius add, that there were 40,000 captured. On Alexander's side, there were 504 wounded men. They lost 32 foot soldiers and 150 cavalry according to Curtius. Concerning the number of the cavalry, Plutarch, Justin and Orosius agree with this. Diodorus says he lost 300 foot soldiers, the other writers say he lost 330.

1779. Ptolemy the son of Lagus, who was a servant of Alexander, states that in the pursuit of Darius, the squadron marched over the slaughtered bodies of the enemy. (Arrian. lib. 2.) Although less than 1000 cavalry followed Alexander in the pursuit of Darius yet they slew a huge multitude of the enemy. (Curt. l. 3. c. 22.) When Darius was thrown from his coach he climbed onto a mare. She remembered her foal at home and ran so fast that Alexander could not catch up to him. (Elianus Historia Animalium, l. 65. c. 48.)

1780. Alexander grew weary of the pursuit of Darius. Since the night was drawing on, he gave up all hope of catching Darius. When he had travelled 45 miles, he returned to Darius' camp about midnight. His men had captured it shortly before this. (Diodorus and Curt.) They found Darius' mother whom Diodorus calls Sisygambis, but Curtius, calls Sysigambis. His wife was there also whom Justin says was his sister as well. Darius' son Ochus who was almost 6 years old and Darius' two daughters of marriageable age were also found. Also they found a few other noble men's daughters. Most of them had sent their wives and daughters to Damascus with their baggage. Even Darius had sent most of his treasure there as we said before. They found whatever luxurious furniture was the king's custom to take with him to war. In Darius' camp, Alexander found about 3000 talents of silver. (Arrian. l. 2.)

1781. Early the next morning, Alexander took Hephaestion with him and went to see the two queens. When Sisygambis mistakenly fell down at Hephaestion's feet, she asked Alexander's pardon for it. He replied smiling:

"No harm, for this is Alexander too."

1782. (Diodorus. Curtius. Arrian.) In so few words, he gave half of himself away to his friend. (Valer. Max. l. 4. c. 7.) As for the two queens and to the women about them, Alexander restored to them all their attire, dressing and ornaments. He added much more of his own belongings to this as well. He did not permit any man to be uncivil with the women. (Arrian. l. 2. with Plut. l. 2. de fort. Alex.)

1783. In his flight, Darius came to a place called Sochos about two days' journey from the passes of Amanus as we noted before. From Arrian we learn that he collected any Persians and others who survived the battle. He took 4000 of them with him to Thapsacus so that he might have the great Euphrates River between him and Alexander. (Curt. l. 4. c. 1. Arrian. l. 2.)

1784. Amyntus the son of Antiochus, Thymodes the son of Mentor, Aristomedes Phercus and Bianor of Acarnania had

previously defected to the Persians from the Greeks. They fled with 8000 men in their company to Tripoli in Phoenicia. They found ships which had just arrived from Lesbos. They captured them and sailed to Cyprus and then to Egypt. They burned the ships they did not need so they could not be followed. (Arrian. l. 2. with Diod. Sic. year 1. Olymp. 112. and Curt. l. 4. c. 3.)

1785. Alexander made Balacrus, the son of Nicanor, one of the leaders of his bodyguard, governor of Cilicia. Alexander replaced Nicanor by Menetes, the son of Dionysius. He put Olyperchon the son of Simeus, in charge of the brigade to replace Ptolemy, the son of Seleucus, who was slain in the recent battle. He gave 50 talents to the men of Solos in Cilicia. These were not paid their wages that he had enlisted them for. He restored to them their hostages that he had taken from them. (Arrian. l. 2.) He built 3 altars, one to Jupiter, another to Hercules and a third to Minerva on the banks of the Pinarus River. Then he marched into Syria and sent Parmenion with the Thessalian cavalry to Damascus before him. Darius had all his treasure here. The cavalry had behaved very courageously in the recent battle. If they captured the city, they would be rich from the spoil. (Plut. in Alexan.)

1786. As Parmenion was on his way to Damascus, he intercepted a message sent to Alexander from the governor of Damascus who offered to betray the city to Alexander. The 4th day he came to Damascus. The governor pretended that he could not hold the city. The next morning before sunrise, he took all the king's treasure (which the Persians call his "Gaza") and pretended that he would flee away and save it for Darius. Instead he gave it to Parmenion. As soon as he had done that there was a heavy snow storm and the ground was frozen solid.

1787. Among the women that fled from there and were captured, there were 3 virgins, daughters of Ochus, the last king before Darius. Also in the group were Ochus' queen, the daughter of Oxatris the brother of Darius, the wife of Artabanus a principal man at court and his son Iloneus. There was also taken the wife of Pharnabazus whom Darius had made commander of all the towns and cities lying on the sea with 3 daughters of Mentor. The wife and son of that most noble Memnon was taken. There was hardly any noble man's house of the court of Persia, which had not his share in this calamity. (Plut. in Alexan.) Parmenion's report to Alexander indicated that among the rest he had taken 329 of the king's women who were skilful in music, 46 weavers or knitters of crowns, 277 cooks and 29 cooks' maids, 13 white meat-makers, 17 makers of drinking cups, 70 wine cellar men, 40 apothecaries and confectioners.

1788. Also taken were 2600 talents in coins, bars of silver, 500 weight, 30,000 men, 7000 camels which were beasts of burden. (Curt. l. 3. c. 25.)

1789. The one that betrayed the place (who, as it seems was Cophenes by whom Darius sent his treasure to Damascus,) one of his countrymen cut off his head and carried it to Darius. (Curt. l. 3. c. 25.)

1790. Alexander made Parmenion, (according to Curtius) or Memnon, (according to Arrian), the governor of Coelosyria. He gave him his auxiliary cavalry for the defence of that province. The Syrians were not totally subdued and did not submit to this new governor. However, they were quickly suppressed and then they submitted to all the commands. (Arrian. l. 2. Curt. l. 4. c. 1.)

1791. Alexander sent Parmenion to seize the Persian fleet. Others that were with him, he sent to hold the cities of Asia which had surrendered to him. After the battle of Issos, Darius' own commanders surrendered with all their gold and treasure to Alexander. He marched into Syria and many kings of the east came and submitted to him. These he treated accordingly. Some he made a league with, while others he replaced with new kings. (Justin. l. 11. c. 10.)

1792. Gerostratus was at that time king of the Isle of Aradus with the adjoining sea coast and of some places also lying further inland. Like the other kings of Cyprus and Phoenicia, they had consolidated their fleets under Darius' Persian commander, Antiochus. Gerostratus' son Strato who was viceroy of Aradus in his father's absence, met Alexander as he was on his way into Phoenicia. He placed a crown of gold on Alexander's head and surrendered the isle of Aradus with Marathus, a large rich town opposite Aradus on the continent, the city Mariamme and whatever else belonged to his father. (Arrian. l. 2. Curt. l. 4. c. 1.)

1793. After Alexander had gracefully received Strato, Alexander marched to the city Marathon. From there he received letters from Darius who wanted to ransom his women captives. Alexander answered in a letter and sent Thersippus to deliver it. (Justin l. 11. c. 12. Curt. l. 4. c. 1. Arrian. l. 2. Diod. Sic. year 4. Olymp. 111.) He wanted back the Greek ambassadors that were sent to Darius before the battle at Issos. Alexander understood that they were taken at Damascus. When Darius sent them, Alexander dismissed the two ambassadors of the Thebans, Thessalicus and Dionysodorus. Also he sent away Iphicrates of Athens who was the son of that famous Iphicrates. Euthycles the Lacedemonian, he committed first to custody and later released him from irons. Later when everything went well for Alexander, he was sent away too. (Arrian. l. 2.)

1794. Alexander left Marathus and captured the city Biblus which conditionally surrendered to him. The Sidonians who had not long before been so terribly abused by Ochus sent to Alexander and desired to submit to him. They hated the Persians and king Darius. (Arrian. l. 2. Curt. l. 4. c. 2.) At that time Strato reigned there. Because this surrender came more from the people than from Strato, Alexander replaced Strato by Abdolominus who lived by tending a poor garden there. Alexander gave him not only the rich furniture of Strato's house but added various other rich gifts from what he had taken from the Persians. The new king controlled all the adjoining territories of Sidon. (Curt. l. 4. c. 2. Justin. l. 11. c. 10.) Plutarch in his discourse of the fortune of

Alexander, calls this man Alynomus the king of Paphon. Diodorus calls him Ballinomus and says that Alexander made him king of Tyre.

1795. All of Syria and Phoenicia except Tyre were under Alexander's control. Alexander and his camp were on the continent. Between him and Tyre was a narrow channel of the sea. The Tyrians had sent a very massive crown of gold to him for a present and congratulated him for his great success. They sent him many provisions from their city. He received their presents as he would from good friends. He used many gracious and friendly words to them expressing his great desire to see their city and to sacrifice to Hercules. They told him that there was an altar in Palaetyrus or Old Tyre in the continent near by and that it would be better to offer sacrifice to Hercules on that one since it was the older of the two altars. When he heard this he was so enraged that he vowed to destroy their city. It happened that at the same time there came certain select men from Carthage to perform a yearly sacrifice to Hercules. The Tyrians were the founders of Carthage and the Carthaginians had honoured them as the father of their city. These men exhorted them to hold out and to endure the siege like men. They assured them of speedy supplies and aid from Carthage for at that time the Carthaginians, were a very strong naval power. (Curt. l. 4. c. 5, 6. Justin. l. 11. c. 10.)

1796. Thus Tyre was resolved for a war and they endured a 7 month siege. (Diod. Sic. year 1. Olymp. 112. Josephus Antiq. l. 11. c. 8. Curt. l. 4. c. 15. Plutarch in Alexander.) Their king Azelmious was absent at sea. He left Autophradates, his son behind him in the city. (Arrian. l. 4.) Alexander levelled Palaetyrus or old Tyre to the ground. He sent for all the men in the surrounding country to come and help his men throw the stones and rubbish of the entire city into the channel that ran between the two cities. He made a causeway of half a mile long over to Tyre from the old city according to Diodorus. Curtius, (l. 4. c. 5.) agrees with him. Pliny (l. 5. c. 19) said it was 700 paces long. (Diod. Sic. year 1. Olymp. 112., Curt. l. 4. c. 8.)

1797. Amyntas the son of Antiochus had with him 4000 Greeks who had fled from the battle of Issos (as I mentioned previously). Sabaces a Persian and governor of Egypt was killed in the battle of Issos. They set sail from Cyprus to Pelusium and seized the city. Amyntas pretended that he came to take charge of it by the order of Darius to replace Sabaces. From there he went with his army to Memphis. At the news of his coming, the Egyptians came from the towns and the country to help him against the Persians. With their help, he routed the Persians when they attacked him and forced them into the city again. Soon after by the advice of Masases their captain when he saw the Greeks scattered about the country and busy plundering it, Masases sallied forth again. In a surprise attack, he cut Amyntas and all his troops in pieces. (Curt. l. 3. c. 22., l. 4. c. 3.)

1798. Some of Darius' captains and their troops who escaped from the battle at Issos along with some Cappadocians and Paphlagonians went to retake Lydia. Antigonius, who was Alexander's commander, routed them in three battles. At the same time, the Macedonian fleet came from Greece and attacked Aristomenes, who was sent by Darius to retake the Hellespont. They sunk or took all the Persian fleet. (Diod. Sic. year 1. Olymp. 112., Curt. l. 4. c. 4.)

1799. While Alexander besieged Tyre, he sent to Jaddua the high priest at Jerusalem and demanded from him supplies and other provisions plus the tribute they formerly paid to Darius. Jaddua replied that he was bound by a former oath of allegiance to Darius and that he could not be freed from that oath as long as Darius lived. Alexander was very angry and swore that as soon as he had taken Tyre, he would march against Jerusalem. (Josephus Antiq. l. 11. c. 8. s. 3.)

1800. At the start of the siege of Tyre, Sanballat the Cuthite, defected from Darius and came with 8000 men. (Newer additions of Josephus say 7000 not 8000. Editor) Alexander graciously received him. Sanballat asked permission to build a temple on his own land and to make his son-in-law, Manasseh the high priest who was the brother to Jaddua the high priest at Jerusalem. When he obtained permission and because he was now growing old, he started the work quickly. He built a temple and made Manasseh the high priest of it. He thought that by this he would bestow great honour to the posterity of his daughter. (Josephus Antiq. l. 11. c. 8. s. 4.)

1801. Alexander purposed to make a broader causeway from the continent for an easier approach to Tyre. After he had built new engines of war, he marched with his targeteers and a squadron of Agrians, to Sidon. There he gathered as many ships as he possibly could for he knew it would be impossible to take Tyre as long as the Tyrians were masters at sea. (Arrian. l. 2.)

1802. Meanwhile, when Gerostratus the king of Aradus and Enulus the king of Byblus found that all their cities were already taken by Alexander, they abandoned Antophradates and his fleet and came with their fleets to Alexander. Some ships of the Sidonians also came with them. Now Alexander had a navy of 80 ships. At the same time Rhodes sent a fleet of 10 ships to Alexander. One ship, was called Periplus. 3 more came from Soli and Mallus. 10 came from Lycia. Macedon sent a ship of 50 oars under Captain Proteas, the son of Andronicus. A little time later certain kings of Cyprus sent 120 ships to the port of Sidon. They heard of his victory at Issos and the news that all Phoenicia had yielded to him. Alexander forgave them their previous wrongs they had done to him. For previously they sided with Darius of necessity not by their free choice. (Arian. l. 2.) Azelmicus, the king of Tyre, left Antophradates and came to his own city of Tyre while it was thus besieged. He was in it when it was taken later according to Arrian.

1803. In Mount Lebanon, Alexander cut timber for his ships. The wild Arabians suddenly attacked the Macedonians while they were busy at their work. They slew 30 of them and carried away almost as many prisoners. Alexander left Perdiccas and Craterus,

or as Polyaeus seems to say, Parmenion, to continue the siege of Tyre. He went with a running camp into Arabia. (Curt. 1. 4. c. 8.) Polyaeus confirms that he made an excursion into Arabia. (1. 4. Stratag.) Arrian gives more details. He says that Alexander with certain cavalry troops, light targeteers and his squadron of Agrians went into Arabia as far as to Anti-Lebanon. Plutarch tells us that he marched against the Arabians who dwelt opposite Anti-Lebanon.

1804. When he was come to the mountainous country of those parts, he planned to leave his cavalry and march on foot as others did. The body of his army had gone a good distance before him and the night was approaching and the enemy was close. Lysimachus, his childhood instructor was exhausted from the journey and Alexander did not want to leave him in that condition. Alexander encouraged him and helped him along. Before he knew it, he and his group were separated from the rest of his company. He would have to pass that night in the dark in a bitter cold frost and in a place devoid of all relief. Nevertheless, he saw not far off many fires made by the enemies. Since he had a nimble and active body, he ran to the next fire and killed the enemies that sat by it. He brought away a firebrand and kindled a fire for himself and the small group of Macedonians that were with him. This fire became so large that the enemies were terrified and did not move against him. So he and his company lay safely all that night. This story Plutarch tells of him from Charaetes, a Mitylean and one of those who wrote the Deeds of Alexander.

1805. When he had taken all that country, partly upon amicable terms and partly by force, he returned to Sidon after only 11 days from the time he left. He found Alexander the son of Polemocrates, had recently arrived with 4000 Greek mercenaries. (Arrian. 1. 2.)

1806. His navy was now outfitted and totalled 190 ships according to Curtius or to 200 according to Diodorus. Alexander sailed from Sidon for Tyre in a very good formation. He was in the right wing, in a Quinquereme, or ship of five decks high. In that squadron were also the kings of Cyprus and the rest of the Phoenicians except for Pintagoras or Pythagoras. He and Craterus commanded the left wing. (Arrian. 1. 2. Curt. 1. 4. c. 10.)

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1807. Thirty commissioners arrived from Carthage and brought Tyre word that the Carthaginians were so embroiled with war at home that they could not possibly send help to them at this time. This did not discourage the men of Tyre. However, they sent away their wives and children to Carthage, as being a safer place for them no matter what happened at Tyre. (Curt. 1. 4. c. 11. with Diod. Sic. year 1. Olymp. 112. Justin 1. 11. c. 10.)

1808. When Apollo had appeared to various men in dreams and signified that he would leave the city, the superstitious men of Tyre took good golden chains and bound his image tightly to the foot of his shrine. His image was sent there from Syracuse according to Curtius or from Gela in Sicily by the Carthaginians as we have noted from Diodorus. (See note on 3599 AM.) They fastened the chain to the altar of Hercules the tutelar god of that city as if he should be able to hold Apollo by his strength from leaving. (Curt. 1. 4. c. 11. Diod Sic. year 1. Olymp. 112. Plutarch in Alexander.)

1809. While Alexander besieged Tyre, ambassadors from Darius came to him and offered him 10,000 talents (not as Valer. Max. wrote 1,000,000) to ransom his mother, wife and children and all the territory lying between the Hellespont and the river Halys. Darius would give his daughter in marriage to Alexander. This offer was discussed in a council of his friends. It is reported that Parmenion said that if he were Alexander, he would not refuse those conditions. Whereupon Alexander replied that no more would he if he were Parmenion. Alexander wrote back to Darius that he offered him nothing but what was already his. Therefore he wished him to come in person to ask for his wife back and to accept such conditions as Alexander would give him. (Arrian. 1. 2. Justin 1. 11. c. 12. Curt. 1. 4. c. 16. Plutarch in his Aposthegmes and in his Alexander Valer. Max. 1. 6. c. 4.)

1810. Tyre was taken, when Anicetes, (or Nicetes according to Dionys. Halicarnas. in Dinarchus) was archon in Athens in the month of Hecatombaeon. (Arrian. 1. 2. p. 49.) In the middle of that month, the 112 Olympiad ended. In Plutarch we find that it was on the 30th day of the month Loi according to the Macedonian calendar and the 5th of Hecatombaeon on the Athenian calendar. This was July 24th as I have shown, in the end of chapter 5. of my discourse of the Solar years of the Macedonians and Asians.

1811. Justin, (1. 1. c. 10.) says it was taken by treason, Polyaeus by a stratagem, (1. 1. stratag.) and Diodorus, Arrian., Curtius say by pure force. When the enemies had got into the city, yet the townsmen maintained the fight until there were 7000 thousand of them cut in pieces. (Diodorus)

1812. Arrian states that there were 8000 of the inhabitants killed. Curtius says that after the battle 2000 more were hung up all along the shore. Diodorus states that Alexander hanged 2000 young men all in their prime. Justin says that in remembrance of the old slaughter the inhabitants had made, he had all that were captured, crucified. He put them to a death befitting a slave because the Tyrian slaves had made a conspiracy against their own masters and had murdered all the freemen of that city with their own masters. They set up their own government and killed everyone except Strato an old man and his son. On him and his posterity,

they established the kingdom.

1813. Concerning Alexander, Justin further adds:

``that he spared all the descendants of Strato and restored the kingdom to him and his posterity."

1814. (This means perhaps Ballonymus, whom Diodorus confounds with Abdolominus, whom Alexander made king of the Sidonians a short time earlier.)

``Alexander left the city to be repopulated by its innocent and harmless inhabitants. When he had abolished that wicked generation of slaves, he hoped to be considered the founder of a new and better people there."

1815. By this means it was, that Justin from Trogus, made Alexander the restorer and rebuilder of Tyre. (l. 18. c. 3,4.) All other writers made him not its founder but its destroyer. The prophecy of Isaiah concurring with this, #Isa 23:1 compared with #APC 1Ma 1:1 For if we believe Curtius, Alexander spared those who fled to the temples and slew everyone else and set fire to their houses. According to Diodorus, he made slaves of all that were not able to bear arms, together with the women and girls. This was over 13,000 even though most had been sent away to Carthage. However, according to Arrian, Alexander spared all that Azelmicus and the commissioners who came from Carthage had brought to the sacrifice of Hercules. He sold all the rest for slaves, to the number of 30,000.

1816. Curtius says that the Sidonians which joined in with the rest of Alexander's soldiers did not forget their blood ties between them and the Tyrians. For they believed that they were all brought there by Agenor who was the founder of both cities. The Sidonians got 15,000 on their ships and saved them. Curtius (l. 4. c. 15.) states:

``Tyre quickly recovered and later grew to be a city again."

1817. Strabo (l. 16. p. 754.) states:

``After this enormous calamity brought on them by Alexander, they quickly overcame their misfortunes by their navigational skills and with their purple dye industry."

1818. Justin (l. 18. c. 4.) states:

``By their parsimony and industry, they quickly recovered strength again."

1819. This happened so quickly that in the 18th year from then, they endured another siege from Antigonus who was then lord of all Asia. This siege lasted not 7 months as in the case of Alexander, but a full 15 months. (Diod. Sic. l. 19. year 2. Olymp. 116.) They were not now content with their little city which was joined to the continent by Alexander's causeways and other works. They so enlarged their boundaries that in Pliny's time the wall of their city enclosed almost 3 miles. When one included Palaetirus or Old Tyre with it the whole enclosure came to no less than 19 miles. (Pliny l. 5. c. 19.)

1820. Admetus, who first got onto the wall with 20 targeteers were all slain at the very first encounter with the enemy. In the whole time of the siege, no more than 400 Macedonians were lost. (Arrian. l. 2.)

1821. Alexander offered sacrifices to Hercules and went in procession with his whole host in full armour to his temple. He held a show also with his ships and caused wrestling and other games to be performed by torch light. There was a certain Tyrian ship consecrated to his honour which he had captured. This he rededicated to himself. (Arrian. l. 2.) He took the golden chain from off of Apollos' image and the robes he was attired with. He gave the image a new name, "Alexander's friend". (Diod. Sic. year 1. Olymp. 112.) Timaeus states that Alexander captured Tyre on the very exactly the same day that the Carthaginians had taken the image of Apollo from Gela in Sicily. The Greeks offered to Apollo a magnificent and solemn sacrifice as if by his power and favour they had captured Tyre. (Diod. Sic. year 4. Olympiad 93.)

1822. As soon as Alexander had taken Tyre, he marched into Judah. (Euseb. Chron. with Pliny, l. 12. c. 25.) and subdued all that part of Syria which is called Palestina. (Arrian. l. 2. p. 50.) He went in person against those places that would not willingly submit to him. (Curt. l. 4. c. 17.) When he was on his march to Jerusalem, Jaddua the high priest who was terrified by his former threats and now feared his rage, resorted to God by prayers and sacrifices for the common safety of all. God warned him in a dream that he should make a holy day in the city and open wide the city gates. He and the rest of the priests would go forth in their priestly raiment and all the rest of the people would be clothed all in white and accompany him to meet Alexander. When Alexander saw this company coming to him from a distance, he went all alone to the high priest. After he prostrated himself before that God whose name he saw engraven in the golden plate of his mitre he greeted him. When Parmenion asked the reason for his behaviour, he replied that while he was still in Macedon planning the conquest of Asia, there appeared to him a man clothed like this high priest who invited him into Asia and assured him of all success in the conquest of it. The priests went before him as he

entered into Jerusalem. He went up to the temple and sacrificed to God in the manner the priests showed him. They had showed him the book of the prophet Daniel in which it was written that a Greek should come and destroy the Persians. #Da 8:7,20,21 11:13 He did not doubt but he was the one in the prophecy. After this he dismissed the company. (Joseph. l. 11. c. 8. s. 5.)

1823. The next day, he assembled the people and asked them what they wanted from him. They replied they wanted nothing but that they might live according to the laws of their own country and that every 7th year, (in the sabbatical year when there was no harvest) they might be exempt from paying any tribute. He granted all they asked. When they asked further that he would allow the Jews who dwelt in the countries of Babylon and Media to live according to their own rites and laws he answered, that he would grant that request as soon as he had taken those countries too. When he told them that if any of them would follow him in his wars they could use their own rites wherever they came, many enlisted to serve him. When he had settled all matters in Jerusalem, he left and went to the rest of the cities of that country and was joyfully received everywhere. (Joseph. l. 11. c. 8. s. 6.)

1824. One of Alexander's captains, Callas went and recaptured Paphagonia, which defected from Alexander after the battle at Issos. Alexander's captains Antigonus Lyconia and Balacrus captured the city of Miletus after they defeated Darius' captain Idarnes. (Curt. l. 4. c. 17.)

1825. Alexander had given the government of Cilicia to Socrates and wanted Philotas the son of Parmenion, to take care of the country about Tyre. Coelo-Syria was committed to Andronicus by Parmenion. He wanted to follow Alexander in the war. Alexander commanded Hephastion with the fleet, to scour the coast of Phoenicia. He went with his whole army to Gaza (Curt. l. 4. c. 17.) and besieged the garrison of Persians for two months. (Diod. Sic. year 1. Olympiad. 112. Josephus l. 11. c. 8. s. 6.) (It appears modern editions of Josephus have deleted part of chapter 8. Editor.)

1826. According to Josephus, the name of the captain of the garrison at Gaza was Babemeses, or according to Curtius and Arrian, Batis an Eunuch. He was very loyal to his king. He hired some Arabian mercenaries and made good provision of food and other things. He defended the walls, which were very strong with a small company of men.

1827. Alexander received two wounds at this siege. When Batis was taken alive, Alexander had cords or thongs drawn through his ankles and tied him to a chariot. He was dragged around the city. In that siege 10,000 Persians and Arabians died. The Macedonians also lost men. (Curt. l. 4. c. 10.) Alexander sold all the women and children there for slaves. He repopulated the place with inhabitants from the neighbouring parts and made that the location of his garrison. (Arrian. l. 2. in fin.) Those words of Strabo are not easily understood unless they refer to the former state of that city. He states: (l. 16. p. 759.)

``Gaza which was formerly a glorious city, was destroyed by Alexander and remained desolate."''

1828. We will say that this was meant of a later Gaza built in another place which Jerome in his book, De Locis Hebraicis: i.e. of places in Judea, affirms in this way:

``The question is, how in one of the prophets it is said, And Gaza shall be turned into an everlasting heap? which is thus answered. There are scarcely left to be seen any sign of the old city. The present city of Gaza was built in another place instead of the location of the one which was destroyed."''

1829. When Alexander had done what he wanted to do to Gaza, he sent Amyntas the son of Andremon, with 3 ships to Macedon to bring him the best of the youth for his army. (Diod. Sic. year 2, Olymp. 112. Curt. l. 4. c. 19.)

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1830. From Gaza, Alexander marched into Egypt as he formerly planned. 7 days after he left Gaza, he came to a place which he named Alexander's Camp. From there he came to the city Pelusium. (Arrian. l. 3. in pri. Curt. l. 4. c. 20.) He did not go back again from Gaza to Jerusalem, as Josephus incorrectly reports.

1831. A large number of the Egyptians who were expecting Alexander's arrival, assembled at Pelusium. They were offended by the Persian's pride, avarice, and sacrilege and eagerly welcomed the arrival of the Macedonians. (Curt. l. 4. c. 20. Diod. Sic. year 2. Olymp. 112.)

1832. Alexander left a garrison in Pelusium and ordered his ships to go up the river to Memphis. He marched by land to Heliopolis having the Nile on his right all the way. Wherever he went, all the cities opened their gates to him. He passed the desert of Egypt and came at last to Heliopolis. After crossing the river, he marched toward Memphis. (Arrian. l. 3.) The Persians who were there did not hinder his coming when they saw the general defection of the Egyptians from them. When he was not far from Memphis, he was met by Astraces, who commanded the garrison for Darius. He gave Alexander 800 talents and all his master's wardrobe. (Curt. l. 4. c. 20.) However Curtius writes the name Astraces instead of Mazaces as he does in chapter 4 of the same book. Likewise, Arrian in the beginning of his third book, states that Mazaces a Persian whom Darius had made governor of Egypt received Alexander into that province and its cities in a very friendly way.

1833. Alexander offered his sacrifices at Memphis and there held games of wrestling and other activities and music. The most expert and skilful men of all Greece entered these games to try to win the prizes. He came down the river to the sea. He put his targeteers, archers and Agrians and the his troops aboard the ships of his confederates and they sailed to Canopus. There he picked a choice site for the city of Alexandria which was between the Egyptian Sea and Marea or Lake of Mareotis. He named the future city after himself. (Arrian. l. 3.) In that part of it which lies next to the sea and the shipping docks, there was a street called Racotis. (Strabo. l. 17. p. 792. Pansanius, in his Eliaca. p. 169. Tacit. Histor. l. 4. c. 84.)

1834. Alexandria was built not in the 7th, (as Eusebius in Chron and from him, Byril. of Alexandria, l. 1. cont. Julianuni and Cedrehus state) but in the 5th year of Alexander's reign and in the very first year of the 112th Olympiad as Solinus has it in chapter 32 not as Diodorus in the 2nd year and much less, as Eusebius in the 3rd year.) For the exact time when Alexandria was built we can determine precisely from the interval of time between the taking of Tyre and that great battle at Gaugamela and his deeds in that interim. From this and from the 5th year of Darius and Thoth in 417th year of Nabonasar's account which falls in with the 14th day of September according to our Julian calendar or year 1. of the Olymp. 112th. Ptolemy of Alexandria, deduces the years of Alexander, whom in the Preface of his Procgeiroin Kanomoun (whereof this is one) he, after the fashion of all Alexandrians, calls Ktishn i.e. his founder.

1835. Dinocrates was the man who designed and laid out streets of this city (whom Plutarch both "in his life" and also in the 2nd book of the fortune of Alexander, calls Stesicrates and other books, call otherwise.) Dinocrates was that famous architect whose skill and industry the Ephesians used in the rebuilding of their temple of Diana. For the excellency of his workmanship showed in the temple deserves the second place after the original builders of the temple, in the annals of the world. (Strabo, l. 14. p. 641. Valer. Max. l. 1. c. 4. Vitruvins, in the Proaeme of his second book. Pliny l. 5. c. 10., l. 7. c. 37. Solin. c. 32, 40. Ammia. Marcell. l 22.)

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1836. Alexander got them started and wanted them to work quickly. He journeyed to the temple of Jupiter Ammon, (Plutarch in his Alexander, with Arrian. l. 3.) from an ambition which he had because he was told that Perseus and Hercules had been there. Callisthenes, in the history which he wrote of Alexander affirms this and is cited by Strabo. (l. 17. p. 814.)

1837. Therefore he went as far as Paraesonium along by the seaside. He found some fresh water by the way 200 miles from Alexandria according to Aristobulus. (in Arrian. l. 3. p. 53.)

1838. He was met about midway by the ambassadors from the Cyrenians. They presented him with a crown and other costly items. Among these were 300 horses that were trained for war and 5 chariots each drawn by 4 horses. These were the best horses that could be found. He accepted these gifts and made a league of friendship with them. (Diod. Sic. Olymp. 112. year 2.)

1839. He went from Paraetionium to Mesogabas where the temple of Hammon was through dry countries. He wandered over the plains while the hot wind blew from the south. Callisthenes says that he was saved from death partly by a shower of rain that fell which settled the sand and partly by a flock of crows which led him on the way. (Strabo l. 17. p. 814.) He adds further this fable to the story. Often when the men wandered out of the way in the dark, the crows with their cawing would call them back into the right way again. (Strabo. l. 17. p. 814. Plut. in his Alex.)

1840. Ptolemy the son of Lagus states that there were two dragons which went before the company making a noise and led them into and from the temple again. However Aristobulus, with whom most writers agree, states that there were two crows which still kept on flying before the army and that these were Alexander's guides on the way there. (Arrian. l. 3.)

1841. When he came to a lake of bitter waters, as they called them, he went about 12 miles from there. He passed by the cities called after Hammon's name. After a day's journey from there they came to Jupiter Hammon's grove and temple. (Diod. Sic. Olymp. 112. year 2.)

1842. There the priests of the temple were secretly bribed before hand and instructed what to say. As soon as Alexander came to enter within the temple doors, they all came and greeted him by the name of Hammon's son. (Justin l. 11. ca. 11.) So we learn by this event that the god although deaf and dumb had the power through the priests to lie as they wished. One who comes to consult the oracle could be told exactly what he wanted to hear. (Oros. l. 3. c. 16.)

1843. Callisthenes states that the priests permitted no one but Alexander to come into the temple in his ordinary dress. All the rest were required to change their clothes and to hear the oracle from the outside. The oracle told Alexander various things by signs and vague language. However, the oracle told Alexander plainly that he was Jupiter's son. (Strabo l. 17. p. 814.) Yet Alexander in a letter to his mother Olympias, said that he had received many secret oracles there which he would tell to her alone when he returned. (Plut. in Alex.)

1844. At the same letter or in some other letter to his mother, (which I am sure was meant by Tertullian in his book de Pallio) Alexander said that he was told by Leo, a principal priest among the Egyptians, that they who were now gods were formerly men. In worshipping them, the nations preserved the memory of their kings and ancestors. (Aug. de Civit. Dei, l. 8. c. 5, 27. and de Consen. Evangelist. l. 1. c. 23. Minutius Felix, in Octavio. with Cyprian, in his book de Idosor. vanitate.) In the beginning of his letter that he had written this to his mother, he opened with:

“Alexander the king, the son of Jupiter Hammon, sends greetings to his mother Olympias.”

1845. She very wittily in her answer replied:

“Now my good son I pray thee be content and do not accuse me nor lay anything to my charge before Juno. For she will do me some shrewd turn, if you in your letters make me a step-queen to her.” (M. Varro, in a book of his, entitled Orestes, vel de Insania: in Aul. Gellius l. 13. c. 4.)

1846. When Alexander had received such an answer, it pleased him well as he by his own confession admits. He returned from there to Egypt by the same way as he went according to Aristobulus. Ptolemy says he went by a shorter way to Memphis. (Arrian. l. 3.)

1847. When he arrived at Memphis, Antipater had sent 400 Greek mercenaries under the command of Menaetas the son of Hegesandrus. About 500 cavalry from Thracia, were led by Asclepiodorus. At Memphis, Alexander sacrificed to Jupiter and made oblations to him with his whole army. They were all in their complete armour. They held games, activities, wrestlings, other events and music. (Arrian. l. 3.)

1848. He ordered the inhabitants of the neighbouring towns and cities to leave their dwellings. He moved them into Alexandria and populated that place with a huge number of inhabitants. (Curt. l. 4. c. 21. and Justin l. 11. c. 11.) He also moved a colony of the Jews there whose virtue and good behaviour he much approved of and deemed them worthy of special trust. As a reward for their service in the war he made them free citizens and gave them equal honours and privileges with the Greeks. The group that was there went by the name Alexandrians and also by the name of Macedonians. (Josep. l. 2. de. Bello Jud. c. 36. p. 815. and l. 2. cont. Ap. p. 163. in the Greek and Latin Edition.)

1849. He also gave lands to Sanballat's soldiers, whom he ordered to follow him into Egypt into the country to Thebais. He entrusted them with the keeping of that territory in his absence. (Josephus Antiq. l. 11. c. 8. s. 6.)

1850. Alexander had a burning desire to go and visit the inner and more remote parts of Egypt and Ethiopia. His present war with Darius forced him to delay such expeditions. He made Esehilus and Pencestes, the Macedonian governors of Egypt with a 4000 man army. He ordered Polemon to defend the mouths of the Nile River with 30 ships. (Curtius l. 4. c. 21.) Although, Arrian tells us that he made Pencestes the son of Macatetus and Balacrus the son of Amyntas, commanders of the foot soldiers whom he left there. He made Polemon the son of Theramenes, admiral of the fleet to defend the mouths of the Nile River with all the sea lying next to Egypt. For the civil government of the whole country, he committed its care to Doloaspes, a native of Egypt according to Arrian.

1851. Curtius further tells us that he left Apollonius to govern Africa that bordered on Egypt and Cleomenes to gather the tribute from both Africa and Egypt. To much the same end, Arrian tells us, that he left Apollonius the son of Charinus to govern Libya which bordered on the west of Egypt. He appointed Cleomenes to take care of Arabia on the east from the city called Urbs Heroum which borders on Arabia Petraea. He was ordered to receive all tribute. He committed the judicial administration to the presidents and justices of the country as it was done before. In the second book of Aristotle's Oeconomicks Cleomenes of Alexandria is mentioned as governor of Egypt. He is the same person whom Arrian. (l. 3. of the History of Alexander) called Echnaeratus. Freinshemius who is very good at finding errors, says that in the one it should be, "of the Nauacritians or Naucratis" and in the other, "commander of Alexandria in Egypt". The result of this is that Cleomenes governor of Alexandria was a native of Naucratis which was an ancient colony made in Egypt by the Milesians. He was in charge of the administration and populating this city. We may partly gather from Aristotle who says that Alexander ordered him that he should populate a city near Pharos. (Alexandria is only a mile by sea from there.) He should redirect all the trade from Canopus to Alexandria. Justin, (l. 13. c. 4.) clearly states that Alexander committed the building of Alexandria to Cleomenes. It may be added that Alexander wrote to him 8 years later and ordered him to build two temples to the deceased Hephaestion, one in Alexandria and the other in Pharos. Also all bills of lading and other contracts of merchants should have the name of Hephaestion inscribed on them according to Arrian. (l. 4. Histor.) He adds further that this Cleomenes was a most wicked man and one that did the Egyptians a thousand injustices.

1852. When Alexander was gone down the Nile, Hector, a son of Parmenions, who was in the flower of his youth and a great favourite of Alexander desired to catch up to him. He jumped into a little boat and others jumped in also. So much so that the overloaded boat sank and Hector drowned. The king was very grieved at the loss of him and when the body was recovered, he gave it a splendid funeral. (Curt. l. 4. c. 21.)

1853. Shortly after this, Alexander received news that Andromachus was burned alive by the inhabitants of Samaria. He immediately marched away as quickly as he could to exact vengeance of them for it. (Curt. l. 4. c. 21.)

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1854. Alexander made bridges over the Nile and every point of it around Memphis at the beginning of spring. He went from there toward Phoenicia. (Arrian. l. 3. p. 55.) While he was on his way, those who had murdered Andromachus, were delivered into his hands and executed. He sent Memnon to replace Andromachus. (Curt. l. 4. c. 21.) When he captured the city of Samaria, he gave it to be inhabited by his Macedonians. (Eusebius in his Chron. and from him Cedrenus derived it.) However, the territory that belonged to it, he gave to the Jews for their loyalty to him. They did not pay him any tribute for it according to Josephus who gets it from Hecaraeus of Abdera. (l. 2. cont. Apion. p. 1063.) The temple in the mount Gerisim was spared. If any at Jerusalem were in trouble for eating forbidden meats, breaching sabbath or such like crime, they immediately defected to the Sichemites and said that they were falsely accused. (Josephus Antiq. l. 11. c. 8.) Similar quarrels between the Jews and Samaritans did not only happen here but in Egypt at Alexandria because of the different customs and rites used in the two temples. (Josep. l. 11. c. 1. and l. 13. c. 6.)

1855. When Alexander came to Tyre, he met his fleet which he had sent there ahead of him. He sacrificed a second time to Hercules and held games and exercises of wrestling and music and the like. (Arrian. l. 3.) The kings of the Cyprus had the duty of providing suitable actors for them. Nicocreon, king of Salamis, sent Theslalus, a man very much favoured by Alexander. Pasircates king of Solos sent Athenodorus, who took the prize from all by the majority decision. (Plut. in Alex.) These kings of Cyprus had long before defected from Darius to Alexander and sent him ships when he besieged Tyre. From that time on, he always honoured them as they deserved. (Curt. l. 4. c. 21.) Concerning Nicocreon it is said that Anaxarchus of Abdera the philosopher said to Alexander as he sat at supper (according to Laertius, in his Life.) that there was also a certain Persian governor had been served there. For this saying of his, Alexander later had him put to a most miserable death. (??)

1856. Alexander made Caeranus of Berthaea treasurer of Phoenicia to gather his tribute there. In Asia, he had Philoxenus do the same in the regions beyond the mountain of Taurus. He put Harpalus into their former job of being in charge of the money which was in his own treasury. He sent Menander, one of his confederates, into Lydia to be the governor. He put Clearchus into Menander's former job of overseeing the foreigners. He replaced Arimna by Asclepiodorus, the son of Eunicus to be governor of Syria. (Arrian. l. 3.)

1857. When these tasks were done, Alexander offered at Hercules' shrine a great vessel of gold with thirty dishes in it. Now he was anxious to get after Darius, so he marched forward toward the Euphrates River. (Curt. l. 4. c. 21.)

1858. When news came to Darius that wherever he went, Alexander would follow him, he ordered all countries no matter how far they were away, to come to him at Babylon. His army was now grown to about half the size it was at Issos in Cilicia. Many lacked weapons, which were provided for them. (Curt. l. 4. c. 22.) He is said to have 45,000 cavalry and 200,000 foot soldiers. At Issos, his forces in both kinds far exceeded these in number. It is certain that the number found in Justin, (l. 11. c. 12. and in Orosius, l. 3. c. 17.) is short of what it really was, 400,000 or 404,000 foot soldiers and 100,000 cavalry. Plutarch (in Alex.) says they were 10,000,000 and in his Apophthegmes, 100,000,000. (which is incorrectly printed) It should be 1,000,000. With this Diodorus agrees somewhat. He says there were 800,000 foot soldiers and 200,000 calvary. Arrian attributes to the foot soldiers only as much as Plutarch does to the sum of both of cavalry and the foot soldiers. That is a 1,000,000 and adding 40,000 cavalry to that number. Though some instead of 40 thousand, put there 400,000 cavalry so that the number of cavalry might be some what more proportional to the number of the foot soldiers. Also so that the number of cavalry might not here seem so far less of what it was at Issos. However, Curtius, (l. 4. c. 22.) says it was far in excess of it. In addition he had 200 iron chariots and 15 elephants which the Indians brought him. On the other side, Alexander's army had not more than 7000 cavalry and 40,000 foot soldiers in it. (Arrian. l. 3.)

1859. Darius moved with this vast army from Babylon to Nineveh. He had the Tigris River on his left hand and Euphrates on his right. His army filled all that huge plain of Mesopotamia. (Diod. Sic. year 2, Olymp. 112. Curt. l. 4. c. 22.) When they had crossed the Tigris River, he heard that the enemy was not far off. He sent Satropaces, general of his cavalry with 1000 choice men to hinder the approach of the enemy. He ordered him to burn and lay waste all the lands through which Alexander was to pass. Darius thought want of supplies might defeat Alexander since he had nothing else but the spoil of the country for supplies. Darius marched to Arabela and left his baggage there. He marched forward as far as the Lycus River where he made a bridge. When he and his army had crossed over it in 5 days, they marched 10 miles to the Bumelus River. (Curt. l. 4. c. 22.) Arrian says that he pitched his camp at Gaugamela by the Bumelus River, for so he calls the place, (l. 6. p. 131.) not as in (l. 3. c. 57.) Bumadus. It was a level field for if there were any hilly or uneven ground there, Darius ordered it to be made level. This would allow his cavalry to a freer range to attack. Also the whole area would be more open to his view. (Arrian. l. 3. Curt. l. 4. c. 22.)

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1860. Alexander advanced to Thapsacus, a large city in Syria, in the month Hecatombeon, when Aristophanes was archon at Athens. That is in year 2 of the 112th Olympiad in the very beginning of that year. Here the Euphrates River had a ford where Alexander found 2 bridges already made. They were not completely finished nor quite reached to the other bank. Mazaeus was sent by Darius to secure that crossing. As soon as Mazaeus heard that Alexander was coming, he fled with all his army. When he was gone, Alexander quickly completed the bridges to the other side and his army crossed over and then marched toward Babylon. They left the Euphrates River and the mountains of Armenia on their left hand. They did not take the shortest route there. The longer route was more suitable for provisions for his army and was cooler and more comfortable for the march. On the way, he intercepted some scouts from Darius. They informed him that Darius with all his army was on the bank of the Tigris River to prevent him from crossing there. His forces were now far more numerous than when he fought with Alexander in Cilicia. When Alexander went there, he did not find Darius or anyone else. (Arrian. 1. 3.)

1861. Therefore, Alexander crossed the Tigris River. Although there was no one there to hinder him, it was difficult and dangerous to cross. The river ran quite swiftly there. However, he crossed safely and lost nothing except a small quantity of his baggage. (Arian. 1. 3. Diod. Sic. year 2. Olymp. 112. Curt. 1. 4. c. 23.) From Thaphacus where they crossed over the Euphrates to the place where he crossed the Tigris, Eratosthenes, calculates to be 1400 stadia or 350 miles. (Strabo, 1. 2. p. 79. and 1. 16. p. 746.)

1862. Alexander broke camp from the bank of Tigris and led his army through the country of Assyria. On his left hand were the mountains of Sogdiana and on the right, the Tigris River. The 4th day after crossing the Tigris, Mazaeus attacked him with 1000 cavalry. Alexander sent Aristo, who commanded the cavalry of Paonia to counter the attack. Aristo singled out Satropaces, the commander of that troop and ran a spear through his throat. Although wounded, he fled away and Aristo chased him through the middle of the enemies' troops. He knocked him off his horse and decapitated him. Aristo brought his head and threw it down at Alexander's feet. He said:

“Sir, in our country, such a present used to be rewarded with a cup of gold.”

1863. Alexander smiled and replied:

“Yea, with an empty one, but I will give thee one full of wine.” (Arrian. 1. 3. Curt. 1. 4. c. 23. Plutarch in Alexander.)

1864. Alexander camped there 2 days and ordered to move the next day. That night there was an eclipse of the moon in the first watch of the night. At first the moon was dimmed. Soon after the entire face of it turned a blood like colour. The whole army, considering the upcoming battle, were first troubled and later terrified at this sight. (Curt. 1. 4. c. 23, 24.) Pliny correctly noted that:

“The moon was eclipsed at Arbela, in the 2nd hour of the night, and was then seen rising in Sicily,” (Pliny, 1. 2. c. 70.)

1865. Ptolemy in his Geography, (1. 1. c. 4.) is incorrect where he states that:

“The moon eclipsed in the 5th hour of the night and was seen at Carthage at the 2nd hour of the night.”

1866. Plutarch (in Alexan.) correctly states that the eclipse happened in the month Boedromion, about the beginning of the Great Mysteries at Athens. That is in the full moon at the very middle of that month. At this time of the month the Great Mysteries started and were celebrated for a few days after this. The astronomical account shows that the eclipse happened on the 20th day of our September.

1867. To encourage his soldiers who were distressed at this sight, he consulted with the Egyptian soothsayers he had with him. Their answer was that the sun represented Greece and the moon, Persia. Therefore as often as the moon was eclipsed, it portended the ruin to those nations which she represented. (Curt., 1. 4. c. 24.) Alexander presently offered sacrifices to the sun, moon and the earth because all three must be in correct position for an eclipse of the moon. Aristander, who was Alexander's soothsayer, declared publicly that the eclipse portended all good and happy success to Alexander and the Macedonians. Therefore, the battle should be fought in that very month and that the sacrifices that were offered did predict a victory for Alexander. (Arrian. 1. 3.)

1868. When Alexander knew the soldiers were now very confident of victory, he ordered them to march on the second watch of the next night. They had the Tigris on the right hand and the Gordiaean mountains on the left. The next morning, Alexander with a small troop attacked 1000 Persian scouts. Some they slew and the rest he took prisoners. He then sent some of his own company on to discover what was ahead. He also wanted them to put out the fires in the towns and villages that the inhabitants had set on fire. When they fled from the enemy, they set fire to the barns and stacks of grain. Although the tops were burned, the fire had not consumed the pile. Hence the Macedonians saved a large quantity of food for themselves. Mazeus, who before had burned what he pleased, now fled before the rapidly approaching enemies leaving much untouched. (Curt. 1. 4. c. 24.)

1869. Alexander knew that Darius was not more than 38 miles away. Since he had plenty of provisions for his troops, he stayed

there for 4 days. (Curt. I. 4. c. 24.)

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1870. During this time Alexander intercepted certain letters sent from Darius in which he tried to incite the Greeks to murder or otherwise to betray Alexander. (Curt. I. 4. c. 25.)

1871. Statira the wife of Darius was weary of this long trip and vexed in her mind, aborted the child she was carrying and died. Alexander was deeply grieved by this and prepared a very elaborate and costly funeral for her. (Curt. I. 4. c. 25. Justin, I. 11. c. 12. Plutarch in Alex. and I. 2. de fortu. Alex.)

1872. While others were busy with the funeral, Tirus or Tyriotes an eunuch, stole away and carried the news of her death to Darius. At first he was infinitely perplexed and troubled at it. However, when he understood Alexander's respect he always had for her and his chaste behaviour towards her, he lifted up his hands to heaven and prayed to the gods. He asked that if it were decreed and there was no remedy left for him, he wished that none might sit on the throne of Cyrus but so just an enemy, so merciful a conqueror, as Alexander. (Curt. I. 4. c. 25. Plutarch in Alex.)

1873. Darius was so overcome with Alexander's great clemency and chastity toward his wife that he again tried to make peace with Alexander. He sent 10 of his most principal men to offer Alexander new conditions. He sent 30,000 talents for the ransom of his mother and two daughters. He also offered Alexander his other daughter Septina or Statipna or Sartina or Statyra (various editions of Curtius use all these variations) for a wife. (Curt. I. 4. c. 16.) Whatever lay between the Hellespont and the Euphrates he would give as a dowry. Alexander replied that had always found the money of Darius soliciting sometimes his soldiers to revolt from him or sometimes his nearest friends to murder him. Therefore he was resolved to pursue him to the death, not any longer as a noble enemy but as a malefactor and a poisoning murderer. Whatever Darius had already lost or yet remained in his hands was the reward of war. Further, war would set the bounds between their two kingdoms and each would have what tomorrow's fortune would give. (Curt. I. 4. c. 26. Justin I. 11. c. 12. Diod. Sic. year 2. Olymp. 112.)

1874. The ambassadors returned and told Darius that he must fight. Therefore, he presently sent Mazaeus ahead of him with 3000 cavalry to hold the passes where the enemy was to come. With the rest, he marched in good battle array 1.25 miles and there made a stand. He expected the enemy to attack him there. Alexander left all his luggage within his camp and set a reasonable guard to keep it. He advanced to meet the enemy. (Curt. I. 4. c. 26, 27.)

1875. At that very instant, a sudden panic gripped his army. The sky (for it was the summer season) seemed to sparkle and shine out like fire. They imagined that they saw flames of fire issuing from Darius' camp. By sound of trumpet, Alexander signified to them that all was well. He ordered the Antesignary (i.e. those that stood next to the standard) in every company to put down their weapons at their feet. They should pass the word to those that followed to do likewise. When this was done, Alexander showed them there was no cause of fear and that the enemy was yet far off. Finally they recovered their courage and took up their weapons again. For more safety, Alexander decided to make his stand and to fortify his camp. (Curt. I. 4. c. 28. Poly. Stratag. I. 4.)

1876. Alexander drew out all his forces by night and marched about the second watch and planned to fight as soon as it was day. (Arrian. I. 3.)

1877. Mazaeus had taken up his stand with a choice company of cavalry on the rise of a hill to better view the enemy. The next day he left the place and returned to Darius. No sooner was he gone than the Macedonians captured it. They wanted the advantage of high ground and also a good vantage point to view the enemy forces in the plain. (Curt. I. 4. c. 29.)

1878. Alexander commanded his mercenaries from Paeonia to march in front. He drew his phalanx of Macedonians into two wings, both flanked with cavalry. (Curt. I. 4. c. 29.) The camps were about 7.5 miles apart. The army of Alexander came to some hills from where they might view the enemy. When he consulted his captains whether the main battle should be fought closer to the enemy or they should make a stand right there until he had better viewed the ground where they were to fight. Most were favoured the former but Parmenion favoured the latter which Alexander agreed with. (Arrian. I. 3.) Therefore they resolved to camp on one of those hills. He immediately ordered the troops to build a camp there. This was quickly done. He went into his own pavilion and from there viewed the army of the enemy beneath him in the plain. (Curt. I. 4. c. 29.)

1879. Meanwhile the horse boys and other rag tag that followed the camp started fighting among themselves for fun. They called the captain of the one side Alexander and the captain of the other, Darius. When Alexander heard this, he had the rest stop fighting and had the two captains fight between themselves. Alexander helped captain Alexander on with his own armour and Philotas gave captain Darius' armour. All the army watched while these two fought. They thought it foreshadowed the outcome of the battle. It happened that he who played Alexander defeated the one who played Darius. He was given a reward, 10 townships and the honour of wearing a Persian garment that was given to him. (Eratosthenes, in Plut. in his Alexan.)

1880. Alexander's friends now came to him and complained that the soldiers were planning among themselves in their tents to take all the spoil for themselves and to put nothing into his treasury. At this Alexander smiled and said:

``This is very good news, my friends that you bring me for I see by this they mean to fight and not to flee."

1881. Many of the common soldiers came to him to encourage him and not be afraid of the number of his enemies. They would not be able to endure the very first noise or shout of them. In this place does Ndassf does not signify, "the smell of them", or "of their arm-pits", as Xylander translates it (Plut. in his Apophthemes.)

1882. The 11th night after the eclipse of the moon, the two armies lay within sight of each other. Darius kept his men in their arms all night and reviewed them all by torch light. So that all the plain lying between the mountain Niphath and the Goriaeans hills shone with torches. While his army was sleeping, Alexander was up with his soothsayer Aristander before his pavilion engaged in certain arcane and secret rites and ceremonies and offered sacrifice to Apollo. (Plut. in Alexan.) Curtius states:

``Aristander in a white robe, carrying bunches of vervain in his hand and his head covered, mumbled certain prayers which the king was to say after him to propitiate Jupiter, Minerva, and Victoria."

1883. Parmenion and his other friends advised him to attack Darius in the dead of night and thereby conceal from his soldiers the terror of the fight since he was so heavily outnumbered. He replied that he did not come there to steal a victory. (Plut. Curt. Arrian.) On the contrary, Darius feared least he be attacked in the night. He knew his camp was no better fortified than it should be. Therefore he kept his men up all night in arms. Lack of sleep was the main reason his men lost the battle the next day. (Arrian. l. 3.)

1884. Alexander was troubled in his mind with what might happen the next day and did not sleep at all that night until toward the morning. Then he fell into so deep a sleep that when it was fully day they could not wake him. When his friends asked him what made him sleep so soundly, he answered thus. It was Darius, who by gathering all his forces into one place, had eased him of thinking how to follow him into various other countries. (Diod. Sic. year 2. Olymp. 112. Justin. l. 11. c. 13. Curt. l. 4. c. 30,31. Plut. in Alexan.)

1885. Justin says, (l. 11. c. 14.) this battle was fought by Alexander, in the 5th year of his reign in the very end of it and in the beginning of the 6th. Although Jerom commenting on [#Da 11](#) disagrees and states that he overcame and slew Darius in the 7th year of his reign. Arrian says this battle was fought when Aristophanes was archon at Athens in the month Pyanephion. The prophecy of Aristander was fulfilled when he said that in that very month when the moon was eclipsed, Alexander should fight and defeat Darius. (Arrian. l. 3. p. 63.) Both Arrian and Diodorus state that the battle was fought in the year when Aristophanes was archon at Athens. Dionysius Halycarnass places the battle in the following year when Aristophontes was archon at Athens by simple mistake in the name in his Epistle to Ammaeus. Aristander was correct when he foretold that Alexander should gain that great victory over Darius in that very month. However Arrian, mistakes one month for another and says that it was in the month Pyanepsion. However the astronomical calculations show that eclipse was in the month Boedromion. On the 11th day after the eclipse Alexander had that battle. (as Plutarch affirms in Alexander) In his Camillus Plutarch says, that he got that victory on the 5th day of the last quarter of Boedromion which is the 25th day of Boedromion. This month had 31 days and corresponds to October 1.

1886. Ptolemy Lagus and Aristobulus who were both in the battle testify that this battle was fought at Gaugmela near the Beumelus River. Strabo, (l. 16. p. 737.), Plutarch (in Alex. in some copies, as also in Zonaras, is written as Gausamela), Arrian. (l. 6. p. 161.) and Amminius. Maycellinus, (l. 23.) agree with this. Gaugamela was only a small country village. The sound of the name is harsh on the ear. According to Strabo and Plutarch, it means "the house of a camel", or rather, "the body of a camel" for so that word *armghim* means in the Chaldee and Syriac language. Therefore, according to Arrian it came to pass that this glorious victory is said to have been won at Arbela. It was a large and a famous city in those parts. Likewise Strabo says that because the other was a correct location and Arbela a famous city. (This is mentioned in [#Ho 10:14](#). See note on 3276 AM) Therefore the Macedonians in their writings, first wrote this and then other historians took it from them and said that the battle was fought and victory won at Arbela. Neither of these places were very near each other. There were about 10 miles between the Bumelus River where Gaugamela was and the Lycus River where Arbela stood. (Curt. l. 4. c. 22.) Between:

- 1) Lycus and the country of Ardrria, or Atyria, (which was the old name by which Assyria was called as Diodorus in the life of Trajan shows)
- 2) The borders of the region of Babylon, (in which Nineveh and Gaugamela both were located)
- 3) The Capros River

1887. in an equal distance from each point, was located Arbela and the hill Nicatorium (called by Alexander after this victory near it). Strabo in the beginning of his 16th book shows this. Hence it appears that Arbela, in Ptolemy's 5th table or Map of Asia, should be located where Gaugamela is. Both places are located in the same place according to him. These cities were not on this side but on the further side of the Lycus River. This disagrees with Strabo, Eratosthenes' report, (as written by Strabo, l. 2. p. 79.),

Curtius and Arrian. When all of these are diligently compared together, we may gather, that Gaugamela and Arbela were not 60 to 75 miles from each other (as some have reported and as Arrian notes l. 3. p. 57, 63. & l. 6. p. 30.) but a little more than 10 miles apart.

1888. Aristobulus reports that when the fight was over there was found a description of Darius' battle plans as we find in (Arrian. l. 3. p. 52.) Curtius, (l. 4. c. 27, 32.) details the battle plans for both armies.

1889. Darius left his chariots and threw away his weapons and mounted his mare that just had a new foal. He fled as fast as she could carry him (Plut. in Alex.) just as he did at the battle at Issos, as I showed before from Elian. He tells us in the same place that for this very purpose Darius always had mares that had recently foaled with him in the battle field. So with very few in his company, he came to the Lycus River. When he crossed it some advised him to destroy the bridge after him to hinder the pursuit of the enemy. When he considered how many there were behind him who were yet to cross, he replied that he had rather leave a way for a pursuing enemy than take one from a fleeing friend. (Curt. l. 4. c. 36, 37. Justin. l. 11. c. 14.) In Justin's work we find "Cydnus" instead of "Lycus" printed. In the note on 3671 AM, we showed that the Cydnus River ran through the middle of the city Tarsus in Cilicia. From there Orosius who followed Justin very closely made the mistake of saying that this last great battle between Alexander and Darius was fought at Tarsus. (l. 3. c. 17.)

1890. When Mazeus pressed hard on the squadron of the Macedonians, Parmenion sent to Alexander who had chased the enemy as far as the Lycus River. He wanted Alexander to come and help them. However, when Mazeus heard that Darius had left the battle, he fled also. He did not go the shortest way to Babylon but went around over the Tigris River. This was a longer but safer route. He brought what was left of his army safely to Babylon. (Curt. l. 4. c. 37.)

1891. About midnight, Darius came to Arbela. Many of his nobles and other soldiers resorted there too. He called them together and said that his purpose was to leave all for the present to Alexander. He would flee to the utmost borders of his kingdom and there begin the war afresh on Alexander. (Curt. l. 5. c. 1.) Presently he went on horseback and fled over the mountains of Armenia into Media. With him were a few of his kindred and his guard. The guard was called Melophori, i.e. apple bearers because they each bore a golden apple on the point of his spear. Later, 2000 mercenaries under the command of Paron of Phocaea in Ionia and Glaucus of Aloe joined him. (Arran. l. 3.)

1892. When Alexander was returning from the Lycus River, he had his fiercest battle yet with the Parthian, Indian and some elite Persian cavalry. In the encounter, he lost 60 men plus his captains Hephaestion, Caenus, and Menidas. Alexander was severely wounded but recovered. (Arrian. l. 3.)

1893. In the main battle, Alexander lost at most 100 foot soldiers but 1000 cavalry of which half were his confederates. On the other side, 300,000 were slain and a much larger number taken prisoner. He captured all the elephants and as many of the chariots that were not broken in the battle. (Arrian. l. 3.) However Diodorus states that 90,000 Persian's cavalry and foot soldiers died. On the Macedonian side, 500 were missing and a large number were wounded. Curtius, (l. 4. c. ult.) says that 40,000 Persians and less than 300 Macedonians died. The total killed in the three battles, this, Issos and at Granicum, Orosius (l. 3. c 17.) over the last 3 years plus 3 or four months is given as follows.

``In such a multitude of calamities, it is a thing incredible, that in three battles fought within three years time there should be slain 500,000 cavalry and foot soldiers. These were from a kingdom and those nations from which a few years earlier had slain 900,000 men In addition to those 3 battles in those three years, a number of cities in Asia had been destroyed with their inhabitants. All Syria was laid waste. Tyre was destroyed and all Cilicia depopulated. Cappadocia was subdued and Egypt and Rhodes sold into slavery. Many provinces bordering on the mount Taurus were brought into subjection. Mount Taurus was forced to receive the yoke which it had so long striven to avoid."

1894. When Alexander had rested his cavalry that were with him, he set out at midnight toward Arbela. He understood that Darius had stored there all his money and royal provisions which Alexander purposed to capture with a surprise attack. The next day he came to Arbela. He did not find Darius but all his treasure, his shield and his bow. (Arrian. l. 3.) Diodorus says that he found there 3000 talents, Curtius said 4000. All the wealth of the whole army had been stored in that place. (l. 5. c. 2.)

1895. With this battle the empire of Persia seemed to have been ended. Alexander was proclaimed king of Asia and thereupon offered magnificent sacrifices to his gods and distributed among his captains houses, territories and provinces at his pleasure. (Plut. in Alexander.)

1896. Because he knew the air would be infected with the stench of the dead carcasses, he hurried to get away from Arbela. (Diod. Sic. in the beginning of his second part, l. 17. Curt. l. 5. c. 2.) After 4 days he came to a city called Mennis where there is a fountain which issued sulphur or liquid brimstone. (Curt. l. 5. c. 2.)

1897. As Alexander came toward Babylon, Mazeus, who had fled there from the battle, humbly met him with his children that were of age. He surrendered himself and them with the city of Babylon, into his hands. Alexander received him and his children

very graciously. Babophanes, who had the keeping of the citadel there with the king's treasure did not want to be out done by Mazaeus. He covered all the way where Alexander was to pass with flowers and garlands. On each side of the path he had silver altars, burning frankincense and all sorts of sweet odours. Alexander was guarded with armed men. He commanded all the men of Babylon that came to meet him follow behind him after the last of his foot soldiers. Alexander in his chariot made his entrance into the city and went up to the king's palace. The next day he viewed the king's treasure. (Curt. l. 5. c. 3. Justin l. 11. c. 14.) He stayed 34 days and refreshed his soldiers (According to the better copies have it and Orosius agrees with this as does Curtius. (l. 5. c. 5.) His army spent the same number of days there in relaxation. Diod. Sic. (year 2, Olymp. 112.) confirms that they stayed there longer than 30 days. They like the spaciousness of the city and the entertainment which they were given by the residents.

1898. Among those who entertained Alexander in this city were the Chaldeans. They talked with him concerning the course and motions of the Stars and sudden change of events. (Curt. l. 5. c. 3.) The Chaldeans gave Callisthenes one of Alexander's followers, the observations of the heavenly bodies for 1903 years of time. He gave them to Aristotle in Greece. This I mentioned in note on 1771 AM. This information came from Porphyrie.

1899. Alexander consulted with the Chaldeans. He followed their advice and sacrificed to Belus. He did whatever they asked of him concerning temple repairs. Alexander commanded the Babylonians to repair the temples which Xerxes had previously demolished and in particular, the temple of Belus, that was located in the heart of the city. He ordered that all the rubbish be immediately carried out of the temple. (Arrian. l. 3. p. 63. & l. 7. p. 159.) This work was so great that it took 10,000 men two months to clear the place where the temple stood. (Strabo. l. 16. p. 738.) When Alexander commanded all his army to help to carry away the rubbish, only the Jews refused to help in that work. Hecataeus of Abdera, who was then with Alexander, stated that they endured many a blow and many other grievous inconveniences. When Alexander heard their reasons for refusing, he exempted them from the task. (Josephus cont. Apion. l. 1. p. 1049.)

1900. Alexander marvelled most at that hole in the earth in Ecbatana or rather in Batana, as other copies have it. (Batana, which is a city placed by Stephanus Byzantinus near the Euphrates and not Ecbatana, the city of Media is meant here.) Flames of fire continually shot forth as from a fountain and an active spring of Naphta shot out fire not far from that hole. Plutarch, (in his life) describes these effects in more detail.

1901. Alexander, ordered Bagophanes, who had surrendered the citadel of Babylon, to follow him. He committed the keeping of the citadel to Agathon, from the town of Pydna along with 700 Macedonians and 300 mercenaries. He made Mazaeus, who surrendered the city to him, governor of all the province of Babylon. He appointed Apollodorus from Amphipolis and Menetes from Pella in Macedonia, to be commanders of that militia in Babylon and all the other countries west as far as Cilicia. For that purpose he left with them, 2000 soldiers with 1000 talents of silver to hire mercenaries. He appointed Asclepiodortus, the son of Philotas, to collect his tribute in those parts. He sent Mithrines, who surrendered the city Sardis to him, to be governor in Armenia. (Diodor. Arria. Curtius.)

1902. From the money which he found in Babylon, he gave to every Macedonian cavalry man, 6 pounds, to every foreign cavalry man 5 pounds, to every Macedonian foot soldier, 2 pounds and to every foreign foot soldier 2 month's pay. (Diod. Sic. year 2. Olymp. 112.) An Attic ounce or pound contained 100 drachmas. Curtius confounded this with the Roman denarius and said that he gave to every Macedonian cavalry man 600 denarii and to every foreign cavalry man 500 and to every foot soldier 200. (Curt. l. 5. c. 6.)

1903. Alexander was on his way from Babylon when Amyntas the son of Andromenes, came to him with a number of men sent to him by Antipater the governor of Macedon. From Macedon came 500 cavalry and 6000 foot soldiers, from Thrace, 600 cavalry and 3500 foot soldiers, from Peloponesus, 4000 foot soldiers and 380 cavalry. This is according to Curtius but Diodorus has a little less than 1000 cavalry. With them went the sons of 50 of the principal nobles of Macedon to be Alexander's body guards. (Diod. & Curt.)

1904. When Alexander had received these troops, he continued on his journey. After marching 6 days, he came into a country called Sitacine, but Curtius calls it Satrapene. This country abounded with provisions and he stayed there many days. He held contests to test every man's prowess and dexterity in the feats of chivalry. He gave the 8 best men command of 1000 troops. He then divided his whole army into so many brigades. Before this, they were organised into companies of 500 and their captains were not chosen by contests of skills. Before, the cavalry of every nation served together apart from other nations. Now he made no difference based on nationality. He appointed as commanders, those who were most skilled in the war no matter what country they were from. He reformed the martial discipline of his army in many points. As a result, all the troops liked him better than ever and were more ready to serve him. He continued his journey. (Diod. & Curt. l. 5. c. 6.)

1905. As Alexander approached Susa, he was met by the son of the governor of Susa, with letters from Philoxenus. Alexander had sent him away immediately after the battle at Arbela to Susa. The letters said that the inhabitants of Susa had surrendered their city and all the treasure there was kept safely for him. (Arrian. l. 3.) The son of Abulites, the governor of the city, told him the same message. He did this either voluntarily or according to some, by the orders of Darius so Alexander would be detained

there longer. This would give Darius more time to raise a new army against Alexander. (Diod. and Curt. 1. 5. c. 7.)

1906. The king entertained the young man with much grace and favour. He used him for his guide to the Idaspes or Choaspes River. This river is a narrow and violent stream. Abulites met Alexander and gave him costly gifts which included some dromedaries which are camels that run very fast and 12 elephants which Darius had sent for from India. (Curt. 1. 5. c. 7.)

1907. The day after he left Babylon, he came to Susa. After he entered the city, he received 50,000 talents of silver with all of the king's wardrobe and other belongings. (Arrian. 1. 3.) Curtius states he received much more silver in bars. Diodorus calculates upward to 400,000 talents of silver and gold in bars and ingots and 9000 talents minted into darics. Plutarch mentions 40,000 talents in coins and 5000 talents worth of Hermionic scarlet. This had been stored there 190 years earlier and looked as fresh as it did the first day it was put there.

1908. Alexander offered sacrifice according to the Macedonian manner by torch light and held gymnastic sports and exercises. (Arrian.) He sat down on the royal throne of Persia which was far higher than for the size of his body to sit on. His feet could not reach to the step by which he mounted the throne. One of the pages took the table that Darius used to eat his meals from and put it under him for a footstool. When Philotas saw this, he persuaded Alexander to take it as a sign of good luck. (Diod. & Curt. 1. 5. c. 7.)

1909. The robes and other purple clothes which were sent to Alexander from Macedon with those which made them, he sent to Darius' mother Sysigambes, whom he highly respected and honoured as a son should do to his mother. With the gift he added the message that if she liked those clothes, she would do well to let her young nieces learn to make them. When he knew that she was quite troubled, he personally went to her and excused himself for his ignorance of the Persian manners and comforted her again. (Curt. 1. 5. c. 8.) So he left her and Darius' two young daughters and his little son Ochus at Susa. He left some to instruct her and them in the Macedonian language. (Diod.)

1910. He continued on to the farthest borders of Persia and left Archelaus with a garrison of 3000 soldiers to keep the city. He appointed Xenophilus to hold the citadel and Callicrates to gather his tributes. He committed the civil government of the province of Susa to Abulites, who had surrendered the city to him. (Curt. 1. 5. c. 8.) He sent back Menetes to the sea coast and made him governor of Phoenicia, Syria and Cilicia. (Arrian. 1. 3.)

1911. After a 4 day march, Alexander came to the Pasitigris River and crossed it with 9000 foot soldiers and 3 or 4000 cavalry. He went into the country of the Uxians which bordered on the province of Susa. It extended into the main part of Persia between which there is a narrow pass. Madates, the governor of this country, had married Sysigambes' niece.

1912. Alexander gave Tauron 1500 mercenaries and 1000 Agrians and ordered him to march as soon as it was dark. He was to follow his guides in the secret passes that they would show him. He was to advance as far as to the city which Alexander planned to besiege. Alexander took with him the captains of his troops, his targeteers and some 8000 other soldiers. They marched in the third watch of the same night and by day break came to those passes, which opened into the Uxian's country. When he had gone through them, he came and besieged the city. When the Uxians saw they were besieged on all sides, they sent from the citadel there 30 men to ask for his pardon but he would not give it. Finally, when he received letters from Sysigambes, he did not only pardon her kinsman, Madates but set at liberty all he had taken prisoner who had voluntarily submitted to him. He left the city untouched and all their land free from tribute. (Curt.

1. 5. c. 9.) Arrian reports from Ptolemy Lagus, that through Sysigambes' request, he left them their lands to till but levied a yearly tribute on them of 100 horses, 500 beasts of burden and 3000 sheep. This whole account is related differently by Diodorus, Curtius and Arrian.

1913. When Alexander had subdued the country of the Uxians, he added it to the province of Susa. He divided all his forces between himself and Parmenion. He ordered that the luggage, the Thessalian cavalry, confederates, foreign mercenaries and the heavily armed soldiers to go with Parmenion through the plain country. He took the Macedonian foot soldiers and the cavalry of his confederates. He sent before them the light cavalry with the squadron of Agrians and archers to reconnoitre. They went by the way of the mountains which run all along in a ridge as far as Persia. (Curt. 1. 5. c. 10. Arrian. 1. 3.)

1914. On the fifth day after this, (according to Diodorus and Curtius) he came to the passes of Persia, called the Susian Pyles, or Gates. Diodorus states that Ariobarzanes, the Persian, held these with 25,000 foot soldiers and 300 cavalry. Arranius states that he had about 4000 foot soldiers and 700 cavalry. He repulsed Alexander's attack and made him retreat about 4 miles from that pass. At last he captured a shepherd who was born of a Persian mother but begotten by a father born in Lycia. He guided Alexander through narrow and craggy bypaths and over certain snowy mountains. Alexander routed the enemy and took control of the pass. Ariobarzanes with some 40 cavalry and 5000 foot soldiers broke through the army of the Macedonians. There was a great slaughter on both sides. Ariobarzanes hurried to get into Persepolis which was the capital city of that kingdom. He was unable to reach it and the enemy was at his very heels. Ariobarzanes attacked them and in the second battle his forces were cut to pieces by Alexander. This is more fully related in (Diodor. Curtius, Arria. Plutarch, and Polyanus, 1. 4. Stratag.)

1915. As Alexander was marching toward Persepolis, he received letters from Tiridates, Darius' treasurer in that place. He told Alexander that when the inhabitants of Persepolis heard of his coming, they were ready to take the king's treasure and share it among themselves. He desired Alexander to come quickly to prevent this. Alexander left his foot soldiers to come later and travelled all night with his cavalry. Although they were already tired with so long a journey, they came by day break to the Araxes River. After they made a bridge, they crossed over it with his army. (Diodor. and Curt. l. 5. c. 11.)

1916. When he came within a quarter mile of the city, about some 800 (for so Diodorus, Justinus and Suidas, in the word Alexander, report, not 4000 as Curtius) poor Greek slaves led by Euctemon of Cuma in Eolia, came out as humble suppliants to meet him. These were the ones whom the former kings of Persia had taken in the wars and made slaves. They were cruelly treated. Some had their feet, hands, ears or noses cut off. They were all branded in the face with letters or other marks. These besought him that as he had done in Greece so he would now promise to deliver them from the slavery of the Persian cruelty. Later, when he offered to send an escort with them into Greece, they desired of him rather to give them lands in that place. They feared that they would not prove a comfort but an abomination to their friends and kinsfolks at home. Alexander approved their request and gave each of them 3000 drachmas. (Curtius writes "denarios" instead of "drachmas") He gave every man and woman 5 suits of clothes, 2 yoke of oxen, 500 sheep and 50 bushels of wheat. They could now go to till and sow the land which Alexander had given them. Moreover, he exempted their land from paying any tribute and left some to protect them and to see that no man would harm them. (Diod. & Curtius, l. 5. c. 12. with Justin, l. 11. c. 14.)

1917. The next day, he called all the commanders and captains of his army together. He told them that this city Persepolis, the metropolis of Persia, had always been against the Greeks. Therefore he was resolved to give all its plunder to the soldiers, except for the king's palace. After this there was a huge slaughter of the prisoners whom they had taken. This he avowed as his own act in writing since he thought it to be for his honour that he commanded them as enemies to be so butchered. Plutarch said that he found as much treasure there as at Susa. Diodorus writes that when he came into the citadel, he found 120,000 talents, calculating the value of the gold by the rate of the silver. Curtius agrees. (Curt. l. 5. c. 13.)

1918. When Alexander first sat down on the royal throne under a golden canopy in Persepolis, Demaratus the Corinthian and an old friend of his and his father is reported to have fallen like an old man, weeping. He said that those Greeks missed a great event who died before that day and had not lived to see Alexander sitting on Darius' throne. (Plut. in Alexan.)

1919. Alexander committed the keeping of the citadel of Persepolis to Nicarchus with a garrison of 5000 Macedonians. Tiridates, who delivered the treasure to Alexander held the same position which he had under Darius. He left there a great part of his army and baggage and committed the keeping of the city to Parmenion and Craterus. Alexander with a 1000 cavalry and lightly armed foot soldiers went to visit the inner parts of Persia when the constellation Pleiades arose. (beginning of the fall) Although he was plagued with storms and other tempestuous weather on the way, he came to a place all covered with snow and frozen over with ice. When he saw that his soldiers did not want to go any farther, he leaped off his horse and went by foot over the ice and snow. When the country people, who lived in scattered cretes and cabins saw the enemy troops, they started killing their children and others who were not able to go with them. They all fled to the wild woods and mountains covered with snow. However, some of them were convinced to talk with Alexander. They were not afraid and submitted to him. Alexander did not allow any of his troops to harm them. (Curt. l. 5. c. 14.)

3674b AM, 4384 JP, 330 BC

1920. After Alexander had laid waste to all the country of Persia and taken its various towns, he came into the country of the Mardi. This was a warlike nation and of much different behaviour from the Persians. After Alexander had subdued them, he returned to Persepolis on the 30th day after he set out from there. He bestowed rewards on his captains and others, every man according to his deeds. He gave away almost everything he had gotten there. (Curt. l. 5. c. 14.)

1921. This journey was taken, as I said before, about the time of the rising of the seven stars. Only Curtius notes this. Plutarch states that because the winter was now approaching he planned to give his army some rest. Therefore, he spent 4 months in Persia. Pliny (l. 18. c. 31.) tells us that the Athenians began their winter upon the Ides of November when the seven stars set. However the amount of time from the time of the battle at Gaugamela, shows that Alexander could not come to Persepolis before our December. Others also cast a doubt concerning the Mardi expedition. Curtius tells us that he did not subdue them until after the death of Darius. (Curt.

l. 6. c. 9.) This may be true unless we distinguish the Mardi of Persia (Herod. l. 1. c. 125 & Nearchus in Strabo l. 11. p. 524. & Arrian. in his Indica, p. 196.) from the Mardi who bordered on Hircania. Neither do other writers agree with Curtius where he says:

``He gave away almost all that he got at Persopolis."

1922. For he speaks expressly of that and not of what he got at Pasargadis. (as we showed before in the note 3669 AM, from Jacobus Capellus) He well agrees with that which he wrote in the very end of the next precedent chapter (??), where he says that Alexander commanded horses and camels to be sent for from Babylon and Susa to carry those 120,000 talents which he found in

this city. This we may compare with Strabo, (l. 15. p. 731.) where he says:

“He carried all the money of Persia from Susa, which was full of treasure and rich goods. It is known for certain that whatever he got in Babylon and in Darius' camp never was included in this total. In Persia and Susa he found 40,000 talents, some say 50,000 talents.”

1923. Diodorus Siculus states:

“When he was forced to lay out much of the money he had found there to pay for the war, he planned to send part of it to Susa to be stored in a bank there. He had to get a multitude of draught horses, carriages and 3000 camels with pack saddles from Babylon and from Mesopotamia to carry his treasure to its destined places.”

1924. Plutarch (in Alexan.) states:

“His money and wealth he took from there needed 10,000 yoke of mules and 5000 camels to carry it away.”

1925. After Darius had stayed a while at Ecbatan in Media, he gathered together those who were left of after the defeat and replaced the weapons they had lost in the battle. He also sent letters to the governors in Bactria and other countries to remain loyal to him. (Diod. Sic. l. 17. 2nd part) His purpose was that if Alexander stayed about Susa and Babylon, he would stay in Media to see whether they who were around him might unite in a new battle against Alexander. However, if he found that Alexander planned to pursue him, then he would retire to Parthia and Hircania, or even into Bactria. By laying waste all the countries as he went, he would leave Alexander no possibility of following him for lack of forage. Therefore he sent away before him all the women and other baggage and carriages to the Caspian Gates, or passes. He stayed at Ecatane with a small force to see how things would unfold. (Arrian. l. 3.)

3674c AM, 4384 JP, 330 BC

1926. Alexander made a feast celebrating his previous victories and offered magnificent sacrifices to his gods. He feasted his nobles with a most sumptuous banquet and with a number of whores and courtesans, each with her ruffian. Among these there was an Athenian called Thais who was a sweet heart to Ptolemy the son of Lagus. Alexander was as drunk as she was. He commanded all Persepolis, both city and citadel, to be burnt to the ground and caroling and instruments of music should play all the while. This was against the advice of Parmenion, if Alexander would have listened. It is true that after he slept on it, it grieved him greatly for what he had done. He said:

“The Greeks could not have been more revenged by the Persians, if they had been forced to have seen him sitting in Xerxes' throne. (Curt. l. 5. c. 15. Diod. Plut. Arrian.)

1927. The next day, he gave 30 talents to that shepherd of Lycia who had guided and showed him the way into Persia. (Curt. l. 5. c. 15.)

1928. After this, Alexander took Pasargada. It was a city built by Cyrus and was surrendered to him by its governor, Gobares. He gave Alexander 6000 talents. (Curt. l. 5. c. 13.) Alexander visited the sepulchre of Cyrus according to Strabo's account from Aristobulus who was present at that time. (Strabo. l. 15. p. 730.)

1929. Then he took the rest of the cities of Persia, some by force, others voluntarily surrendered. (Diod.) This seems to have been when the seven stars rose in the morning sky. From this time, the ancients reckoned the beginning of summer, not at the morning setting of them and beginning of winter when according to Curtius, Alexander took his journey into the heart of Persia.

1930. Alexander made Phraortes the son of Rheomithris, governor of Persia (Arrian. l. 3.) and then went into Media. He got reinforcements from Cilicia. The 5000 foot soldiers and 1000 cavalry were under the command of Plato, an Athenian. After this he advanced to find Darius. (Curt. l. 5. c. 16.)

1931. Darius had planned to leave Ecbatane and flee into Bactria. Since he feared lest Alexander would overtake him on the way, he changed his plans. At that time, Alexander was about 190 miles away. No distance seemed great enough to prevent Alexander from catching up to him. Therefore Darius resolved that instead of fleeing, to try his fortune in another battle. He had 30,000 men about him, of which 4000 were Greeks under the command of Patran. All these men were loyal to Darius. In addition he had 4000 archers and slingers. He had 3300 cavalry consisting for the most part from Bactria under the command of Bessus the governor of Bactria. (Curt. l. 5. c. 16.)

1932. Diodorus states that there were 30,000 Persians and Greek mercenaries. Arrian states there were only 3000 cavalry and 6000 foot soldiers. He also says that Darius carried with him out of Media no more than 7000 talents. However, Strabo (l. 15. p. 731.) says that when Darius fled out of Media, he took 8000 talents. Those who murdered Darius rifled and shared the money

among themselves. Diodorus, (year 4. Olymp. 112.) says, that when Alexander pursued Darius he had the same number of talents with him. Atheneus (l. 11. p. 514. of the Greek and Latin Edition,) states from Chartetes his history of Alexander, that the custom of the Persian kings was, wherever they went, to have over the king's bedchamber, a garret with five chests in it. In these were kept 5000 talents of gold and they were called the king's pillows. At the back stairs in another room, were always kept 3000 talents in three chests and that was called the king's bench to sit on.

1933. Bessus, the governor of Bactria and Nabarzanes the commander of 1000 cavalry both who had followed Darius in his flight, commanded their soldiers to seize Darius and to bind him. They resolved that if Alexander overtook them, they would purchase their freedom by delivering Darius bound into Alexander's hands. However, if they could escape from Alexander, they would renew the war against Alexander in their own names. (Curt. l. 5. c. 18, 22, 23. Arrian. l. 3. p. 67, 68, 76.) Justin (l. 11. c. 15.) states that this happened in a town in Parthia called Thara or rather, Dara. It was so called later by Arsaces, the first king of Parthia, in remembrance of this villany against Darius. He adds from Trogus that this was done by a kind of fate that the Persian empire should end in the land of those who were preordained to succeed the Persians in the empire.

1934. The king's treasure and baggage was rifled, as if it had all been enemies' goods. Bessus and Nabarzanes with Braza (or Barzaentes) the governor of the Arachoti and Drangian took Darius. They carried him away prisoner in a cart. To show some respect, they placed golden chains on him. To escape detection, they covered the cart with a lowly dirty covering made of skins and had strangers drive it. If any man should ask, they could not tell who was in it. Those who were his jailors followed from a distance. The Persians were won over by Bessus' generous promises and since there was no one else left to whom they might unite with, they joined with the Bactrians. Bessus was made general in the place of Darius by the Bactrian cavalry and the other nations who had accompanied Darius in his flight. Artabazus and his sons with those which he commanded and the Greeks under Patron, did not go with Bessus. They left the road way and went up the mountains and marched away to Parthiene. (Curt. l. 5. c. 23. Arrian. l. 4. p. 68.)

1935. Alexander changed his course for Media and attacked the Paritacae, and subdued their country. He made Oxoathres the son of Abuletus governor over them. (Arrian. p. 66.)

1936. Tabas was a town in the remotest border of Paritocene. Alexander was told by some who had abandoned Darius and fled to Alexander that Darius had quickly gone into Bactria. (Curt. l. 5. c. 24.) When he was within 3 days journey of Ecbatane, he was more accurately told by Baistanes the son of Ochus who reigned in Persia before Darius that Darius had fled from Ecbatane 5 days earlier. (Arrian. l. 3.)

1937. When Alexander came to Ecbatane, the Thessalian and others of the confederate cavalry refused to accompany him any further. He dismissed them to return into their own countries. When they left he gave them over and above their regular pay, 2000 talents to be shared among them. (Arrian. l. 3. Plut. in Alexan.) However, Diodorus and Curtius, refer to this event as happening after the death of Darius and in a general way without any special mention of the Thessalian troops. They say that he gave to everyone that served in the cavalry a talent, or 6000 denarii, as Curtius (l. 6. c. 3.) expresses it. Everywhere he calls a "drachma", a "denarius". Diodorus adds that he gave to every foot soldier ten minas i.e. 1000 drachmas and abundant provisions for every man for his return journey to his home country. To everyone that would continue in his service, he gave 3 talents in coined money. When he found that the number of them that stayed was large, he appointed Epocillus to escort the rest to the seaside in Asia. The Thessalians that returned left their horses with him. He wrote to Menetes, the governor in those parts that as soon as they arrived there he should furnish them immediately with shipping and have them transported to the European side. (Arrian. l. 3.)

1938. To pay the vast sums he gave to the soldiers that left, Alexander was forced in spite of all his haste in the pursuing Darius, to levy a vast quantity of money in the way as he went. Diodorus states that he received of Darius' treasurers, 8000 talents over and above that which they had bestowed among his soldiers with cups and other rewards. This amounted to over 13,000. The amount they either stole or took by force was calculated to be a great deal more, according to Diodorus. (p. 547. in the Greek and Latin Edition) Curtius (l. 6. c. 2.) agrees fully when he says:

“In the next plundering that he made, he raised 26,000 talents. From which 12,000 (Justin has 13,000. l. 12. c. 1.) talents were spent in one largesse which he bestowed among his soldiers. His treasurers brought (??) him of so much more.”

1939. However, we read in Arrian, (p. 67.) that now he ordered Parmenion to take all the money which was brought to him from Persia and store it in Ecbatane under the keeping of Harpalus. He was to guard it with 6000 Macedonians and some cavalry of his confederates. Now this money was brought and stored in Ecbatane. Some reckon it to have amounted to 180,000 talents. (Strabo, l. 15. p. 731.) Diodorus agrees and says also that Parmenion had the charge of all that treasure. (p. 552.) Justin (l. 12. c. 1.) says, that the treasure amounted to 190,000 talents and that Parmenion was in charge of keeping it. Diodorus and Justin are more correct in making Parmenion the keeper of it than Arrian who names Harpalus to that office. We showed before that he was left behind in Babylon to gather up the tribute and other duties for Alexander in those parts.

1940. Here Arrian tells us that Alexander sent away Parmenion with certain brigades of foreigners, the Thracian cavalry and others except the troops of his own fellow cavaliers. They were to march through the country of the Cadusians into Hircania. He

wrote also to Clitus, captain of the king's troops that as soon as Clitus came from Susa to Ecbatane, (for he was left behind sick at Susa) he should take such cavalry as were left there to guard the money and to march into Parthia and to meet him there.

1941. Alexander took with him the troops of his fellow cavaliers, vint (?) couriers, mercenaries led by Erigyus, the Macedonian squadron (except those who were left at Ecbatane to guard the money), the Agrians and the archers and he went after Darius. Since he marched so far so fast, many of his foot soldiers and cavalry were not able to follow. They fainted in the way and perished. However Alexander continued and on the 11th day he came to Rages. (Arrian. l. 3.) In those 11 days, he went over 410 miles. On this long journey, the cavalry followed him very cheerfully although they lacked water in many places. Of that company which set out with him from Ecbatane, there were only 60 with him at the end of his journey. (Plut. in Alex.)

1942. This city of Rages (#/APC Tob 1:14 4:1) is a day's journey from the Caspian Gates or passes to anyone that would ride at Alexander's pace. Darius had already passed through them. Many of those who set out with him on his journey slipped away and returned home. Also many of them returned to Alexander on the way. (Arrian. l. 3.)

1943. Alexander gave up all hope of overtaking Darius. He rested there 5 days. When he had refreshed his army, he made Oxydates a Persian, governor of Media, whom formerly Darius had committed to prison in Susa and planned to decapitate him. (Arrian. l. 3. with Curt. l. 6. c. 2.)

1944. From here Alexander went with his army into Parthia. The first day he camped near the Caspian Gates or passes. The next day he went through the passes and came into places that were well populated. He ordered provisions to be brought to him, for he was told that he was to go through countries lacking such provisions. He sent Coenus with the cavalry and a few foot soldiers abroad to forage. (Arrian. l. 3.)

1945. Meanwhile Bagisthenes a great man in Babylon, came from Darius' camp to Alexander. He told Alexander that Darius was not yet laid hold on but was in great danger either of death or bonds. (Arrian. l. 3. & Curt. l. 5. c. 24.)

1946. Therefore, Alexander pursued him harder and did not wait for Coenus to return from foraging. He took along with him his fellow cavaliers, his vint (?) couriers, the mercenary cavalry led by Erigyus, the Macedonian battalion (except those that were to guard his treasure) with the Agrians and Archers. He left Craterus to command the rest and ordered him to come after him at a more leisurely pace. He travelled all that night and the next day until noon and rested for a while. He travelled all night again and early next morning he came to the camp of Darius from where Bagisthenes had come to him. He continued and rode all that night and the next day until noon. He came to a certain village where they who had the charge of keeping Darius stayed the day before according to Arrian. Curtius states this was the place where Bessus first laid hold on Darius.

1947. When he was about 60 miles from the place where Bagisthenes first came to him, he found Melon who was Darius' interpreter. He was unable through weakness to follow Darius any further. When he saw Alexander approaching so quickly, he made as if he had fled over to Alexander from Darius for fear lest he should be taken for an enemy. He told Alexander what happened and where they went. However his men were quite weary and needed rest. Alexander took 6000 choice cavalry and selected from them 300 Dimachs (?), (who and what they were, you may learn from Pollus and Hesychius) These wore heavy armour yet rode on horse back. If the need arose, they could get off their horses and serve as foot soldiers according to Curtius. However, Arrian (l. 3. c. 68.) states that when he saw the foot soldiers could not possibly keep pace with him on horse back, he made about 500 of the cavalry get off their horses and commanded the captains and best men of the foot soldiers to mount the horses with all their armour on. He ordered Nicanor, who commanded the targeteers and Attalus, the captain of the squadron of Agrians, to follow in the way that Bessus had gone with his men with those who were most lightly armed. He commanded the rest to come later in a phalanx formation.

1948. While Alexander was busy giving orders, Orcillus and Mithracenes came to him. They abhorred Bessus for his treachery and fled from him to Alexander. They told him that the Persians were not more than 60 miles away and that they could lead him to them by a shorter way. He used them as guides and set out early in the evening with a select company of cavalry. He ordered the Macedonian phalanx to follow him as fast as they could. When he had gone about 40 miles, he was met by Brocubelus (called by Arrian p. 67. "Antibelus") the son of Mazeus, sometimes governor of Syria under Darius. He told him that Bessus was not more than 25 miles ahead of him. His army thinking they were out of danger, marched in no particular order. It seemed they were bound for Hircania. Brocubelus said that if he hurried, he might attack them when they were all straggling from their colours. (Curt. l. 5. c. 24.)

1949. When Bessus and his consorts found that Alexander was on their heels, they went to Darius where he was in his poor tilted cart. They wanted him to get onto a horse and save himself by fleeing. When he refused to do this, Satibarzenes and Barsaentes each shot an arrow and wounded him. They also houghed the horses that drew the cart so that they might go no further and killed his two servants that still attended Darius. (Curt. l. 5. c. 25. with Arrian. p. 69. l. 3.) Only his dog stayed with him. (Elia. Histor. animal. l. 6. c. 25.)

1950. When they had done this, Satibarzenes and Barzaentes with 600 cavalry fled away as fast as possible. (Arrian. p. 69.) So

that they might not be pursued together, Nabarzanes fled into Hircania and Bessus into Bactria. After the rest had lost their captains, they scattered here and there. Only 500 cavalry stayed together, undecided as to fight or flee, (Curt. l. 5. c. 25.)

1951. When Alexander saw what confusion the enemy was in, he sent Nicanor to ask them to stay. He followed after him. After they had killed about 3000 that would not yield, Alexander drove the rest before him like so many cattle without harming them and gave the word to stop the killing. He advanced so quickly that barely 3000 cavalry followed him. The number of prisoners was greater than of those that captured them. So far had fear bereft them of their senses that they never considered either their number or how few their enemy troops were. (Curt. l. 5. c. 25.)

1952. Meanwhile the horses which drew Darius' cart, wandered from the road since there was no one to drive them. When they had gone about half a mile, they stopped in a certain valley. They were exhausted from the hot weather and sore from the injuries they received. There was a fountain of water close by. Polystratus a Macedonian learned of this fountain from the people of that place. He was exhausted from the heat and his wounds and went to quench his thirst there. As he was taking up water in his helmet, he noticed the arrows in the bodies of the horses that drew the cart. (Curt. l. 5. c. 25.) When he came nearer, he saw Darius lying in the cart seriously wounded but not quite dead. Darius called to him for a little water. When he drank it, he desired him to thank Alexander for the favour which he had showed to his mother, wife and children. He begged nothing for himself but a decent burial. He desired no revenge as Alexander did. For if Alexander neglected revenge, it might prove both dishonourable and dangerous to him. The first concerned Alexander in a matter of justice, the other concerned his personal safety. Darius in a token of his sincerity gave Polystratus his right hand and told him to carry it to Alexander. So when Darius had given his hand to Polystratus, he gave up the ghost. (Just. l. 11. c. 15. & Plut. in Alexander.)

1953. So Darius died at age 50 in the year when Aristophontus was archon in Athens in the month Hecatombaeon. (Arrian. l. 3. p. 69.) He had reigned for 6 years. 200 years had passed from the year of the death of Cyrus who set up the Persian Empire until now, which was the very beginning of the 3rd year of the 112th Olympiad. From this time Calippus (a man renowned by Aristotle who was at that time famous in his school at Athens, l. 12. of his Metaphysics,) began his Periodus or account of 76 years as we find by various astronomical observations of Ptolemy in his great book, Syntaxis. Although Strabo, (l. 6.) says that Darius lost his empire at the battle of Gaugamela fought 9 months (sic. original has 9 years) earlier and Justin (l. 11.) confirms this that then Alexander took the empire of Asia from Darius. However since it appears that Darius was murdered by his kinsfolk, he lost his life and kingdom at the same time (Justin l. 10 fin.) We can not doubt that Calippus in memorial of the founding of Alexander's Empire made this the starting point of his Periodus or calculation of years.

The Macedonian Empire

3674c AM, 4384 JP, 330 BC

1954. The empire of Alexander lasted 5 years according to Isidore and Bede from Eusebius' Chronicle. Jul. Africa. states 6 years and the historian who wrote in the time of Alexander Severus, 7 years (Tome 2. Antiqu. Lectio. Henr. Canisis, p. 600.) Strabo (l. 15. fin.) allows 10 or 11 years. Nicephorus Constantinopolitanus in his Chronicle, states 12 years. Clemens Alexandrinus, (l. 1. Stromat.) is wrong when he says it was 18 years. It is most obvious that from the month Hecatombaeon when Darius died (when Aristophontes was archon at Athens) to the month Thargelion when Alexander died, as we shall show presently, (when Hegesias was archon in Athens) only 6 years and 10 months passed. In this short period of time, Alexander did so many and great feats of arms in the east that he may well be said to have flown rather than to have marched over all those regions. Hence it is said that in (#Da 8:1) Alexander is described under the figure of a goat who came from the west over the face of the whole earth. He never so much as touched the ground. In (#Da 7:6) Alexander is compared to a winged leopard. Hierome notes on this passage that of all the beasts, the leopard is the swiftest and most impetuous. He adds that nothing was done so swiftly as his conquest. He took everything from the gulf of Venice and the Adriatic Sea to the very Indian Ocean and the Ganges River. He did this not so much by war but as by his reputation. What he did after the death of Darius, is set down by Diodorus, (l. 17. 2nd part), by Justin, (l. 12.) by Curtius, (5 last books of his History), by Plutarch (in his life) and by Arrian (l. 3.). I have inserted these accounts from the various authors in this work.

1955. Darius was no sooner dead then Alexander rode on his horse to the place where he lay. When he saw his dead body, Alexander wept to see so unworthy a death happen to so noble a person. He took his own coat and placed it over him and immediately sent his body to his mother to be buried in a royal manner with the kings of Persia. He also took Darius' brother Oxathres into the circle of his friends and nobles. He bestowed upon Oxathres all honour belonging to his high place and parentage. Alexander planned to pursue Bessus but since he and his army had escaped to Bactria and Alexander could not reach him at this time, he returned again.

1956. While he remained at Hecatompolis which was a city in Parthiene built in former times by the Greeks, he gathered a good store of provisions. All the army grew restless as they lay idle in their quarters and they all wanted to return to Greece as soon as possible. When Alexander had allayed this desire, they all asked him to lead them wherever he would and they would follow him. After 3 day's march through the country of Parthiene, he came into the borders of Hircania which Nabarzanes had captured. He left Craterus with the troops he commanded, Amyntas' brigade, 600 cavalry and 600 archers. They were to keep Parthiene safe

from the incursions by the bordering countries. He commanded Erigyius to take care of the carriages and to follow him through the plain country with a considerable company to guard them. Alexander took his targeteers and the cream of the Macedonian squadron and some archers. When they had marched about 12 miles, they camped in a plain near a small river.

1957. After he had refreshed his army 4 days there, letters came to him from Nabarzanes, who, together with Bessus, had murdered Darius. He surrendered to Alexander. From here Alexander moved 2.5 miles through an almost impassable way. No enemy opposed him and he got through. When he had gone almost another 4 miles, Phradapharnes governor of Hircania and Parthia met him. He surrendered to Alexander along with all those who had fled to him after the death of Darius. Alexander graciously received them all. He next came to a town called Arvas. Here Craterus rejoined him. He had taken in all the countries which he had passed through. He brought with him Phradates or Autophradates, the governor of the country of the Tapurins. Alexander restored him to his government again and sent him back home.

1958. When Alexander came to the nearest borders of Hircania, Artabazus the Persian, who was an old friend of Philip met him. At this time he was banished by Ochus and had always remained most loyal to Darius. He was now 95 years old. He came to Alexander with Cophenes and 8 other sons of his, all born by the same mother who was the sister of Mentor and Memnon. Alexander received them all most graciously. Ariobarzanes and Arsames, who were governors under Darius came and submitted to Alexander.

1959. Alexander now invaded the country of the Mardians which bordered on Hircania. They held the mountain passes and met Alexander with an army of 8000 men. Alexander attacked the army, slew many of them and took more of them prisoners. The rest fled into the craggy mountains. Finally they returned his cavalry man Bucephalus, whom they had captured. They sent 50 ambassadors to him to ask his pardon. When Alexander had taken hostages, he made Autophrodates governor over them as well as the Tapurins.

1960. From there he returned in 5 days to the place from where he set out against the Mardians. From there Andronicus the son of Agerrus and Artabazus brought with them 1500 Greek mercenaries of Darius to Alexander. 90 ambassadors who had been sent to Darius from various counties, also came to him. Alexander put 4 Lacedemonian ambassadors and Dropis the Athenian to prison. Democrates the other Athenian ambassador who always opposed the Macedonian party committed suicide because he did not expect a pardon from Alexander. He freed the ambassadors from Sinope and Hecraclides who were sent from Carthage and the other ambassadors from Greece. He gave the command of the Greeks who stayed in his service to Andronicus. When he had doubly honoured Artabazus and gave him greater honours than he held under Darius, Alexander sent him home.

1961. When these matters were taken care of, he marched against the greatest city of all Hircania, called Zeudracarta or Zadracarta and there stayed 15 days. Nabarzanes came to him there and brought with him many presents. Among these was Bagoas, an eunuch of rare beauty who was later highly respected and could do whatever he wished with Alexander.

1962. At this place, Thalestris or Minithaea came to Alexander with 300 ladies. She was the queen of the Amazons which is a place between the two rivers, Phasis and Thermoodon. She left the rest of her army at the borders of Hircania and came hoping to be with child by him. She stayed 13 days. Curtius in this account contrary to the stream of all geographers, locates these Amazons on the borders of Hircania. (l. 6. c. 10.) However, Justin says that they bordered on Albania. (l. 42. c. 3.) Clitarchus says that Thalestris came from the Caspian Gates and the Thermoodon River to Alexander. It took her a 25 or 35 day journey to reach him through many counties. (l. 12. c. 3.) The journey was at least 750 miles. (Strabo. l. 11.) Her visit to Alexander is recorded by Polycrates, Onesicritus, Antigenes, Hister and various others. However, Aristobulus Chares the historian, Ptolemy Lagus, Anticlides, Philo Thebanus the historian, Hecateus Eretriensis, Philippus Chaleidensis and Duris Samius say that it is a mere fable. Alexander seems to agree. In his Commentaries to Antigonus, in which he recorded the events exactly, he says that a certain Scythian offered him his daughter for a wife. No mention is made of an Amazon. It is also reported that Onesicritus, many years later was reading his 4th book to Lysimachus who was then reigning. When he mentioned something of an Amazon that came to Alexander, Lysimachus smiled and said:

“I pray sir, where was I all the while?” (Plut. in Alex. see Strabo, l. 11. p. 505. and Arrian. l. 1. p. 155, 156.)

1963. When Alexander returned to Parthiene, he indulged himself there in all kinds of Persian luxuries. He commanded also his nobles to take and wear the long Persian robe of cloth of gold and scarlet. If any of the common soldiers wanted to marry a Persian, he allowed it.

1964. Bessus now wore his turban upright and pointed along with other regal attire. He assumed the title of Artaxerxes and king of Asia. He gathered into a body all those Persians who had fled into Bactria. With these he had Bactrians, the Scythians and others who lived as far as the bank of the Tanais River. He planned to make a war on Alexander.

1965. Alexander made Amminapes a Parthian, governor of Parthia and Hircania under him. Amminapes with Mazeus or Mezaces, had delivered Egypt into his hands. Alexander had Tlepolemus the son of Pythophanis, one of his friends, (Arrian. l. 3.

p. 69.) in the government with Amminapes. Although Curtius says, that he made Menapis (for so he calls Amminapes) governor of Hircania, who before was banished by Ochus and had fled to his father Philip for refuge. (l. 6. c. 8.) Justin says that when Alexander had subdued Parthia, he made a certain noble man of Persia, called Andragoras its governor. From him the kings of Parthia descended since Arsaces notes him as the founder of the Parthian kingdom. He was also called Andragoras. (Justin. l. 41. c. 4.)

1966. After this, Alexander came to Susia, a city of the Arians. Sanbarzanes, governor of the Arians, came to him. Alexander restored his government to him. He also had Anaxippus, one of his nobles to hold the government with him. He gave him 40 javeliners on horse back to attend him. He could put these in places where he thought best to keep the Arians from being plundered or injured by the army as it passed by.

1967. Alexander was now ready to march against Bessus. When he saw that his army was so loaded with the spoil and luxurious goods they were in no condition to march, he first commanded his own goods than their goods to be burned. He kept only what was necessary for their immediate needs.

1968. Nicanor, the son of Parmenion, the captain of the Argyraspides, (i.e. of the silver shields, or targeteers,) died suddenly and everyone mourned his passing. Alexander was especially grieved and would have stayed to be present at his funeral but lack of provisions in that place would not permit him to. Therefore he left Nicanor's brother Philotas there with 2600 men to take care of the funeral. Alexander went on his journey in pursuit of Bessus.

1969. Satibarzanes, to whom Alexander had restored his government over the Arians, as mentioned earlier, murdered Anaxippus with his 40 javeliners on horse back. He gathered all the forces he could to the chief city of the Arians, called Chortacana or Artacoana. When he heard that Alexander was coming, he planned to go and join with Bessus in a common war against the Macedonians.

1970. When Alexander heard of this, he halted his journey into Bactria. He marched 75 miles in two days and came to Attacoana. Satibarzanes with 2000 cavalry (for that was all he could gather at that time) fled into Bactria to Bessus. The rest escaped to the mountains. Alexander pursued Satibarzanes a long time but was not able to overtake him. He attacked those who were in the mountains and took the craggy rocks where 13,000 armed Arians had fled. Alexander returned to Attacoana which was besieged by Craterus during this time. Craterus had prepared all things for an assault and waited for Alexander to lead it so that the honour of taking the place would fall to Alexander not him. Joab did the same for David. #2Sa 12:27,28 When the king came, he found them ready to plead for his mercy. He pardoned them and lifted his siege. He restored to every man what was his. Within 30 days he had taken all the places of that country and made Arsaces their governor.

1971. Fresh supplies came to Alexander. Zoilus brought him 500 cavalry from Greece. Antipater sent him 3000 soldiers from Illyrium. Philip the son of Menelaus brought him mercenary cavalry from Media along with 130 of the Thessalians that Alexander, at Ecbatane, had given leave to return home. They refused and continued with Alexander. From Lydia came 2600 foot soldiers with 300 cavalry under the command of Andromachus, according to Arrian.

1972. With these new forces Alexander came to the Drangeans (whom Arrian calls Zarangeans) whose governor was Barzaentes. He was one of those who with Bessus and Nabarzanes had turned on Darius. He feared punishment from Alexander and fled away to the Indians on this side the Indus River.

1973. Alexander spent 5 days in the chief city of the Drangean country. Some of his own people began to conspire his death. Dimnus, a Macedonian, revealed to Nicomachus, Alexander's bard that 3 days from then, Alexander would be murdered and that he was in on the plot with various nobles. Although Nicomachus was sworn to secrecy by Dimnus, he told the matter to his brother Ceballinus and wished him to tell the king of it. Since Ceballinus could not get to Alexander, he told it to Philotas first. When he found that Philotas was indifferent and likely in on the plot, Ceballinus went to Metron, a noble young gentleman and in charge of the artillery. He advised Metron to tell Alexander about it immediately. When Alexander heard of it, he immediately ordered all those in the plot to be arrested. When Dimnus was taken, he knew why and killed himself with his sword. When Ceballinus was questioned, he protested that the very hour he heard of it that he told the matter to Philotas and requested him to tell the king. When Philotas was questioned about this, he said it was true. He said he meant no harm but only through his carelessness he did nothing thinking it was a baseless rumour. When Philotas was put on the rack, he confessed all and was executed with the rest of the conspirators. Philotas was the son of Pamenion who was next to Alexander in authority.

1974. Alexander Lyncestes was also called before a council of Macedonians for his previous conspiracy for which he was in prison for 3 years. (Diodorus & Curtius) This is that Alexander Aneropus who before the battle at Issos 4 years earlier was put in prison for plotting the king's death. (Diodorus, Justin and Arrian) See note on 3671 AM. Lyncestes had plotted Alexander's death several times previously. Alexander spoke the following to his council of Macedonians: (Curt. l. 8. c. 16.):

“Alexander Lyncestes was twice arraigned for two counts of treason against my life. I have twice taken him out of the hand of justice and when he was convicted a third time, I gave him a reprieve and kept him in prison these 3 years. (For so it

should be according to the true Palatine Manuscript and not "2 years", as in the ordinary printed books.) Until now you desired that he be given his just punishment."

1975. When he was questioned concerning that latest attempt on Alexander's life, he could not answer without faltering. Therefore without any more adieu, he was thrust through with lances by those which stood about and heard him at the bar.

1976. After the body of Lyncestes was carried from the place, the king still sat at in the judgment seat. He had Amyntas the son of Andromenes with Attalus and Symmias' brothers, all very close to Philotas to be brought to the bar. When Polemon who was the youngest of the group had heard that Philotas was put on the rack, he fled but was captured and brought to judgment. Finally, Alexander acquitted them all, as a result of the general intercession of those that were there. Then he immediately sent Polydamas whom Parmenion loved very much, with two Arabians on dromedary camels into Media. They were to get there before the news of the death of Philotas reached those lands. They had letters for Cleander, Sitalces and Menidas, the commanders in the army under Pamenion, to kill him. He was the governor of Media and had the greatest reputation and authority next to the king in the army. Parmenion was now 70 years old. After he had read Alexander's letter and was reading the second letter written to him in the name of his son Philotas, he was stabbed to death. Cleander sent his head to the king and would hardly allow the rest of his body to be buried. Strabo (l. 15. p. 724.) tells us, that this all happened in 11 day's time. An ordinary journey normally took 30 to 40 days just to get there.

1977. Alexander feared least the glory all his actions might be blemished with the cruelty by the previous action. He did as Gaus formerly did. (See note on 3620 AM) He let it be known that he was to send some of his friends into Macedonia. He advised all men that wanted to write to their friends in those parts not to miss this opportunity of sending a note back home since they were going further east. Every man wrote a letter and he ordered to have all the letters brought to him. By this he found out what everyone thought of him. He put all those whom he found either weary of the war or unhappy with his actions, into one company. He called this the unruly company and put Leonidas, formerly an intimate friend of Parmenion's, in charge of it. Then he divided his fellow cavaliers into two regiments. He assigned the one part to be commanded by Hephaestion and the other by Clitus.

1978. When Alexander had settled matters among the Drangians, he marched toward them who were called of old, Agriaspe, or Arimaspi. In later times Cyrus called them the Euergetae, i.e. Benefactors for a good deed they did to him. Alexander was warmly received and entertained by them.

1979. After staying 5 days in that country, he had news that Satibarzanes with 2000 cavalry from Bessus, had attacked the Arians and made them defect from Alexander. Against Satibarzanes, he sent 6000 Greek foot soldiers and 600 calvary under the command of Erigyius and Caranus. Diodorus says that Stasanors commanded together with Artbazus, the Persian, Andronicas and Phrataphernes, the governor of Parthia.

1980. He stayed with the Euergetae and sacrificed to Apollo. He committed Demetrius to prison. He was one of the captains of his bodyguard (?), whom Alexander suspected of conspiracy with Philotas. He replaced him with Ptolemy the son of Lagus. He gave to the Euergetae a large sum of money and such lands as they desired which was not much. When he was welcomed by the Gedrosians, who bordered on the Euergetae, he also rewarded them according to their deeds.

3675a AM, 4384 JP, 330 BC

1981. After he spent 60 days with the Euergetae, he left Amenides as their new governor. He had been Darius' secretary for some time, according to Curtius. However, Arrian says he left them a free state. Diodorus reports that he made Teridates the governor of both the Euergetae and Gedrosions.

1982. Alexander left them and marched into Bactria against Bessus. He subdued the Drangi, the Dragagi and Arachosia on his way. Part of his army which was formerly commanded by Parmenion met him. There were 6000 Macedonians and 200 men of honour among them. These were the very pith and marrow of all his army. He appointed Menon as governor of Arachosia and left him 4000 soldiers and 600 cavalry to keep order in the country.

1983. Alexander led his army into the country of the Paropamisadae about the time of the setting of the seven stars and beginning of winter. (Strabo, l. 15. p. 724.) All the country was covered with snow. The days were obscurely dark rather than light so that a man could hardly discern anything close by. In this vast wilderness, Alexander's army endured the misery of lack of food, cold, weariness and even despair. Many died from the cold and many men's feet rotted off their legs from frost bite. At last they came into a warmer country with more provisions. The army was relieved and the whole country was quickly brought into subjection.

1984. Alexander went to the Caucasus Mountains which some call Paropamysus. He crossed the mountains in a 16 or 17 day march and built a city near the foot of them at a place where that mountain pass opens into Media. He called the city after his own name, Alexandria. He also built various other cities, each a day's journey from Alexandria. He relocated 7000 inhabitants of the countries in that area into these new cities. He put 3000 which followed the camp and let as many of those who were grown unserviceable in the wars settle there who wanted to. He made Proxexes, a Persian, governor of all that region and left one of his

friends, Niloxenes, to be the ruler over them.

1985. When the Macedonians and Arians were fighting, Satibarzanes, who commanded the enemy came between the two armies. He pulled off his helmet, said who he was and challenged any man that dared to a duel. Erigyus, the general of the Macedonian army took up the challenge and ran his spear through his body, killing him. When the barbarians, who came there by compulsion rather than willingly saw that their captain was dead, they trusted Erigyus and laid down their arms and submitted to him.

3675b AM, 4385 JP, 329 BC

1986. Bessus and those Persians who joined with him in seizing Darius, with about 7000 Bactrians and some of the Dahae who lived east of the Tanais River, foraged the country bordering on the Caucasus Mountains. They hoped that by ravaging and destroying all the countries which lay between them and Alexander that he would not dare come that way for fear of starving his army. Nevertheless, Alexander went on under extreme difficulty of much snow and too little food.

1987. When winter was almost over, he had India on his right hand. He passed over the mountains into Bactria. Not a tree was to be seen all the way except for a few shrubs. (Strabo. l. 15. p. 724.) His troops found by the way some quantity of Indian wheat. From this the common soldiers squeezed a kind of juice which they used for oil to ease the pain of their cold joints. This juice was sold for 240 denarius per pitcher. A pitcher of wine fetched 300 denarius. There was very little wheat to make bread with. From hunger, the common soldier sustained himself by catching river fish and eating such herbs as he could get. Finally they came to a place where there were neither fish nor plants to eat. They were told to kill their draught animals and eat them. This kept them alive until they came into Bactria. (Curt. l. 7. c. 7.) Strabo adds, that they were forced to eat it raw for lack of fire to roast it with. To settle their stomachs, they had a supply of an herb called benzome which helped their digestion.

1988. Bessus was terrified by Alexander's rapid advance. After he had first sacrificed to his gods, he feasted his friends and captains. As they ate they discussed the war at hand. He bragged of a kingdom which he had gotten by treachery. He was hardly in his right mind. He boasted that the cowardice of Darius had enhanced the fame and glory of the enemy. He resolved to march with his army into Sogdiana. He would have the Oxus River as a wall between him and Alexander until help came in from other parts. When all the rest were as drunk as he was, Cobares, (according to Curtius, or Bagodoras: according to Diodoras), a Median and a soothsayer by profession, advised him that when he was sober and came to his senses, he should submit to Alexander. Bessus was so enraged that he drew his sword and those with him could barely restrain him from killing Cobares. In the meantime, Cobares fled and the next night came to Alexander.

1989. On the 15th day after he set out from his new city of Alexandria and his winter quarters, he came to Adrapsa, a city of Bactra. (Strabo l. 15. p. 725.) or Drapsaca, according to Arrian. After he had refreshed his army he marched to Aornos and Bactra, the two main cities of Bactria. He took them on the first assault. He put a garrison into the citadel of Aornos under the command of his friend, Archelaus.

1990. Bessus had 7000 or 8000 Bactrians in his army. They remained loyal to him and thought that Alexander would never follow them into that cold climate but rather go into India. However, when they saw that Alexander marched toward them, every man stole away to his own home and left Bessus all alone. He was left with a small retinue of his servants and tenants which remained loyal to him. After they crossed the Oxus River by boat, they burned the boats so that Alexander might not make use of them. They went to a place called Nautaca, in the country of Sogdiana to raise new forces from those parts. Spitamenes and Oxyartes followed him with some Sogdian cavalry and such Dahae as had come to him from the bank of Tanais.

3675c AM, 4385 JP, 329 BC

1991. Alexander made Artabazus governor of Bactria. He left his wagons with a guard to keep them. With the rest of the army, he set out at night and came into the desert of Sogdiana. When he had gone about 50 miles and found no water at all, the next day his whole army was dying of thirst. Later when they found water, more died from drinking too much than he had ever lost in any battle.

1992. Toward evening, Alexander came to the river Oxus where he spent that night greatly disturbed as he waited for the rest of his army to come.

1993. Before he crossed the river, he picked from his Macedonians those who either from age or wounds were not fit to fight and from the Thessalians who followed him as volunteers, he selected 900. He gave everyone in the cavalry 2 talents and to each foot soldier he gave 3000 denarius or drachmas. He wanted them to go home and join their families and dismissed them. He thanked the rest for promising to go on with him in the war.

1994. He also sent his friend, Stasanor to the Arians to seize Arsaces their governor, because he seemed to up to no good. He appointed Stasanor to be governor in his place.

1995. There was no timber there to make boats with. Therefore when he grew impatient by the delay, he had the hides which covered the soldiers' tents to be taken down and leather bags to be stuffed with straw and sown or tied together. In 5 days, he ferried his army across the river on these leather boats.

1996. Spitamenes was Bessus' most respected and honoured friend. As soon as he heard that Alexander had crossed the Oxus River, he told the news to Dataphernes and Catenes. They were trusted aides of Bessus. Catenes laid hold on Bessus, removed his regal diadem from his head and tore the robe in pieces which he wore and had taken from the body of Darius.

1997. After Alexander had crossed the Oxus River, he soon marched to the place where Bessus was. On the way, he received news from Spitamenes and Dataphernes that if he would be pleased to send any captain of his with a sufficient guard, they would deliver Bessus into his hands. Therefore Alexander sent Ptolemy the son of Lagus with 3 companies of cavalry, the regiment of foot soldiers under Philotas, 1000 of the silver targeteers, all the entire squadron of the Agrians and one half of the Archers. Ptolemy marched in 4 days with these to the place where Spitamenes with his army had camped the day before. This is normally a 10 day journey.

1998. Meanwhile, Alexander came to a little town of the Branchids. The inhabitants were relocated there by Xerxes from Miletum many years earlier. This was the reward he gave them for their work on his behalf in betraying Miletum and in pulling down the temple of Apollo Didymaeus. See note on 3526 AM. This town became the home of traitors. It was wholly plundered and then totally destroyed. All the inhabitants, men, women and children, were killed with the sword. Had this been executed on the traitors, it would have been an act of justice and not of cruelty. Now the children suffered for their forefather's fault. These never saw Miletum, much less betrayed it to Xerxes. (Curt. I. 7. c. 12. with Strabo I. 11. p. 117, 118.)

1999. As Alexander was on his march, Bessus was brought to him not only bound but stark naked, a sight well pleasing to all the men, both Greeks and barbarians. All that brought him were rewarded for their efforts. The prisoner was committed to the keeping of Oxertas, Darius' brother whom Alexander had made one of the captains of his bodyguard. Oxertas planned to have him crucified after his ears and nose were cut off, his body shot through and through with arrows and that his dead body should be watched so that no bird might land on it. After Bessus was scourged with whips, he was remanded to Bactria and his death deferred. He was to be executed in the place where he had murdered Darius.

2000. Alexander had re-enforced his army. He had lost many troops in crossing over the Caucasus Mountains, the journey to the Oxus River and his march to the Tanais River. This is not that river which divided Europe from Asia and empties Ameotis Lake into the Euxine Sea. It is another Tanais, called also Jaxartes, which Pliny (I. 6. c. 16.) is by the Scythians termed "Syliis", and by the inhabitants in the area "Orxantes", according to Aristobulus.

2001. At this place certain Macedonians went foraging not as carefully as they should have done. They were attacked by certain natives from the mountains. Many were killed but more were captured. These natives numbered 30,000 men but Curtius says 20,000 men. Against these natives, Alexander speedily gathered such companies as he had closest at hand. In this fight, he was shot with an arrow in the thigh and when the shaft was pulled out the head stayed in. Arrian tells us that the hill was taken and of 30,000 enemy troops, less than 8000 escaped. However, Curtius tells us that the next day after he was hurt, those barbarians voluntarily surrendered to him and sent him the prisoners which they had taken and made their peace with him.

2002. He moved his camp and he was carried in an ordinary stretcher which every man was happy to take turns carrying. In 4 days he came to Maracanda, the principal city of all Sogdiana whose wall is almost 9 miles in circumference. He left a garrison to keep the city. He went and wasted and burned the nearby towns. A few days later, ambassadors came to him from the Scythians called Abis. These had always lived as a free state ever since the death of Cyrus but now they surrendered to him.

2003. The barbarians who lived near the river captured the Macedonian soldiers that were left there in the garrison and slew them. They started to fortify their cities. Many of the Sogdians joined with them and were encouraged by those who had taken Bessus' side. They caused some of the Bactrians to defect also. The Susians and Bactrians had 7000 cavalry which helped cause the rest to defect. Alexander sent Spitamenes and Catenes, who had delivered Bessus into his hands, to repress them. They reproved the principal ring-leaders of that rebellion. They said that Alexander had sent for all the Bactrian cavalry so that he could murder them.

2004. When Alexander heard of this, he attacked the city of Gaza and sent Craterus against Cyropolis. When he had taken Gaza, he slew all that were of age in it. The women and children were sold into slavery and the city was destroyed. This was to be an example to others. He took 4 other cities in those parts within 2 days and treated them in the same manner. After this he marched away to Cyropolis. 18,000 men had fled there because the place was well fortified and a good refuge. In that siege he both lost the bravest and best men of his army and he was in extreme danger. He took such a blow in the neck with a stone that his eyes were dazzled and he fell and lost his senses for the present. However he was of an invincible courage against such casualties that would daunt other men. Although his wound was not yet thoroughly healed, he assaulted it more fiercely than before. His anger spurred on his natural fighting abilities. When the city was first taken, 8000 of the enemy were killed. The rest fled into the citadel. When Alexander had besieged it for only one day, they surrendered for lack of water.

2005. Alexander ordered Cyropolis to be levelled to the ground. Of 7 cities which the natives had fortified for themselves, there remained now only one to be taken. He took it on the very first assault. However, Ptolemy says, it surrendered to him. Aristobulus says, that the men taken in it were distributed in the army and kept bound until Alexander left that country. This would leave none behind who had a hand in that revolt.

2006. Meanwhile the Scythians of Asia came with a great army to the bank of the Tanais River. When they heard that the counties on the other side were up in arms against Alexander, they planned that if the inhabitants of these countries revolted in large numbers, to join with them against Alexander and to attack the Macedonians.

2007. Spitamenes stayed within the walls of Maracanda and besieged the garrison of Macedonians who were in the citadel there. Against him, Alexander sent Menedemus, Andromachus and Caranus along with 60 of his fellow cavaliers, 800 of his mercenaries led by Caranus, 1500 mercenary foot soldiers. (Curtius says 3000.) Alexander gave them Pharnuches for an interpreter because he spoke the barbarian's language and could therefore best serve to negotiate with them.

2008. Alexander came back to the bank of the Tanais River and made a wall around his camp. He made a city of it with walls of almost 8 miles in circumference and called the city after his own name, Alexandria. The work was done so quickly that within 17 days after the walls were up, it was filled with houses also. (Curtius, l. 7. c. 17.) However, Justin says, that in 17 days, he built a wall around it 6 miles in circumference. (l. 12. c. 5.) Arrian states that in 20 days the city was enclosed with a wall. He gave the city to his Greek mercenaries to live in along with any of the natives in the area who wished to live there. Any of his Macedonians who were grown unserviceable for the war were allowed to live there too. He also put some of his captive prisoners to fill this newly built city. He paid their various masters their ransom and so made them freemen and citizens of the place. He also relocated the inhabitants of three cities which Cyrus had built, to this city.

2009. The king of the Scythians whose kingdom lay beyond the Tanais River, knew that city was built on purpose to restrain his ambitions. He sent his brother Carcasis to take and demolish it and to expel those Macedonians from the river side. These Scythians rode up and down on the other side of the river in Alexander's sight and shot arrows and hurled insults at him and his Macedonians. Alexander was not yet fully recovered from his wound. His voice failed him and he could not stand alone nor sit on horseback. He could not order for what he wanted done.

2010. Spitamenes had with him besides his own men, some 600 Dahae and wild Scythian cavalry. These attacked a part of the army that was sent by Alexander to relieve them who were besieged in the citadel at Maracanda and slew them. Aristobulus says, that when the Macedonians were fighting, there suddenly arose from the neighbouring gardens such a number of Scythians that they slew almost all the Macedonians. Barely 40 cavalry and 300 foot soldiers escaped. Curtius mentions only that 2000 foot soldiers lost in that defeat. However, Alexander, to hide the greatness of that loss, ordered those who returned to his camp, upon pain of death, not to speak a word about it.

3675d AM, 4385 JP, 329 BC

2011. Alexander put his heavily armed foot soldiers into as many boats as he could make. The rest swam on leather bags stuffed with straw. They crossed the Tanais River with incredible courage and attacked and routed the Scythians. Even though Alexander was quite weak, he pursued them for 10 miles. In this battle, 60 Macedonian cavalry and almost 100 foot soldiers died. About 1000 were wounded.

2012. Not long after this, Scythian ambassadors came to him to justify what had happened. They said that this war was not made on him by the Scythian nation but by only a few among them who lived by robbery and plundering. The law abiding inhabitants would yield to him. Alexander accepted this and replied kindly. He released all the prisoners without a ransom so that these warlike people would see that his battle with them, was for honour, not revenge.

2013. When the Sacae saw this, they sent their ambassadors to him and offered him their service. He as graciously dealt with them. He had Excipinus, a young gentleman whom he loved very dearly and was to him like Hephaestion was, to keep them company and to entertain them.

2014. Alexander took half of his fellow cavaliers, all his targeteers, archers, Agrians and the best of all the Macedonian squadron. He marched to Maracanda where he was told that Spitamenes had returned again to besiege the Greeks in the citadel. He marched about 90 miles in 3 days and came early the next day to the city. When Spitamenes heard of his approach, he lifted his siege and fled. Alexander pursued him as fast as he could. On the way he came to the place, where the Scythians had slain his Macedonians. He had their bones gathered and buried with a proper Macedonian funeral. After this he followed the enemy until he came into the desert.

2015. And by this time Craterus who marched at a slower pace as he was told to, came to Alexander with the largest part of the army. To punish the Sogdians who had revolted from him, Alexander divided his army into two parts and ordered them to burn

every place and kill all males of age. In this manner he overran all that region. Here the river called Polytimetus runs. Beyond that the river runs underground and all the country is a desert, totally devoid of cities and inhabitants.

2016. Diodorus guesses (part 2. 1. 1.) that Alexander killed 120,000 Sogdians. 30 of the most noble of them, all men of great strength were brought to Alexander. He wondered at their undaunted courage when they faced death and freed them on the condition they would be loyal to him after this. They kept their word and when they returned home, they made all their people submit to Alexander. Alexander took 4 of them to be in his bodyguard. No Macedonians proved more faithful to him than these were.

2017. He left Pencolaus there with a garrison of 3000 foot soldiers (for no more were needed) and he came into Bactria. Alexander called together all that were there and ordered that Bessus be brought to him. Alexander reproached him for his treachery to Darius and had his nose and crops of his ears cut off. He sent Bessus to Ecbatane so that he might there be executed in the sight of the Medes and Persians. Plutarch says that Alexander ordered both his arms and legs tied to two trees that were bend down so that when the trees were released, they would tare him to pieces. Diodorus writes that the brother of Darius and his other kinsfolks railed and reproached him in many speeches. Then they cut his whole body into gibbets and then put them into slings and scattered them abroad.

2018. About the same time Phrataphernes the governor of Parthia and Stasanor who was sent into Aria to apprehend Arsaces, came to him. Stasanor brought Arsaces bound in chains along with Barzanes, whom Bessus had made governor under him of Persia and other men involved in the revolt of Bessus.

2019. From the Asian sea coast Epocillus and Melanidas came to Alexander. Also Ptolemy the commander of the Thracians came who had escorted the money sent by Menetes and those old soldiers whom Alexander had dismissed to go home. Ptolemy and Melanidas brought with them 3000 foot soldiers and 1000 cavalry mercenaries. A man called Alexander came with the 3000 foot soldiers and 500 cavalry. Bessus the governor of Syria, Asclepidorus the commander at sea sent him just as many. Antipater sent him 8000 Greek mercenaries and 500 cavalry under the command of Asander and Nearchus.

2020. With this larger army, he proceeded to set in order what had been disturbed by that general revolt from him. Many, especially the Sogdians, had gone into walled towns and cities and set up their own defences and would not submit to the governor whom he had set over them. Therefore he left Polysperchion, Attalus, Gorgius and Meleager in Bactria to keep order so that they would not revolt again nor draw others into rebellion. After a 4 day march, Alexander came to the bank of the Oxus River. This river had a muddy bottom and is very filthy and unhealthy to drink. Therefore, the soldiers started digging wells for water but found none. At last they saw a spring rising up in the king's pavilion, which because they had not seen it before they said that it suddenly arose there. (Curt. 1. 7. c. 25.) Plutarch reports that Proxenus a Macedonian and muster of the king's wardrobe dug a place near the Oxus River to pitch the king's pavilion. He found a spring of a fatty and oleaginous or oily liquor that Alexander in his letters to Antipater states was one of the greatest miracles that God had shown him. Arrian goes further and says that he found two fountains, one of water and the other of oil. They recently had sprung up near the place where Alexander's tent stood. When Ptolemy brought Alexander word, he presently (as he was directed by his soothsayers) offered sacrifices to his gods. Aristander told him that the fountain of oil foreshadowed the great labour and travail that he was to endure but in the end he would be crowned with victory.

2021. When he had crossed the Ochus and Oxus River, he came to the Marginia or Magriana River. Around it he built 6 towns, 2 on the south side and 4 on the east side. They were build close together so each town could help the other one if needed. (Curt. 1. 7. c. 25.) Strabo tells us that he built 8 towns in Bactria and Sogdiana. (l. 11. p. 717.) Justin mentions 12 (l. 12. c. 5.) and notes that he put those in his army who were mutinous and seditious and hence got rid of them.

3676a AM, 4385 JP, 329 BC

2022. Arimazes of Sogdiana with a 30,000 man army climbed to the top of a high rock called Oxi by Strabo. They made provision for a 3 year seige. This rock was about 3.75 miles high and 19 miles in circumference. Alexander made generous promises to 300 gallant young lads who volunteered to climb the rock. Using cramp-irons where needed, they were able to slowly climb the rock. 32 died in the attempt. They either slipped or the rock broke from under them. The Sogdians were astonished as if by a miracle, to see that men had gotten up there. They thought there were more coming who were better armed than they were, so they surrendered. Arimazes their leader was quite afraid. He and the chief men of the country, came down to the king in his camp. Alexander had them well whipped and later crucified at the base of the hill. He distributed the rest for slaves among the new cities which he had built with the money he had taken from them. Arabazus was left to keep the Sogdians and the neighbouring countries under subjection. (Curt. 1. 7. c. ult. & Polyanus Stratag. 1. 5. in Alexander n. 29.)

2023. After Alexander had taken the Oxi Rock in Sogdiana, he saw the enemies in various parts. He divided his whole army into 5 brigades. Hephaestion commanded 3 brigades, Caenus and Artabazus the 4th and Alexander the 5th. Alexander marched the next day toward Maracanda and the rest ranged here and there as they wished. If they found that any had fled to citadels or places of strength, they attacked and captured them. If they surrendered, they were treated mercifully. When all these five brigades had

taken in most Sogdiana, they met at Maracanda. Alexander sent Hephaestion to make colonies in various parts. He sent Coenus and Artabazus to Scythia for he heard that Spitomenes had gone there. He took the rest of the army into Sogdiana, and easily retook any places that the rebels had fled to. Those that surrendered without fighting, he relocated in those towns which he had subdued by force and caused their lands to be divided among these new inhabitants.

2024. While these things happened, Spitamenes, the rebels of Bactria, a company of Sogdians who were fled from thence into Scythia and some 600 or 800 Massagetan cavalry who came to him, went to a certain citadel which was built and manned against the Bactrians. They suddenly attacked the garrison and slew every man and put the governor in prison. Proud of their deed, they went soon after to take the city of Zariaspes. This they failed to do but carried away much spoil from the country around it.

2025. To suppress this rabble, Attinas governor of the country, led out some 300 cavalry not knowing the enemy had planned to ambush him. With these troops, he took some of the king's cavalry that had been left sick at Zariaspes and were now recovered. Pithon, the son of Sosicles and Aristonicas, a musician, commanded them. These two gathered some 80 mercenary cavalry troops of those who were left in the garrison at Zariaspes along with some of the king's cavaliers. They planned to go in a company with Attinas into the country of the Massagetae. However, Spitamenes and his troops rose from the thickets and woods and suddenly attacked them. They killed 7 of the king's cavaliers and 60 of the mercenaries. Aristonicus the musician, was also killed in that fight and behaved himself more like a soldier than a fiddler. In this encounter, Spitamenes killed Attinas with his whole company, Pithon was wounded and escaped. The news of this ambush came quickly to Craterus. He with all his cavalry troops attacked the Massagetae and routed them. He pursued them until they came to the wilderness of that country, where they fought. After a fierce battle, the Macedonians routed them. When the Massagetae saw that 150 of their cavalry were killed, they fled and easily saved themselves in that wilderness. The Dahae lost at least 1000 men. This put an end to the rebellion in those parts.

2026. After Alexander had subdued all Sogdiana for the second time, he returned to Maracanda. An ambassador from the king of the Scythians who lived on the European side north of the Bosphorus came to Alexander with a present and offered him his daughter in marriage. Alexander mentions this in his letter to Antipater as I said previously. If Alexander declined the proposal, the ambassador's alternate plan was to have Alexander allow his Macedonian nobles to marry into the principal houses of the Scythians. The ambassador offered that if Alexander wished, he would come in person to receive his commands from Alexander. (??)

2027. At the same time, Phrataphernes or Pharoemenus, who commanded the Chorasmians who bordered on the countries of the Massagetae and Dahae sent his messengers to let them know that he was ready to receive Alexander's commands. After he graciously heard both the ambassador's and the governor's errands, Alexander stayed there waiting for the return of Hephaestion and Craterus.

2028. As soon as Hephaestion and Craterus came, Alexander with his army attacked the country of Bazaria or Bazistis. Here was virgin forest in which a huge lion attacked the king by chance. Lysimachus, who was later the king of Thracia, offered to interpose himself with his hunting spear but the king would not allow it and asked him to stand aside. When the lion came on, Alexander held his ground and slew him with only one blow. After his army slew some 4000 wild beasts in that forest, he with all his army had a great feast in the woods.

2029. When Alexander returned to Maracanda, Artabazus resigned as governor of Bactria by reason of his age. Alexander gave the command of it to an old soldier of his father's, called Clitus, the son of Dropidas of Macedon, the brother of Hellanica or Lanica, Alexander's nurse. She was a woman whom he always respected and loved as his own mother. In a dream, he happened to see himself in mourning and sitting among Parmenion's sons who had died previous to this.

2030. The 3rd day after this dream was a holiday to Bacchus when Alexander usually offered the yearly sacrifice to him. Now someone at that time had brought him apples from Greece. He wondered at the fresh colour and good appearance of them. He sent for Clitus to show him the apples and to give him some of them. Clitus left the sacrifice which he was about to make. As he was going quickly to the king, he was followed by 3 sheep which were already prepared to be offered having meal and salt on their heads. When the king heard of this he asked his two principal soothsayers, Aristander and Cleomenes the Spartan, what this meant. They told him that it was an abominable sign and Alexander remembered his dream. He ordered them to go quickly and offer a sacrifice for him. Clitus came to the feast which the king made. Alexander had sacrificed to Castor and Pollux. When he was quite drunk, he began to brag greatly about his acts and devalue the deeds of his father Philip. Most who were at the feast applauded him. However, Clitus on the other hand upheld the deeds of Philip and spoke honourably of his achievements and decried the present times. He sometimes said some disgraceful things about Alexander. Alexander rose in a rage and intended to kill Clitus. He (according to Aristobulus) escaped out the back door and left the trenches and got into the fort to Ptolemy the son of Lagus. Both of them returned to the feast and Clitus sat again in the same seat. Ptolemy saw Alexander as he was calling out for Clitus. He said that here is Clitus and what do you want to do with him? Thereupon Alexander ran Clitus through with his spear and slew him.

2031. Later when Alexander considered the foulness of this act, he grew as angry with himself as he formerly had been with Clitus. He resolved to make amends and therefore shut himself up 3 whole days and did not have food or drink nor took any care

at all of what became of him.

2032. When he had now continued fasting into the 4th day, the captains of his bodyguard broke in on him. After a long time, they were able to persuade him to eat again. His soothsayers told him that this happened because he did not sacrifice to Bacchus. Therefore, he soon went and sacrificed to him. He was glad to hear that this event came from the anger of the gods rather than from the malice of his heart. Aristander reminded him of his dream and of the sheep. He told Alexander that what was done, was done by fate and could not have been avoided. Calisthenes the philosopher agreed with Aristander in this. Anaxarchus of Abdera, a subtil teacher, went much further in this shameless flattery. He quoted an old proverb that Justice always sits at Jupiter's elbow. From that he concluded that whatever kings did, was to be taken as right and just. To lift Alexander's spirits, all the Macedonians unanimously declared that Clitus was treated fairly and justly put to death. They would have forbidden his burial, if the king himself had not ordered it to be done.

2033. When he had spent 10 days in settling his mind over this, he sent Hephaestion with a part of his army into Bactria. He was to prepare his winter quarters there. Alexander made Amyntas, the son of Nicolaus the governor of Bactria to which Clitus was intended to be. He left Caenus there with his own and Meleager's brigade. He left 400 of his fellow cavaliers and spearmen on horseback, with the Bactrians and Sogdians, who were under the command of Amyntas. Alexander ordered everyone to obey Caenus and to spend that winter in Sogdiana. He wanted to keep order in that country and hoped to capture Spitamenes if he happened to come for his winter provisions into those parts. (Arrian. l. 4.)

2034. Alexander journeyed to Xenippa which bordered on Scythia where the Bactrians who had revolted from him had retired to. As soon as it was known that Alexander was coming, the natives ordered them to get out. Therefore, they gathered into a body of 2200 cavalry and attacked Amyntas, a commander of Alexander's. There was a fierce and long skirmish between them. They fled after losing 700 men and having had 300 taken prisoner. They had killed 80 Macedonians and wounded 350 more. However, when they yielded to Alexander again, they were pardoned.

2035. After this, Alexander went with his army to a place called Naura or Nautaca. Sisimithres, its governor, had two sons born from his own mother. With those people, it was lawful for children to have intercourse with their parents. Sisimithres had taken the gates or passes which open through the mountains into his own country. With a strong force he had well fortified the pass which was naturally well defended by a most swift and violent river through it (??) and had a huge rock at the back of it. (Curt. l. 8. c. 6.) Arrian says that this rock was at Parataca and was 2.5 miles high and about 7.5 miles in circumference. He calls the name of the rock, Chorienes, after the name of him that kept it. However, Strabo, together with Curtius and Plutarch, calls it Sisimithres' Rock and locates it in Bactria. They say it was almost 2 miles high and 10 miles in circumference. It had a large plain on the top of it of good land and well able to support 500 men. They also say that on the rock (not on that other rock in Sogdiana) Oxyartes had his daughter Roxane whom afterward Alexander made his wife. (Strabo, l. 11. p. 517.)

2036. Although Alexander saw this pass was naturally well fortified and strongly defended, his battering rams quickly made a breach in the fortifications. He entered the outer fortifications and approached the rock. At the base of the rock there was a vast bog caused by the rain which fell from the rock and was trapped there. He did not know how to fill it up quickly. Meanwhile, he had the beech trees which grew in abundance there, cut and made into long stakes which his army drove down into the bog. All the day long he stayed to encourage the work. Perdicas and Leonatus, and Ptolemy the son of Lagus, the captains of his personal guard divided the rest of the army into 3 parts and continued the work at night. They could not advance more than 30 feet by day and less by night even though all the army incessantly worked at it. The rock was so craggy and the work was very difficult.

2037. At that time Oxyartes, a great man of that country, a prince and the father of Roxane, was with Alexander. When Alexander asked him about the spirit and courage of Sisimithres, he replied that he was the most cowardly man that ever lived. Alexander replied:

``Surely you have said enough to teach me that this rock is possible to be taken since you tell me that the one defending it is so weak."

2038. Alexander sent Oxyartes to Sisimithres to immediately demand him to surrender with his mother, children and all that were dear to him. Sisimithres surrendered immediately. Alexander with 500 of his silver targeteers, went up into the rock to view its situation and strength. When he had offered sacrifices to Minerva and Victoria, he left Sisimithres as the governor of that fort and the surrounding country as he was before. Alexander gave him hope of a greater dominion, if he performed well and faithfully in this command. At Sisimithres' request, Alexander took along his two sons to serve Alexander in the wars.

2039. He left his Macedonian squadron to capture the other places which had revolted from him. He advanced with his cavalry up a steep and a rocky way. He had not gone far, but all his cavalry horses were exhausted by the journey and could not follow him any further. Each day, his company became fewer and fewer. Also the young gallants who never wished to be far from him, stayed behind all except Philip, the brother of Lysimachus. He was wearing his full body armour and other arms, an incredible thing to do. Although he was on foot, he kept up with the king for over 60 miles, although the king rode and often changed his horse. They came into a woods where the enemy attacked the king. Philip stepped between them and rescued Alexander from that

danger. The barbarians were routed and the woods cleared of them. When they were gone, Philip fainted from over exertion and fell down between the king's own hands and died. No sooner had this happened than Alexander was told that Erigyus, was one of his greatest captains, was killed. He had both their funerals to be observed with all the honour that might be given them.

2040. Spitamenes with a rabble of 3000 wild Scythians who followed him, came to Gabae. It was a strong town of the Sogdians that was located between the Sogdians and the Massagetae. He easily persuaded them to join with him and to plunder the country of the Sogdians. When Coenus heard of his coming, he attacked him with his army and killed 800 of them. He lost only 25 of his cavalry and 12 of his foot soldiers. The Sogdians who escaped along with some Bactrians, deserted Spitamenes on the way and surrendered to Coenus.

2041. When the Massageraeans Scythians saw how poorly things went, they plundered all the carriages of the Bactrians and Sogdians and accompanied Spitamenes into the deserts of Scythia. He heard that Alexander came after them and planned to follow them into those very deserts. They decapitated Spitamenes and sent his head to Alexander and hoped by this to make him stop chasing them. (Arrian. l. 4.) However, Curtius, (l. 8. c. 8.) writes, that when Alexander was not far off, Spitamenes' own wife met him with her husband's head in her hand. When he saw it he abhorred the sight and had her put out of the camp lest the foulness of such an act might corrupt his Greeks with these barbarian ways.

2042. When the Dahae heard what had become of Spitamenes, they took Dataphernes the principal author of that revolt and delivered him bound to Alexander. They submitted to Alexander. Coenus, Craterus with Phrataphernes, governor of the Parthians and Stasanor governor of the Arians returned to Alexander at Nautaca when they had completed their missions.

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2043. Alexander rested his army at Nautaca because it was now the middle of winter. Arrian expresses this, "in the strength of winter". He thought about how to avenge the soldiers wrongs, which they had suffered through the pride and avarice of their officers. Thereupon he ordered Phrataphernes to go into to Hircania and the countries of the Mardi and Tapuri. He wanted him to bring Phradates who was the governor there. Alexander had often sent for him based on complaints he received, but he would not come. Phrataphernes was to bring him to Alexander under a sufficient guard.

2044. He removed Arsanes from the government of the Drangi and put Stasanor in his place. Arsace, (according to Curtius) or Atropates (according to Arrian) was made governor over Media to replace Oxidates. The king thought that Oxidates was not loyal to him. The province of Babylon, after the death of Mazaens was committed to Deditamenes, or, to Stamines (according to Arrian). Sopolis and Epocillus and Menedas, were sent into Macedonia to bring him a fresh supply of soldiers from there.

2045. Three months after this, he started to march into a country called Gabaza. The third day into the journey, there was a dreadful storm and it was extremely cold. His whole army was in danger of perishing in this storm. Curtius, (l. 8. c. 4.) describes this event in great detail. He tells of the fierceness of the storm and the king's fortitude in enduring it. He showed his wisdom and humanity in keeping the army together and comforting the poor weather-beaten soldiers in that distress. However, about 2000 perished of the poorer sort of soldiers, the support personal and hangers on. Curtius adds further, that which is recorded by Valerius Maximus, (l. 5. c. 1. and by Julius Frontinus, l. 4. Stratag. c. 6.). While Alexander was warming himself at a fire, a common soldier of the Macedonians, half frozen with cold and benumbed in his wits no less than in his limbs, pushed his way to his fire. Alexander took him and set him down in his own chair and told him that would be for his good. In Persia, anyone who sat in the king's chair was executed.

2046. The next day, he called his friends and captains together, he made a proclamation that whatever any man had lost in that storm, he would personally make it good again to him. This he did to the smallest detail. For example, Sisimithres had brought along with him many beasts of burden, draught animals, 2000 camels, whole flocks of sheep and herds of beasts. These were distributed among the army. These compensated them for their losses and saved them from the famine. Thereupon the king, declaring publicly how much he was beholding to Sisimithres for that courtesy. He ordered every soldier to take 8 days' of food with him. They went to capture the Sacae who had revolted from him. When they had gathered all the spoil of that country, Alexander gave Sisimithres from the spoil 30,000 head of cattle.

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2047. Alexander married Roxane, the daughter of Oxyartes. Strabo reports this to have been done in the rock or fort of Sisimithres when it was first surrendered to him. (l. 15.) Many of his Macedonians followed Alexander's example and married foreign wives from the more illustrious families of the foreign countries. (Diod. Sic. l. 17. in several chapters)

2048. Now he thought wholly about the war on India. So that everything would be safe and quiet behind him, he conscripted from every province, 30,000 men, whom he planned to take with him into India. They would serve as soldiers and for pledges of their fidelity whom he left behind. He moved into Bactria and he sent Craterus with 600 of his fellow cavaliers, his own foot soldiers with the regiments under Polysperchon, Attalus and Alcaetas. They were to pursue Anstanes and Catanes who only

remained of the rebels of Paratacene. There was a great battle fought between them. Catanes was killed and Austaces was taken prisoner and brought alive to Alexander. The Greeks lost 150 cavalry and about 1500 foot soldiers. After this Craterus went into Bactria and Polysperchon subdued the country of Bubacene for the king.

2049. Alexander assumed divinity and affirmed that he was the son of Jupiter. He was no longer to be addressed in the Macedonian custom but would be adored with prostration after the fashion of the Persian kings. There were plenty of court flatterers to feed this desire of Alexander. These are the curse of all kings and by whose tongues more kings have perished than by the sword of their enemies. (Curt. 1. 8. c. 5.) The main ones around Alexander were Agis of Argos, the worst flatterer that ever was after Choerilus. There was Cleo of Sicilia and Anaxarchus, an orator. Calisthenes, an honest philosopher and a scholar of Aristotle opposed Alexander in this and he paid for it with his life.

2050. Hermolaus was a gallant youth and one of the king's company of pages, and instructed in the basics of philosophy by Calisthenes. He was once hunting with the king and slew a boar which the king had aimed at. Upon this, the king commanded him to be taken away and whipped. The youth took this badly and started a conspiracy to kill Alexander. First he conspired with Sopater, the son of Amyntas, a youth like himself the same rank. Then he conspired with Antipater, the son of Asclepiodorus, governor of Syria and others of the same company of pages. When the conspiracy was exposed by Epimenes one of the conspirators, they were all executed and Epimenes was rewarded. Alexander in his letters to Craterus, Alcetas and Attalus, written at that time stated that they had confessed that the conspiracy was among themselves only without the encouragement of anyone else. However, in another letter written later to Calisthenes, he charges him as being the author of it and he observes that Aristotle, whose first cousin was mother to Calisthenes states:

“The youths indeed were stoned to death by the Macedonians but that orator I myself will punish and those who sent him and any who received them that conspire against me into their towns.”

2051. When he had seized Calisthenes, he kept him in irons for 7 months to have him judged and condemned in a court of justice when Aristotle would be present. Chares the Mitilenian tells us that when Alexander was in the country of the Mallians and Oxydracans in India, he was recovering from a wound received in a fight. 17 months had passed since the conspiracy. Calisthenes who was a fat man, became sick of the Pthiriasis, or lousie disease and died of it. However, Aristobulus and Ptolemy state that the pages confessed upon the rack that Calisthenes had put them up to it. Again, the same Ptolemy says that Calisthenes was first racked and later hanged. However, Aristobulus says that he was carried about with the army in chains and so died. So we see that these great authors and who were present in the army and waited on Alexander at the very time when these things happened do not agree with each other. However, there is no doubt about the time when this happened.

2052. Alexander left Amyntas in Bactria with 3500 cavalry and 10,000 foot soldiers. Toward the middle of spring (according to Arrian) Alexander moved with his army from there toward India to make the ocean and utmost border of the east, the boundary of his empire. He prepared his army in their attire for this great plan of his. He had all their shields covered with silver plate and their horse bridles made of beaten gold. Their very body armour he had enriched with gold or silver. He had 120,000 men with him on the Indian expedition.

2053. Alexander crossed the Caucasus Mountains in 10 days and came to his city of Alexandria which he had built in Paropamisus. He replaced its governor for his bad behaviour and relocated more people into his new city from the neighbouring countries. Any Macedonians who were unserviceable for the war were allowed to live here. He made Nicanor, governor of the city and made Tyriaspes commander of the whole region of Paropamisus and of all that territory as far as the river Cophene.

2054. From there he went to the city of Nicaea and sacrificed to Minerva. He then marched to the river of Cophene and sent an herald who ordered Taxiles and the rest of the governors of the countries lying between Cophene and the Indus River to come to him.

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2055. Taxiles and other petty kings under his government came and met Alexander. They received his orders and told him that he was now the 3rd son of Jupiter that had come into those parts. They had only heard of Father Bacchus and Hercules but they were happy to see him now personally present among them. They therefore brought him rich presents and promised him to send 25 elephants. Alexander entertained them very graciously and asked them to go with him to be his guides through the passes of that country.

2056. When he saw that no one else came, he divided his army and sent Hephaestion and Perdikkas into the country called Pencelaotis toward the river Indus. The armies led by Gorgias, Clitus and Meleager and half the company of his fellow cavaliers and all the mercenary cavalry were told to capture any town they found by any means. When they came to the bank of the Indus River, they should start building boats to cross over it into further countries. Taxiles was sent with them and other commanders of those parts.

2057. The governor of the country of Peucelaitis revolted and died in the city which he resorted to. Hephaestion came and besieged it and after a month's time took and sacked it. The governor was killed and Sangaeus was made governor of it. Before Sangaeus had defected from Astes had fled to Taxiles. This act helped Alexander trust him all the more.

2058. Alexander, with his troop of silver targeteers, the cavalry of his fellow cavaliers, Hephaestion with the troop of those who were called Assateri, his archers, Agrians and javelin men, marched into the country of the Aspians, Thyraeans and Arasocans. He journeyed to the Choes River. This way was mostly mountainous and rocky. When he crossed that river, he commanded Craterus to come after him with the foot soldiers. He took the whole body of his cavalry and 800 Macedonians, targeteers on horseback and marched quickly away. He had heard that the people of that country had fled, some to the mountains and others to fortified cities. They all planned to fight with him.

2059. Those who came to oppose him, Alexander easily routed and drove them back into the town by the way they came out. He easily defeated the townsmen, who stood all in battle array before their walls and made them take refuge within their walls again. Craterus came with the foot soldiers. Therefore to strike the greatest terror into the minds of a nation which did not know what manner of men the Macedonians were, he ordered the army to spare no life. They set fire to the outer works which they had made. As Alexander rode about the walls, an arrow wounded him through his armour into the shoulder but it was a minor wound. Ptolemy and Leonatas were both wounded at the same time. Then Alexander saw a place where the wall was the weakest. He pitched his camp against it. Early the next day in the morning, he easily took the outer wall which was of no great strength. At the inner wall, the inhabitants made some resistance. When the Macedonians had scaled the walls and the townsmen felt the arrows showering down upon them, the soldiers within broke out of the gates and ran every which way to the nearby mountains. Many of them escaped and saved themselves there. The Macedonians followed them and overtook and slew the greater number of them. The townsmen that were left behind, were all killed and the city levelled to the ground.

2060. After Alexander had subdued another weak country, he advanced to the city Nisa. It was located at the foot of a hill called Meros and was said to have been built in old times by Bacchus. By the entreaty of Acuphis, the chief man of the place, who was sent to him with 30 other leaders, he spared the inhabitants of Nisa. They were only commanded to give him 300 horses. When this was done, he restored their freedom and allowed them to live after their own laws and made Acuphis governor of the city and the province of Nisa. Alexander took Acuphis' son and grandchild for hostages. He sacrificed there to Bacchus under the name of Dionysius. He made merry and feasted his friends and all his Macedonians. They wore garlands of ivy on their heads and sang praises to Dionysius with all his titles and names.

"Calling him Bacchus, Bromius and Lyaus,
Born of the fire, twice born and not like others,
But the only one that ever had two mothers."

2061. Ovid speaks of him in like manner although on a different occasion. (Ovid l. 4 Metamorph.) See also Philostratus in Vita Apollonii, (l. 2. c. 4.)

2062. From there he went to a country called Dadala. All the inhabitants had fled to the woods and mountains. Therefore he went through Acadera which was also deserted by the inhabitants.

2063. When the city Ardacena surrendered, he left Craterus there with other commanders of the foot soldiers. They were to capture places that did not voluntarily surrender and to order matters there as they saw fit.

2064. Alexander with his silver targeteers and his squadron of Agrians and Caenus and Attalus their brigades and the body of his own cavalry and at most four companies of his fellow cavaliers and the one half of his archers on horseback, went to the river of Euaspla. Here the governor of the Aspians was. After a long journey, the 2nd day he came with his army to a city called Arigaeum. As soon as the inhabitants heard that he was coming, they set their city on fire and fled to the mountains. The Macedonians chased them and slew a vast number of them. Ptolemy killed their captain in hand to hand combat and brought his armour with him.

2065. Alexander came with his foot soldiers which rode on horse back. They got off their horses and attacked the natives. After a long skirmish, the natives were forced to flee for refuge to the mountains. Craterus came to Alexander with the main body of the army when he had fully completed the task he was sent on. Alexander commanded him to rebuild Arigaeum which the inhabitants had burnt and to repopulate it with the people from the nearby places who wanted to live there and with those Macedonians who were no longer fit for military service. Alexander went to the place where he heard that natives had fled to. When he came to the foot of a mountain, he pitched his camp there.

2066. Meanwhile Ptolemy, who was sent foraging, went further on with a small troop to discover what was ahead. He sent word back to Alexander that there seemed to be more fires in the enemy's camp than there were in Alexander's camp. Thereupon Alexander left part of his army in the camp and went with the rest to view those fires for himself. When he had examined the situation well, he divided the company which he brought with him into three parts. One part he gave to Leonatus, one of the

captains of his bodyguard with the brigade of Attalus and Balaerus. The second one he ordered Ptolemy to take charge of. He gave him a third part of his own Argyraspides or silver targeteers, the brigade of Philip and Philoras with 2000 archers, all the Agrians and half of the whole cavalry. The third part he led himself to a place where he saw was the largest number of the enemy. The enemy had confidence in their numbers and supposed the Macedonians to be but few in number. They left the mountain and came down into the plain. After a bloody battle was fought, the Macedonians won. Ptolemy, who led one of the three brigades of Macedonians, reports, that there were taken in the that fight, almost 40,000 prisoners and more than 230,000 cattle. Alexander selected the best of the cattle and sent them back to Macedon, to breed there for the tillage of the ground.

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2067. From there Alexander went into the country of the Assacenians who were said to have mustered 1000 cavalry, 3000 foot soldiers and 30 elephants to fight with him. It was said also, that Assacenus, (which as it seems, was the common name which all their kings went by) recently died. His mother Cleophis, commanded all that force.

2068. When Craterus had finished rebuilding the city, Arigaeum, he brought all his heavily armed foot soldiers to Alexander with battering rams and other equipment for a siege, if it was required. Alexander advanced with the cavalry of his fellow cavaliers, his javelin soldiers on horseback, with Coenus' and Polysperchon's companies, with 1000 Agrians and the archers toward the Assacenoans. He marched through the country of the Guraeans and had great trouble crossing the Guraeus River. When the natives heard of his coming, they dared not fight him in one body but divided their army and dispersed themselves. Each went into the their cities and planned to make a stand there.

2069. First, Alexander went with his army to Massaga. It was the largest city of the Assacenic country and enclosed with a wall of about 4.5 miles. 30,000 men defended it which included 7000 mercenaries from the inner parts of India. These came to fight at the foot of a hill about a mile from the Guraeus River and were forced to flee back into their city when they lost about 200 men. Shortly after this, Alexander drew up his main battle line of the Macedonians before the gates of the city. He was wounded in his thigh by an arrow shot from the wall. In pain he cried out that they told him he was Jupiter's son but when he was wounded, he felt pain like any another man. He added (as Plutarch in his book of Alexander's fortune writes) that when he saw the blood running down his body he cited a saying from Homer in his 5th book of his Iliad, that this was blood indeed, but not:

``Such blood as from the blessed gods doth flow."

2070. After 9 days of the siege, the courage of the defenders began to weaken. They saw Alexander's works, the incessant labour of the besiegers, what vast valleys they filled up, what towers they built and how they made them run upon wheels. However when their captain was shot through with an arrow from a battering ram their courage failed completely. They gave up of holding out any longer and retired into their citadel. From there they sent messengers to beg for a pardon and to surrender. Cleophis, the queen with a great multitude of noble ladies, all pouring wine into golden basins, came out to Alexander. The queen lay her young son at his feet and obtained not only his pardon but she was restored to her father's kingdom. This was owing more to her good looks than to Alexander's generosity. For men commonly said, that all that was but the fee of a night's lodging and that she got her kingdom again by her allurements which she could not do by force. After that among the Indians, she went by the name of the king's concubine. In that siege Alexander lost not more than 25 men.

2071. The Indians in the seige who were hired from the inner parts of India caused Alexander more trouble than all the rest. According to the terms of the truce, they were allowed to depart with their arms. However, they camped about 100 miles from there. When Alexander was told of this, he was very angry with them and attacked them. He said that he indeed allowed them to depart with their arms but not that they should ever use them against the Macedonians. The Indians were not aware of the greatness of their danger. They locked themselves close together and formed a ring and placed their wives and children into the middle of the circle. When the enemy attacked, they withstood them very courageously. If any man was slain, the women took up their arms and took his place in the ring. At last they were overcome by the numbers of the enemy and they all died in that place. Alexander gave the women and the rest of the rabble who were left to his cavalry. This massacre of the Indians blemished Alexander's glory and remained as a spot on all his former noble actions.

2072. Alexander sent Coenus to a strong and rich city called Bazira. Alexander supposed that the inhabitants would readily submit when they heard what happened at Assacan. However, they refused to surrender. He sent Alcaetas, Attalus and Demetrius general of the cavalry to besiege the city Ora until he came. The inhabitants made an attack on Alcaetas but the Macedonians easily pushed them back and quickly besieged them on that side. Alexander heard that Abissarus would secretly move more of the natives in to defend it. Alexander sent word to Caenus to build a strong citadel there and leave a large enough garrison in it to prevent the natives from tilling their ground. He was to return to Alexander with the rest of the army.

2073. The inhabitants of Bazira saw that Caenus had gone with most of his army and left the rest in the citadel. They went out into the open field for battle. When 500 were killed and 70 more taken prisoners, the rest returned into the city. They were more securely besieged than before and did not venture out of the gates.

2074. Alexander took the city Ora at the first assault and took as many elephants as he found there. When the inhabitants of Bazira heard this, they were afraid of being taken also. Therefore, in the dead of the night, they all fled out of the gates and got up into a rock called Aornus. The rest of the cities in the area did likewise. Every man went there with his weapons. Alexander put garrisons in Ora and Massaga. He strengthened the walls of Bazira and captured the towns which the inhabitants had abandoned.

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2075. When Taxiles died, his son Omphis or Mophis who had persuaded his father to submit to Alexander, sent to him to know his pleasure. He wanted to know if he would be the next king or live a private man till Alexander came. Although word was returned to him that he should reign, yet he held off for the present. Meanwhile, when Hephaestion and Perdiccas were sent to make a bridge over the Indus River, came that way, Omphis received them with all honours and freely furnished them with provisions. However he did not go out to meet them on the way lest he should seem to depend on any man for favour but Alexander himself.

2076. When Alexander came to Embolyma, a city not far from the rock Aornus, he left Craterus with some of the army there. He ordered him to make provisions of grain and other necessities for a long time in case the siege of Aornus lasted a long time and he was not able to capture it on the first attack. Alexander took his Agrians, archers, Caenus' brigade, from the Macedonian squadron such as were of the nimblest sort and best armed, 200 of his cavaliers and 100 archers on horseback and marched to the rock.

2077. According to legend, when Hercules was in those parts, he tried to take that place but could not because he was thwarted by an earthquake. Alexander was all the more eager to take the rock and outdo Hercules. According to Diod. Sic. the rock was about 12.5 miles in circumference and 2 miles high. Arrian says that the rock was 12.5 miles in circumference and at its lowest point it was about 1.4 miles high. At the foot of it toward the south, the Indus River ran not far from its source. (Strabo, l. 15.) The rest was covered with vast bogs and inaccessible cliffs. In one of the cliffs a poor old man with his two sons lived in a cave where three beds were cut out of the rock. Alexander promised him 80 talents if he would show him a way up the rock. Thereupon he told him there was but one way and showed him where it was. When Alexander found no way other but that one, he manned that place so strongly that those on the rock could not possibly receive any relief from others. Then he put his army to work. He cast up a mound of earth and rubbish so high that now he could come at least to fight with them at closer range. He launched an assault on them which lasted 9 whole days and nights without cessation. Alexander lost many of his men in the fighting and in climbing the rocks. Among those who died, were Chares and a person called Alexander. Although he had no hope of taking it yet he pretended to carry on the siege but left one passage which led to the rock open for them to flee. Those on the rock were overcome by his persistency and resolution. They took the advantage of a dark night and all fled from the rock.

2078. When the king saw no activities on the rock the next day, he sent Balacrus to see what had happened. He brought word that the enemy was all gone. Then Alexander took some of the captains of his bodyguard and 700 of his silver targeteers and went up onto the rock first. The rest of the Macedonians followed lending one another a hand to climb up as well as they could. Alexander then ordered them to pursue the enemy. This they did and killed many of them in the chase. Many fell over the rocks and were dashed to pieces. When Alexander had conquered the place, he offered many sacrifices, and built altars to Minerva and Victoria on the rock. He left a garrison there and made Sisicoptus or Sisocostus, the governor of that place and country around it. Sisocostus had come previously from India to Bessus in Bactria. When Alexander had subdued Bactria, Sisocostus came in with his men to Alexander and served him faithfully after that.

2079. Alexander left Aornus and went into the country of the Assaceni. He was told that the brother of Assaecanus, the last king, with a number of elephants and number of the inhabitants and bordering nations were fled to the mountains in those parts. When Alexander came to the city of Dirta, he found no one there, nor in the surrounding country side.

2080. The next day he sent out Nearchus with 1000 silver targeteers. He assigned to Nearchus some lightly armed Agrians. Antiochus was given 3000 silver targeteers. These were sent out as scouts and to see if they could find any of the natives of whom they might enquire among other things, about the elephants.

2081. Alexander marched forward to the bank of the Indus River. He sent an army before him to clear his way. Otherwise it would have been impossible for him to have gone through. When he found that its narrow passes were controlled by Erix, he left Coenus to bring the main body of the army later at a less strenuous pace. Alexander advanced with his slingers and archers, cleared the forest and made a safe way for the army that followed later. Diodorus calls this Indian, Aphrises and says that he had with him 20,000 men and 15 elephants. Whether from a hatred to this Erix or Aphrises, or whether to ingratiate themselves with Alexander, the Indians killed him and brought his head and arms to Alexander. He pardoned them but did not thank them lest others follow their example.

2082. In 16 days he came to the Indus River. He captured the city Penceliotes not far from there which surrendered to him. He left Philippos with a garrison of Macedonians there to keep order. He subdued also a number of smaller towns that were along the river. Cophaeus and Assagetes, the governors of that country attended him as he went from place to place. Alexander learned

from some natives whom he had taken prisoner that the men of that country were all gone to Barisades (or perhaps Abisarus) and that the elephants were left grazing on the banks of the Indus River. Thereupon he ordered them to show him the way to the place where the elephants were. They caught all but two which fell over the rocks and died. The rest were taken and trained for service and were added to his army. He found good trees for timber there. He ordered them cut down to make boats with. When the boats were launched, he went in them to the bridge of boats which Hephaestion and Perdiaccas had built for him. Since they saw that they would have more rivers to cross, they made their boats so they could be easily disassembled and carried on carts. Besides these boats, they built two others of 30 oars a piece and many more smaller craft.

2083. Alexander stayed there 30 days to rest his army. In that time he offered magnificent sacrifices to his gods and entertained his cavalry and foot soldiers by the river side. He made one of his friends, Nicanor, governor of all that region on this side Indus. After this he crossed the river by the bridge that was made at Pencolaites (Strabo, l. 15.) with his army. Again he sacrificed to his gods after the manner of the Greeks. Alexander came into the region which lies between the Indus and the Hydaspes River in the beginning of the spring. This is noted by Aristobulus who was with him then and by Strabo (l. 15. p. 691.)

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2084. When Alexander was about 8 miles away, Omphis the son of Taxiles met him with an army and elephants spaced at equal distances among the companies. At first Alexander did not know whether he came as a friend or a foe and prepared for a fight. When Omphis saw Alexander's actions, he halted his army and rode quickly by himself to Alexander and surrendered both himself and his kingdom (which was not much bigger than Egypt) into his hands. When Alexander asked him whether he had mostly labourers or soldiers in his kingdom he replied that he was at war with two kings. Hence he must of necessity keep more soldiers than labourers in his kingdom. His enemies were Abisarus and Porus who reigned on the other side of the Hydaspes River. With Alexander's permission, Omphis assumed title and position of a king. After the custom of his country, he was called by the name of Taxiles, for that name goes with the kingdom with whoever rules it.

2085. The city Taxila from which the king is named after, is the largest of all the other cities lying between the Indus and Hydaspes Rivers. All its inhabitants with Omphis entertained Alexander very joyfully. On the 4th day after his arrival there, Omphis told Alexander what grain he furnished Hephaestion for his army. He presented both Alexander and all his friends with crowns of pure gold. In addition he gave them a large number of cattle, 3000 oxen and almost 10,000 sheep. Arrian adds, that he sent Alexander 700 Indian cavalry and 200 talents of silver. Curtius mentions only 80 talents of silver ingots.

2086. Alexander was very impressed with this entertainment and sent him back his 200 talents of silver with 1000 talents more of his own. He also sent many dinner plates of gold and silver with a great deal of Persian attire and 30 of his own horses with their equipment. Alexander's liberality pleased and obliged Omphis to loyalty. It greatly offended his friends. One of those, Meleager was eating at supper and was quite drunk. He told Alexander that he was very glad to see that he found a man here in India whom he thought worthy of 1000 talents. Alexander remembering what penance he had done for Clitus, did not seek revenge but only said:

“Envious men were nothing else but their own worst tormentors.”

2087. The next day, Abisarus, king of the Indian mountaineers sent his own brother to him with other ambassadors to present him with money and elephants. He submitted himself and all that he had to Alexander's disposition and pleasure. When Alexander had made a firm league with him, he sent them back again to him. Also ambassadors with presents came to him from Doxareus, a governor in those parts.

2088. In the country of Taxila, Alexander offered again his usual sacrifices and made shows and contests with his cavalry and foot soldiers. He left Philippos the son of Machates, to be the governor in those parts with a garrison in the city. He left behind in the country of Taxila those of his army that were unfit for military service. He then went on toward the Hydaspes River.

2089. Alexander thought his fame would make Porus readily submit to him. He sent a message to him by Cleochaeres to require tribute of him and to order him to meet Alexander at the border of his kingdom. Porus answered that one of these two things he would not fail to do. He would meet him at the border of his kingdom with his army.

2090. There was another Porus a king of a neighbouring country in India. He was the nephew of the other Porus. Because he hated his uncle, he sent ambassadors to Alexander and offered himself and all his kingdom to his service.

2091. Alexander sent back Caenus to the Indus River with orders to dismantle the boats and bring them overland in carts to him. The smaller boats came apart in 2 sections, the larger were in 3 sections. They were all brought to the Hydaspes River.

2092. When they were reassembled and launched, he used them to return to Taxila with his army. He received 5000 Indians whom Taxiles and others had brought to him. He returned to the banks of the Hydaspes River. On the way, Barzaentes who was governor of the Drangians at times and the instigator of the revolt of the Arachosians was taken prisoner and brought to Alexander

along with 30 of his elephants. This was a great prize for the Indians trusted more in their beasts than in their men. Gamaxus, a petty king in those parts and a confederate of Barzaentes, was taken and brought bound to him. Both were committed to prison and the elephants enlisted into Alexander's service and sent to Taxiles or Omphis. Alexander advanced and came to Hydaspes where he had executed Barzaentes for his old treason against his master Darius. (Arrian l. 3. p. 72.)

2093. Porus was camped on the other side of the Hydaspes River. He planned to stop Alexander. He was a man of large stature and a brilliant mind. He was said to be five cubits high (7.5 feet) although Plutarch says that he was but four cubits high and a hand breadth (6 feet 4 inches). His body was so big that his coat of armour was twice as large as any other man's. He rode upon an elephant taller than all the rest on which he sat like an ordinary man on horseback. Curtius says that in the forefront of his battle he placed 80 large elephants. Diodorus says he had 13. Arrian says that he had almost 200. He had 300 chariots and 30,000 foot soldiers in his army. Diodorus states that he had more than 1000 chariots and 50,000 thousand foot soldiers, although Plutarch says he had 20,000 soldiers and 200 cavalry. Diodorus says 3000 and Arrian 4000 cavalry. The Hydaspes River ran between the two armies. Porus with his elephants always appeared at the head of his army and was ready to hinder the crossing of Alexander. Alexander had noises daily to be made in his army to make the similar noises from the barbarians more normal and therefore less terrible to his men. After a while, in a stormy dark night, he crossed over the river with certain of his foot soldiers and most choice cavalry. He crossed way up the river onto a small island in the midst of the violent thunderstorm. Although, he saw some of his men hit by lightning and others seriously hurt, he was determined to cross and hide on the other side. The river was swollen with the rain and undermined its banks in many places with the swiftness of its current. Alexander got to land, where he could hardly stand for the unstableness of the ground and the undermining of the banks. When the Macedonians saw this, they also forced themselves to land being up to their very arm pits in water.

2094. When he crossed the river, he went ahead of his foot soldiers some 2.5 miles with his cavalry. He engaged 1000 enemy cavalry and 60 chariots. He captured all the chariots and 400 cavalry. When Porus learned that Alexander had crossed the river, he attacked him with all the troops he had except the ones he left to take care of the Macedonian army that had not yet crossed over. Alexander feared the number of the enemy and their elephants. He attacked one wing of them and commanded the rest to attack the other wing. When the natives were hard pressed anywhere, they always retired in a group to the elephants as a place of refuge. The fight grew confused everywhere and Alexander could scarcely route them until about 2 p.m. Alexander described the battle in detail in his own letters:

2095. Aristobulus says that in the former of these two fights he killed 400 cavalry and captured 60 chariots and Porus' son was killed in the fight. However, Ptolemy states when the forces who were sent out under Porus' son, he was killed in the fight. Ptolemy says the forces which were sent out with Porus' son were twice as many as Alexander mentions in his letter. Ptolemy says they attacked with 2000 cavalry and 120 chariots. Concerning the latter engagement which was fought with Porus, Alexander does not go into detail. Arrian gives more information concerning the number killed. The Indians lost almost 20,000 men and 3000 cavalry. All their chariots were scattered, two of Porus' sons were killed. Spitarches who commanded all that region of India and all the captains both of the elephants and chariots and of his cavalry and foot soldiers were killed in the battle. All the elephants which were not killed in the fight were captured. Of Alexander's foot soldiers, he lost 80 of the 6000 engaged in the first battle. He lost 10 of the archers on horseback, which led the first assault, 20 of his fellow cavaliers and 200 cavalry. Diodorus states that about 12,000 died including the two sons of Porus, all the chief commanders of his army and bravest captains that he had. 9000 prisoners were taken and 80 elephants captured. 280 of the Macedonian cavalry died along with more than 700 foot soldiers.

2096. When Porus was taken, Alexander asked him how he wanted to be treated. He replied:

``Like a king."

2097. Alexander asked him again, whether he wanted anything else and his answer was that word:

``Like a king."

2098. comprehends all. When Alexander saw his noble and royal disposition, he treated him accordingly and took him into the number of his friends. He restored him to his kingdom again which reached from Hydaspes to the bank of the Acesives River. In it were 300 cities. (Strabo, l. 15. p. 698.)

2099. Arrian shows that these things happened after the summer solstice in the rainy season in India. The Hydaspes River would swell greatly whereas in the middle of winter a man may wade across it. (Arrian. l. 5. p. 107.) Jacobus Capellus compares another place of his, (Arrian. l. 7. p. 163.) where he writes the same thing of the Euphrates River, saying:

``It is fordable in the winter. When the spring approaches, and much more when the sun returns from its summer solstice, it grows deep and overflows its banks."

2100. The Greeks call the four seasons of the years by the name of tropics. They may just as easily divide the year into two parts,

summer and winter. Summer would start at the vernal equinox and winter from the autumnal equinox. However Arrian is speaking after the manner of the east when he says:

“as the spring approached and after this toward the summer season, the rain began to fall there and the waters to rise.”

2101. Concerning those Indian regions, Aristobulus was an eye-witness of them, and was present with Alexander at the Hydaspes River. He says that at the beginning of the spring, the rains begin to fall and so grow stronger from day to day. Strabo says the same. (Strabo, l. 15. p. 114.)

2102. This battle was fought between the vernal equinox and the summer solstice. Arrian plainly shows this where he says:

“This was the end of the battle fought by Alexander against Porus and his Indians on the other side of the Hydaspes River in the year when Hegemon was archon of Athens in the month Munichion.”

2103. In that year that month corresponds almost entirely to our month of May according to the Julian Calendar. The summer solstice did not happen until Alexander came to the Acesines River, as I show later from Nearchus.

2104. Alexander was glad for this victory which opened the way to the farthest borders of the east. Thereupon he had all his men that died in the battle to be honourably buried. He sacrificed to the sun, as the giver of this victory. He held games and contests both on foot and horseback at the river Hydaspes near the place where he crossed. Since there was of all manner of provisions in the place, he stayed there for 30 days to rest his wearied companies. To cheer up his soldiers for the remainder of this war, he called them together and gave them a pep talk commending their prowess and valor. He told them that all the forces of India were quashed by their one day's work. All the rest was a rich spoil for them to take. He gave the chief commanders of his army crowns to wear. Every one of them received 1000 pieces of gold. He rewarded the rest according to his place and rank in the army. For a description of the monument he made there, see (Philostratus l. 2. Life of Apollion. c. ult.)

2105. Alexander planned that as soon as he set foot in India, to go and see the Indian Ocean. Therefore he had his shipwrights build boats for that purpose. In the Emodian hills nearby, there was an abundance of tall fir trees with a quantity of cedar and pine trees along with other timber fit for ship building. When they went to cut them down, they found there very many large snakes, as long as 24 feet. In those woody mountains, they found rhinoceroses as well as a huge number of apes, some quite large. The rhinoceros is a rare beast in other countries. When the Macedonians saw a number of them ranging on the side of a hill in a kind of array like soldiers, they first thought that they had been an enemy. They cried out, "Arm, Arm" and arranged themselves to attack them. It was not until Taxiles, who was then with Alexander, told them what they were that the fray ended. (Strabo. l. 15. p. 698, 699.)

2106. Alexander built 2 cities here, one on each side of the Hydaspes River. The one on this side the river at the place where he crossed and the other on the other side where he fought this battle. This city he named from the victory over the Indians and gave it the Greek name, Nicea. The other one he called Bucephalis or Bucephalia after his horse Bucephalus. He had died there not of any wound received in the battle (As some have it. A. Gellius (l. 5. c. 2.)) but spent with travel and old age. He was 30 years old according to Arrian and Sicritus as cited by Plutarch. The king gave him a solemn funeral and build a monument and there built a city round it. (Pliny, l. 8. c. 42.) Near to these cities he built his navy for the ocean (Strabo. l. 15. p. 698) on the Hydaspes River which ran between the two kingdoms of Porus and Taxiles. Both of these helped him greatly in building this fleet. (Curt l. 9. c. 7.)

2107. Alexander left Craterus there with a part of his army to finish the buildings of these two cities and their wall. He went further into India against those who bordered on Porus' kingdom. Aristobulus called the kingdom Glauconica but Ptolemy called it Glausa. He took one half of his fellow cavaliers along with him, the best men from every squadron, with all his archers on horseback, his squadron of Agrians and the other archers. On this expedition, 37 cities surrendered to him. The smallest city had at least 5000 inhabitants and many had more than 10,000. In addition, many towns and villages surrendered to him some which were as large as the cities. All this territory he added to Portus' kingdom. He made Taxiles and Portus good friends and sent Taxiles back into his own kingdom again.

2108. At the same time ambassadors from Abisarus came to Alexander. Arisarus promised to be at his command, provided that Alexander would not require him to give up his kingdom. For he would not live without a kingdom nor reign if he were enslaved to another man. Thereupon Alexander sent back word to him that seeing he would not come to Alexander, Alexander with his army would take the pains to go to him. This would cost Abisarus dearly. Ambassadors came to him from those Indians which lived as free states and from another Porus, king of the Indians also.

2109. Phrataphernes, the governor of Parthia and Hircania came at this time to Alexander with such Thracians that Alexander had left with him. Messengers came to him from Sicicus, governor of the Assacenians to tell him, that the Indians had murdered his vice-governor and had revolted from him. Against these Alexander sent Philippus and Tyriespes with an army ordering them to suppress the rebellion of the Assacenians and keep that province in order. About this time, Cleophis, the queen of the Assacenians bore Alexander a son, whom she named after Alexander and was later king of that country. (Justin. l. 12. c. 7. with Curtius, l. 8. c.

20.)

2110. The other Porus who was the nephew to the one whom Alexander had overcome, feared his uncle Porus more than Alexander. He left his kingdom and fled into the country of the Gaugaride. He took with him as many as would follow him and that were fit to bear arms.

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2111. Alexander with his army crossed over the violent Acesives River which was almost 2 miles wide. Those who crossed on bags made from skins did much better than those in the boats. Those who crossed in boats were dashed many times on the rocks in the way. Some boats sunk, drowning some of the army as Arrian from Ptolemy reports, (l. 5. p. 145.) Alexander left Coenus with his brigade on the near side to provide for the crossing of those supplying grain and other things for the army and to protect them from any attackers.

2112. Nearchus, who was in the army at this time, says, (cited by Strabo, l. 15. p. 692.) that Alexander first camped by the river side. He was forced to move his camp later to higher ground to escape the flood waters. This happened about the summer solstice. Arrian confirms this in his book (Indica, p. 172.) where he says that Alexander's army ran away from the Acesives River when its water flooded all the country at midsummer.

2113. There were vast forests and shady trees of an enormous size and incredible height. Some were over 100 feet high and so thick that 4 men could barely get their arms around them. They cast a shadow of 3 acres or 300 feet from their limbs. For the most part, they were like huge beams bowing downward to the ground and grew up from there again. The new plant was not nourished by the same bough but rooted itself where the bough touched the ground. For more information about the banyan tree see (Pliny. l. 12. c. 5. & Strabo l. 15. p. 694.). He states from Aristobulus that under one of these trees 50 men could sit at dinner.

2114. There were also a large number of deadly snakes. They were small and very colourful. Their bite was so deadly that it caused sudden death to any one that was bitten. To avoid this danger, the Macedonians hung their beds from the limbs of the trees and slept above ground. They got little sleep. At length they learned a remedy for the snake bite from the native people. They showed them a root to take if any man happened to be bitten.

2115. Alexander sent Porus back to his own kingdom with orders to return with an army of the choicest and ablest Indians that he could find along with any elephants he had. After the army crossed the deserts, they came to the Indian river of Hyarotis or Hydraotes. It was as wide as the Acesines River but not so violent. He left garrisons everywhere he went in convenient places so that Craterus and Caenus might safely come to him with grain which they were to gather from all the places they went. He committed part of his army to Hephaestion. He gave him charge of two squadrons of foot soldiers, both his own and Demetrius' Cornets of cavalry and half his archers. He sent them into the country of that Porus who fled away and ordered him to transfer the kingdom to his friend King Porus. If he found any other Indian nation bordering on the Hyarotis River which lived as free states, he should add them all to Porus' kingdom. Alexander crossed the Hyarotis River with less trouble than he had with the Acesines River.

2116. Next to this river there was a grove of shady trees not usually seen in other parts and wild peacocks that flew up and down in the trees. Alexander advanced and took over other countries. Some surrendered and others he took by force. For some he was forced to chase and overtake and make them yield to him.

2117. Meanwhile, Alexander was told that there were other Indian states and a people called the Cathaeans who intended to fight him if he came into their countries. They joined with other free states of India to form an alliance with them in this action. Also another nation of those parts called Oxidracans and the Mallians. A little before this, Abisarus and Porus with their joint armies along with many other confederate Indians, went to subdue them but were unable to. The Indians awaited Alexander's arrival in Sangalae, a large city of the Cathaeans. It was surrounded with a wall and with a bog. These Cathaeans are called by Polyannus (l. 4. Stratag.) the Calthaei. Diodorus call them the Cathari. He states that it was law, agreed to by all these countries that when the husband died, the wife would be buried with his body. Strabo also notes this of the Cathaeans. (l. 15. p. 699.)

2118. Alexander went into these parts and came the second night to a city called Pimprama. That country of the Indians are called Adraista. Diodorus calls them the Andrasta. These came to him and surrendered conditionally.

2119. Alexander rested his soldiers there the next day. On the third day, he marched to Sagala where the Cathaeans and their allies awaited his arrival. They stood in battle array on the rise of a hill before the city. Instead of a trench between them and the enemy, they placed 3 rows of chariots locked closely together. Alexander quickly scattered the chariots and they all fled back into the city. Alexander immediately besieged them. He cast up a double trench around the city except where the bog hindered them. He set Ptolemy there with 3000 of the silver targeteers, all the squadron of Agrians and one company of archers to guard that quarter. He set all the chariots which he had taken, in an escape route from the city to hinder them from escaping. The inhabitants tried to escape in the 4th watch of the night and fell over those chariots. They were beaten back by Ptolemy who killed 500 of

them and forced them to retreat within their gates again. Meanwhile Porus came to him with the rest of his elephants and 5000 Indians. His battering rams were assembled and approached the wall. The Macedonians did not have to batter the inner wall but only undermined the outer earthwork made of brick and raised their ladders against the inner wall, thus taking the city by assault. 17,000 inhabitants were killed, 70,000 taken prisoner, 300 chariots were captured and 500 horses were taken. Alexander did not lose more than 100 men in this siege. 1500 more including Lysimachus, one of the captains of his bodyguard were hurt.

2120. After Alexander buried his dead after the Macedonian customs, he sent Perdicas with sufficient forces to ravage and plunder all the country around there. He sent Eumenes the secretary, (that is that Eumenes who was secretary sometimes to King Philip and whose life, Plutarch and Probus have both written) with 300 cavalry to two cities which had allied with those of Sangala. He was to offer them a pardon and he should receive them in mercy. However when the townsmen heard what was done at Sangala, they all fled from the town before he came. As many as were not able to escape through infirmity, were all killed by Eumenes to the number of 500. Alexander gave up the idea of overtaking the rest and returned to Sangala and utterly destroyed it.

2121. Alexander went to besiege another strong town into which a great number of people from weaker places had fled. When they asked his mercy and opened him their gates, he pardoned them and took hostages. He marched away to the next town, which was a very large one and full of people. There he had the hostages whom he received to be presented before the walls. Those in the town knew them as their neighbours and they desired to speak with them. The hostages told them what a merciful man Alexander was and how dreadful he was to his enemies. They easily persuaded them to yield to him. Now the news went out that before people thought Alexander was more like a robber was wrong and he behaved more like a conqueror. The rest of the cities surrendered without a fight. (Curt. 1. 9. c. 2. Polya. Stratag. 1. 4. in Alexan. s. 30.)

2122. From here he went into the kingdom of Sopithes who at more than 6 feet was taller than all men of those parts. He came from his chief city with his two mature sons. He gave Alexander his golden rod, all set with beryl stones and surrendered to him, himself, his children and all his kingdom. Alexander gave him his kingdom back again. A few days later, he feasted Alexander and all his army in a very sumptuous manner. He gave Alexander personally many large and costly gifts. He also gave him 150 Indian dogs which were, as was said, a cross breed between dogs and tigers. They were very strong and courageous. To prove this he had 4 of them attack a very large lion. (Strabo, 1. 15. p. 700. Elia. Histor. Ammal. 1. 8. c. 1.)

2123. Meanwhile Hephaestion returned to him with the troops he left with. He subdued all the countries of the Indians far and wide wherever he went. Alexander spared no honour for him and praised him before the army.

2124. Alexander left Sopithes in his kingdom as he found him. He advanced still to the next country where Phegeus was king. All the inhabitants welcomed the Macedonians and Phegeus went out personally to meet Alexander with gifts and presents. He submitted himself wholly to his pleasure. Alexander re-established him in his kingdom. Alexander was royally entertained with all his army and stayed there 2 whole days.

2125. On the 3rd day he departed from there and came to the Hyphasis or Hypanis River. It is almost a mile wide and 36 feet deep. It was very rocky under water and quite difficult to cross. Phegeus told him what he wanted to know about the other side of the river. There was a vast desert of 11 or 12 days journey to cross bounded by the Ganges River. It was the largest in all of India. Beyond the river lived various peoples. The people there were the Gaugaridae or Gongaridae and Prasians or Praendians, or Praesiaens, or Pharrasians, or Tabraesians, for they are all known by these different names. Their King was called Agrammes. (Diod. Sic. calls him Xagrames.) He had an army of 20,000 cavalry, 200,000 foot soldiers, 2000 chariots and 3000 or (as Diodorus says) 4000 elephants, all trained and equipped for war.

2126. These things seemed incredible to Alexander. When he had questioned Porus further, Porus told him that the force and power of that king and kingdom was indeed very great and no less than what he was told. However the current king was of ignoble birth and no better than a poor barber's son. He was hated and scorned by his subjects. Androcottus, who was then but a youth and had not only seen Alexander but also for a certain saucy prank played on Alexander, was ordered to be executed. He would have died had he not fled. Justin, (1. 15. c. 4.) tells us that he later said that Alexander almost conquered all of India. The part he missed was of little note since their the king was too wicked, so base, so hated and so much scorned by his people.

2127. Alexander began to reflect that his soldiers were all tired out and spent with the length of the war. Every man began to look for an end of these dangers and for the reward and fruit of all their labours. They had now been 8 whole years (for so long it was since he became king) in a continual perilous war. It happened that for 70 consecutive days, it poured rain accompanied with violent thunderstorms according to Diodorus. Diodorus says that to pacify the soldiers, he gave them permission to plunder a most rich and bountiful country of the enemies and to take all to themselves. While they were busy at this, he called together their wives and children and made there a law that the wives would receive their monthly allowance in grain and their children the same wages that their fathers did.

2128. When the soldiers were returned home laden with wealth and riches, the king called them all together. He made a prepared speech to request them to accompany him cheerfully to the conquest of the Gangaridae. Caenus the son of Polemocrates replied in the name of the whole army and concluded that they all desired an end of the war. The Macedonians would not listen to

Alexander's request. Ptolemy reports that he went on and offered sacrifices for the crossing of the river. When the entrails portended all direful things if he proceeded, he called together his friends and such as were the oldest and most intimate with him. He told them first and afterward declared to all the army that since all things seemed to be against his going any farther, he was now content and resolved to return home.

2129. Pliny very improbably writes that notwithstanding all this, he crossed the Hypanis River and erected altars on the other side. (l. 6. c. 17.) For a similar action occurred in the same place, that is in the king's own letters to confirm as much. I think that those words refer not to his crossing over the Hypanis or Hyphasis River but to that which went before concerning the order and distance of his camps and journeys from place to place. These were described and recorded by Diognetus and Baeton, his two principal harbingers and camp masters. For who can believe that Alexander alone without his army and without any purpose of going any further would offer to cross such a dangerous river as that was. If he would, then the enemy who were on the other side, would have attacked him and hindered his work. Strabo, (l. 15. p. 700.) notes that he went no further eastward because he was forbidden to cross the Hypanis or Hyphasis River. Plutarch also tells us that in his time the kings of the Praesiaeans or Prasians crossed the river to his side and worshipped those altars which Alexander then set up and offered sacrifices on them after the customs of the Greeks.

2130. It is obvious that Alexander divided his army into various companies. He had 12 altars to be built, all of square stone on the west side of the Hyphasis River and not on the east side. Each altar was 75 feet high and similar to so many large towers and of a greater size than towers were usually constructed. On these altars, he offered sacrifices after the Greek manner to his gods. He held for his men, games of all sorts, wrestling, dancing and sports on horseback. Then he made his camp three times larger in every respect than it was ever done before. He made trenches 50 feet wide and 10 feet deep. He had the earth cast up from the ditch. He made a good wall around the trench. He commanded his foot soldiers that in their tents they should set up two bedsteads, each of them 7.5 feet high. The cavalry men should do this as well as make mangers for their horses as large as at other times. They should do the same with their weapons, horse bits and other equipment, they were leaving behind. They should make them in the same proportion and to hang them up. This was to give posterity an imaginary belief of his greatness. Concerning the inscriptions and titles of his altars, we may see more in (Philostratus, his life of Apollonius.)

2131. When these things were done, he returned by the same way he came to the Hydraotes River. He crossed it and came back to Acesines.

2132. There he found this city already built by Hephaestion whom he left to do it. Into the city he relocated as many of the neighbouring places as wanted to live there. He left his mercenary soldiers who were unfit for military service here.

2133. Arsaces, who ruled over all in the province bordering on the kingdom of Abisarus and the brother of Abisarus and his associates came to Alexander. They brought him presents of the most valuable items in those parts. Abisarus sent 30 elephants. They said that Abisarus would have come to him but he was sick. Alexander sent messengers to Abisarus and they confirmed his story. Thereupon he made Abisarus governor under himself of that province and made Arsaces subject to him. He appointed what tribute they should pay to him. Alexander offered sacrifices again at the Acesines River.

2134. He crossed the Acesines River and came to the Hydaspes River. He repaired with the help of his soldiers, whatever the flooding of that unruly river had destroyed of his two cities, Nicaea and Bucephalis recently built there. From the time that he went from there until his return, it had rained continuously with monsoon winds according to Aristobulus as cited by Strabo. (l. 15. p. 691.) The rain lasted 70 days with violent thunderstorms, as I showed before from Diodorus.

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2135. Alexander had built a large number of ships by the side of the Hydaspes River. Two of these had three banks of oars. He planned to sail down to the Indian Ocean with his cavalry and foot soldiers. For his venture, he gathered all the Phoenicians, Cypriots, Carians and Egyptians who followed his camp and put them aboard his ships.

2136. At the same time Coenus died who was one of his best and closest friends. He grieved his death and had him buried with all honour and sumptuousness which that time and place afforded. However, he did not forget the speech which he made in the armies behalf promising them to return home. Had he known how short a time he had to live, he would never have made so long an oration.

2137. He received fresh troops from Greece. These were auxiliaries and mercenary soldiers under their various commanders, that is 30,000 foot soldiers and 6000 cavalry. This also brought rich arms for 25,000 foot soldiers and 100 talents in medicines (Diod. Sic. & Curt. l. 9. c. 5.) Memnon also brought him from Thracia, 6000 cavalry besides those which came from Harpalus and 7000 foot soldiers. He also brought weapons inlaid with silver and gold which Alexander distributed in the army and had the old ones burnt.

2138. Harpalus, who Curtius says sent the new supplies to him, was the same person whom Alexander had entrusted with the

keeping of his tributes and treasure in the city and province of Babylon and whom he had left as his overseer of all that country. (Plutarch in Alexand.) However, he gave the government of it to Mazeus who had delivered it up into his hands and when he died Ditamenes succeeded him in that charge. Although Diodorus calls Harpalus, the president of that province in his history of (year 2, 113th Olympiad) in which time we are. Diodorus further tells us that Harpalus hoped that Alexander would never return alive from India and gave himself over to all kinds of intemperance and luxury, sparing no expense. First he committed of all manner of whoredom and luxury with the women of that country. Then he indulged in all sorts of unseemly and unseasonable delights and pleasures. He squandered the king's money committed to his charge. He ordered various fish to be brought to him from as far off as the Red Sea and was so lavish in his feasting and usual diet that every man was ashamed of him. He sent for a noted strumpet, Pythonice by name from as far as Athens and when she died, he sent for another one from the same place called Glycera. Therefore Theopompus complained in his letter to Alexander telling him that Harpalus spent more than 200 talents in making two tombs for Polynice when she died, one at Athens and another at Babylon. He dedicated a grove, an altar and a temple to Pythonice by the name of Venus Pythonica. He set up Glycera's statue in brass at Tarsus in Syria and let her live in the king's palace. He commanded the people to call her by the title of a queen and reverence her as such. (Athenaus l. 13. c. 23.)

2139. Cleander, Sitacles and Heracon in Media did the like hoping that Alexander would never return alive from India. They plundered private men's estates, pulled down temples and ravished the young virgins of the noblest families. They did many other kinds of villainies to their citizens and belongings. The very name of a Macedonian was odious to all nations for their avarice and luxury of all kinds. Worst of all, Cleander, who having first ravished a noble virgin himself, gave her later to his slave for his whore. (Curt. l. 10. c. 1. Arrian. l. 6. p. 142.)

2140. Alexander prepared for his voyage into the ocean. He saw old grudges rekindled between Porus and Taxiles and made them friends again. He made them pledge friendship to each other and then sent them away to their own kingdoms. He had made Porus king of all the countries lying between Hydaspes and Acesines River as before. In addition he gave him all the free states which he had subdued between the Acesines and Hypanis River, which were various countries containing over 2000 cities. (Arrian. l. 6. p. 124.) Others say that within these 15 countries were more than 5000 large cities besides towns and villages. (Plutarch in Alexand.) In fact the region lying between the Hydaspes and Hypanis River contained no more than nine countries with 5000 cities. Each city was as large as Coos in Meropis, (Strabo, from Apollodorus, who wrote of the affairs of Parthia, reports, l. 15. p. 686.) Strabo thinks that his opinion is a bit outlandish. He says it seems that this number is put a little hyperbolically and therefore Pliny thinks this is the number of all the cities which he subdued in India. (l. 6. c. 17.) Those who were with Alexander in his expedition report that in that part of India which he subdued there were 5000 towns and cities each as large as Coos in these 9 countries. Philippus, who was one of his company of friends with Alexander, was appointed governor of a country beyond the Indus River by Alexander.

2141. The cavalry of the city of Nisaea were sent back. Craterus and Hephaestion were commanded to march before him into the capital city of Sopithes' kingdom and await the arrival of his fleet. Craterus went on the right hand side of the Hydaspes with a part of the cavalry and foot soldiers. Hephaestion was on the left hand with the remainder and far greater part of the whole army and 200 elephants. The whole army at this time consisted of 120,000 men with those whom he brought from the sea coast. Those returned to him also whom he sent to levy fresh troops. They brought with them men of various nations and different weapons. (Arrian. l. 6.& in his Indica. p. 181.) Plutarch says that at this time he had 20,000 foot soldiers and 15,000 cavalry.

2142. Curtius says that this fleet had 1000 ships. Of these, Diodorus says, 200 were open and the rest were barges propelled by oars. Arrian, (in his Indica) says he had only 800 boats, some for transporting the horses and the rest for cargo vessels grain and other provisions. In total this amounted to little less than 2000 vessels.

2143. The admiral of this fleet was Nearchus from Crete and Euagoras from Corinth was in charge of all the provisions. In Alexander's ship, the captain was Onisieritus from Astypula. Arrian (in his Indica), records the name of every captain for each ship.

2144. When the preparations were complete, Alexander sacrificed to his native gods and to the other gods as the priests advised him to. These included, Neptune, Amphitrite and the Nereides or Sea Nymphs. Most importantly he sacrificed to the ocean, to the Hydaspes River, the Acesines River into which the Hydaspes flows and to the Indus River which receives them both. He held various sorts of games, of music and wrestling and the like with prizes for those who would enter the contests. He distributed animals to every company so they could sacrifice by themselves.

2145. In the morning, the army boarded the ships. This included the silver targeteers archers and such of the cavalry as were called his friends. This totalled 8000 troops and happened not many days before the setting of the Pleiades. (Strabo. l. 15. from Aristobulus). This time is about the end of our October. Alexander boarded and poured out a golden viol of wine from the prow of the ship into the river. He called on the Acesines, Hydaspes and Indus Rivers all at once. Afterward when he offered to his progenitor Hercules, to Ammon and the rest of the gods according to his accustomed manner the trumpet sounded at his command. This signal was to draw down the vessels into the water and to start the journey. This was done. The order was given how far every barge, horse carrier and ship of war should stay away from each other lest they should collide with each other. They were to keep their rank and position and not to out row each other as if this were a race.

2146. In this manner Alexander came on the 3rd day to the place where he had appointed Craterus and Hephaestion to meet him. He stayed there 2 days so that Philip might there catch up to him with the rest of the army. Alexander had sent him to the Acehnes River with orders to march down by the bank. He sent away Craterus and Hephaestion again with orders where to march by land.

2147. Alexander followed the Hydaspes River which was at least 2.5 miles farther than going by land and landed his soldiers and went to Sibarus, the country of the Sobians. These were said to be the descendents of those who along with Hercules had besieged the Rock of Aornus. When they could not take it, they were left here by him when they were not able to march with him any further. Their clothes were nothing but skins of wild beasts and their weapons nothing but clubs. Although the Greek manners and customs were long gone, yet a man might easily perceive some traces and marks of their Greek origin among them. When Alexander pitched his camp near to the chief city of their country, the principal men of them came to him and were admitted into his presence. They reminded him of their Greek origin and what reverence they had for the Greek nation. They offered him their service in whatever his pleasure was as became men of the same blood with him and his Greeks. They witnessed to this with the extra-ordinary presents they gave to him. Alexander received them very graciously and made them a free state to live according to their own laws.

2148. From there he rode further into the country some 30 miles and after he had wasted all the fields, he came and besieged the chief city of that country.

2149. The Agalassians opposed him with 4000 foot soldiers and 3000 cavalry on the bank of a river. He crossed the river and quickly routed them after killing most of them. The rest ran into the towns. When he had captured them, he slew those who were of age and sold the rest for slaves.

2150. Other inhabitants there took up arms also and about 20,000 gathered together into one city. He broke into the city by pure force. When they barricaded their streets and fought on them from the battlements of their houses, he was forced to retire and left many of his Macedonians dead behind him. Therefore in a rage he set fire to the houses and burnt both the city and most of the people in it with fire. When 3000 who had fled into the citadel sued for pardon, he gave it to them.

2151. He then returned aboard ship with his friends. He went with all speed into the countries of the Mallians and Oxydracans because he was told that they were two very populous and warlike countries. They had carried their wives and children into fortified places and planned to meet in the battle. Therefore he made the more haste, so that he might attack them while they were still making preparations and not fully ready for him.

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2152. On the 5th day of sailing down the river, he came to the confluence of the two rivers, the Acesines and Hydaspes. They both meet in a very narrow channel. Therefore, the river runs with a most violent and rapid current making many whirlpools. Many of their ships sprung leaks and two of the largest of them ran afoul of each other, broke up and sank, drowning their passengers. Alexander's own ship, was sucked into one of these whirlpools and was in extreme danger of sinking and drowning Alexander. When they had gone a little farther, the channel became wider and the stream grew calmer. The ships came to the right hand bank and found a safe harbour to stay in behind a bank which ran out into the river. This broke the violence of the river and so they were able to draw their ships to land.

2153. The king set up altars on this side of the bank and sacrificed to his gods for escaping so great a danger. Then he marched about 4 miles further into the country and attacked the natives that would not submit to him. He ordered them only not to help the Mallians and returned to his ships again. He was met by Craterus, Hephaestion and Philipppus who brought their armies to help him.

2154. The countries of the Oxydracans and Mallians lie between the place where the Hydaspes River joins the Acesines River and they both flow into the Indus River. (Arrian. in his India, p 171.) These were usually at war with each other but now united against their common enemy, Alexander. To further secure their alliance, they gave 10,000 virgins to each other to intermarry. They had 80,000 foot soldiers and 10,000 cavalry besides 700 chariots. Curtius says 900. Justin (l. 12. c. 9.) and Orosius (l. 3. c. 19.) call these people the Mandri or Ambri and Sabracans or Subagrans or Sugambrians. By all these names, the Malli and Oxydracans (who in Diodorus are incorrectly written Syracusions) in various editions go. They had 60,000 cavalry.

2155. The Macedonians thought they were past all danger and looked for an end of the fighting business. When they saw themselves engaged in a new war with more fierce and warlike countries than they had before in any part of India, they were terrified. They began again to murmur and rebel against Alexander. Alexander pacified them with a good speech and made all well again.

2156. Commander-in-chief of all this native army was a man of proven valour and chosen from the Oxydracans. He pitched his camp at the foot of a hill and made many fires so that he might make his army seem all the larger. They made loud shouts and

noises after the manner of their country to terrify the Macedonians. The next morning Alexander was full of hope and confident of victory. He encouraged his soldiers and attacked them. Whereupon, the enemies whether for fear or some disagreement among themselves, all ran away and fled to the mountains and woods. When the Macedonians could not overtake them, they started rifling their camp.

2157. When Alexander had rigged his navy he sent Nearchus with it down river into the country of the Mallians. He ordered him to be there 3 days before the army. Alexander crossed the Hydaspes and ordered Craterus, who was on the right hand of the Hydaspes to take charge of the elephants, of Polysperchon's brigade, his archers on horseback and of Philip's regiment. He ordered Hephaestion to go 5 days march ahead of him. Ptolemy was to come 3 day's journey behind him. This ensured that whoever escaped from Hephaestion, would be sure to fall into the hands of one of the two of them. He ordered those that went ahead of him to go to the confluence of the Acesines and Hydraotes Rivers which was the farthest border of the Mallians, as the confluence of the Acesines and Hydaspes Rivers was border of the Oxydracans. They were to stay there and await his arrival and the armies of Craterus and Ptolemy.

2158. Alexander took his regiment of silver targeteers, his squadron of Agrians, Python's brigade and all his archers on horseback and one half of his fellow cavaliers. He went through a sandy dry country into the region of the Mallians to attack them before either the Oxydracans could come to help them or they could go to the Oxydracans.

2159. The first day he camped near a little river about 12 miles from the Acesines. When they rested for a while, he ordered every man to fill what bottles he had with water. They marched on the remainder of that day and the next night some 50 miles. On the next morning, they attacked a great many of the Mallians. They never thought that he would come over that dry wilderness and were walking abroad idly outside the city. He killed most of them and the rest fled into the gates of the city and there locked them. Alexander had his cavalry surround the walls, instead of a trench, until his foot soldiers came.

2160. As soon as the foot soldiers came, he sent away Perdiccas with his own troops, Clitus' cavalry and the Agrians to besiege another town of the Mallians. He understood that many of the Indians were gathered together there. He wanted to keep them in but not to make any assault until he came. This would prevent them from carrying news into other parts that he had come into the country. He began to make his approaches and to assault the city which he besieged.

2161. He killed many of them in the assault and the rest left the walls and fled to the citadel. When he took that, he killed 2000 men.

2162. When Perdiccas came to the city which he was commanded to besiege, he found all the inhabitants had fled. When he found that they had just recently escaped he followed them as fast as he could. All the ones he overtook, he killed. The rest escaped into the bogs and marshes.

2163. When Alexander had rested and refreshed himself and his army, he marched at the first watch of the night. At day break, they came to the Hydraotes River where he found that many of the Mallians had already crossed. He attacked and killed the rest that were crossing the river. Then he crossed the river with his army and overtook those that had crossed earlier. He killed many of them and took others prisoner. However, most of them escaped into a well fortified city.

2164. When his foot soldiers came up, Alexander sent Python against them with his own and two other regiments of cavalry. On the first attack, he chased them into the town and took it. All those who were not killed, were made slaves. After this Python returned to the camp.

2165. Alexander led his army against a city of the Brachmanni where he understood more of the Mallians had fled. As soon as he came, he besieged it all around with his squadrons very heavily. The soldiers immediately left the walls and fled to the citadels. When this was captured, some of the inhabitants, set their own houses on fire and threw themselves into it. Others died fighting. About 5000 perished and few were captured alive.

2166. Alexander stayed there one day to give his soldiers a rest. The next day he marched against the other towns of the Mallians. He found all the cities deserted and the inhabitants all fled to the woods and mountains. He stayed there one day.

2167. The next day he sent Python and Demetrius, the captain of a regiment of cavalry back to the riverside. He sent other troops and companies with them. He wanted them to deal with any that had escaped to the woods. If they did not surrender they were to be killed. A great many were killed by them.

2168. Alexander marched against the capital city of the Mallians into which he learned that many others had fled. When this large city heard of his coming, the inhabitants fled and crossed over the Hydraotes River. They put themselves into battle array on the high cliffs of that river, as if they would stop him from crossing there. Alexander followed them immediately with his cavalry and ordered his foot soldiers to come later. When he was in the middle of the river, the Indians abandoned the place and although they were in good battle array, they fled. There were at least 50,000 of them. Alexander saw them in a strong compact body. Since

his foot soldiers had not come to him, he offered to charge them from all directions. However, he did not think it wise to fight with them at that time.

2169. As soon as the Agrians, other well-ordered squadrons and the archers came, the main battle with the foot soldiers started. The Indians fled and all ran away to the next fortified city. Alexander pursued them and slew many of them. When they were there, Alexander presently surrounded the city with his cavalry before the foot soldiers came.

2170. Demophoon a soothsayer, talked with Alexander and told him that by certain signs and prodigies he observed that Alexander was in some great danger. He wanted Alexander to stop or at least to defer the siege of the place. The king reviled him with sharp words for disheartening the soldiers while they were in action. He divided his army into two parts and led one part and gave the other to Perdiccas. They both went together to scale the wall. The Indians could not endure the attack and abandoned their stations on the wall and all fled all to the citadel. Alexander with those about him broke open the first gate himself and got into the city. He began to set ladders against the citadel wall. When he saw his Macedonians not coming on so quickly as he wished, he took a ladder himself and set it against the wall and climbed onto the top of it. Pencestes, carried his shield which he borrowed out of the Temple of Minerva in Troy. In all encounters he was always ahead of Alexander but this time he was behind him. After him came Leonatus, one of the captains of his bodyguard on the same ladder. Abreas (one of the Duplarians, of that order of knights or Esquires had double pay or allowance) was on another ladder. When the silver targeteers heard of the danger the king was in, they fought to set up the ladders so thickly that the ladders broke and so all came tumbling to the ground. By this they were of no use and hindered others from getting up that would help. (See Appianus toward the end, l. 2. Bell Civil.)

2171. Alexander was shot at on every side from the adjoining towers. No man dared come and fight hand to hand with him on the wall. Alexander leapt off the wall down into the citadel yard and put his back to a wall there and killed those that came to attack him with his own hand. He killed the captain of the Indians who came boldly to attack him. After that no one dared come near him but all shot at him from a distance.

2172. Meanwhile Pencestes, Leonatus and Abreas, leaped down from the wall into the yard after him and came to his rescue. Abreas was shot through his face into the head and died in there. Alexander (as Ptolemy reports) received so great a wound in the breast that his very breath came forth at it together with his blood. Pencestes, who interposed with Minerva's buckler in his hand and Leonatus, who took in his own body the blows which were meant for Alexander were likewise seriously wounded. No one wanted this but Alexander himself, who had there poured out his soul together with his blood. All agree that Pencestes defended him with his Palladian buckler. Hence Pliny calls him, (l. 34. c. 8.) the preserver of Alexander the Great. Concerning the actions of Leonatus and Abreas, the Duplarian, all do not agree. Ptolemy the son of Lagus, was at the rescue of him. This is affirmed by Clitarchus and Timogenes and Pausanias in his Attica. However he denies this and says he was not. All that while he fighting with the enemy elsewhere. Curtius says that so great was the carelessness of those old historians, it is hard to know what to believe.

2173. The Macedonians at last broke into the citadel and killed everyone there with the sword. They did not spare man or woman, old or young. They brought the king out upon their shields, dead or alive, they knew not which. The cure of his wounds was more grievous than the wounds themselves. He endured the pain and started to recover. The army could hardly be brought to believe this. It was widely said he died from his wounds. Therefore as soon as possibly he could, he had himself carried to the river side. From there he sailed down in a barge to the place where his army camped which was at the confluence of the Hydraotis with the Acesines River. Hephaestion was here in charge of the army and Nearchus was over the navy. As soon as he came to land, he admitted the soldiers to kiss his hand and he refused his stretcher. He mounted his horse so all could see him. Then he alighted and went on foot to his pavilion.

2174. When the king's wounds had been healing for 7 days, he heard that the Indians were sure he was dead. He had two barges joined together and upon them he had his royal tent spread. It was open on every side so all could see he was still alive. This would put an end to the rumour of his death among the enemies. From there he went down the river and ordered, that none should come near the barge he was in, for fear of jolting his weak body with the beating of the oars. So on the 4th day, they came to a country that was deserted by the inhabitants. It had abundant provisions of grain and cattle. Since the place pleased him well, he stayed there to refresh both himself and his army.

2175. Nearchus the admiral, reports, that his friends blamed him for acting like a soldier rather than a king or captain in the army. When he grew angry at this remark, he showed his dislike by his looks. A certain old Baeotian pleased him again by reciting an old limerick:

``He who would do any great thing, reason was he should suffer something too."

2176. Curtius (l. 9. c. 12.) mentions a speech made to him by Craterus in the name of his friends for the same purpose. His answer to it to this end that a man can never lack an occasion to win glory by.

``After the 9th year of my reign and 29th of my age, do you think it possible for me to be lacking to myself in advancing my glory which I have ever addicted and devoted myself to?"

2177. For so Curtius quotes him in saying this. However, the correct time of the chronology, was the 10th year of his reign (which agrees well enough with this saying) in his 30th year.

2178. The king stayed here many days until he was fully recovered from his wounds. He built more ships. There were about 3000 Greek soldiers who he had located in certain cities of Bactria and Sogdiana which he had built there. They grew tired of living among those barbarous people and were encouraged by the supposed news of Alexander's death. They defected from the Macedonian government and killed some of the chief of their own country men. They took up arms and seized the citadel of the city Bactra. It was not so carefully kept as it should have been. They drew the inhabitants in with them in this revolt. The leader of this conspiracy was Athenodorus. He assumed the title of a king not so much out of a desire for any kingdom but to bolster his plan to have the men follow him back to Greece. Biton or Bicon, was a Greek. From a grudge and envy against Athenodorus, he invited him to a banquet and had Boxus kill him. The next day Biton called a company together and there persuaded some that Athenodorus would have killed him. Others thought it was nothing but a mere roguery of Biton. They quickly persuaded others and they all took up arms to kill him. The leaders among them persuaded the rest and so all grew quiet again.

2179. When Biton had escaped this action, he started to plot the deaths of those who had saved his life. When they knew this, they laid hold on him and Boxus. Boxus was killed immediately. They planned to put Biton on the rack. All of a sudden, the Greeks, like madmen, rose up all in arms for no apparent reason. They did not rack Biton for fear of a rescue by the multitude. Although he was naked, he fled to the Greeks. When they saw what a distress he was in and ready to be racked, they changed their minds and rescued him from the danger he was in.

2180. Meanwhile, the Mallians that were left, sent their messengers to Alexander, to surrender their nation to his mercy. Likewise the Oxydracans surrendered. They sent the captains and chief men of every city and with them 150 of the principal men of the whole country to Alexander. He wanted them to send him 1000 of their principal men or as Curtius says, 2500 cavalry. These he would keep as hostages or as soldiers to serve him until he had ended his war with the Indians.

2181. Alexander invited all the principal men and petty kings of these countries to a feast where he had 100 golden beds to be set up at a reasonable distance from each other. Everyone of those beds was enclosed with curtains made of scarlet and gold. The purpose of the feast was to display whatever the old luxury the Persians had or the new extravagances of the Macedonians both mixed together could afford.

2182. Dioxippus the Athenian was at this feast. (Pliny l. 35. c. 11. Athena. l. 6. c. 6. Elian. l. 10. c. 22. & l. 12. c. 58. & Plut. in his book of Curiosities.) Dioxippus was a famous champion and one whom the king made much of for his great strength of body and courage. Choragus was a Macedonian of mighty strength and who had in many a fight shown his courage. When Choragus was drunk, he challenged Dioxippus to a fight. The next day Dioxippus came stark naked and all over anointed with oil with only a truncheon and a cloak for his arms. He approached the Macedonian, who came in armed with sword, buckler, pike and a javelin and laid him to the ground at his foot.

2183. The Macedonians and Alexander took this defeat as a disgrace on the Macedonian nation in the sight of these barbarians and there were embarrassed by it. As short time later at another feast, a golden cup disappeared. Dioxippus was suspected of taking it. This upset him so much he wrote a letter to Alexander and then killed himself.

2184. Alexander shipped his cavalry, 1700 of his fellow cavaliers and about 20,000 of his foot soldiers. He went not far on the Hydraotes River before he came to the confluence of it and the Acesines River. He sailed down the Acesines, and finally came to the confluence of the Acesines and Indus River. He stayed there with his navy until Perdicas came to him with the main body of the army. On the way he subdued the Abasteniens who were a free state among those Indians.

2185. While he stayed there, there came to him other ships of 30 oars a piece and certain cargo ships which had been recently built in the country of the Xathri. This was another free state in those parts. Ambassadors came and submitted to him from the Ossadians, another free state.

2186. Likewise the messengers of the Oxydracans and Mallians returned to him with presents. Among these were a small quantity of linen cloth, 1000 Indian shields and 100 talents of steel. As well they brought huge lions and tigers that were tamed, the skins of huge lizards and tortoise shells. There were also 300 chariots and 1030 horses to draw them, 4 to a chariot. (Curt. l. 9. c. 15.) Arrian says also that they sent him 3000 men for hostages. These were the bravest and best men they could find among them. They also sent 500 chariots with men in them to fight. This was more than what Alexander had asked of them. Arrian adds that Alexander accepted their chariots and returned their hostages again.

2187. Alexander commanded them to pay him such tribute as they formerly paid to the Arachosians and set Philip to be their governor. His government was to extend to the confluence of the 2 rivers, the Indus and Acesines and no further. We can hardly believe Plutarch where he says that the extent of Philip's government was three times the size of Porus' kingdom especially if it were so big, as he himself states it to have been. Alexander left him to guard that province all the Thracian cavalry and such

companies of foot soldiers as he thought fit and necessary for that purpose. Moreover he had a city built at the confluence of those two rivers. He thought it would quickly grow quite large and be famous. Therefore he constructed a great number of docks for ship building.

2188. At that time Oxyartes, father of Roxane whom Alexander had married came to him. Alexander cleared him of all suspicion of having any hand in the revolt of the Greeks that were in Bactria.

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2189. After this Polysperchon was sent to Babylon with an army. (Justin, l. 12. c. 10.) Craterus was ordered to take most of the army that was left with the elephants and to march down on the left bank of the Indus River. This way was easier for the heavily armed foot soldiers and the bordering countries were no more loyal to him on either side of the river. (??) Alexander took some choice companies and sailed down the Indus River to the ocean. It is said that he went at least 75 miles a day on the river and yet the journey lasted a full five months. (Pliny, l. 6. c. 17.)

2190. In the voyage down the river, the first country Alexander came to was the Sabracans or Sambestans. This was a country as great as any in India both for population and the number of warriors. It was governed by a democratic government throughout all their cities. When they heard of the coming of the Macedonians, they armed 60,000 foot soldiers and 6000 or (as Curtius says) 8000 cavalry with 500 chariots. These were under the command of their 3 most expert captains. When the navy came to them, (For more details see Curt. l. 9. c. 15. & Pliny, l. 19. c. 1.) they were frightened by the strangeness of the sight. They recalled the invincible glory of the Macedonians and took the advice of the old men among them. They said they should avoid so imminent a danger and should submit to the Macedonians. Thereupon they sent messengers and surrendered themselves wholly into his hands. Alexander graciously received them. They gave him many gifts and the honours befitting a demigod.

2191. Four days later he came to a country which lay on both sides the river which was called the Sodrans (or Sogdans, as in Arrian) and Massanians. Alexander received them as graciously as he had done to the former. At this place on the bank of the Indus River, he built another Alexandria and selected 1000 men to populate it. He made places for merchants and docks for shipping. He repaired any of his ships that were damaged. He made Oxyartes, his father-in-law and Pithon, governors of all the country from the confluence of the Acesines and Indus Rivers to the sea. He also included all the sea coast. He sailed down the river and quickly came into the country of King Musicanus and he was there before Musicanus ever heard of his coming. Not knowing what else to do, he immediately went out to meet him and presented him with the choicest gifts that India could afford and in particular with all his elephants. He surrendered himself and all his whole kingdom into his hands and asked a pardon for not doing it sooner. Alexander pardoned him and asked about the country and the city there. (For more details see, Strabo. l. 15. p. 694, 701. which he gathered from Aristobulus and Onesicratus) Alexander restored him to his kingdom as he was before.

2192. Here he heard the complaints brought against Tiriolte or Tityeste, whom he had made governor over the Parapamisadae with his accusers in person. He found him guilty of many acts of cruelty and avarice and executed him there. He gave that government to his father-in-law, Oxyartes.

2193. He ordered Craterus to build a citadel at the city of Musicanus. This was done before Alexander left the place. He saw that location was excellent to keep neighbouring nations in check and to keep them in order.

2194. From there he sailed with his archers, Agrians and all the cavalry which he had on board, he came to another country of the Indians, called Praestans. He marched against their king Porticanus or Oxycanus because the king did not come to meet him neither did he send ambassadors to him. Alexander captured two of the largest cities in the kingdom. Porticanus was in one of them which Alexander took on the 3rd day of his siege. Porticanus fled into the citadel and sent ambassadors to treat for conditions. Before they came to Alexander, two great pieces of the wall fell flat down to the ground. Through these breaches the Macedonians rushed into the citadel. Porticanus, with those few who were with him stood on their guard. They were all killed and the citadel was pulled down. All in the town were sold for slaves. Its spoil was given to the soldiers. Alexander kept only the elephants for himself.

2195. Diodorus says that Alexander first gave those two cities to be plundered by his soldiers and then he burned them. After that he went and took in all the rest of the cities and towns and destroyed them. By this action, he struck terror into all the neighbouring countries. When the rest of the countries heard only of his coming, they sent ambassadors and surrendered to Alexander without any resistance, as Arrian notes.

2196. After this, Alexander entered the country of the Brachmanes where Sambus or Sabus or Samus according to Curtius, or Sabbas according to Plutarch, or Ambigerus according to Justin, or Ambiras, according to Orosius, was king. When he heard that Alexander was coming, he fled. When Alexander came near his main city called Sindomana or Sindonalia, he found the gates open wide for him. and Sambus' servants came to meet him with presents of money and elephants. They told him that Sambus was fled not from any hostility to him. He feared Musicanus whom Alexander had let go and pardoned and they were enemies.

2197. Alexander took in this and many other places. He went and by force and took another city which had revolted from him and put to death many of the Brachmanes who caused the revolt. For by their instigation, Sambus, who had but recently submitted to him and the cities of his kingdom had revolted from him. Curtius says that Alexander took the city by undermining the wall and that the natives stood amazed to see men rise from the ground in the middle of the city.

2198. Clitarchus as by Curtius, says that there were 8000 or rather (as Diodorus with others have it) 80000 men slain in that country. A large number were sold for slaves. The Brachmanes brought these disasters on themselves. The rest who simply submitted to him and asked for his pardon were not harmed. King Sambus saved himself and got away as far as he could with 30 elephants.

2199. Alexander had taken over 10 men of the Gymnosophistae, who had persuaded Sambus to flee away and had caused much trouble for him and his Macedonians. He asked them some hard and obscure questions and threatened to hang every man if they did not answer those questions. Plutarch records these in his "Life of Alexander". Plutarch says that when Alexander heard their replies, he sent them away and gave them many honours for their trouble.

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2200. In the meantime, Musicanus revolted and Alexander sent Pithon with an army against him. He destroyed some of the cities in his kingdom and put garrisons in others. He built citadels to keep them in line. He captured Musicanus and brought him alive to Alexander who had him immediately crucified in his own kingdom along with as many of the Brachmanes who had encouraged him to revolt.

2201. Alexander returned to the Indus River where he had ordered his navy to wait for him. They sailed down the river again and came to a city called Harmatelia which belonged to Sambus and the Brachmanes. The inhabitants trusted in their strength and fortifications of their city and shut the gates to him. Alexander ordered 500 of his Agrians to go close under the walls with their arms. If the townsmen sallied out against them, they were to retreat. 3000 attacked the 500, who fled as they were ordered to. The enemies pursued them and came unknowingly on other companies which waited in ambush for them. Alexander waited personally for them. In the ensuing battle, 600 were killed, 1000 captured and the rest fled back into the city and stayed there. On the king's side many were grievously wounded almost to the point of death. The Indians had poisoned the heads of their weapons with a deadly poison. Ptolemy the son of Lagus was among the wounded and almost dead. It is said that Alexander in his sleep saw an herb which was a remedy for that kind of poison. The herb was squeezed into a drink and taken to neutralize the poison. Others of the wounded made use of that medicinal herb and recovered. It is most likely that someone who knew the medical value of that herb, told Alexander about it. To flatter and honour him, this fable was made up. So says Strabo, (l. 15. p. 723.) who tells this story as happening among the Oritae of whom we shall speak later.

2202. When Alexander started to besiege Harmotelia which was a strong and well fortified city, all the inhabitants came out to him and humbly begged his pardon. They surrendered themselves and their city to his pleasure. Thereupon he pardoned them.

2203. Moeris king of Patalena, its neighbouring country, came to Alexander and put himself and his kingdom wholly into his hands. When Alexander had freely restored him to his kingdom again, he ordered Moeris to provide for his army.

2204. Alexander commanded Craterus to take with him the regiments of Attalus, Meleager and Antigenes with some of his archers and of his allies and Macedonians which were grown unserviceable for the war. He was ordered to take them to Macedon by the way of Caramania through the countries of the Aracotti and Zarangi or Drangi. Some of the rest of the army were led by Hephaestion on the one side of the Indus River. The javelineers on horseback and the Agrians were led by Pithon on the other side. He was ordered to get inhabitants for the cities which Alexander had built. If any new revolts happened in those parts, he should put them down. When that was done, he was to come and join with the rest of the army at Patala.

2205. When Alexander had now sailed down the river for 3 days, he received news that Moeris with a large company of the Patalenians had left the city and fled to the mountains and woods. Thereupon, he hurried as fast as he could to get there.

2206. Strabo, (l. 15. p. 691.) tells us from Aristobulus that Alexander came into Patalene about the rising of the dog star (Sirius) had spent 10 full months in his trip down the river. For he set out shortly before the rising of the seven stars (Pleiades). Alexander arrived in Patala about the end of our July after sailing since the beginning of the 10th month previously. Hence it appears that he spent 9 full months sailing down the Hydaspes, Acesines and Indus Rivers. This we determine from rising and setting of these stars. We find Plutarch's account in this matter inaccurate. He states:

``that his sailing down the rivers to the sea took him up to 7 month's time."

2207. Alexander came to Patala and found no inhabitants in the city and country side. He found there great numbers of flocks and herds of cattle and grain in great abundance. He quickly sent his fastest soldiers to overtake those, who had fled. As they overtook them, they were to send them away to overtake the rest and to persuade them to return. They were promised peace and their

belongings and home in both the city and country.

2208. Alexander ordered Hephastion to build a citadel at Patala. He sent others into a region of theirs which was altogether destitute of water to dig wells to make it more habitable. Some of the natives attacked and killed them. When the natives had lost many of their own in the fight, the rest fled away to the woods and mountains. When Alexander heard what had happened to his men, he sent more to help them to complete the work.

2209. Alexander asked Nearchus, his admiral, to select some suitable season of the year to set out from the mouth of the Indus River and to sail along until he came to the Persian Gulf and to the mouth of the Euphrates and Tigris Rivers. (Arrian in his *Indica*, reports from Nearchus' writings, p. 182.) Plutarch says Alexander made Nearchus the admiral of the fleet and Onesicritus its chief pilot. Onesicritus in his story says of himself, that he was the navarch or admiral. Both (Arrian. l. 6. p. 124. & Pliny l. 6. c. 22.) call him commander of the fleet. Strabo (l. 15. p. 721.) more correctly calls him the chief pilot. See (Arrian. l. 7. p. 162. & in his *Indica*. p. 191.)

2210. At Patala the Indus River divides into two large branches both of which retain the name of Indus until they empty into the sea. Between these they create a triangular shaped island after which the city Patalene is called. This island is larger than the delta in Egypt. Onesicritus tells us that each side of this island is 250 miles long. Aristobulus says that the side facing the ocean is about 125 miles long. The land is marshy where the rivers empty into the sea. Nearchus and later Arrian say that this side was 225 miles wide. Pliny says that it was 220 miles wide. (Strabo, l. 15. p. 701. Pliny l. 6. c. 21. Arrian l. 5. p. 103. & l. 6. p. 135, 137.)

2211. Alexander planned to sail down to the sea by the right hand branch. He selected his fastest ships all of two decks, all his galleys of 30 oars a piece and some fast barques. He picked guides who knew the river and so set out. He wanted Leonatus with a 1000 cavalry and 8000 foot soldiers to keep up with him along the river bank.

2212. The morning after he set out, there arose a mighty storm. The wind and tide crossed each other to create huge waves on the river so that his ships collided with each other. Most of them were leaking and many of the ships of 30 oars a piece broke apart before they could get to an island which was in the middle of the channel.

2213. Alexander was forced to stay here a long while to build new vessels to replace those that were lost. His river guides had fled and he was unable to replace them. So they were forced to go on without them. When they had gone 100 miles the pilots all agreed and told Alexander that they could smell the sea and therefore the ocean could not be far away. Therefore he sent some to go ashore and get some of the natives. He thought they might be able to confirm this. They searched for people in their cottages for a long time. At last, they found some people in them whom they asked, how far away was the sea. They replied that they did not know what the sea was nor had they ever heard of any such thing. However, if they went on for 3 days, they would come to salt water which mixed with the fresh.

2214. Arrian tells us that when certain Macedonians landed, they found some Indians whom Alexander used for guides on the river for the rest of the journey. They came to the place where the river widens to 25 miles, which is its greatest width. The wind blew very strongly from off the sea and they were forced again to take refuge into a creek which his guides directed him to. Curtius says that he came on the 3rd day to salt water as he was foretold. He found there another island in the river where they observed that the boats moved not as fast as they were going because of the incoming tide.

2215. While they lay there at anchor, some went foraging. A new danger confronted them. For there came in on them a mighty tide (which to this day is usual in Cambay where the Indus River empties into the sea) and flooded all the countryside. Only the top of some hills, like so many little islands, were above water. Those who had gone ashore, resorted to these hills. When the sea was gone out again and the land left dry as it was before, then their ships were left high and dry. Either they stuck nose first into the bank or they fell over on their side. When the next tide came in, those ships which stood upright on their keels in the mud floated again with the rising of the water and were not damaged. Those that had settled on hard ground when the sea was gone out were fallen on their sides. When the tide returned, these ships were driven against one another or beaten and broken on the shore.

2216. Everything was repaired as best as the time and place would permit. Alexander sent two barques down the river to view the island which the guides had told him that he must land at if he wanted to sail out into the ocean. The natives called that island Cilluta, Alexander called it, Scillustin and others Philtucin. They brought back word to him that the island was large and had in it excellent ports and lots of fresh water. He ordered the whole navy to sail to that island. Alexander took some better vessels and went further to discover whether at the mouth of the river there was no barrier but a safe passage out into the open ocean. When he had gone 50 miles, he saw yet another island lying further out in the open ocean.

2217. Alexander returned to the former island lying at the mouth of the river and came ashore at a certain cape in it. He offered sacrifices to certain gods he said Jupiter Ammon commanded him to sacrifice to. The next day he sailed to another island lying out in the same ocean and offered more sacrifices to other gods in the same manner he had done previously. He said that what he did was by the command of Jupiter Ammon. He sailed far out of the mouth of the Indus River into the vast ocean. There he sacrificed certain oxen he had on the ship to Neptune and threw them overboard into the sea. He also made a drink offering and

first poured that into the sea. Then he threw a golden vial and various golden goblets for a thank offering after it into the ocean. He prayed that since he planned to send Nearchus into the gulf of Persia, that he might safely arrive there. (Arrian. l. 6. p. 136.)

2218. Justin (l. 12. c. 10.) states that when Alexander returned to the mouth of the Indus River, he built a new city called Barce as a memorial and erected some altars there. Curtius (l. 9. c. 16.) says that at midnight he set out with a small company of ships when the tide started to go out and went far out from the mouth of the Indus River about 50 miles into the open sea. When he had done this, he sacrificed to the gods of those seas and neighbouring lands. Then he returned to the rest of his navy. Diodorus Siculus states that he went with some of his closest friends, out into the main ocean. He landed at two little inlets and offered there a magnificent sacrifice to the gods. He threw into the sea a number of very expensive golden cups and made drink offerings to the sea. When he was finished, he built some altars in honour of Tethys and Oceanus. Now that he had finished his intended voyage into the east, he returned with his navy up the river. On that journey he came to a prosperous and famous city called Hyala which government was very similar to that of Lacedemon.

2219. Two kings, descended from 2 houses, inherited their office from their fathers. They were in charge of military matters. Civil affairs were managed by a council of elders.

2220. When Alexander returned to the Patala against the stream, he found the citadel completed according to his directions. Pithon returned with his army, having completed his assigned task. Alexander planned to leave a part of his navy at Patala. The Indians of Cambais call it by this name to this very day). Here the Indus River divides into two branches. He put Hephaestion in charge of making the ports and docks for the navy.

2221. Meanwhile he made another journey to the ocean by the channel on the left hand side of the same river to determine which of the two channels was the best and easiest journey to the ocean and to return again. When he was almost at the mouth of the second channel, he found a certain lake in the channel. It was made either by this river's meandering or by waters which flow in there from other parts and made the river more wide there than in other places. The lake looked like an arm of the sea. He left there Leonatus with most of his army and with all his smaller ships. Alexander went on with his ships of 30 oars a piece and of two tiers of oars. He sailed again out into the vast ocean and found that this was the more spacious channel of the two to sail for taking commerce to Patala. He went ashore with certain cavalry and made a three day journey along the sea coast. He explored the coast where he had sailed. He had wells dug in various places for fresh water for his navy if they needed it. (Arrian. l. 6. p. 137.)

2222. The next day after his return from the ocean, Curtius (l. 9. c. 10.) says that he sailed up the river to a certain salt water lake. Some men went into it not knowing the nature of it. They developed an infectious scab that spread to others. However, they quickly found an oil which cured it. If this was the same lake which I mentioned before from Arrian, then in all this history concerning Alexander's last return from the ocean, no author mentions this except for Arrian.

2223. When Alexander returned to Patala the second time, he sent a part of his army to dig those wells by the sea side. He ordered them to return to Patala as soon as they were done. He sailed again into the lake and made there new ports and other docks for his ships. He left a garrison there and stored a 4 month supply of grain and other supplies for the coastal voyage. (Arrian. l. 6. p. 137.) Now it seems that at this lake he built the city called Potana so that he might have a good port for his navy in that part of the ocean. (Diod. Sic. l. 3. p. 181. in the Greek and Latin edition, compared with Agatharchides, his Excerptions in Photius, Cod. 250. c. 51) and with this place in Arrian.)

2224. Curtius (l. 9. c. 16, 17.) writes that Alexander with his army stayed on the island of Patalena awaiting the arrival of spring. During that time he built many cities there. As winter was drawing to an end, he burned his ships which were unserviceable and marched away by land. Strabo (l. 15. p. 721.) states that towards the summer season, (which according to his account always began with the spring) he left India. I think he would not have said this had he better considered what Alexander said and was later affirmed by Nearchus, who was admiral concerning this voyage. He says:

``When the king was now on his way, he himself began his voyage in the autumn when the Pleiades or seven stars began to appear in the evening."

2225. Therefore it is obvious that in September, Alexander had sent Leonatus before him to dig wells in suitable places for the army in their overland march through a dry and desert country. He burned his ships which were leaky. He marched from Patala and came with all his army to the bank of the Arbis or Arabis. This river separates the Arbites or the Arabites and India (whom Dionysius Periegetes calls the Aribes and others call Abrite) from the Orites. For the Arbites inhabit the sea shore of India which lies between the Indus and Arbis Rivers for a distance of 125 miles according to Nearchus. (in Strabo, l. 15. p. 720. & Arrianus in his Indica, p. 185. in fi.) These are the farthest Indian people to the west. (Arrian. in his Indica, p. 184. & Pliny. l. 7. c. 2.) They are neighbours to the Oritans (Pliny, l. 6. c. 23. & Arrian in his Indica, p. 185.) and speak their own language that is different from the Indians.

2226. These Arbites or Arabites were a free state living under their own laws. They were not strong enough to withstand

Alexander nor willing to submit to him. As soon as they heard of his coming, they fled away to the woods and wildernesses.

2227. Alexander turned the rest of his army over to Hephaestion. He took one half of his silver targeteers, some of his archers, some regiments called Asseteri and a troop of his fellow cavaliers. From every regiment of cavalry he took one troop and all his archers on horseback. He kept the ocean on his left and journeyed westward. He ordered a number of wells dug along the seaside to supply his navy with fresh water when they passed by on their way to the Gulf of Persia.

2228. As soon as Alexander left, the Patalenians were inspired with fresh courage and the desire for liberty. They attacked Nearchus and the army that was left with him and forced him to flee to his ships. He had no wind to sail with. (Strabo from Nearchus l. 15. p. 721.) For before the beginning of winter, which began with the rising of the Pleiades in the month of our November in those parts, it was a poor time for sailing. (Arrian. l. 6. p. 137.)

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2229. Therefore as soon as the etesian or trade winds were ended Nearchus prepared for the voyage. These winds blew all summer long from the sea to land and made all navigation along that coast impossible. When Nearchus sacrificed to Jupiter the deliverer and held certain gymnastic games, he set sail from there in the 11th year of Alexander's reign. This was the time when Cephisodorus was the archon of Athens. He left on the 20th day of the month Boedromion or October 1st according to the Julian Calendar. (This I have already showed in my discourse of the solar year among the Macedonians c. 2.) (Arrian. his Indica.) Now we had the name of Cephisodorus 4 years earlier in year 3 of the 113rd Olympiad and also 3 years later in year 2 of the 114th Olympiad. This was the year following Alexander's death according to the tables of the archons of Athens. If this name was correctly recorded by Arrian in this place, then this Cephisodorus may be the same person because of the closeness of the times. Then the following differences will happen in the 4th year of the 113th Olympiad for the names of the archons of Athens between Diodorus Siculus, Dionysy. Halic. and Arrian:

Olympiad 113.

Year	Diodor.	Dionys.	Arrian.
1.	Euthycritus.	Euthycritus.	Hegemon.
2.	Chremes.	Hegemon.	Chremes.
3.	Anticles.	Chremes.	Cephisodorus.
4.	Sosicles.	Anticles.	Anticles.

Pliny tells us that Alexander built a city at the place where Nearchus and Onesicritus started on their intended voyage. It is the same city we find called, Xulinopolis. (l. 6. c. 23.) It is amazing that in the same place, he adds that no man can farm there on that river. For where should it be, but on the island of Patalene, where they were left by Alexander to wait for a suitable season to begin their voyage. Where else but on the Indus River where the navy sailed and along which that fleet passed when it sailed down to the ocean. (Arrian from Nearchus, in his Indica, p. 183.)

2230. The 1st day after they sailed from the port of Xulinopolis to go down the Indus River, they came to a good deep channel called Stura about 12.5 miles from the port. They anchored here for 2 days.

2231. The 3rd day they sailed and came to another channel about 3.75 miles downstream. They found the water a little brackish. The tide had come up that far and mixed with the fresh water. This left a taste of salt in the place even at low tide. The name of the place was Caumana.

2232. From there they parted and came to a place 2.5 miles farther down on the river called Coreatis.

2233. They sailed again and had not gone far when they spied a rocky reef just at the place of the Indus River's mouth. It stretched to the shore which was also very rocky. They put in with the tide where the ground was softer and better to land ships at. They made a ditch 5/8 of a mile long as a breakwater between them and the sea.

2234. They sailed on for another 19 miles and came to a sandy island called Crocala and stayed there another day. Near the island on the mainland lived the Indian tribe called the Arabii from the Arabius River. This river divides them, as was said before, from the Oritans.

2235. Their journey is described in detail by Arrian from Nearchus' accounts (l. 6. p. 143.) and later by Jo. Ramusius, in his Navigations. (l. 1. fol. 169.) The high points of the voyage are described by Pliny (l. 6. c. 23.) as gathered from Onesicritus by King Juba. Those words from him show this where he says:

``It is fit I should here set down what Onesicritus records of this voyage, wherein he was by the command of Alexander, sailed from India into the very Mediterranean parts of Persia. From him again the story is related by King Juba."

2236. From this we may also understand those next words of Pliny:

“The voyage of Nearchus and Onesicritus, had neither names of places where they landed nor distances from one place to another.”

2237. That is, as it is described by Juba or Onesicritus himself. For that both were told by Nearchus, as from Arrian noting from his account and has recorded both the one and the other.

2238. When Alexander had crossed the Arbis or Arabius River, the next night he marched through a great part of the sandy country and came the next morning into places that were well inhabited and cultured. He left the foot soldiers to follow in good array. He went on horseback with several troops and squadrons in very good order. They were widely spread out that they might take in and clear all the country before them. They were attacked by the Oritans. Many of them were killed or taken prisoner. Then they came to the bank of a small river and camped there.

2239. Alexander divided his company into three brigades. He gave one to Ptolemy to lead along by the coast, the second to Leonatus to pass through the middle of the country and its plain. Alexander took the third brigade and marched into the hill and mountainous country of that region. He wasted all that he found whereby the soldiers enriched themselves and slew many 10,000's of men.

2240. When Hephaestion, who had the greater part of the whole army under his command, came to Alexander, he marched forward to Rambacia. This was the principal division of all that country. When he found a place by the seaside, safe from all wind and weather, he presently ordered Hephaestion to build a city there. When it was finished it was called Alexandria. He relocated the Arachosians to live there.

2241. Alexander took half of his silver targeteers, Agrians, a squadron of cavalry and archers on horseback. He marched away to the borders of the Oritans and Gedrosians where he was told there was a narrow pass which separated the two countries. Both countries were camped there with their armies to keep the pass. No sooner had they heard of his coming but most of them abandoned the place and fled. Thereupon the chief of the Oritans went to him and submitted themselves and their whole country to him. The only charge which he laid upon them was to call home their country men to their homes. They were to assure them that in so doing all would be well with them and they would receive no harm.

2242. Alexander made Apollophanes joint governor of the Oritans with Leonatus, a captain of his bodyguard. He left Leonatus all his Agrians and some of his archers. He ordered the Oritans to await the coming of the fleet into those parts. In the meantime they were to go and help with the building of a new city and to order all matters there for the benefit of the people.

2243. He then marched with most of his army (for now Hephaestion had come to him) into the country of the Gedrosians which was mostly abandoned by the inhabitants. In this desert, Aristobulus says the Phoenicians which followed the army, bought what was sold there. They loaded their camels with myrrh and spikenard. Such spices and apothecary ware grew in abundance there. The whole army used it for coverings and beds to lie on. The spikenard which they walked over, gave off a most sweet smell that spread afar off. (Arrian. l. 6. p. 138. & Strabo, l. 15. p. 721.)

2244. He sent Craterus before him with a part of the army into the midland countries. He was to subdue Arimania (all the regions to the west of India even as far as Carmania were called this) and to go into those places which Alexander planned to go through. Craterus marched through the countries of the Aracotti and the Drangae. He subdued by force the country of Choarma which refused to submit. (Strabo, l. 15. p. 721, 725.) When Ozines (whom Arrian calls Ordone) and Tariaspes who were two Persian nobles, revolted in Persia, Craterus subdued them by force and laid them in irons. (Curt. l. 9. c. 18.)

2245. Alexander with another part of the army went through the country of Gedrosia about 60 miles from the sea. Sometimes they camped near the sea. They marched through a barren, craggy, dry and desolate country. Alexander wanted to go by the sea coast all along so that he might discover what places there were in those parts fit to make ports in and make provision for his fleet. It was to come that way by his orders and for that purpose, he had wells dug and made ports for his navy. (Strabo, l. 15. p. 721. & Arrian. 16. p. 139.)

2246. For this purpose, he sent before him Thoantes with a competent company of cavalry to scout the sea coast. He was to see whether there were any good landing places or fresh water near the shore or other suitable provisions for them. When he returned to Alexander, he told him that he found there some poor fishermen. They lived in little cottages built and covered over with shells of fishes and the backbones of them serving for rafters. The men used little water and they had to dig for it in the sand and the water was not very sweet.

2247. Alexander finally came into a country of the Gedrosians where there was a supply of grain. He seized it all and sealed the sacks with his own signet. He placed it on wagons and sent it all away to the seaside. While he went to the next ports, the soldiers, broke the seals, opened the sacks and ate all the grain to satisfy their extreme hunger. Those who were the leaders in this matter

were the ones entrusted with keeping it. When Alexander understood that it was done because of their hunger, he overlooked it. He sent all over the country to get more grain and had Cretheus carry it away to the seaside to supply the fleet and the army. The fleet at that very time landed in those parts. Alexander ordered the natives to go farther up into the country and from there to bring as much flour, dates and cattle as they possibly could. They were to carry it to be sold at the seaside to the army. He sent Telephus one of his friends to get more provisions of flour. He found some quantity of it although not much and carried it to another port according to his orders.

2248. Meanwhile some of the Oritans who dwelt in the mountains attacked Leonatus' brigade and killed a great number of them and then retired to safety again, according to Diodorus. Then the whole country of the Oritans joined with other neighbouring countries and made an army of some 8000 foot soldiers and 400 cavalry and made a general revolt. Leonatus attacked them and killed 6000 of their foot soldiers but he died in that fight. Apollophanes was the governor of that country and was appointed by Alexander, as we noted before. (Curt. l. 9. c. 18. Arrian. l. 7. p. 149. and in his Indica, p. 184.)

2249. Nearchus landed at this place with his fleet and loaded provisions of grain provided by Alexander. This would serve his army on board for 10 days. He repaired his ships that were leaky. He left any unfit sailors with Leonatus to serve on land and took others in their place from his companies. (Arrian. in his Indica, p. 185.)

2250. Philippus, whom Alexander had made governor over the Oxydracans and Mallians, was attacked and murdered by his own mercenary troops. The murderers were attacked by the Macedonians who were his guard. They shortly were taken and hewed in pieces for their deeds.

2251. It is said that Alexander endured more hardships and suffered more losses in the country of the Gedrosians than he did in all Asia. Of that army which he went into India, he scarcely brought a quarter of them out of Gedrosia. They endured grievous diseases, poor diet, burning heat, deep sands, shortages of water and famine. Nearchus says that Alexander knew of the difficulties of going that way. Purely from selfwilled ambition which reigned or rather raged in him, he was determined to force his way through. Someone had told him that Semiramis and Cyrus had gone that way into India. Therefore he was determined to return the same way out of it although it was told him that she was forced to save herself by fleeing from there with only 20 men in her company and Cyrus with only 7. Alexander thought to enhance his reputation if when they suffered there so much, he would be able to get out with his army safe and sound. Therefore Nearchus says that this desire to return home this way was partly from this ambition and partly to favour and relieve his navy which he had appointed to meet him in those parts. His guides lost their way through those vast sands because the wind had covered all the tracks which lead through the desert. Alexander had a hunch that the way must be on the left hand. He took a small company of cavalry with him and went to see whether he could find the sea shore. Their horses were all exhausted except for 5 by the length and heat of the journey. He left them behind and went with those 5 and came to the sea coast. He dug for a while and found fresh water to drink. Presently he sent back for his whole army to come there to him. When they came, he marched forward for 7 days along the sea coast and found plenty of fresh water all the way. When his guides recognised the way again, they led him up into the midland countries, as he wanted. (Strabo, l. 15. p. 722. Arrian. p. 142.)

2252. After 2 months he left the country of the Oritans and came to the chief city of the Gedrosians, called Pura. He rested his army there and refreshed them with feasting, as was very fitting and a good time for him to do so. (Strabo, l. 15. p. 723. Arrian. p. 140, 142. & Plut. in Alexan.)

2253. From there he sent away the swiftest couriers that he could possibly find to Phrataphernes whom he had left governor of Parthia and to the two governors of the provinces of Drangia and Aria which lay at the foot of the Taurus Mountain. They were ordered to assemble as many camels, dromedaries and others with all sorts of beasts of burden as they possibly could. They were all to be loaded with supplies of all sorts and sent immediately to meet him when he first entered into the country of Carmania. These letters were speedily carried to them and obeyed. When he came into Carmania he found there all kinds of provisions ready for him and his army at the appointed place.

2254. Menon, the governor of the Arachosians, recently died. Alexander appointed Sibyrtius as governor of both Arachosia and Gedrosia.

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2255. As Alexander was marching towards Carmania, he received news of the death of Philippus, the governor of the Oxydracans and Mallians. Thereupon he wrote to Eudemus and Taxilas and in his letters he gave them the charge of these two provinces until he would send a governor to replace Philip.

2256. As soon as he entered Carmania, Asaspes the governor of that province met him. He was suspected that he would have revolted from Alexander while he was in India. Alexander concealed the grudge he had toward him and received him very graciously. He treated him according to his rank and station. Meanwhile, Alexander tried to determine if the charges were true.

2257. Craterus came to Alexander with the rest of the army and the elephants. He brought with him Ordones or Ozines and Zariaspes whom he had taken into custody for trying to revolt in Persia. Stasanor, the governor of the provinces of Parthia and Hircania came to him with the captains and commanders of all those forces which he had formerly left with Parmenion in the province of Media. That is Cleander, Sitalces, Heracon and Agetho who brought him 5000 foot soldiers and 1000 cavalry.

2258. Various governors in the parts of India sent him a huge number of horses and other beasts of burden. Some were for pack animals and others for military use. These came from every country of his dominions in India. Stasanor and Phrataphernes brought him a huge number of draft horses and camels. Alexander distributed them all among those that wanted them to carry their goods with. He gave some to select captains and the rest he distributed among the soldiers, by troops and companies, as he saw was needed. He also armed his soldiers with new weapons. The reason was they now drew near to Persia. It was a peaceful and very wealthy country.

2259. Alexander (as Arrian reports from Aristobulus) offered a sacrifice of thanksgiving to his gods for his victory over the Indians and for the safe journey of his army from Gedrosia. He entertained his armies with sports of music, wrestlings and such like. Moreover he made Pencestes, who covered him with his shield in the country of the Mallians, to be the chief captain of his bodyguard. At that time, only 7 men had this honour, Leonatus, Hephaestion, Lysimachus, Aristonus (all born in Pella), Perdikkas a Macedonian, Ptolemy the son of Lagus and Pithon. The 8th man was Pencestes for his bravery in saving the king from the Mallians. Other writers, including Diodorus, Curtius and Plutarch, state that Alexander imitated Bacchus. In a drunken manner, he with his army spent 7 days crossing through Carmania. (Diod. Sic. & Plutarch in the life of Alexander and in the book of his good fortune & Curt. l. 9. c. 18. l. 3. c. 9, 24. l. 8. c. 19.) Arrian thinks this was unlikely since neither Ptolemy, Aristobulus nor any other credible writer mentions it.

2260. Aspastes the governor of Carmania, was put to death and was replaced by Tlepolemus. (Curt. l. 9. c. 18. Arrian. l. 6. p. 142. & in his Indica, p. 193.)

2261. Cleander and Sitalces who slew Parmenion by Alexander's orders, were accused to Alexander for many villainies (which I mentioned before) which they had done along with their subordinates and the army. Their act of killing Parmenion could not atone for such a number of villainies and gross misbehaviour as they were charged with. Therefore Alexander put them in chains to be executed when he thought fit. However, Alexander executed the 700 private soldiers whom they had used as to perform their villainies. At the same time Alexander had Ozines and Zariaspes executed whom Craterus had brought as prisoners for attempting to rebel in Persia as we noted before.

2262. Meanwhile Nearchus had sailed along the coast of the Arabians, the Oritans, the Gedrosians and the Ichthyophagians (so called because they lived only upon fish) and arrived in the Gulf of Persia. He came to Harmozia or Armusia (which is now called Orus or Ormus) and there drew up his ships. He went overland with a small retinue to Alexander. A Greek from Alexander's army told Nearchus that Alexander was not more than a 5 day journey from there. He found Alexander in a sea town called Salmus, busy making a stage play there and sitting in the open theatre.

2263. Alexander sacrificed there to Jupiter, by the name of a deliverer and to Hercules and Apollo, the deliverer from evil and Neptune for bringing his army safely across the ocean. He held sports, games of music and other gymnastic exercises. He had a pageant that was led by Nearchus. All the army worked to get flowers and garlands to bestow on him.

2264. When Alexander had heard the entire story of the voyage, he sent Nearchus back to the fleet with a small army to escort him. The whole country which he was to pass through was thought to be friendly. Alexander wanted him to sail up as far as the mouth of the Euphrates and be ready to row up to Babylon when ordered to.

2265. Tlepolemus was barely governor of Carmania, when the natives rebelled and took over the principal and strongest places of that country. These also attacked Nearchus on his return in various places so that he was often forced to flee 2 or 3 times in a day. After much trouble, he came safely to the sea side. He sacrificed to Jupiter his deliverer and held games of dancing, running, wrestling and the like. Then he sailed from Ormus and followed the coast of the Persian Gulf. He finally came to the mouth of the Euphrates River. (Arrian. in his Indica from Nearchus)

2266. When Alexander received letters from Porcus and Taxiles that Abisarus was dead, he gave his kingdom to his son. He sent Eudemus or Eudemus who was commander of the Thracians to take over the government of the Oxydracans and Mallians and replace Philip who was killed.

2267. Alexander sent Hephaestion with the larger part of the army and with the wagons and elephants to go from Carmania to Persia by sea. The Persian Sea in the winter is always calm and there was abundant supplies in those parts.

2268. Stasanor was sent back to his government. Alexander with the choicest of his foot soldiers, the cavalry of his confederates and some of his archers marched to Pasargadas in Persia. He gave money to the women as was the custom of the Persian kings. Whenever they came into Persia, they gave to every woman there a piece of gold.

2269. As soon as he entered Persia, Orsines or Orxines met him. After the death of Phrasaortes, he was appointed governor there since Alexander was away far off in India. By Orsines' authority, the Persians were kept in subjection and in allegiance to Alexander until he ordered another governor to replace the dead one. Orsines was descended from one of the seven princes of Persia and traced his lineage from Cyrus. He came and met Alexander. He presented him and all his friends with rich gifts. He gave nothing to Bagoas the eunuch and the king's other homosexual lovers. He said it was not the Persian custom to show any respect to men who allowed themselves to be sexually used as women. This proved later to be the reason of his death. (Curt. 1. 4. c. 27. & 1. 10. c. 3. Arrian. 1. 6.)

2270. While he was at Pasargadas there Atropates, the governor of Media arrived bringing with him the prisoner Baryaxes a Median who had worn his turban upright and called himself king of the Medes and Persians. Therefore he brought him as a prisoner to the king along with all those who had been part of the conspiracy. Alexander had them all executed immediately.

2271. Alexander was most of all offended at that vandalism of Cyrus' monument. He found it all broken down and spoiled. All the precious things which he had previously seen there except for a lector and a golden urn in which his body was placed, was stolen. The urn was broken and the covering of the urn taken off and his very body tumbled from it by those sacrilegious thieves. They had also tried to hew in pieces and batter the urn or coffin so they could carry it away in pieces more easily. This they were unable to do and they left it behind. Alexander ordered Aristobulus to rebuild his sepulchre as it was before. The parts of his body which were left were to be placed into the urn again and a new cover made for it. He was to restore everything as it was before. Then he was to seal the door which led into the chapel where the body lay with lime and stone and place the impression of the king's seal upon it. (Strabo from Aristobulus, 1. 5. p. 173. & Arrian 1. 6. fin.)

2272. After this Alexander commanded the magi who guarded the sepulchre to be racked to make them confess who did this sacrilege. When they told him nothing they were let go. However, Plutarch says that Polymachus a Pellaeon noble was put to death by Alexander for opening and looking into the sepulchre.

2273. From Pasargada, Alexander marched to Persepolis the royal seat of the kings of Persia. On his previous visit he had set it on fire and burned it to the very ground. However on his return there, he blamed himself for doing this. Orsines the governor there was falsely accused of many misdeeds. He is said to have spoiled and robbed the king's houses and sepulchres of the dead and executed many of the Persian nobility. In particular, Bagoas the eunuch put it into the king's head that perhaps it was Orsines that had robbed the sepulchre of Cyrus too. For he said that he had heard Darius say there were 3000 talents stored there. Bagoas persisted so far with the king that he immediately caused the noblest person of all the Persian nation and Alexander's most affectionate servant to be crucified. Hence Bagoas got revenge against Orsines because he disapproved of Bagoas' homosexual lifestyle.

2274. At the same time, Phradtes, who had been formerly governor of the Hircanians, Mardians and Tapyrians was suspected of making himself a king and was executed. (Curt. 1. 8. c. 8. & 1. 10. c. 4.)

2275. Alexander made Pencestes governor of Persia. He had proved his worth many times over especially in that danger of his among the Mallians. Of all the Macedonians, only Pencestes adopted Median clothes and started to learn the Persian language and began to order all matters after the Persian attire. Alexander commended him greatly for this and the Persians were glad to see him use the Persian rather than the Macedonian attire.

2276. A new fancy struck Alexander. He wanted go down the Euphrates and Tigris Rivers to see the Persian Sea and how those rivers entered into the Ocean. This he had done at the Indus River's mouth. Also, he planned to sail around the coast of Arabia first and then of all Africa. He would return into the Mediterranean Sea and to Macedon by the way of Hercules' Pillars. (Arrian. 1. 7.) When he was in this frame of mind, he ordered the governors of Mesopotamia to buy timber in Lebanon and to carry it to Thapsacus a city in Syria. They were to make keels for huge ships to be built on. They were not all of seven banks of oars high, as Curtius says. Some were of one size and some of another as we shall see shortly from Aristobulus. They were all to be brought overland to Babylon. The kings of Cyprus were ordered to provide brass, equipment and sails for this fleet, (Curt. 1. 10. c. 2.)

2277. Nearchus and Onesicritus arrived with the fleet at the mouth of the Euphrates and anchored at Diridoris which is the chief market town of the whole province of Babylon. The merchants of Arabia sold their frankincense and spices here. When they heard that Alexander wanted to go to Susa, they went back and over to the mouth of the Pasitigris River. They rowed up that river and came to a country well inhabited and with plentiful provisions. When they had rowed about 19 miles, they came to an harbour there. They stayed there and waited for the return of those whom Nearchus had sent to find out where the king was. Meanwhile Nearchus sacrificed there to the gods, his deliverers and held games. All sailors were involved in this pastime and merriment. (Arrian. in his Indica.)

2278. Calanus was an Indian and of the Gymnosophista or the sect of Philosophers who went naked. In all his 73 years he had never felt an ache in his bones or other sickness in his body. He happened now to become ill with his first sickness at Pasargadas. He began to feel sick and he grew weaker every day. When he came to the borders of Susa, (for there it was that this happened

according to Diodorus and not in a suburb of the city of Babylon according to Elian. l. 5. Varia. Histor. c. 6.) he asked Alexander if he would make a large pile of wood. When he climbed on top of it, he wanted some of his servants to set it on fire. At first the king endeavoured to dissuade him from his plan. When he could not, the man told him he would die some other way. Alexander ordered a pile of wood made as he desired. He had Ptolemy the son of Lagus take care of this. (Diod. Sic. l. 17. Strabo, l. 15. p. 686, 717. & Arrian. l. 7.) As he was going to the pile of wood, he greeted and kissed the hands and bade farewell to all the rest of his friends. He would not kiss Alexander's hand for he said that he would meet with him at Babylon and would have lots of time to kiss it there. He meant that Alexander would die at Babylon and predicted his death there. (Arrian. l. 7. p. 160. Plut. in Alex. Cic. l. 1. De Divinat. Valer. Max. l. 1. c. 8.)

2279. Nearchus tells us that as soon as the fire was started, Alexander had the trumpets sound. All the army that were there gave a shout as if they had been ready to join in a battle. Also at the same time the elephants made a noise like they used to do when they entered into a battle. It was as if all had planned to honour the funeral of Calanus. (Arrian.)

2280. Chares of Mitylene, adds that Alexander to honour his funeral proclaimed a prize for the musicians and wrestlers. To please the Indian nation, he held a drinking match which was their custom. He awarded a talent to him who could drink the most, 30 pounds for second prize and 20 for the third prize. Alexander held a feast for his friends and captains. At that feast, Promachus drank the most. He drank 4 gallons and one bottle and was awarded first prize. He died three days later. 35 of the rest were chilled by the event. 6 others died shortly thereafter in their tents. (Athenaus, l. 10. c. 12. Plutarch in Alexander. Elian, Varia. Histor. l. 2. c. 42.)

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2281. Nearchus and Onesicritus with their naval forces continued their course up the Pasitigris River and came to a recently built bridge over which Alexander with his army was to pass. They sailed into Susa and laid anchor. (Arrian. in his Indica, p. 197.) Pliny (l. 6. c. 23.) says they found him at Susa observing a holiday. This was 7 months after he left them at Patala and in the 3rd month after they set sail from there. This really was in the sixth month since we have already shown that they left Patalene in the next month after he left them at the city Patala.

2282. When the naval and land forces came together, Alexander offered sacrifices again for both his navy's and army's preservation. He held plays and games for it. Wherever Nearchus went through the camp, every man scattered flowers and placed garlands on him. (Arrian. in his Indica, p. 197.)

2283. After Alexander had sent away Attopates to his province, he marched to Susa. Abulites who had made no preparation at all for his entertainment, only presented him with 3000 talents of silver. Alexander ordered him to lay it before his horses. When they would not do it Alexander asked for what purpose then is this money? Plutarch says that Alexander laid Abulites in irons and ran his son Oxathres or Oxyartes through with a javelin. Arrian says that he put both the father and son to death for their bad behaviour in the government at Susa.

2284. Many of the people of the countries which he had conquered, came in and complained about their governors. The governors never even dreamed that Alexander would ever return alive from India. Therefore they committed many and monstrous outrages on the temples of their gods, the sepulchres of the dead and the on their subjects and property. Alexander ordered all of those governors to be executed in the view of those who came to complain against them without any respect of nobility, favour or service which they had done. He executed Cleander and Sitalees whom he had condemned while he was yet in Carmania because they were as guilty as the rest. Heracon who up until now had escaped scot free, was now accused by the men of Susa for robbing and ransacking their temple. He was convicted and executed. Alexander was ready to listen to even a slight accusation about trivial matters and to punish it with death and torment. He did this even for small offences because he thought that they who acted improperly on small matters intended greater evils in their mind.

2285. When the fame of Alexander's severity against his officials spread, many feared what would become of them knowing how they had behaved. Some got all the money they could and fled to parts unknown. Others who commanded mercenary troops, openly revolted from Alexander. Thereupon Alexander sent letters to all the governors of the countries throughout all Asia to disband and send away all mercenary troops. (Diod. Sic. year 2. Olymp. 113.)

2286. No sooner then were the mercenary troops discharged, then they wandered over all Asia with no work. They lived from the spoil of the country until at length they all came into one body at Tenarus in Laconia. Likewise all the commanders and governors of the Persians who were left, gathered together what men and money they could and came to Tenarus. They all joined their forces together there. (Diod. Sic. year 3. Olymp. 113. & year 2. Olymp. 114.)

2287. Alexander married Statira, the eldest daughter of Darius, and according to Aristobulus, Parysaris, the youngest daughter of Ochus. He gave Drypates, the youngest daughter of Darius and his own wife's sister in marriage to Hephaestion. He gave to Craterus, Amestris, the daughter of Oxyarta or Oxathra, a daughter of Oxathres, the brother of Darius. Perdicas married the daughter of Attopates the governor of Media. Nearchus married the daughter of Spitamenes the Bactrian. He gave to Ptolemy the

son of Lagus, the captain of his bodyguard and to Eumenes the two daughters of Artabazus and sisters to Barsina. By whom, though not in lawful wedlock, Alexander had a son called Hercules. Ptolemy's wife was called Artacama or Apama. Eumenes married Artonis. Note that the name "Barsine" in Arrian, (l. 7. p. 148.) is written for "Statira". However, in Plutarch, in the beginning of the Life of Eumenes, he so names his wife instead of "Artonis".

2288. To all the rest of his friends, Alexander gave wives, from the most illustrious families that were of the Medes and Persians. The number according to Arrian was 80 or 90 according to Elian or 92 according to Chares, or 100 according to Plutarch in his discourse of the Fortune of Alexander. These marriages of Alexander and his friends were all made and solemnised at the same time. The king bestowed a dowry for each one of them. For 5 days they celebrated these marriages with pomp, magnificent feasts and parties according to Elian. (l. 8. c. 7. Var. Hist. & by Atheneus, Deipnosoph. l. 12. c. 18. from Chares of Mytilene, l. 10 of his History of Alexander.) To each of the 9000 guests, he gave a golden vial to sacrifice a drink offering with. To the rest of the 10,000 Macedonians who had formerly married wives from Asia he gave each man wedding gifts.

2289. Moreover, he thought it fitting at this time to pay every one of his soldiers' debts from his own funds. He ordered that each one should submit a ticket of what he owed and they would be given the money to pay their debt. At first very few gave in their tickets for they feared that this was but a scheme of the king's to find out who they were that could not live on their pay because of their riotous living. Among those who submitted a ticket was Antigenes. He had only one eye and had lost the other under Philip at the siege of Perinthis by an arrow from the wall. He pretended to be more in debt than indeed he was and brought a man to the pay master who affirmed that he had lent Antigenes so much money. Thereupon Antigenes received the money he asked for. The king was later informed of this abuse and was very angry. Alexander forbade him from ever coming within his court and removed him from his office. Antigenes took this ignominy to heart and thought to commit suicide. When Alexander knew of this, he forgave him and allowed him to enjoy his money.

2290. When Alexander heard that many who were truly in debt would not turn in their names to be given money to pay their debts, he publicly blamed them for being so distrustful of him. He said that a king should only be honest with his subjects just as the subjects should think the king was totally honest and fair to them. Then he had tables to be set out in various places of the camp with money on them. Whoever brought in his ticket of what he owed, received his money immediately without being asked so much as what his name was. Then they began to believe that Alexander was a man of his word.

2291. The money he distributed among his soldiers amounted to about 20,000 talents, according to Justin and Arrian. Diodorus is likely more accurate when he says it was less than 10,000 talents. Curtius and Plutarch say that of 10,000 talents brought, there were only 130 left after all were paid. Curtius says:

``So that army the conqueror of so many nations, brought yet more honour and glory than spoil and riches from Asia."

2292. Alexander gave other gifts at that time to various men in the army either according to degree and quality or in regard of some memorable service which they had done. For those who excelled in this bravery, he gave in addition crowns of gold to wear. The first one was given to Penceses who protected him with his shield against the Mallians. The next he gave to Leonatus, who at the same time also fought most courageously in his defence and had on occasion behaved most bravely in the country of the Oritans. The third he gave to Nearchus who had brought his navy and army on ships safely from India through the ocean. The fourth crown was given to Onesicritus, the pilot of the king's ships. Hephaestion and other captains of his bodyguard received crowns also.

2293. Meanwhile the governors of various cities which he had built and various provinces he had subdued, brought 30,000 troops to him at Susa from Persia and other nations. (See note on 3676 AM.) These were all good strong young men. These were selected by the king's command and trained in the Macedonian military manner. They were all gloriously armed and camped before the walls of Susa. When they had proven their readiness and skill in military discipline before the king, the king highly rewarded them. He called them the Epigoni, that is, of a later troop replacing those who in feats of chivalry and conquering the world had gone before them.

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2294. Alexander had turned over most of his land army to Hephaestion to be led to the coast of the Persian Gulf. He had ordered his navy to come to the country of Susa. He sailed there with his silver targeteers, his phalanx or main squadron and part of his fellow cavaliers. They sailed down the Ulay River into the Persian Gulf. Before he came there, he left many of his ships which were leaky or damaged. With the rest he sailed from the mouth of that river by sea to the Tigris River. The rest he sent up the channel connecting the Tigris with the Ulay River and so they all came to the Tigris River.

2295. Alexander sailed along the shore of the Persian Gulf which lies between the mouth of the Ulay and Tigris Rivers and came to his camp. Hephaestion with the army was waiting for his arrival. He returned again to the city of Opis on the bank of the Tigris River. As he went on, he had all the dams, locks and sluices removed which the Persians had made on that river to hinder enemy access by the sea to Babylon. He said they were devices of little worth. (Arrian. l. 7. with Strabo. l. 16. p. 740.)

2296. As soon as he came to Opis, he called all his army together and declared to them what his plans were. He wanted to discharge all who through age or otherwise found themselves unfit for military service. These would be free to return home. He promised to make the conditions of those who stayed so wonderful and to bestow such gifts upon them as to make their eyes ache of those who were idle at home. This would encourage the rest of the Macedonians to come and share with them in their fortunes.

2297. He did this planning to honour the Macedonians. However, they took it as if he was ashamed of them and counted them no better than a company of useless men for his wars. They seemed anxious to recall all other grievances and occasions of discontent he had done to them. He was wearing a Median robe and that all those marriages that he made were all solemnized after the Persian manner. Penceses his governor of Persia had turned completely Persian both in clothing and language. Alexander delighted too much in these new customs and foreign fashions. The Bactrians, Sogdians, Arachosians, Zarangians, Arians, Parthians and Persian cavalry who were called Euaca were mixed with and counted among his fellow cavaliers. There was a 5th Brigade of cavalry set up. It was not composed completely of foreigners but yet an increasing number of his cavalry were from foreign countries. Cophes the son of Artabazus, Hydarnes and Artiboles, the two sons of Mazaeus, Itanes the son of Oxyartes and brother to Roxane, Alexander's wife, Aegobares and his brother Mithrobaeus were in this new regiment. Hydaspes a Bactrian, was the commander over that regiment. Instead of the Macedonian spear, they used a javelin, after the custom of the foreign nations. He had created a new company of young foreigners and called them Epigoni and armed them after the Macedonian manner. Finally, in all things he despised and scorned the Macedonian discipline and customs and even the Macedonians themselves. Therefore they all cried out and desired to be discharged and to serve no longer in the wars. They bid him and his father Hammon to go and fight after this if they wanted to since he grew weary of and cared no more for his own soldiers who had previously fought for him.

2298. In this revolt, Alexander, enraged as he was, leaped off the place where he stood speaking to them. With such captains as were around him, he flew in among them and took 13 of the principal rebels who had stirred up this sedition among the rest. He delivered them to the serjeants to be bound hand and foot and thrown into the Tigris River. So great was either the dread of the king on them or the resolution of the king himself in executing them according to marshal discipline that they took their death so patiently as they did. Then Alexander accompanied by only his friends and captians of his bodyguard, went to his lodging. He neither ate nor slept nor allowed any man to come into his presence all that day nor the one following.

2299. On the 3rd day, he ordered the Macedonians to stay in their tents and called his foreign soldiers together. When they came, he spoke to them by an interpreter and ordered their perpetual loyalty to himself and to their former kings. He recalled all the many favours and honours which he had conferred upon them how he had never used them as conquered persons but as fellow soldiers and partners in all his conquests. He had mixed the conquered with the conquerors by intermarriage. He said:

``Therefore, count not yourselves as made, but born my soldiers. The kingdoms of Asia and Europe are become all one. What was novelty before is now grown natural by long use and custom and you are no less my country men than you are my soldiers."

2300. After this he chose from them 1000 tall young men and appointed them for his personal bodyguards. He gave the chief commands of the army to the Persians and called the various troops and companies by Macedonian names. These he also called his kinfolk and friends. He only allowed them the privilege to be admitted to kiss his hand. (See Polyanius Stratag. 4. in Alexander num. 7.)

2301. The Macedonians saw the king come out guarded only with Persians and that all the serjeants and other attendants were Persians. Only Persians were promoted to all the places of dignity and honour and the Macedonians were set aside with scorn and infamy. Their courage failed and they conferred a while among themselves. Then they ran all together to the king's lodging and cast off all their clothes to their very waist coats. They threw down their arms at the court gates and stood outside and begged to be admitted. They offered to turn over every author of that rebellion and desired the king to be satisfied with their deaths rather than their disgraces. Although Alexander was no longer angry, he would not let them in. On the contrary they would not go away but continued there crying and howling two whole days and nights. They called on him by the name of lord and master and promised never to leave his gate until he had mercy on them. On the 3rd day he came out to them. He saw their humiliation and dejection before him with their genuine sorrow. He heard their pitiful complaint and lamentation which they made and was moved with compassion for them. He wept a long time over them. He stood a good while as if he would speak to them but could not and they continued all that time on their knees before him.

2302. Callines, a man venerable for his age and of great esteem in the regiment of his fellow cavaliers, spoke to him.

``This is what O king which grieves your Macedonians that now you have made some of the Persians your cousins and these you have received to kiss your hand and have deprived your Macedonians of this honour,"

2303. When he would have proceeded, Alexander interrupted him, and said:

“I now make you all my cousins and from henceforth will call you by that name.”

2304. When he had said this, Callines stepped out and went and kissed his hand and so did as many others who wanted to. Every man took up his arms again and they all returned with joy and triumph into the camp.

2305. Then the king went and sacrificed to the gods as he was accustomed to do. He made a general feast for all the army. He sat down first. Then his Macedonians were seated and then the Persians. After them, the rest according to their various ranks and stations in the army. Then Alexander took from the bowl and drank. So it went round among the Macedonians. The Greek prophets and Persian priests poured forth their prayers. Among all the favours they asked from their gods for him, was to grant a concord and unity of empire between the Macedonian and Persian kingdoms. It is said that there were 9000 guests who sat at this feast and that they all pledged this concord and sang the same Paeana, or song of joy and gladness to Apollo as they used to do when they returned from a victory to their camp.

2306. Alexander passed over the Tigris River and camped in a country called Cares. When he crossed the region called Sitacene in a 4 day march, he came to Sambana. He camped here 7 days and then after a 3 day journey, he arrived at Celovae. Before this, Xerxes had made a colony of those whom he brought from Baeotia. Then turning aside from the way to Babylon, he went to see Bagisthenes, a country abounding with fruit and all other commodities that are good for one's health and pleasure.

2307. Meanwhile, Harpalus a Macedonian who was the chief baron and treasurer of all the king's money in Babylon and revenues of that whole province, knew well of his wastefulness and bad conduct in that office. He also knew what Alexander had done to many other governors when complaints were made about them by their subjects. He got 5000 talents of silver and 6000 mercenaries and fled from Asia and came with them to Taenarus in Laconia. He left them there. (Others who could not stay in Asia had already exciled themselves here, as I said before) He went to Athens in a humble manner. When Antipater and Olympias demanded him from their hands, he so dealt with the people of Athens by seeing Demosthenes and other orators there that he escaped and returned safely to his company at Taenarus. (Diod. Sic. year 2. Olymp. 113. Pausanias in his Attica, Plurtarch in the lives of Demosthenes and Phocyon.) In Arrian there is a blank left, (l. 7. p. 155.) where the flight of Harpalus from Babylon should have been recorded with that journey of Alexander's after, (as appears by Photius in his Biblioth, c. 91.) There was an action brought against Harpalus for bribes he received according to Dionysius Halicarnassaeus, in the end of his Epistle to Ammaeus concerning Demosthenes when Anticles was archon at Athens. This was, as I said before, in this 4th year of the 113th Olympiad, according to his account.

2308. Hephaestion and Eumenes had an argument about a certain gift and exchanged many harsh words. Alexander settled the difference and made them friends again. Hephaestion was unwilling at first and Alexander had to threaten him. However, Eumenes was content with the settlement. (Plut. in Eumenes. Arrian. l. 7. p. 155.)

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2309. Alexander went from there into a country, where great herds of horses of the Persian kings grazed. In this place, called the Nicean Country, there were used to be kept 150,000 or 160,000 of the king's horses. When Alexander came there, he found about 50,000 horses. (Arrian) Diodorus Siculus states there were about 60,000 horses. Most of the horses had been stolen.

2310. When Alexander had camped here 30 days, he marched again and 7 days later came to Ecbatane, the chief city of all Media. Its circumference was over 31 miles. As his custom was after any good success, he offered sacrifices and held games of music, gymnastics and exercises in honour of his gods. He feasted with his friends. When he had ordered matters there, he returned again to see his stage players and actors play their parts. He instituted certain feasts because 3000 cooks and their helpers had come to him from Greece.

2311. Apollodorus of Amphipolis was a friend of Alexander and whom he had made general of that army which he had left with Mazaeus when he made him governor of the city and province of Babylon. When he heard what had happened to other governors Alexander had placed over his kingdom, he was afraid just as his friend Harpalus was before him. Apollodorus had a brother called Pythagoras, who was a soothsayer. He consulted him by letters to find out what was likely to happen to him. Pythagoras sent back letters and desired to know whom he feared that he wanted his fortune told? He replied that it was for fear of Alexander and Hephaestion. Thereupon Pythagoras looked into the entrails of a beast for Hephaestion. When he found that its liver had no fibres, he wrote back again to his brother from Babylon to Ecbatane. He told him not to fear Hephaestion for he would soon die. Aristobulus states this letter was written the very day before Hephaestion died. (Arrian. l. 7. with Apian, toward the end of his second book De Bell. Civi.)

2312. Hephaestion loved wine too much and became sick because of it. He was a young soldier who would not keep any diet he was told to follow. While his physician Glaucias was away for a time, he ate dinner as he did at other times. He had a roasted guinea fowl and took a huge draught of chilled wine after it. He became sick and died 7 days later from this.

2313. On the same day there were gymnastic games performed before the king by the pages of the court. When he was told of

Hephaestion's illness, he suddenly arose from the games and went to see Hephaestion. When he came, he found him dead. Thereupon he did not eat for 3 days nor take care of himself. He lay all that while either sullenly silent or impatiently lamenting the loss of his Haphaestion. Afterwards he changed his attire and shaved himself. He ordered all the soldiers and even the horses and mules to be all shorn. He had the pinnacles taken from the walls in Ecbatane and all other cities and towns around there. He wanted them to look poorly so they would appear to lament and bewail his death. He crucified his poor physician who could not help him. He ordered that there be no sound of pipe or flute heard in all the camp and ordered a general mourning among all provinces for Hephaestion. (Diod. Sic. year 3. Olymp. 113. & Plut. in his Alex. & Peloprdas, Arrian. l. 7. & on Epistetus, l. 2. c. 22. & Elian Var. Hist. l. 7. c. 8.)

2314. Alexander gave his body to Perdiccas to be carried to Babylon. He intended to give him a most magnificent funeral. He often spoke with the principal architects around him about making a most splendid monument for him. He spoke most with Stasicrates who knew of rare inventions used for creating and erecting vast buildings.

2315. Eumenes feared lest Alexander might think that he was glad for Hephaestion's death. He encouraged Alexander all the more on this project and suggested to him new ways to honour Hephaestion. He devoted himself and his arms to Hephaestion. Various others of Alexander's friends followed Eumenes' example and did likewise. (Plutarch in the life of Eumenes, & Arrian. l. 7.)

2316. Moreover since Hephaestion was the colonel of the regiment of the king's fellow cavaliers, Alexander did not replace him lest the name of Hephaestion should be forgotten among them. He named that regiment, Hephaestion's regiment as he called the cornet after him which he gave to go before them whenever they went to battle. (??)

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2317. At last to lift his spirits, Alexander started a needless war. He divided his army with Ptolemy and went hunting men and to clear the country as he would clear a forest of wild beasts. He attacked the Cossaeans, a people bordering on the Uxians who lived in the mountainous parts of Media. The Persian kings could never bring them under their subjection. Nor were these people in all these wars ever discouraged or thought that the Macedonians were such great warriors as to be afraid of them. First he took the passes leading through the mountains into their country and wasted their borders. Then he went further on and routed them in various conflicts. He destroyed them wherever he came without mercy and called that Hephaestion's funeral feast. As well Nearchus according to Arrian, tells us that Alexander attacked these Cossaeans in the depths of winter, when they little dreamed of any enemy coming upon them. (Strabo. l. 11. p. 524. Arrian. l. 7. p. 157. & in his Indica, p. 196. See also Polyanus, Stratag. l. 4. in Alexan. num. 31.)

2318. The Cossaeans saw they were being badly defeated and were grieved to see what large numbers of them were taken prisoners. They were forced to redeem their fellow's lives with their own slavery. They surrendered entirely to Alexander's will and pleasure. He granted peace to them on these conditions. They would always obey the king and do whatever he commanded. So Alexander returned with his army after he subdued all that country within 40 days time. He built various cities on the most difficult passes of the country.

2319. Alexander sent Heraclides, with certain shipwrights into Hircania to cut timber there for building ships. They were all to be "men of war", some with decks some without after the Greek design. He had a great desire to see the Caspian Sea and to know to whom it belonged.

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2320. When he had crossed with his army over the Tigris River, he marched straight towards Babylon. He made many camps along the way and rested his army in various places. When he moved at any time, he made easy marches. When he was about 40 miles from Babylon, he was met by the Chaldean priests and prophets. They were sent to him by one of their own company, called Bellephantes. They advised him that under no conditions should he go to Babylon for if he did, he would die there.

2321. When Alexander was told by Nearchus, (for he dared not talk with Bellephantes) what the Chaldean's message was, he sent many of his friends there. He turned aside from Babylon and would not go into it. He camped about 25 miles from it at a place called Bursia. This perhaps is the same place which Ptolemy calls Bersita, a city long since destroyed.

2322. There Anaxarchus and other Greeks persuaded him not to regard those predictions of the priests and magicians but rather to reject and despise them as vain and false. Thereupon he quoted that iambic verse of Euripades:

``Who best can guess, he the best prophet is."

2323. Then the Chaldeans desired him that if he would enter that city that at least he would not enter it with his face toward the west. He should take the trouble to go about it and come into it looking toward the east. Aristobulus tells us, that he listened to

this. On the first day he marched as far as to the Euphrates River. On the next day, he had the river on his right hand and marched along its bank. He wanted to pass by that part of the city which looked toward the west so that he might come in looking toward the east. When he found that way marshy and hard for his army to pass over, he neglected that very point of their counsel also. He entered Babylon with his face toward the west. (See Appian. toward the end of his second book, *De Bello Civi.* and Seneca, *Suasor.* 4.)

2324. When Alexander came to the walls of the city, he looked and saw a flock of crows, fighting and killing one another. Some fell down dead close to him. Apollodorus told him that he had a brother in that city called Pythagoras who was skilled in soothsaying by looking into the bowels of beasts that were offered for sacrifice. He had already consulted the gods that way concerning Alexander. He immediately sent for him and asked him what he found out concerning him. He told Alexander that he found the liver of the beast without any fibres. Alexander asked what that meant. Pythagoras replied that some great evil hangs over your head. (Appian has it that you shall shortly die.) Alexander was not offended by him. Indeed from that time on, Alexander consulted him the more because of his candour in dealing with him. This much Aristobulus relates that he learned directly from Pythagoras.

2325. The Babylonians entertained his army in a very courteous manner as they did the last time he was there. They indulged in ease and luxury. There was no lack of anything there that the heart would desire. (Diod. Sic.)

2326. While Alexander resided at Babylon, there came ambassadors to him from all the parts and nations of the world. For besides those that came out of Asia, from cities, princes and countries there, many came from other countries in Europe and Africa. From Africa came the Ethiopians who lived near the temple of Hammon and from the Carthaginians and other Punic countries bordering all along the sea coast from as far as the Pillars of Hercules and the western sea. From Europe came ambassadors from various cities of Greece, Macedon, Thracians, Illyrians and Scythians. The Brutians, Lucanians and Etruscians came from Italy along with the islands of Sicily and Sardinia. They also came from Spain and France whose very names and countries the Macedonians had never heard of before.

2327. Alexander had a list made of them and appointed who of them should see him first until he would have heard them all. He decided to see those who came about religious matters first. After that he would see those who brought him presents. Next he would see those who came about wars which they had with their neighbouring countries. Next he would see those who came about their particular and private interests. Lastly he would see those who came to show why they did not restore any Greeks whom they had banished from their cities or countries to their homes and estates again. In order to hear them, he had a throne of gold to be set up in the garden there and placed seats of silver for his friends. He took his place with his friends to hear these ambassadors. (Athenaus l. 12. c. 18. from Ephippius Olynthius) His main purpose was that after he heard them, to answer them so they would be content and to send every man away satisfied and well pleased.

2328. The first ones to see him were those who came from the city Elis. After he saw those who came from the temple and city of Ammon, from Delphi, from Corinth, Epidauros and others. He heard each of them in order of the dignity and fame of the temples rather than of the cities from where they came from.

2329. When he had heard the ambassadors from Epidauros and granted their request, he sent a present and oblation by them to their god Eseulapius. He added these words:

``that Esculapius had dealt but unfavourably with him, in recently taking away from him, a friend, whom he loved as his own life."

2330. He took all the statues of the illustrious persons or images of the gods or any other consecrated thing that Xerxes had before taken from Greece. He had set them up or otherwise placed them in Babylon, Susa, Pasargada and elsewhere in all Asia. Alexander ordered the ambassadors of Greece to take and carry these statues home again with them. Among the rest, he had the brass statues of Harmodius and Aristogeiton to be returned to Athens with the image of Diana Cercaea.

2331. Concerning the restitution of the exiles of Greece, he sent this short epistle by Nicanor, a native of the city Stagyra, to be read and proclaimed at the next Olympic games.

King Alexander, to the outcasts of Greece sends greeting:

``We were not the reason that you were banished but we will take care to see you are all restored to your former estates except such as are banished for outrageous crimes. Concerning these things we have written to Antipater and ordered him to proceed by way of force, against all such as shall oppose your restitution." (Diod. Sic. l. 17. year 2. Olymp. 113. & l. 18. year 2. Olymp. 114.)

2332. When he had taken care of all the ambassadors, he started to prepare for Hephaestion's funeral. He ordered all the cities in the region to contribute whatever they possibly could to the funeral. Moreover he expressly ordered all the cities and countries of

Asia to put out the fire which the Persians called the "Holy Fire", until after the funeral. This was the custom in the funerals of the kings of Persia. This action was taken as an ill omen to the king himself and as portending his death.

2333. Thereupon all his chief commanders and friends made medallions of Hephaestion, carved from ivory or cast in gold or some other costly metal. Alexander called together the best workmen that were to be had. A large number of them broke down the wall of Babylon for about 1.25 miles. They took its brick and first levelled the place. They built on the location a square funeral pyre about 200 feet (130 cubits) high about 210 yards long. The body was to be burned on this. This work Diodorus describes in detail giving the total cost of this splendid funeral. The mourners, the soldiers, ambassadors and natives of the country tried to outdo each other in giving to this project. More than 12,000 talents was collected. (Justin l. 12. c. 12.) Plutarch and Arrian say it was about 10,000 talents.

2334. Alexander first threw Hephaestion's weapons into the fire and then threw in the gold and silver along with a robe of great value and esteem among the Persians. (Elia. Var., Histor. l. 7. c. 8.) Besides this, Alexander held games of gymnastics and music far beyond all that he had ever done before. The number of the winners and value of the prizes was greater than anything before. It is said, that there were no less than 3000 who entered the games for the prizes of all kinds. (Arrian. l. 7.)

2335. It happened that Philip, one of the king's friends returned to him from the temple of Hammon where he had been sent. He brought word from the oracle there that Hephaestion might be sacrificed to as a demigod. This greatly pleased Alexander. First of all, Alexander offered to him after that custom and then sacrificed to him 10,000 beasts of all kinds. He made a magnificent feast for all the people. (Diod. Sic. year 1. Olymp. 114. & Arrian. l. 7. p. 157. 164.) He ordered Cleomenes the governor of Egypt (See note on 3673a AM) a lewd man, to erect temples in Hephaestion's name. He also ordered that no written contract would be good or valid if Hephaestion's name was not subscribed to it. He added this also in the letter which he wrote to him about this matter:

``For if I shall find that you have duly erected temples to Hephaestion in Egypt as to a demigod, I will not only pardon you of all your past offences which you have committed in your government but whatever you shall do after this shall never be laid to your charge by me."

2336. Thereupon many cities started building temples and shrines to Hephaestion. They erected altars, offered sacrifices and observed holidays in his name. The most religious oath that a man could take was if he swore by Hephaestion, "it is true or false". Death was the reward for any man who faltered or failed in his devotion to him. Many dreams were said to have been of him and that his ghost appeared to many. Many words were recorded which his ghost had spoken and the answers which it made. Sacrifices were offered to him as to a tutelar god and a revenger of all evil. Therefore Alexander at the very first was wonderfully pleased with such fancies in other men but after a while, he began to believe them himself. He bragged that he himself was not only Jove's son but also that he could make gods of other men. At which time also, one Agathocles, a Samian and one of Alexander's best captains was in extreme danger for his life. He was accused that when he passed by Hephaestion's tomb, he was seen to weep. He would have undoubtedly died for it had not Perdicas helped him out by a lie of his own making and swore to it by Hephaestion. He said that Hephaestion appeared to him as he was hunting and told him that Agathocles wept for him indeed but not as for one that was dead and now vainly called upon and worshipped as a god. He wept only in a due remembrance of the former intimacy and familiarity that was between the two of them. Except for this tale, Agathocles a great soldier and loyal to the king, would have died for being so kind to his deceased friend. (Lucian. in his book of false accusing.)

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2337. The 114th Olympiad was celebrated at Elis. All agree that Alexander died in that year. (Josephus l. 1. cont. Apio.) This was the time when Hagesias or Hegesias was archon at Athens. (Diod. Sic. l. 17.) This is confirmed by Arrian in his 7th book of the deeds of Alexander that Alexander died toward the end of his year of archonship, in this very Olympiad year. This shall be noted by the month when he died.

2338. At the general assembly of all Greece at the Olympic games Alexander's letter for the restoring of all exiled persons to their homes and estates again was read publicly by the one who announced the winners in any game. Nevertheless, the Athenians and Etonans protested against it. (Diod. Sic. year 2. Olymp. 113. Justin, l. 13. c. 5.)

2339. While he was at Babylon, Alexander received his fleet according to Aristobulus. Part of it sailed down the Euphrates into the Persian Sea under the command of Nearchus. Some of the ships had been built in Phoenicia and Cyprus. 2 of the Phoenician ships had 5 tiers of oars and 3 ships had 4 tiers high and 12 were 3 tiers high. 30 vessels had 30 oars each. All these ships had been taken apart in pieces and carried overland to the city Thapsaca and there reassembled. They sailed on the Euphrates to Babylon. Alexander had some other ships also to be built at Babylon from those Cypress trees which he found in their gardens there. There was no other timber in those parts fit for ship building. Moreover there was brought to him at Babylon, all other provisions for shipping from Phoenicia and other cities that were along the sea coasts in Asia. Also shipwrights and mariners of all types came to him. (Strabo, l. 16. p. 741. Arrian. l. 7, p. 161. from Aristobulus.)

2340. Alexander had a port made at Babylon that was large enough to receive 1000 warships. He had built galleries and docks

there and sent Maccalus a Clazomentan, with 500 talents into Phoenicia and Syria. He was to persuade or hire as many seamen as he possibly could to come and serve him. Alexander planned to make several colonies on the Persian Gulf and assured them that those places would be as lavish to dwell in as any places in Phoenicia. (Arrian, l. 7. p. 161.)

2341. All these naval preparations were made to attack the Arabians, under the pretence that among all other nations only they sent no ambassadors to him and showed no respect to him. The real reason was he had an inordinate desire to be sovereign over all. He had heard that they worshipped only two gods Jove and Bacchus. Alexander thought himself worthy to be worshipped as a third god among them if he could overcome them and restore to them, as he had done to the Indians, their pristine liberty. (Strabo l. 16. p. 741. & Arrian. l. 7. p. 161.)

2342. Alexander was told that Arabia that bordered on the sea coast, was as large as all India and had many islands lying near their coast. He sent Archias and Androsthenes (that is that Androsthenes of Thasus of whom Strabo, l. 16. p. 766. and Theophrastus, l. 2. of Plants, c. 7. mention.) and Hieron of Solos with 3 ships of 30 oars apiece. They were to sail from Babylon with orders to sail around Chersonese or the peninsula of Arabia. They were to find out what they could about all the ports in that region. Concerning these ports, Arcmas brought him word that there were two islands which lay out in the sea at the mouth of the Euphrates River. The smaller one he consecrated to Diana and was 15 miles offshore. Alexander, according to Aristobulus, named the island Learus. The larger island was a day and night's sailing from the shore in the same latitude called Tylus. However Hieron who went further than any of the rest, brought him word that the Chersonse was of a vast size and had a cape which ran far out into the ocean. Those who came with Nearchus by sea from India, described it to be not far off before they arrived at the mouth of the Euphrates River. (Arrian, l. 7. & in the end also of his Indica.)

2343. While his ships of war were being built and a harbour was being dug at Babylon, Alexander sailed down the Euphrates River 100 miles from Babylon to the mouth of the Pallacopa River. They rowed up and down and according to Aristobulus, he sometimes steered his own boat. He saw some ditches which he had scoured by those that were with him. They dammed up the mouths of some and opened others. They saw one dike among the rest on the Arabian side toward its marshy places. The outlet was difficult to dam because of the weakness of the soil. Alexander opened a new mouth some 4 miles from the other in somewhat more firm and hard ground and forced the water course in that direction. He saw there many monuments of the old Assyrian kings and princes who lay buried in that marshy country and in the middle of those lakes. (Strabo, l. 16. p. 741. Arrian. l. 7.)

2344. They sailed through those lakes into the body of Arabia. Alexander built a walled city there and planted there a colony of mercenary Greeks, volunteers and such as through age or otherwise were grown unfit for the war. (Arrian. l. 7.)

2345. He began to laugh and scoff at the Chaldeans and their predictions. He had entered Babylon and left it safely with his fleet. Therefore he sailed the more boldly through those lakes of Arabia, having Babylon on his left hand. (Arrian. l. 7. Appian. toward the end, l. 2. De Bell. Civil.)

2346. When a part of his army wandered up and down in those parts and were lost for lack of a pilot, Alexander sent them one who brought them into the right channel again. Then there arose a mighty wind which separated Alexander's ship from the rest of the fleet and hurled the king's hood off from his head into the water. His turban or diadem which was fastened to it, was rent from it and driven by the wind onto a large reed which grew close to a sepulchre of one of the kings who was buried there, as I said before. One of the mariners saw it and swam to it. He took it up and put it on his own head on his return for fear of getting it wet. Aristobulus says that the mariner who did it, was a Phoenician and that he was well scourged for presuming to put the king's turban on his head. After this accident Alexander consulted a wizard and was advised to offer a magnificent sacrifice to the gods and to be very diligent and devout in it. (Diod. Sic. see Appian, in his Syriaca, p. 124. in the Greek and Latin edition.)

2347. When Alexander was told that the Athenians and Etolians would not obey his edict concerning the restoring of their exiles, he ordered 1000 warships to be built. He planned to make a war in the west and to begin it with the destruction of Athens but died before he could do this. (Justin l. 13. c. 5. & Curtius l. 10. c. 4.)

3681a AM, 4390 JP, 324 BC

2348. When Alexander returned to Babylon, he indulged in its luxuries. He was so addicted to gluttony and drunkenness that in the diaries that were kept by Eumenes Cardianus and Diodorus Erythraeus, it is often found that such and such a day or night Alexander was carried drunk to bed. (Athena. l. 10 c. 11. with Phillinus in Plut. l. 1. Sympos. c. 6.) One example of this is cited by Elian. (l. 3. Var. Histor. l. 23.) from Eumenes. I thought it good here to insert, so that may appear that some use may be made of my treatise of the Macedonian year compared with the days of our Julian Calendar. I first corrected that place in Elian where it is written without any sense and making it the month called Dios as thus:

``On the 5th of the month Dios (our Sept. 28.) he drank himself drunk at Eumaus' house. He did nothing all that day but rose and ordered his captains where they should march tomorrow. He told them that he would be going very early. On the 7th day (our September 30) he dined with Perdicas and started drinking again. On the 8th (our October 1st) he slept all day and

upon the 15th of the same month (our October 8th) he was drinking again. The next day (our October 9th.) he slept off all day according to his custom. Upon the 24th (our October 17th.) he ate at Bagoas' lodging which was 1.25 miles from the king's palace. Then on the 3rd (or rather the 5th) he slept it off again."

3681b AM, 4391 JP, 323 BC

2349. When Alexander saw Babylon excel both in greatness and all other things, he planned to embellish it all that he could and to make it the place of his residence for the rest of his life. (Strabo. l. 15. p. 731.) He resolved to rebuild the temple of Belus and raise it from its ruin. Some say he planned to make it more magnificent than ever it was before. In his absence the Babylonians went on more slowly in the work than he would have liked. Therefore he intended to have all his army work on it. The work would require much labour and lots of time. Therefore he was not able to go through with it as he wanted to because he died soon after this. (Strabo. l. 16. p. 738. & Arrian l. 6. p. 159.)

2350. Alexander dreamed that Cassander killed him. He had never seen the man in all his life and shortly after this when he happened to see him, he recalled his dream. At first this alarmed him but when he understood that he was a son of Antipater, he cast out any fear of any harm from him especially of poison. This was at that time being prepared for him. He merrily uttered a certain Greek verse purporting that:

"So many dreams,
So many lies."

2351. or something to that effect.

2352. When Cassander saw the foreign people prostrating themselves when they came to him and since he had never seen this done before he started to snicker. Alexander was furious and wrapped both his hands in his long hair and he beat his head against the wall. (Plut. in Alexand.)

3681c AM, 4391 JP, 323 BC

2353. A rumour was circulated that Antipater had sent a poison by Cassander to deliver it to his brother, Iolla, the cupbearer to the king. Iolla was supposed to have poisoned Alexander's last drink. It was also said that at the same time Alexander had sent Craterus with a company of old soldiers to succeed Antipater. (Curt. l. 10. c. 10.) Concerning the poison of which Alexander is said to have died, see Andraeas Schottus, and his collections on it made from various authors in the comparison which he makes, of the lives of Aristotle and Demosthenes. (to the 1st year of the 114th Olymp. and Mathaus Raderus, on Curt. l. 10. c. 7.) As for Craterus and his old soldiers that were sent away with him into Macedon, although Justin, Arrian and Plutarch report this event happening before the death of Hephaestion. However, it ought have happened at this time and not before as appears by many other arguments. In particular that at the time of Alexander's death, Craterus with his old maimed soldiers had not come into Macedonia but was still in Cilicia.

2354. Those who wanted to of the Macedonians who found themselves disabled through age or other weaknesses of body to follow the war any longer were dismissed by Alexander to return into their own country. The number of them at this time, came to 10,000. (Diod. Sic. l. 17. year 2. Olymp. 113) Justin (l. 12. c. 12.) states that it was 11,000. To each he not only gave their full pay for the time of service but also money for the journey home. If any of them had children from Asian wives, Alexander asked them to leave them with him. He feared lest that half breeds might in time stir up some rebellion in Macedon in contending with the wives and children who lived there. He promised that when the children were grown up, they would be trained in marshal discipline after the Macedonian custom. Then they would have them sent home to them. Justin says that those who returned, had their full pay for the time of their journey. Plutarch states that the children of the deceased, continued to receive their father's pay. He further adds that Alexander wrote to Antipater that they who returned should have the best places given to them in the theatres and should sit there with garlands on their heads. When they parted, they all wept including the king.

2355. Together with these, various friends were sent home according to Clytus, Gorgias and Polysperchon. If Claterus should happen to die on the way, as he was at that time quite weak and sickly, they would have a noble commander to lead them. He ordered Craterus to take the government of Macedon, Thrace, Thessaly and of free Greece in Antipater's place. Antipater was to come to Alexander and to bring with him an army of young lusty Macedonians to replace the old ones which he had sent home to him.

2356. When Craterus was sent to lead some old worn out soldiers into Cilicia, he received written orders from Alexander. Diodorus Siculus using the king's own commentaries states the main points were these. He should have 1000 war ships of 3 tiers of oars built that would be a little larger than ships of that size. These were to be constructed in Phoenicia, Syria, Cilicia and Cyprus for his wars against the Carthaginians and others bordering on the sea coasts of Africa, Spain and the islands as far as Sicily. He was to give orders that his way along the sea coast of Africa as far as Hercules' Pillars was to be ready for him. To set aside 1500 talents to build 6 magnificent temples. He was to make ports in various places suitable to receive that large fleet. He

was to take men from Europe into Asia and likewise from Asia into Europe to live in such new cities as he would build in either continent. Alexander hoped that by inter-marriages he might establish a peace between the two main continents of the world. These were his plans of which Lucan speaks in this manner. (l. 10.)

His purpose was the Atlantic Sea to sail;
Nor fire, nor water, nor the Lybian sand.
Nor Ammons Syrts could bound his vast desires.
He would into the western clime wave gone,
Where the sun stoops to fall into Tethys lap;
And to have marched quite round about the poles,
And drunk Nile's water, where it first doth rise,
Had not death met him and his journey stayed.
Nothing but nature could a period bring,
To the vast projects of this mad-cap king.

2357. A little before his death, ambassadors came to him from Greece to acknowledge him as a god. They wore crowns of gold and placed them on his head.

2358. Pencestes returned from Persia with about 20,000 Persians and also brought a large company of Cossaeans and Tapurians along with them to Babylon for his service. These nations bordered on Persia and were reckoned the most warlike of any other nation. Philoxenus came with an army from Caria and Menander with another army from Lydia and Menidas with an army of cavalry. Alexander commended the devotion of the Persian nation and especially Pencestes for his just discreet government among them. He ranked both them and also those who came from the sea side with Philoxenus and Menander with his Macedonian squadrons. He had frequent naval exercises in which there were often sea fights between the ships of 3 and those of 4 tiers of oars on the Euphrates River. As well the mariners and the commanders in these exercises worked hard to outdo their opponents. Alexander always bestowed crowns and honoured those that did the best.

2359. Once when he was ordering those companies who came with Philoxenus and Menander among his Macedonian squadrons, he happened to be thirsty (Arrian l. 7. from Aristobulus) He left his throne and some of his friends on the thrones next to his left to attend him. It happened that a certain lowly man, (some say that he was committed to custody but without irons on him) came through the middle of all the bodyguards and other officers, who stood closely around the throne and sat down on the king's throne. The bodyguards dared not pull him off the throne because there was a Persian law to the contrary. They rent their clothes, beat their faces and pounded their breasts. They took this as an exceedingly ominous omen against the king. When Alexander heard this, he caused the man to be racked to know whether he had done it with any plot with others or not and for what purpose. When he answered that what he had done was only from a light humour and fantasy which came into his head, the wizards told him that it was by so much the worse sign. Diodorus says that by their advice the poor fellow was killed for this act. They hoped that if there were any bad luck in this, it might happen on him not to Alexander. Plutarch states the same adding that when he was on the rack and asked his name he replied that it was Dionysius, a Messenian.

2360. A few days later the king sacrificed to his gods in thanksgiving for his good successes. This time he added more to the sacrifices than normal by the advice of the priests. After that he started feasting with his nobles and sat up doing this until late into the night. He also distributed beasts for sacrifices among the soldiers and gave them wine to drink. When he was leaving the feast, he was told that Medius a Thessalian had prepared a banquet and had invited him and all his company to it. At the banquet 20 guests sat. Alexander drank to their health and they the like to him again according to Athenaeus from certain memorials, commonly attributed to Nicobulus. (l. 10. c. 11. & l. 12. c. 18.)

2361. Alexander had called for a cup containing 9 quarts (2.25 gallons) according to Ehippius, in a book which he wrote of the death and burial of Alexander and Hephæstion as reported by Athenaeus. (l. 10. c. 11.) He ordered Proteas a Macedonian to drink to him. Proteas cried to let it come and he spoke many words greatly honouring the king. He took the cup and drank from it with such grace that all the table commended him highly for it. After a while, Proteas called for the same cup again and drank it to the king. Alexander took it and pledged him a great draught but could not drink it but let the cup fall from his hand. He lay along on the cushion and presently fell sick and died. This was that Herculean fatal cup to Alexander of which besides Diodorus and Plutarch, (Seneca also in his 83rd Epistle,) mention. Compare this with what Athenaeus states. (l. 11. c. 17. & Macrobius, l. 5. Saturnal. c. 21.)

2362. Aristobulus says that when he grew light headed with his fever and very thirsty, he called for a draught of wine and that cast him into a frenzy. So on the 30th day of the month Dasius, that is on the 24th of our May, Alexander died. Others say that he died on the 6th day of the month Thargelion with the Athenians as Elian has it. (l. 2. Var. Histor. c. 25.) This would be on May 18th. In the diaries that were kept of the king's actions it is said that he died the 28th day of the month Daesius or 22nd of our May. Therefore it is sure that he died in the month Daesius according to the Macedonian account and in our month of May although the writers disagree on the day of the month.

2363. From the diaries, Arrian and Plutarch describe in detail the events that happened during his last sickness. No one can tell us who wrote those diaries of what he did. Whether Eumenes Cardianus or Diodorus Erythreus or Strattis Olynthius did this, we do not know. He wrote a diary of his deed in 4 books and one particular book of Alexander's death according to Duidas. Whoever's diaries they were, they contain the clearest account of what happened. Therefore have I thought it good to include what I found in Plutarch from these diaries. I compared them with the days of the Macedonian month of Daesius and our month of May using my own discourse of the Macedonian year.

“The 18th of the month Dasin's (May 12th) he slept in a bath for his fever. The next day (May 13th) after he had washed, he went to his chamber and spent that day there playing dice with Medius and then washed again. Toward the evening after his devotions, he ate his supper somewhat greedily and the next night had a grievous bout of a fever. On the 20th day (May 14th) when he had walked, he offered sacrifices very solemnly again. While lying along in a bath, he listened to Nearchus as he told him what things as had happened to him on his voyage and what wonders he had seen in the ocean. (May 15th) When he did the same this day, his fever increased. The next day (May 16th) his fever grew very sharply and he was carried to lie in a chamber near the great pool or swimming place. Here he talked with his commanders of putting approved men in places of office when offices needed to be filled. On the 24th (May 18th) his sickness grew worse and he offered sacrifice to which he was carried. He ordered the chief commanders and captains who were then in the court to stay with him but the centurions and corporals to serve outside and watch. He was carried into the innermost lodgings of the court. On the 25th day (May 19th) he had a little relief but his fever did not leave him. When the captains came to him, he did not speak to them at all and likewise on the 26th. (May 20th) Thereupon the Macedonians thought that he had been dead and came flocking with a great noise to the chamber door and threatened his friends who were there if they would not let them in. The doors were opened and every common soldier passed by his bedside. The same day Pithon and Selencus who were sent to Serapis' temple to learn whether Alexander should be moved there or not. They brought back the answer from the oracle that he should stay where he was. On the 28th day (May 22nd.) in the evening he died.”

2364. Now whereas I said that all the Macedonians passed by the king's bedside, it is to be understood that they came in at one door and went out another. (Lucian in Pseudons.) Although he had grown weak and faint with the severity of his sickness, yet he raised himself upon his elbow and gave everyone of them his hand to kiss as he passed by. (Valer. Max. l. 5. c. 1.) This may seem more incredible in itself considering the posture he put himself in. He stayed in that position from the first until the last man of the army had passed by and kissed his hand. (Curt. l. 10. c. 7.)

2365. When the soldiers were gone, he then turned to his friends and asked them whether they thought they should find a king like him or not? When no man answered that question, then again he said that as he could not answer that either. Therefore he foresaw how much Macedonian blood would be shed before this matter would be settled and with what great slaughters and shedding of blood they would solemnise his funeral and sacrifice to his ghost when he was gone. He ordered his body to be carried to the temple of Ammon and there to be buried. (Justin l. 12. c. 15.) When his friends asked him to whom he would leave his kingdom, his answer was, "To the strongest". Then he took off his signet and gave it to Perdikkas. By this they all conceived that his meaning was to commend the government of his kingdom to his care and trust until his children should come of age. (Emil. Probus in Eumene.) Again, when Perdikkas asked him when he would have divine honours performed to him, he replied that when they were all grown happy.

2366. Eratosthenes in his Canons, (mentioned by Clemens Alexanderinus l. 1. Strom.) says that 12 years passed between the death of Philip and the change, i.e. the death of Alexander. This is the very number given him in (#APC 1Ma 1:7 and in the Chronicles of the Jews and also in Tertullian. (lib. cont. Judaeos. c. 8. in Porphyrie, cited by Euseb. p. 124 in Scaliger's Greek edition of him, in Rufinus, in Josephus' Antiquities l. 12. c. 2. in Orosius, l. 3. in Jerom and Theodoret on Daniel #Da 11) Although A. Gellins, (l. 17. c. 21.) allows him only 11 years. Julius Africanus and from him Eusebius say it was 12 years and 6 months, Diodorus Sic. says 12 years and 7 months, Livy and after him Emil. Probus in Eumene say 13 years.

2367. There are just as many differences among writers concerning the years of his life as there are of this reign. Cicero in his 5th Philippic speaking, says:

“What shall I say of Alexander the Macedonian when he set himself on great achievements from his very youth and was he not taken off them until by death in the 33rd year of his life. A consul must by our law be ten years older than that.”

2368. Justin (in the last chapter of his 12th book) says that he died at the age of 33 years and one month. However (Philostratus, l. 2. de Vita. Sophista: in Herodes, Euseb. in Chron. and in his first book, de Vita Constants. and Jerome, on #Da 8 11:1-45) and various other writers follow Eusebius, (in Chron.) and say he lived no more than 32 years. All which are nevertheless to be reduced to that rule given by Arrian. (l. 7. p. 167.) He lived 32 years and took up 8 months of the 33rd. year as Aristobulus says. However he reigned 12 years and 8 months.

2369. Immediately after Alexander's death, there arose such a dispute between the cavalry and foot soldiers of the army concerning the settling of the present state of things. They were ready to fight and to take up arms about it. Yet by the advice of the friends and commanders the matter was settled. It was agreed that the supreme authority or rather a bare name and shadow of

it should be committed to Aridaeus the brother of Alexander and son to his father Philip. He was the son of Philinna of Larissa, a common dancer. (Athenaus, l. 13. c. 13.) states this from Ptolemy son of Agesarchus in his History of Philoptaer.) She was a whore. (Justin. l. 13. c. 2. & Plutarch in the end of his Alexan.) When by common consent he was proclaimed king, they called him by the name of Philip. Along with him was the son that Roxane would bare. She was 8 months pregnant with Alexander's son according to Justin. Curtius, (l. 10. c. 10.) says she was 6 months pregnant. No consideration was given to his son Hercules who then lived at Pergamus because he was born by Barsine who was never married to Alexander. Since Aridaeus was a weak spirited man but not through any natural infirmity of his own as Plutarch notes in the end of the life of Alexander. This was his normal nature. Therefore Perdiccas, to whom Alexander delivered his signet in the hour of his death, was made Lord Protector or Steward and in effect absolute king. The charge of the army and of all its affairs was committed to Meleager the son of Neoptolemus, with or under Perdiccas. The command of the cavalry which was the most honourable position in all the army and which after Hephaestion's death was given to Perdiccas, was now assigned to Seleucus, the son of Antiochus, yet with or under Perdiccas as the other was. The oversight also of the kingdom, and its treasure was commended to Craterus' trust. (Diod. in the beginning of his 18th book, Justin. l. 13. c. 1-4. Curt. l. 10. c. 10-12. Plutarch, in Eumene and Alexan. Dioxippus and Arrian. in their books written of what passed after the death of Alexander, in Phot. Bibliot. cod. 82. and 92. Appian. in his Syriaca. p. 120. 124.)

2370. Censorinus in his discourse, "De die natali", notes that the years of Philip are to be reckoned from the death of Alexander and always start from the 1st day of that month which the Egyptians call Thoth. For the Egyptian astronomers apply this calculation of times for ease of calculations to their own account. They make its start to be the 1st day of Thoth in the beginning of the 425th year of Nabonasar. That is on the 12th of November, in 4390 JP. This is in the 7th month before the true time of Alexander's death. From the beginning of that month Thoth it is that Ptolemy in his Manual Canons of Astronomy (not yet published) deduces the epoch or risings of all the stars of which he in his Preface "Ad Syrus" says:

``Here are fixed the epochs or start of all accounts according to the meridian of Alexandria which is in Egypt from the first day of the Egyptian month Thoth of the first year of Philip who succeeded Alexander, the founder of this city."

2371. This is not Philip the father of Alexander, (as some have imagined) but of Philip, brother and next successor to Alexander. The Alexandrians for honours sake call Alexander their founder as he indeed was. It is added:

``For from the 1st day of his (meaning Philippus Aridaeus) reign, the times of the Manual Canons of Ptolemy, (who in them follows the common account or calendar of the Egyptians) are taken."

2372. According to the rectifying of the Egyptian year (reduced to the Alexandrian account which Theon also used in his canon) are calculated. This we find also in the Greek collections published by Scaliger in his Eusebian Fragments. (p. 48.) Hence it is also that in the Epistle to Apollonphanes (falsely attributed to Dionysius Areopagita: found in Hilduinus, in his Areopagatica) these astronomical tables are called, "The Canon of Philippus Aridaus."

2373. The dead body of Alexander had lain 7 days on his throne according to Justin. (Elian says 30 days, Var. Histor. l. 12. c. 64.) All the while men's thoughts were taken up about the settling of the present state and did not give Alexander a proper burial. Yet was there not in all that time found any putrefication or the least discolouring of the flesh of his body. The very vigour of his countenance which is the proper effect of the spirit that is in a man, continued still the same. Therefore the Chaldeans and Egyptians were commanded to take care of the body. When they came to do it, at first they dared not approach to touch him for he looked alive. After saying their prayers that it might be no sin to them being but mortals to lay their hands on so divine a body, they started to work and dissected him. The golden throne where he lay, was all stuffed with spices and hung about with pennants and banners and other emblems of his high estate and fortune. (Curt. l. 10. in fi.)

2374. Aridaeus was in charge of his funeral and of providing a chariot to carry the body into the temple of Ammon. We do not know whether this was Alexander's brother, as Justin has it, (l. 13. c. 4.) and Dexippus, as we find in Scaliger's Greek fragments of Eusebius, (p. 84.) or some other Aridaeus of whom we shall see more later. (Diod. Sic. year 2. Olymp. 114.) He spent two whole years in preparation. (Diod. Sic. year 3. Olymp. 114.) When Olympias, his mother, saw him lie so long unburied in great grief of heart cried out and uttered these words:

``O my son, you that would needs be counted among the gods and was in earnest about it. Could you not now have that which every poor man has, a little earth and burial." Elian. Varia. Histor. l. 13. c. 30.)

2375. Meanwhile when Sisymbria the mother of Darius, heard of his death, she was very sorrowful and covered herself with mourning attire. When her niece and nephew, Drypetis and Oxathres, came and fell at her knees, she looked away from them and would neither eat nor see the light any more. So on the 5th day after this, she died of hunger. (Diod. l. 17. in fi. Curt. l. 10. cap. 8.)

2376. Roxane who great with child, was favoured by the Macedonian army. She grew envious of Statira, the eldest daughter to Darius and she was one of Alexander's wives also. She sent letters and invited her to come to see her. As soon as she came, Roxane had both her and her sister Drypetis, Hephaestion's widow, murdered. She threw both their carcasses into a well and cast

earth upon them. Perdiccas knew of this and helped her. (Plut. in the end of the life of Alex.)

2377. Later Roxane gave birth to a son whom they named Alexander and the common soldiers proclaimed him king. (Arrian. in Biblioth. Plotis, c. 92., with Pausanias in his Attica and Dexippus in Scaliger's Greek fragments of Eusebius, p. 48.)

2378. Perdiccas ordered the purification of cleansing for the whole army by a solemn sacrifice. Since the death of the king, there were many disputes among them. The Macedonian manner of cleansing the army was like this. They cut a dog in two and laid the one half on the one side and the other on the other of the field where the army was to come. The army was to pass solemnly in procession between the parts. As the army passed, Perdiccas had some 300 soldiers thrown among the elephants to be trampled to death. These had followed Meleager when at the first assembly of the Macedonians after the death of Alexander, he arose and in a mutinous manner left them. All this was done in the plain sight of the army and in the presence of Aridaeus. Meleager had Aridaeus wrapped in purple clothes like a child and put on the royal throne. (Plutarch l. 2. de fortuna Alexandri) Meleager did not move for the present because no violence threatened him. However when he saw they were after his life, he fled to a temple and was there taken and slain. (Justin. l. 13. c. 4. Curt. l. 10. c. 12. Arrian. in Photius.)

2379. Diodorus (l. 2. year 4. Olymp. 18.) affirms that Alexander made his last will and testament and left it to be kept at Rhodes. Ammia, (Marcellinus, l. 23.) seems to say that in his will he wanted to leave all in the hands and power of one man. Curtius states:

``Some have the opinion that a distribution of the provinces was made by Alexander in his last will and testament. However, we have found that this was but an idle report although stated by various writers." (l. 10. c. 13.)

2380. Nevertheless, the writer of the first book of Maccabees seems to be of the first opinion as reported and believed by so many writers. They say that Alexander in his own lifetime, divided his kingdom among his most illustrious and noble officers. The chronologer of Alexandria (from whom, those barbarous and broken Latin fragments published by Scaliger, p. 58, 59. are taken) affirms that the division of the provinces, which Justin (l. 13. c. 4. Curt. l. 10. c. 13. Arrian in Phitii Biblioth. c. 92. Dexeippus ibid. c. 82.) and other writers report to have been made by Perdiccas. This was based on his will and was in this manner.

2381. In Europe all Thrace with the Chersonese and other nations bordering upon Thrace as far as Salmydessus, a city standing upon the Euxin Sea, was committed to Bysimachus, the son of Agathocles, a Pellaean. The region which lay beyond Thrace belonging to the Illyrians, Triballi, Agrians, Macedon and Epirus, stretching as far as the Ceraunian mountains with all Greece, was assigned to Antipater and Craterus. This was the division of Europe.

2382. In Africa, all Egypt and whatever else Alexander had captured in Cyrene or Libya with all that part of Arabia which borders on Egypt, was allotted to Ptolemy, the son of Lagos. Pausanias in his Attica says he was by those of Rhodes honoured with the surname of a Deliverer. The truth is that the Macedonians always believed that Ptolemy was a bastard son of Philip, Alexander's father. For his mother Arsinoe was pregnant by Philip and was cast off by him and she married a poor fellow of Macedon called Lagos. Thereupon it was that when after a while, (as Plutarch in a discourse of his, "De ira cohibenda", i.e. "Of suppressing a man's anger", says that Ptolemy to mock a poor school-master, would needs ask him:

``who was Peleius' father?"

2383. he asked him again,

``and I pray sir, who was Lagos' father?"

2384. He intimating by this the baseness of his birth on the father's side. (Curt. l. 9. c. 1., Pausanias in his Attica. p. 5. in the Greek edition of his at Fraeford, & Suidus on the word Lagos.)

2385. Cleomenes, who was left by Alexander, to gather up the tributes and other incomes of those parts, was ordered to turn over that province to Ptolemy and to hold his office as under him. Ptolemy entered that province shortly after the death of Alexander and died about 40 years later. Hence it is that Lucian, in his discourse of long lived men and in the fragments of Eusebius, published by Scaliger, (p. 49. and Porphyrie, ibid, p. 225. and Clemens Alexan. Stromat. l. 1. and Euseb. in Chron. and Epiphanius in his books of weights and measures) and others say that he reigned 40 years in Egypt. After him, his posterity down to Cleopatra held that kingdom under the title and name of Ptolemy.

2386. In the Asia Minor, Eumenes Cardianus was assigned all Cappadocia, Paphlagonia, and all the regions lying upon the Euxin Sea as far as Trapezond, a colony of the Sinopenses. Alexander did not subdue these people because he was involved in a major war against Darius. Eumenes Cardianus was ordered to make war on Ariarathes who only of these peoples resisted Alexander. Antigonus was made governor of Pamphylia, Lycia, Lycaonia, and Phrygia the Great. The lesser Phrygia, which lies on the Hellespont, was committed to Leonatus. The government of Lydia, both the inland country and the parts on the sea coast taking in Eolia and Ionia, was given to Maenander. He had it formerly by grant from Alexander. (Arrian, l. 3. p. 56.) The name of Meleager, is miswritten by Diodorus. Caria was given to Cassander the son of Antipater and Cilicia and Isauria, to Philotas.

2387. In the upper and greater Asia, all Syria and Phoenicia was committed to Laomedon, a Mitylenaeen. The petty kings of the isle of Cyprus ruled as it had been granted to them by Alexander. Neoptolemus was set over Armenia, Arcesilaus over Mesopotamia and governor over the province of Babylon. Atropates, father-in-law to Perdiccas, was left governor of Media by Alexander himself. In this division, Justin (l. 13. c. 4.) and Orosius (l. 3. c. 23.) say that Atropates was made governor of Media the greater and Perdiccas' father-in-law of the lesser. He forgot that Atropates and Perdiccas' father-in-law were the same person. When Antipater had later better considered the matter, he made a second distribution in Triparadiso. He acknowledges that Media was assigned to Pithon. (l. 15. p. 660.) Nor is it likely that the son-in-law would in anyway diminish the authority of his father. The rule and government of the nearer Bactria and Sogdiana was put into the hands of Philippus. Oropius was joined with him in the government of Sogdiana. Dexippus says that after Orpius had received that kingdom of Alexander's bounty, he was put from it again for treason. The government of Persia, Pencestes of Hircania and Parthia, (for they went together, as Strabo, l. 11. p. 514 states) was given to Phrataphernes. In Carmania, Tlepolemeus, in the further Bactria and Parapamisus, the government was given to Olyartes or Oxathres, the father of Roxane, Alexander's wife. In Aria and Drangiana, bordering on Taurus, the government was given to Stasanor of Solos. In the provinces of Susa, Scynus, Arachosia, Gedrosia, and Sibyrtius continued with the governors that Alexander had assigned. All the coast of India from Paropamisus and from the place where the Acesines and Indus meet, down to the ocean, was given to Pithon the son of Agenor. The Oxydracans and Mallians was given to Eudemus or Eudemon, the commander of the Thracian companies. The rest of India was given to king Porus, Taxiles and to the son of Abisarus. These ruled the same territories Alexander had assigned to them.

2388. When this division was made, every man had his share as if it were allotted to him from heaven. They used the opportunity to increase their power and their pleasure. For not long after, they behaved more like kings than governors. They added to their kingdom and left it to their posterity. (Justin. l. 13. c. 4.) Immediately upon the death of Alexander, that vast empire and name of the Macedonians was divided into several kingdoms. (Livius l. 45.) However, no man assumed the title of a king as long as any of Alexander's children lived because of the great respect they had for him. Although they had the power of a king, they willingly refrained from using the title as long as Alexander had a lawful heir from his body living to succeed him. (Justin. l. 15. c. 2.) All of this was foretold long before by the Holy Ghost. #Da 11:4.

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2389. Concerning the instructions given by Alexander to Craterus, Perdiccas referred the consideration of them to the general assembly of the Macedonians. Although they did not disapprove of them, yet because they were exceedingly grand and difficult to do, they ordered by a general consent that none of them should be done. (Diod. Sic. year 2. Olymp. 114.)

2390. The old Greek soldiers whom Alexander had left in garrisons and colonies in the upper Asia and various provinces became homesick and desired to see their native country. For they saw themselves as it were ejected and cast out into a far remote corner of the world. Therefore they joined together and revolted from the Macedonian state. They chose Philo an Enian, to head up this conspiracy. They assembled 20,000 foot soldiers and 3000 cavalry, all of them were old proven and expert soldiers. Against these, Perdiccas sent Pithon who had been one of the captains of the bodyguard of Alexander. He was a man of a high spirit and well versed in the art of war. He had 3000 Macedonian foot soldiers and 800 cavalry who were chosen by lot. He went with letters and instructions to the governors in all those parts, to furnish him with an additional 10,000 foot soldiers and 8000 cavalry. Pithon planned to win over to him by all possible means those old Greeks. He hoped that with their help and his forces, he might be the better able to establish himself and subdue all those upper provinces. When Perdiccas perceived this he tried to thwart his plan. He ordered Pithon that when he had overcome those rebels, he was to kill them all and divide their spoil among his soldiers. However Pithon had obtained secret information with Lipodorus, who commanded a rebel brigade of 3000 men. He defeated the rebels and did not kill them. He gave them permission to return to their own places. However the rest of the Macedonians remembered the order Perdiccas gave them and killed every one of them and shared their spoil. So Pithon failed in his scheme and returned with his Macedonians to Perdiccas. (Diod. Sic. year 2. Olymp. 114. & Prolog. Trogi, l. 13.)

2391. When Ptolemy had quietly taken possession of Egypt, he acted fairly in all things toward the people of the land. He used 8000 talents to hire a mercenary army and pay those who came to him when they saw how fairly he administered Egypt. When he was told that Perdiccas planned to take over Egypt, he leagued himself firmly with Antipater. (Diod. Sic. year 2. Olymp. 114.) By favours and good deeds he made the neighbouring kings and princes loyal to him. (Justin l. 13. c. 16.) When he found that Cleomenes, whom Perdiccas had given to him for a lieutenant, was a spy, he cut his throat and placed strong garrisons of his own all over Egypt. (Pausan. in Attic. p. 5. in the Greek and Latin edition.)

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2392. Leonatus and Antigonus were commanded to use force to make Eumenes governor of Cappadocia and Paphlagonia. However Antigonus, was proud and wanted the position for himself and refused to obey Perdiccas' command. In contrast Leonatus came down with his army from the upper provinces and promised Eumenes to help him. Nevertheless when Hecataeus, tyrant of the Cadians, came to Leonatus, he advised him rather for the present time to go and help Antipater and relieve the Macedonians who were besieged in Lamia. Leonatus resolved to sail to Macedonia. He wanted Eumenes to go with him and

planned to fight with Hecataeus. When Eumenes would not go and alleged that he feared Antipater, Leonatus believed him and kept nothing from him. When he could not win him over he planned secretly to murder Eumenes. Eumenes found out about this and escaped by night with his carriages. He had with him only 300 cavalry, 200 of his bodyguard and 5000 talents in gold, after the rate of silver. When he came to Perdiccas, he told him all Leonatus' plans. Thereupon Perdiccas took him in for a loyal friend and vouched for him in the council. (Plut. and Emil. Pro. in Eumene.)

2393. When Leonatus came to help Antipater, he was killed in a fight by the Greeks. (Diod. Sic. year 2. Olymp. 114. Justin, l. 13. c. 5. Plutarch in Phocion, Arrian in Photius.)

2394. When Thimbron captured Harpalus in Crete in a battle, he killed him. Harpalus had fled there from Asia and carried all the king's money with him. Thimbron got all the treasure, his army and fleet. He left Cydonia, a city in Crete, and with 6000 men or (as Diodorus has it) 7000 and sailed to the country of Cyrene. He was invited there by the exiles of the Cyrenians and the Barcenses, (Diod. Sic. year 2. Olymp. 114, Arrian in Photius, Strabo, l. 17. c. 837.)

2395. In a battle against the Cyrenians, Thimbron slaughtered them and took many prisoners. He then seized their port and prepared to take the city itself. He agreed to peace if they would pay him 5000 talents of coined money and give him half their chariots equipped for service. He sent ambassadors to the other neighbouring cities to join with him, pretending that he would make war on Libya and subdue it. Moreover he laid hold on all the merchants' goods that were in the port and gave them to the soldiers to scramble for. By this he made them more eager to follow him. (Diod. Sic. year 2. Olymp. 114.)

2396. Mnasicles, a man of Crete and one of Thimbron's captains had a fiery disposition. He defected from Thimbron to the Cyrenians. By showing Thimbron's cruelty and unfaithfulness, he persuaded them to break their covenant with him and to fight for their former freedom. Thereupon, when they had payed only 600 of the 5000 talents, they would pay no more. Thimbron planned to destroy them and seized 800 of their men whom he found in the port. He came with his own men, the Barcenses and Hesperitans, before the walls of the city. They did what they could to take it but failed and retired to the port. (Diod. Sic. year 2. Olymp. 114.)

2397. The Cyrenians left sufficient troops to keep the town and went with the rest foraging into the neighbouring parts. When these sent to Thimbron for help, he presently went with all the troops that he could take to relieve them against the Cyrenians. When Mnasicles saw that there were few or no soldiers left in the port, he had those who were left in the city, to sally out and attack the port. Those of the city were easily persuaded to do this and followed him and attacked the port. Because Thimbron and most of his men were not there, they easily took it. Any goods as they there found there that belonged to the merchants, were faithfully restored to the owners. Mnasicles started to fortify the port against Thimbron in case he should return. Things went badly on Thimbron's side. For he had not only lost the port but with it all his provisions that were in it. However when he captured another town called Taricha, he raised his hopes again. (Diod. Sic. year 2. Olymp. 114.)

2398. Thimbron's mariners and sea soldiers were expelled from the port. They had no food and were forced to plunder the country for it. They were daily forced to do this. At last the men of the country found out their camps and laid wait for them. They slaughtered many and took as many prisoners as they had killed. They that survived, escaped to their ships and sailed toward other confederate places. On their way, there arose a violent storm which sunk many of the ships. Of those who escaped, some were driven ashore in Egypt and some in the Isle of Cyprus. Those who had encouraged the Cyrenians now fought against Thimbron and killed many of his men. (Diod. Sic. year 2. Olymp. 114.)

2399. Craterus departed from Cilicia with 6000 of those old soldiers who first came with Alexander into Asia. On the way he got 4000 troops besides 1000 Persian archers and slingers and 1500 cavalry. He hurried to the help Antipater and came into Thessaly. He yielded authority to Antipater and they both camped on the bank of the Peneus River. In the month of Munichion (our April), they fought a battle with the Greeks and defeated them. (Diod. Sic. year 2. Olymp. 114. with Arrian. and Plut. in the lives of Phocion and Demosthenes.)

2400. After Jaddus, his son Onias succeeded him in the priesthood at Jerusalem (Joseph. Antiq. l. 11. c. 8. s. 7) and there held the position for 21 years. (Scalig. in Grec. Eusebius, p. 50.)

2401. Thimbron had hired new soldiers from Taenarus in Laconia. These soldiers wandered around Laconia and were out of pay. He started a new war with the Cyrenians. They asked help from the Africans and Carthaginians. Together they assembled an army of 30,000 men. After a long and bloody battle, they lost many men and Thimbron won. The Cyrenians lost all their own commanders and made Mnasicles their general. Thimbron grew proud of this victory and attacked and captured the port of Cyrene. Every day he assaulted the city. As the siege continued and with shortages of provisions, the Cyrenians began to fight among themselves. The common people carried the day and expelled the rich from the city. Some of those who were expelled defected to Thimbron and others went into Egypt. (Diod. Sic. year 2. Olymp. 114.)

2402. Those who fled into Egypt asked Ptolemy to restore them to their country. With his help, they returned with an army and naval forces under the command of Ophellas a Macedonian. When those who had defected to Thimbron heard this, they prepared

to defect to Ophellas. When Thimbron heard of their intentions, he executed them. When the leaders of the common people of Cyrene were frightened by the return of their exiles, they made peace with Thimbron and joined with him. In a main battle they were all utterly vanquished by Ophellas. (Diod. Sic. year 2. Olymp. 114.)

2403. In his escape, Thimbron was attacked by some African Carters, who took and carried him to Epicides. He held the town of Teuchira in those regions under Ophellas. The men of that place, with Ophellas' permission, first scourged him with whips and then sent him to be crucified at the port of Cyrene. Since many of the Cyrenians still continued fighting among themselves, Ptolemy made a journey there by sea. When he had settled all matters there, he returned by sea the same way he went. (Arrian, in Phot. Biblio.)

2404. When Perdiccas had Philip and the royal army at his command, he went against Ariarathes, the petty king of Cappadocia. He had not accepted Eumenes as governor there as he was ordered to. At that time, Ariarathes gathered a large army of 30,000 foot soldiers and 15,000 cavalry. In two battles, Perdiccas killed 4000 men and took 6000 prisoners including Ariarathes himself. He first tortured him and all that were allied to him and then crucified them. He pardoned the rest. When he had settled all matters in Cappadocia, he committed the government of it to Eumenes, according to the first establishment. (Diod. Sic. with Arrian. and Plut. in Eumene, and Appian in his Mithridatica, p. 175.)

2405. Eumenes committed the various cities of his government to his most trusty friends and gave them garrisons. Without imposing on Perdiccas, he appointed judges and tax collectors as he saw fit. When this was done, he returned with Perdiccas out of respect to him and so that he might not be a stranger at court. (Plut.)

2406. Perdiccas and King Philip left Cappadocia and went into Pisidia. They planned to destroy two cities, one of the Larandaeans, the other of the Isaurians. In Alexander's lifetime, these cities had slain Balacrus the son of Nicanor whom he had placed over them. They took Laranda on the first assault and killed all that were of age and sold the rest for slaves. They laid the city level with the ground. When those of Isaurus saw they were besieged, they set the city on fire planning to kill themselves and destroy the city. However the soldiers, to whom Perdiccas had given the spoil of the city, quenched the fire and found a large accumulation of silver and gold there. (Diod. Sic. year. 2. Olymp. 114.) Justin says that this was done by the Cappadocians when they saw Ariarathes taken. (l. 13. c. 6.) Orosius says the same. (l. 3. c. ult.)

2407. Jollas, the son of Antipater and Archias came to Perdiccas from Macedon. He brought them Nicaea, Antipater's daughter to be his wife. Long before this when his affairs were more unsettled, Perdiccas had betrothed her hoping to secure Antipater's loyalty. Now that he had gotten the royal army and administration of the kingdom quietly into his hands, he planned to marry Cleopatra, daughter of Philip, the father of Alexander and Alexander's sister. Eumenes urged him to marry Nicaea so that he might the more easily have a supply of the Macedonian youth and that he might not have Antipater for an opponent in his undertakings. Therefore he married Nicaea when she came. He did this mainly by the advise his brother Alcetes. (Diod. Sic. and Arrian. with Justin, l. 13. c. 6.)

2408. Cinna was another daughter of Philip's, and sister of Alexander but not by the same mother and brought her daughter Adea. She was called later Euridice and was to be married to Philippus Aridaeus. However Perdiccas and his brother Alcetes had her taken care of. Thereupon the Macedonians became enraged and Perdiccas to quiet them, was forced to give her mother in marriage to Arideus. (Arrian. in Photius.) There she is named, not Cynna, but Cynane. Yet in the same Arrian, (l. 1. deeds of Alex. p. 5.) she is called Cyna. Diodorus (year 1. Olymp. 116.) and Athena. (l. 13. c. 2.) call her Cynna.

2409. Perdiccas sent away Eumenes from Cilicia, under the pretence of taking care of his own government in Cappadocia. His real reason was that he might have control of the government of Armenia. Neoptolemus planned to make some changes there. However, Eumenes by flattery prevailed so much with him that although he was of an high and an intemperate spirit, Eumenes kept him in control. (Plut. in Eumen.)

2410. When Eumenes found that the Macedonian squadron had grown insolent and hostile, he raised an army of cavalry from the provinces in those parts. He remitted to them all payment of tribute and granted them other immunities. He furnished cavalry to those whom he most trusted and put them under his command. He encouraged their loyalty to him with his generosity and bounteous favours he bestowed on them. He kept them in shape by continual labours and journeys which he had them do. In a short time he had 6360 cavalry troops. (Plut. in Eumen)

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2411. Antipater and Craterus in Greece made war on the Aetolians. When Craterus' old soldiers were compelled by continual battles to lie abroad in the snow in the winter, they were ready to perish for want of supplies. (Diod. Sic. year 1. Olymp. 116.)

2412. Eumenes carried Perdiccas' presents to Cleopatra at Sardis. Perdiccas was now resolved to rid get rid of Nicaea, Antipater's daughter and to take Cleopatra to be his wife. Menander, the governor of Lydia told this to Antigonus, who was an intimate friend of Antipater. (Arrian) Perdiccas daily made false charges against Antigonus and tried to have him unjustly executed. Antigonus

let on that he was coming to the hearing but secretly sailed in an Athenian ship with his son Demetrius and some other of his friends. They fled to Europe and there joined with Antipater. (Diod. Sic. year 1. Olymp. 116.)

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2413. Aristander, a soothsayer of Telmessia proclaimed that it was revealed to him by the gods that the land where Alexander's body should rest would be the most happy of all others and forever free from all foreign invasions. Hence there was much strife among the leaders of Macedon about who should get the body. The main disagreement was between Perdiccas and Ptolemy the son of Lagus. (Elian. l. 12. c. 64.) Perdiccas arranged with his friends to have it carried to Eugos. (Pausan. in his Attica, p. 5.)

2414. However, Aridaeus who had custody of the body, crossed Perdiccas and carried it to Ptolemy as he was journeying from Babylon by Damascus to Egypt. And although he met with many impediments from Polemon, a good friend of Perdiccas, yet he carried it into Egypt as he planned to. (Arrian. in Phot.)

2415. He spent two full years in preparations for this funeral and its magnificence is recorded in detail by Diodorus. Finally, he moved the body from Babylon with a very large number of workmen to open and level the ways where needed. Many others attended the funeral and followed him. Ptolemy with his whole army, went as far as into Syria to meet him. (Diod. Sic. year 3. Olymp. 114.) He took the corpse and buried it first at Memphis with all rites and ceremonies after the Macedonian custom. (Pausan. in his Attica. p. 5.) A few years later, it was moved to Alexandria, (Curt. l. 10. c. ult.) by his son Ptolemy Philadelphus and not by the father, (as Pausanias intimates in his Attica, p. 5. of which, see more in Strabo, l. 17. p. 794.)

2416. Perdiccas called a council of captains and friends in Cappadocia and asked them whether he should march with his army first into Macedon against Antipater or into Egypt against Ptolemy. Some were of the opinion to go first into Macedonia but it was resolved that it was best to begin with Ptolemy in Egypt. Otherwise when Perdiccas was engaged in Europe, Ptolemy might come and take over Asia. Therefore Perdiccas gave to Eumenes, in addition to what he had already, the provinces of Caria, Lycia and Phrygia with the government of all that part of Asia which lies between the mountain of Taurus and the Hellespont. Eumenes was ordered to take charge of all the garrisons in Cappadocia and Armenia. He was to use them to check the actions of Antipater and Craterus, to fortify all places upon the Hellespont and to prevent their landing in case they pass through the sea in those parts. Moreover Perdiccas ordered his brother Alceres and Neoptolemus that they obey Eumenes in all things. He wanted Eumenes to do things as he would think best for the present using his discretion. Cilicia was taken from Philotas and committed to Philoxenus. Perdiccas left Damasens to better conceal his actions. He took Aridaeus and Alexander the son of Alexander the great by Roxane along with him. He marched toward Egypt to fight with Ptolemy. (Diod. Sic. Justin. l. 13. c. 6. Arrian. Plut. Emil. Probus, in Eumene, Pausan. in his Attica. c. 5.)

2417. Antipater and Craterus were told by Antigonus that Perdiccas had married Cleopatra and planned to invade Macedon and set himself up as absolute king to remove them from their governments. They made peace with the Eolians and left Polysperchon to manage all matters in Greece and Macedon. They hurried into the Hellespont on the Asian side and kept those who were appointed to keep that passage busy by sending daily embassies to them. They also sent ambassadors to Ptolemy who was otherwise a deadly enemy to Perdiccas as they were also. They desired him to join with them. They also sent to Eumenes and Neoptolemus both who were at that time in good standing with Perdiccas. They had Neoptolemus defect from Perdiccas and join them but could not win over Eumenes. (Diod. Sic. Justin, ut sup. and Arrian.)

2418. Alcetes, Perdiccas' brother, flatly refused to bear arms against Antipater and Craterus. Neoptolemus envied the power of Eumenes, and secretly joined with them but also plotted to kill Eumenes and betray all his army into their hands. When Eumenes discovered this, he was forced to fight it out with the traitor in a battle. He made a great slaughter of Neoptolemus' men, took all his baggage and won over the rest of his troops to his side. Eumenes became stronger with the addition of so many good Macedonian soldiers to his former army. Neoptolemus escaped with 300 cavalry only and fled to Antipater and Craterus. They again sent ambassadors to Eumenes to win him over and promised that he should not only hold what he had but also have more provinces given to him. When he replied that he would rather lose his life than break his word to Perdiccas, they divided their army in two. Antipater marched with one into Cilicia from there to Egypt to join forces with Ptolemy against Perdiccas. The other stayed behind with Craterus to fight with Eumenes.

2419. When Eumenes saw the enemy coming on, he feared least his soldiers, knowing against whom he was to fight with would not go with him but disband and flee from him. Therefore he led them about by an unfamiliar way where they might not easily hear how the matters went. There was already rumours buzzing among them, that Neoptolemus was recruited and he came on together with Pigris with an army of Cappadocian and Paphlagonian cavalry. Eumenes arranged it by carefully choosing his ground everywhere he went so that he could force the enemy to fight with the cavalry and not foot soldiers. Eumenes had a much stronger cavalry and was weaker than the enemy in foot soldiers. He had 20,000 foot soldiers from various nations and some 5000 cavalry. He trusted the latter to carry the day. Craterus had a little more than 2000 cavalry and as many foot soldiers as Eumenes. However, his soldiers were all old veteran Macedonians who had proved their valour and he trusted that they would secure the victory for him.

2420. These met in Cappadocia. Craterus had the right wing and Neoptolemus the left. Eumenes put none of his Macedonians to fight against Craterus but only two regiments of foreign cavalry led by Pharnabazus, the son of Arabazus and by Tenedius of Phoenicia. He wanted them without any shouting or words to attack the enemy quickly. Eumenes, with a company of 300 cavalry attacked like lightening on Neoptolemus. Craterus acted very bravely and valiantly. However his horse stumbled and a certain Thracian, or rather an Arrian, a Paphlagonian, put a lance through his side and knocked him to the ground. In the fall, one of Eumenes' captains recognised him and did what he could to save him. However he died from his wound. Meanwhile, Eumenes and Neoptolemus met and fought with each other. Both got off their horses to the ground so that each man might easily see with how deadly a hatred they encountered each other and that their spirits were more hostile than their bodies could be. Eumenes wounded Neoptolemus in one of his hamstring muscles. Although his hamstrings were cut and he fell, yet his courage bore him up and he raised himself up on his knees. He continued fighting and gave Eumenes three wounds, one in his arm and the other two in his thigh. None of them was mortal. After the second blow, Eumenes made a full blow at him and struck off his head. This was about ten days after the former victory which he had over him. (Diod. Sic. Justin, ut sup. and Arrian.)

2421. When Eumenes saw Craterus brought half dead from the battle, he did what he possibly could to save his life. When he died, he wept bitterly over him and with outstretched arms lamented his fate. He had held a high position and the two liked each other very much. He gave him an honourable burial and sent his bones home into Macedon to his wife and children. (Plut. and Emil. Pro. in Eumene.)

2422. Both the leaders were slain and many others especially of the better troops were taken prisoner. The rest of the cavalry fled back to the main squadron of the foot soldiers as to a more sure defence. Eumenes was content with what he had done, sounded a retreat and set up a monument on the place and buried his dead. The enemy foot soldiers were trapped and could not escape without Eumenes' permission and desired peace. They swore oaths of loyalty to him and had permission to buy food in the adjoining places. However, as soon as they had gotten food and recovered their strength, they broke their oath and returned to Antipater. (Diod. with Arrian. and Emil. Probus.)

2423. Perdiccas, with the two kings, Aridaens, and the young child Alexander came with his army into Egypt and camped near Pelusium. While he was busy in clearing an old ditch, an extraordinary flood of the Nile destroyed all his works. Although Ptolemy had cleared himself to the world of all those crimes which Perdiccas charged him with and the army was not enthused but this campaign, Perdiccas was determined to make a war on him. (Diod. Sic. and Arrian.)

2424. When Perdiccas at last saw that many of his friends abandoned him and fled over to Ptolemy, he assembled all his commanders and captains. He tried to win them over with gifts, generous promises, fair words and his good behaviour toward them. Then moving his camp without any noise, in the night and camped on the bank of the Nile River not far from a certain citadel called Murus Camelorum, i.e. a Wall of Camels. At day break, he crossed the river with his army and elephants and attacked the citadel but was valiantly repulsed by Ptolemy and gladly retreated into his camp again. The next night, he moved as quietly as possible and came to a place opposite Memphis. Here the river parted and made an island suitable to camp on. In crossing the river to the island he lost more than 2000 men. At least 1000 who were for a long time tossed up and down in the water, were devoured by the crocodiles and other large animals in the river. Ptolemy took these bodies as were cast ashore on his side of the river and gave them a proper funeral. He sent their bones to their friends and kinsmen in the army. Thereupon, the minds of the soldiers grew much more enraged against Perdiccas, and were more inclined to Ptolemy than ever before. (Diod. Sic.)

2425. Then arose a rebellion in the camp in which about 100 of the chief commanders including Pithon defected from Perdiccas. Pithon was a very brave man and noted for his virtue and valour. He was held in high esteem among all Alexander's friends. Some of the cavalry conspired secretly together and went to Perdiccas' pavilion and killed him. He had now held that government 3 full years, at least, the third year running. (Diod. Sic. with Arrian and Justin. l. 13. c. 8. Pausan. in Attic. p. 5. and Emil. Prob. in Eumenes.)

2426. The next day when the whole army was called together, Ptolemy crossed the river and came to the two kings. He presented both them and other of the nobles with expensive gifts and behaved himself fairly and in a humble manner to them all. When he had excused himself for what he had done, he found that the army was destitute of provisions. He supplied them with plenty of grain and all other necessities. He made it publicly to appear that he was heartily sorry and bemoaned the present state and condition of Perdiccas' friends. If he saw any Macedonian in any distress or danger, he did what he possibly could to relieve and help him. By so gracious behaviour, he might easily have gotten to be the guardian of the two kings, as Perdiccas had been. Yet he persuaded them to make Pithon and Aridaeus the guardians of the two kings, Aridaeus and the young child, Alexander. This they all agreed to. Pithon was the man that had formerly quieted the disturbances of the Greeks in upper Asia. Aridaeus had formerly the duty of convoying the body of Alexander from Babylon. They had supreme power over all the armies as Perdiccas had, according to the first establishment. (Diod. Sic & Arrian.)

2427. Two days after the death of Perdiccas, news arrived of Eumenes' victory in Cappadocia and of the death of Neoptolemus and Craterus. If this had come 2 days earlier, it would have no doubt saved Perdiccas' life. For who, after that success, would have

dared stirred against him? The Macedonians were enraged for the death of Craterus and declared Eumenes a public enemy along with 50 of his friends. Pitho Illyrius, (for so I read them, in Justin, as also in Arrian's Indica, p. 185. Pithon, the son of Craterus, of Alcomene; which in Stephanus' de Urbibus, is a city in Illyria) and Alcetas the brother of Perdiccas were on the list. The generals who were against them were Antigonus and Antipater. For this purpose was Antigonus sent for from Cyprus and commanded together with Antipater to come to the two kings in all haste. (Diod. Sic. and Arrian. with Just. l. 13. c. 8. and Plut. in Eumene.)

2428. In Egypt all that had any association with Perdiccas were executed including his sister Atalanta whom Attalus the admiral of Perdiccas with the fleet at Pelusium, had married. When he heard of the death of his wife and of Perdiccas, he weighed anchor and sailed to Tyre. Archelaus a Macedonian and governor of the place entertained him with all respect and love. He surrendered the city and gave the 800 talents which Perdiccas had deposited there to him.

2429. Attalus stayed at Tyre and received and helped all of Perdiccas' friends who escaped from the camp at Memphis. (Diod. Sic.)

2430. Euridice, the wife of King Aridaeus, did not want the two guardians to make any important decisions without her. First they declined to do this. Later they told her plainly that she had nothing to do with matters of state and they would have care of her only until Antigonus and Antipater came. (Arrian.)

2431. Pithon and Aridaeus, the two guardians left the Nile River with the two kings and the army and came to Triparadisus in upper Syria. Euridice was meddling in matters of state and would many times cross the guardians. Pithon was offended by this all the more when he saw the Macedonians were inclined to obey her commands. He called the Macedonians together and before them all resigned his guardianship. Thereupon they chose Antipater to be the guardian in his place with all the sovereign power going with it. (Diod.)

2432. The army now demanded of Antipater all those rewards for their long labour in the wars which Alexander had made them serve in. When Antipater had nothing to give them at that time, he told them that their demands were just and reasonable and that he would shortly look into the king's treasure and find out whatever he had laid up. This speech gave the army little satisfaction. Thereupon when Euridice also helped foment discontent with him, the minds of the common soldiers were stirred up to rebel against him. At the same time Euridice made a public declamation against him. It was read by Asclepiodorus, her secretary, to the people. Attalus agreed and made a speech of his own. So that Antipater barely escaped alive out of their hands. However, Antigonus and Seleucus stood up in his defence and by this risked their own lives also.

2433. Therefore when Antipater had escaped to his own army, the chief commanders of the cavalry came together. After much adieu, they pacified the multitude and so Antipater was sent for again and asked to resume the sovereign power and use it as formerly he had done. (Diod.)

2434. After this, Antipater made a new distribution of the governments of the provinces in Triparadisus. He partly ratified what had formerly been done in that region and made some alterations as required. He left Ptolemy what he had, for it was hard to remove him to any other government since he was firmly entrenched in Egypt. Mesopotamia and the country of Arbela were assigned to Amphimachus, the king's brother. Babylon went to Seleucus, Parthia to Philip, Aria and Drangiana to Asander of Cyprus. Bactria and Sogdiana went to Stasanor of Solos from the same land. Media, as far as to the Caspian Gates, was taken from Atropates, the son-in-law of the deceased Perdiccas and given to Pithon the son of Crateas or Cratenas. Thereupon Atropates, called the lesser Media from his own name Atroperia and revolted from the Macedonian government and made himself absolute king of it. His posterity held it down until the time of Strabo. (Strabo. l. 11. p. 523.) Antigonus, (for whom Antigonus is incorrectly written in Diodorus) captain of the silver targeteers was given the province of Susa because he was the first that went against Perdiccas. 3000 of the most active Macedonians in the recent sedition were given to him. The rest of the provinces of the upper Asia were left in the hands of such as had them before except for Patala. It was the greatest city of all India and was by this settlement assigned to King Porus, according to Arrian. This we can hardly believe.

2435. In the lesser Asia, Cappadocia and Paphlagonia were taken from Eumenes and given to Nicanor. Lydia, (not Lycia as it is read in Diodorus) was given to Clytus. Phrygia the lesser as far as to Hellespont, went to Aridaeus. Caria with Phrygia the Greater, Lycania, Pamphylia, and Lycia, went to Cassander to govern as he did before. In Diodorus, it is written Cilicia instead of Lycia. A little before this he says Cilicia was given to Philoxenus. More correctly as Arrian has it, the province was confirmed to him. For I showed a little before from (Justin. l. 13. c. 6.) that Perdiccas had taken that province from Philotas and given it to Philoxenus.

2436. Antigonus was nick-named, the cyclops because he had only one eye. (Elian. l. 12. Var. Hist. c. 14.) Antipater made him general of the king's army and commander of those forces in particular which Perdiccas had. He committed to him also the care of the two kings and sent him to make war on Eumenes which he was anxious to do. Based on this, Appianus (in his Syriaca, p. 121.) says that Antipater made him overseer of all Asia. Diodorus (l. 18. p. 626.) calls him absolute commander of all Asia but joined with him his own son Cassander, the governor of Caria, as his general of the cavalry. He did this so that if Antigonus should go about to establish himself, he might have someone to keep an eye on him. (Diod. Sic. & Arrian.)

2437. At the same time Antipater made Autolychus, the son of Agathocles, Amyntas, the son of Alexander and brother to Pencesta, Ptolemy the son of Ptolemy and Alexander the son of Polyspercon, captains of the bodyguard to the two kings. (Arrian.) He received great applause among all the men for his well ordering and due administration of things in his guardianship. Then he journeyed with the two kings to Macedon. (Arian. & Diod.)

2438. When Eumenes heard that he was declared an enemy by the Macedonians and that Antigonus was sent against him, he voluntarily declared the matter to the army. He feared least perhaps the news of it coming otherwise to them might make matters worse than they were or the surprise of it would dampen their courage. At least by this he would find how his army took the news and their attitude toward him. He told them plainly that if any one was afraid because of this news, he was free to leave and go wherever he wished. With these words he so won and secured the loyalty of the men to him that they all bade him be of good cheer. They said that they would cut that decree of the Macedonians in pieces with their swords. (Justin. l. 14. c. 1.)

2439. Moreover when news of that decree came to Alcetas the brother of Perdiccas, he fled and ingratiated himself with the Pisidians. For while he was among them, whenever he got plunder from the enemy, he gave them half of it. He was always friendly and courteous to them in his speech. He often invited the principal men of them to feasts and honoured them with gifts and presents,. By this he won their hearts to him. (Diod. Sic. p. 623.)

2440. Attalus, who was the chief admiral of the navy and who was with the first of them that defected from Antipater, fled and banded himself with the rest of the exiles. He got together an army of 10,000 foot soldiers and 800 cavalry. With these troops he went to capture Cnidus, Caunus, and Rhodes. However Demaratus the admiral of Rhodes valiantly held him off. (Arrian.)

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2441. Eumenes took as many horses as he wanted from the king's herd which was on Mount Ida: When he sent an account of them in writing to the king's officers of the revenue, Antipater laughed at it. He said that he wondered to see Eumenes so cautious as to think that either he himself would ever be accountable to them of the king's goods or look for an accounting of them from others.

2442. From there he marched with his army. He did not go into Etolia, as it is in the printed copies of Justin but as a manuscript copy has it, into Etulia or Etulane. This is a part of Armenia the lesser in Cappadocia. (This is according to Isaacus Vossius, a most learned young man and my very good friend, who observed this from Ptolemy.) Here he levied money of the cities in those parts. If any refused to pay their contribution, he plundered them as though they were enemies. From there again, he went to Sardis and to Cleopatra, the sister to Alexander the Great. He hoped that by her presence as royalty by his side, it would strengthen the loyalty of the officers of his army to him. (Justin. l. 14. c. 1.) When it happened that Antipater also took Sardis on his way to Macedon, Eumenes was planning to fight in the fields of Lydia. He was the stronger in the cavalry and he was desirous to let Cleopatra see of what metal he was made. However Cleopatra feared lest Antipater and the Macedonians might charge her with being the author of this war against them and persuaded Eumenes to leave Sardis. (Plutarch & Arrian.) Nevertheless when Antipater came, he rebuked her for having any association with Eumenes and Perdiccas. She stood her ground and defended her actions and blamed Antipater for this state of things. Finally, they parted on good terms with each other. (Arrian.)

2443. Therefore Eumenes left the country of Lydia and marched away into upper Phrygia. He made his winter quarters in Celaene (Plut.) and sent to Alcetas and his associates. He advised them to assemble their forces into one body and to make a united attack on a common enemy. When they could not agree among themselves, nothing was done. (Arrian.) Alcetas and Polemon and Docimus could not agree about who should be the leader. Thereupon Eumenes noted the old proverb and said: "There is no fence against destruction." (Plutarch.)

2444. Eumenes promised to pay his army within three days and sold all the towns and cities of that country which was filled with men and cattle. Thereupon the captains and commanders took them off his hands and received battering rams from him. They went and entered by force into the towns and sold all and fully paid each man. (Plutarch.)

2445. Antipater did not dare fight with Eumenes yet. He sent Cassander to fight with Alcetas and Attalus. They fought and departed on equal terms but Cassander had the worse of the battle. (Arrian.)

2446. Cassander became unfriendly to Antigonus but his father Antipater persuaded him to befriend him again. When Cassander met with his father in Phrygia, he advised him, not to go too far away from the kings nor to rely too much upon Antigonus. However, Antigonus by his temperate and discreet behaviour on all occasions, did what he could to make Antipater trust him. Thereupon Antipater set aside his displeasure towards him and turned over to him the forces which he had brought with him from Asia. These were 8500 Macedonians and as many cavalry of his confederates with some 70 of his elephants. Antigonus was to use these forces to war against Eumenes. Antigonus accepted the task and Antipater with the kings, journeyed to Macedon, (Arrian.)

2447. The whole army cried out for their wages and Antipater promised them pay when he came to Abydus. He told them that

perhaps he would give them the whole amount which Alexander had promised and if not at least most of it. Encouraging them with this hope, he quietly marched to Abydus. When he came there, he with the two kings in his company stole away by night and crossed over the Hellespont to Lysimachus. On the next day, they followed him without any further demands for their pay. So says Arrian (in Biblio. Photh. c. 92.) and here Arrian ends his ten books which he wrote of the deeds of Alexander.

2448. Antigonus assembled all his forces from their winter quarters, to march against Eumenes and to subdue him. Eumenes was at that time in Cappodicia. (Diod. Sic.) There were signs everywhere in Eumenes' camp, promising 100 talents, good conditions and offices besides, to the one who would bring Eumenes head to Antigonus. (Justin l. 14. c. 1. Plut. in Eumene.) When Eumenes knew of this, he immediately called all the soldiers together and first thanked them all that in so large a number, there was no one that would break his oath with Eumenes for the sake of a reward. Eumenes cleverly intimated to them that these signs were his own and he used them to determine their loyalty to him. Hence if the enemy should do the same later, the army would imagine it was just another ploy by Eumenes to determine their loyalty. Thereupon they all cried out and vowed their service to protect his life. (Justin.) They decreed among themselves that there should be chosen from the main part of the army, 1000 men for his daily guard. They would watch every night in turn about him. Those who were chosen, were glad for the service and willingly received from Eumenes such gifts as the Macedonian kings normally bestow on their friends. For Eumenes gave them scarlet hats and robes which among the Macedonians was always esteemed a great favour from their kings. (Plut.) However one of his chief commanders, Perdiccas along with 3000 foot soldiers and 500 cavalry defected from him. When he journeyed 3 days, Eumenes sent Tenedius a Phoenician, with 4000 select foot soldiers and 1000 cavalry to overtake them. This he did and attacked them by surprise at night while they were all asleep. He took Perdiccas prisoner and brought back all his soldiers to Eumenes. He picked out the chief instigators of that revolt and executed them. The rest were distributed in small numbers among his other companies. He spoke well to them and used them courteously, thereby winning their affections to him again. (Diod. Sic.)

2449. After this Antigonus dealt by a secret messenger with Apollonides, one of the commanders of the cavalry under Eumenes. By making generous promises, he had him betray Eumenes and in the middle of the fight to forsake and turn against him. Eumenes at this time camped in the country of Orcynia in Cappadocia. This was a place suitable for the cavalry to fight in. Antigonus went there with his army and took over all the upper ground near the foot of the mountains. His army had 10,000 foot soldiers who were mainly Macedonians and men of admirable strength and courage. He also had 2000 cavalry and 30 elephants. In Eumenes' army were at least 20,000 foot soldiers and 5000 cavalry. The battle began very fiercely and Eumenes' side was winning. When Apollonides with his regiment of cavalry defected to the enemy, Antigonus won. In that fight, Eumenes lost 8000 men and all his wagons. (Plut.)

2450. Eumenes did not allow the traitor to escape. While he was in the act of that villany, he took him and hung him up. Eumenes fled by a the opposite way from which they that pursued him took. He turned back shortly and passed by the enemy and came to the place where the battle was fought. Here he camped and gathered together the bodies of his slain. Since the place lacked firewood he took the doors and gates of the towns and villages in the area. He had them broken and made piles to burn his dead on. The captains were burned separately from the common soldiers. When Antigonus returned to the place later he was amazed at this bold act of his and the undauntedness of his high courage. (Plut.)

2451. Eumenes found by chance Antigonus' wagons. Although he might have taken many prisoners and many slaves with many goods, he did not. He feared lest his men having gotten so much wealth would grow less anxious to fight and to move quickly because of all the goods they picked up. Eumenes ordered that each man should feed his horse well and refresh himself. Then they should be ready to attack the enemy. Meanwhile he secretly sent to Menander, who was set to guard the enemies luggage, to move immediately from the plain to the foot of the mountain. He feared lest Menander would be suddenly surrounded by the enemies' cavalry. When Menander saw the potential danger, he moved quickly. The enemy said that they were very much indebted to Eumenes for sparing their children from slavery and their wives from rapine. However, Antigonus told them that Eumenes did it not for their sakes, but so as not to burden his troops with useless goods in their flight. (Plut.)

2452. Eumenes went from there and secretly persuaded a great many of his men to leave him for the present. This was either from an honest concern for them or because they were now grown too few to oppose the enemy and yet were too many to conceal with him in his flight. He came to Nora, which was a strong citadel and which Strabo, (l. 12.) says in his time was called Neroassus and located near Cappadocia and Lycaonia. He had 500 cavalry and 200 foot soldiers with him. (Although Diodorus says that there were not more than 500 in total.) As many of his friends as desired his permission to leave, he embraced each one of them in a fair and courteous manner and sent them away. They wanted to leave either because of the desolateness of the place or the scarcity of provisions. He freely gave them the food that they found there. The place was not more than about 400 yards in size and there was in it provision enough of grain, salt and water. There was no supply of fresh food to be had. (Strabo. with Diodorus, and Justin. l. 14. c. 2.)

2453. Antigonus came to the place. Before he besieged it, he sent to Eumenes to come to a talk. When he required hostages, Antigonus refused but asked him to come out to his superior. Eumenes sent him word again that:

``As long as he wore a sword by his side, he would acknowledge no superior."''

2454. Thereupon, when Antigonus sent him his own brother's son, called Ptolemy, as was required, Eumenes came out and they embraced each other very lovingly and in all familiar manner. They had discussed various matters. Antigonus noticed he never mentioned anything of his own security or pardon but still demanded his former governments to be confirmed and to be recompensed for his losses. The bystanders stood amazed at it and wondered at the constancy of his courage and magnanimity that was in him. Antigonus told him that concerning these matters, he would talk with Antipater. So, with much adieu, he returned again to his citadel safe from the violence of the crowd. Antigonus built a double wall with trenches around the citadel and left enough men to maintain the siege. He then moved his camp. (Strabo. with Diodorus, and Justin. l. 14. c. 2.)

2455. After a while Eumenes sent messengers to Antipater to make peace. One of them was Hieronymus the historian who was born in Cardia, as Eumenes was. (Diod. Sic. & Justin, l. 14. c. 2.) In the meant time, he provided food for his company and though his provisions were short, yet he cheerfully accepted what he had. He had them all in their turn to his table where he entertained them with pleasant discourses and good speeches instead of better food. (Diod. Sic. and Plut.) As often as he wanted to, he would sally forth and either burn or destroy Antigonus' works. (Emil. Prob.)

2456. He feared that he might lose all his horses from lack of exercise and since they were always confined to one place. He ordered every day to prop up his horses with their fore feet above ground and made them stand on their hind feet. So that with striving and much struggling, they might get exercise and sweat. He gave them boiled barley to eat, that they might more easily digest it. When at last he came out of the citadel, everyone wondered to see his horses so fat and sleek, as if they had been all the while kept in the best pasture of the country. (Diod. Sic. Jul. Fronti. Stratag. l. 4. c. 7. Plut. and Emil. Prob. in Eumene.)

2457. Ptolemy the son of Lagus, knew that Phoenicia, and Coelosyria would be very advantageous to him for the defence of Egypt and also for the capture of Cyprus. He thought much on how he could take them over. Therefore he tried to persuade Laomedon, who was made governor of those two provinces, first by Perdiccas and later Antipater, to turn them over to him. He offered him a vast sum of money for it. When this did not work, he raised a large army and made his trusted friend Nicanor the general of it. He sent him to take this area by force. Nicanor marched into Syria and took Laomedon prisoner. However, he bribed his keepers and to Alcetus in Caria. Nicanor in a short time subdued all Phoenicia and Syria. He put garrisons in them and he returned to Egypt. (Diod. Sic. with Appian. in Syriac. p. 121. & Pausan, in his Attica. p. 5.)

2458. Ptolemy attacked the parts of Phoenicia and Syria. When he had captured Jerusalem by deceit, he carried from there 100,000 men into Egypt. Of these he selected 30,000 of the ablest of them whom he armed and took into his army with greater than normal pay. He committed his garrison towns and citadels in Egypt into their trust. The rest he sold away for slaves among his soldiers. This was not necessarily of Ptolemy's doing but from the desire of the soldiers. They wanted the Jews more than any other people to help to do the menial tasks related to war. (Aristeos, in l. de 70. interpret. with Ptol. Philadel, his epistle, cod. lib. Joseph. Antiq. l. 12. c. 1. Euseb. 2. in Chron.)

2459. Concerning the capture of Jerusalem, Agatharchides Cnidus describes it in his book of the successors of Alexander the Great, in Josephus (l. 1. cont. Apion. p. 1050. with l. 12. Antiq. c. 1.)

“They who are called Jews, live in a most fortified city which the natives call Jerusalem. They keep every 7th day as a holiday. They do not involve themselves in war, husbandry or any other type of work on this day. They only hold up their hands in hallowed places and stay there praying until the evening with outstretched hands. When Ptolemy, the son of Lagus entered their city with his army, all men observed the folly of them that were observing the Sabbath. So the country became enslaved under a bitter master and their law was found to be nothing else but a foolish custom.”

2460. Appian adds, that Ptolemy demolished the walls of the city. When he had left garrisons in Syria, he returned to Egypt by sea. (in Syriac. p. 119, 121.)

2461. Concerning this Jewish deportation into Egypt, Josephus write: (l. 12. Antiq. c. 1.)

“Ptolemy carried away many captives from the hill country of Judaea, the places bordering on Jerusalem, from Samaria and from Mount Gerizim into Egypt. He made them to dwell there. He found that they of Jerusalem kept their oaths from the reply which they made to Alexander's messengers after the last defeat of Darius. Therefore he decided to put many of them in his garrisons and citadels. When he had settled many of them in Alexandria, he gave them the same privileges which the Macedonians had. He bound them all with an oath to be true liege men to his posterity because he had bestowed such large favours on them.”

2462. Again in his (2nd book cont. Apio. p. 1063.)

“Ptolemy Lagus committed all his citadels and places of strength to his Alexandrian Jews. He thought they would be kept most safely in their hands because of their fidelity and integrity. So that he might reign most securely in Cyrene and other parts of Lybia, he sent many of those Jews to live in that country.”

2463. From these Jews, descended Jason of Cyrene from whose writings was collected the second book of the Maccabees, [#APC 2Ma 2:23](#) and Simon of Cyrene, who bore the cross of Christ, [#Mt 27:32](#) and of whom mention is made in: [#Ac 2:10 6:9](#).

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2464. While Eumenes was trapped in Nora, Antigonus besieged it with a double wall around him. He marched with his army against Alcetas and Attalus. He first went into Pisidia where Alcetas with his forces were. In 7 days he marched over 310 miles to the city called, "The City of the Cretenses". Because he came so fast and suddenly upon them, he took over some suitable hills and places of advantage there. In his army besides his elephants, were 40,000 foot soldiers and 7000 cavalry. However, Alcetas dared to meet him in the open field with only 16,000 foot soldiers and 900 cavalry of his friends in his army. Antigonus had the advantage of the ground and had a much stronger force. He routed him and took both Attalus, Docinius and Polemon, and many other chief captains as prisoners. He showed them his mercy and used great clemency and humanity toward them. He distributed the rest among his own companies and thereby greatly increased his own army.

2465. Alcetas, with his bodyguard, his sons and other Pisidians who served him, fled to Telmessus, a city of Pisidia. The Pisidians numbered about 6000 and were all very strong and valiant men. They promised never to forsake him. Therefore when Antigonus with all his army came before the walls of Telmessus and demanded Alcetas to be delivered to him, the older men wanted to turn him over. However, the younger men met together at night and swore an oath not to forsake him in spite of any danger that might come. In spite of this, the elders of the city sent a messenger secretly to Antigonus to let him know that they would deliver Alcetas into his hands dead or alive. The condition was that he would send the soldiers to a skirmish and pretend to flee and retreat to a reasonable distance from the walls of their city. This was done and drew the young men out of the city. In the meantime, the elders attacked Alcetas with their men. He killed himself rather than fall into the hands of the enemy. His body was placed on a funeral bier and wrapped in a vile cloth. While the young men were fighting, his body was sent to Antigonus. For 3 days he exposed it to all the contumelies and indignities that could be imagined and at last had it cast out unburied. When the young men returned from the fight and heard what had happened in their absence, they were enraged with the elders. They seized part of the city and resolved at first to set it all on fire. However, they changed their minds and started plundering and wasting the enemies' country in the area. When they learned that Antigonus had left the corpse of Alcetas behind him, they took it up and gave it an honourable burial. (2nd book cont. Apio. p. 1063.)

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2466. Antipater became sick and before his death he made Polysperchon to be the guardian of the kings and sovereign commander in his place. Polysperchon was almost the oldest man of all that served under Alexander. He was held in very great esteem among the Macedonians. However, Cassander, Antipater's son, was not content with his office of general of the cavalry. He was enraged to see that Polysperchon was preferred before him as the guardian and sovereign of the realm. He began to plot with his friends to get the kingdom into his own hands. He sent secretly his agents to Ptolemy and renewed his former friendship with him. He desired that he would make an alliance with him and come away with his fleet from Phoenicia into Hellespont. He did likewise with the other commanders and cities and urged them to join forces with him. (2nd book cont. Apio. p. 1063. with Plutarch in Phoeicio.)

2467. When Antigonus returned with his army from Pisidia into Phrygia, to the city of the Cretenses, he was there notified of all these matters by Aristodemus of Miletum. This pleased him well for he aspired to supreme sovereignty also. (Diodorus, with Plutarch in Eumene.) He was left as sole and absolute commander of all Asia by Antipater and had a larger army there than anyone else. He planned to seize all the king's treasure there while there was none to oppose him. He had then in his army, 60,000 foot soldiers and 10,000 cavalry and 30 elephants. He saw that he had the means to increase, if needed, his army at his pleasure. He could get troops from foreign countries and Asia was well able to feed and pay them all abundantly. Therefore he called a council of his friends. He declared to them that his purpose was for the good of them all. Thereupon he assigned his friends to various offices and commands. He secured them with generous promises to be loyal to him and help him do what he planned. He resolved to go through all Asia and to put out the governors and replace them with ones of his own choosing. (Diod. Sic.)

2468. When Aridaeus who had the government of Phrygia on the Hellespont, knew what Antigonus was up to, he went and attacked the large city of Cizycum. This city would be most suitable for his needs. He had an army of more than 10,000 mercenary foot soldiers, 1000 Macedonians, 500 Persian archers and slingers and 800 cavalry. With these he had all types of battering rams. The men of Cizycum, under the pretence of a treaty for peace, obtained a truce for a time. They dragged out the discussions for the surrender while they secretly sent to Byzantium for help and supplies of men and equipment of all kinds for their defence. As they sailed along their own coasts with their warships, they gathered men from the country and put them in the city along with any supplies they brought with them. Aridaeus was fooled by the men of Cizycum, as he later found out and had to return to his own government again. (Diod. Sic.)

2469. When Antigonus was at Celenae, he hurried away with 20,000 select foot soldiers and 3000 cavalry to relieve Cizycum. He hoped to ingratiate the city to him. However, he came too late. He sent messengers to Aridaeus to rebuke him for his actions. He required Aridaeus to give up his government and to live after that as a private citizen. He would have the revenue of only one city

to live on. When Aridaeus refused to do this, he placed guards about the gates and on the walls and other places of the city where he was. Then he sent away a part of his army with a commander over them to side with Eumenes. They were to raise the siege from the Nora Citadel and help Eumenes out of that danger. This was to help him make a league with Eumenes against Antigonus. (Diod. Sic.)

2470. Emil. Probus tells us that Eumenes toward the beginning of the spring, under pretence of submitting himself to Antigonus and entreated of conditions daily, at last tricked him. He and all his people escaped from the citadel. (in Eumene.) However, Justin, (l. 4. c 2.) says that Antigonus raised the seige when he found that Antipater had sent relief to Eumenes. Diodorus and Plutarch state that Eumenes by the mediation of Hieronymus Cardianus, his countryman and true friend, was allowed to come out on his word and thus it was.

2471. Antigonus was wondering how to get everything under his control. He sent for Hieronymus the historian, to come to him. He used him to send a message to Eumenes to cut a deal. He wished to forget what had happened between them in the fight at Cappadocia. He would now be pleased to join with him in a firm league of love and friendship and association of arms. He offered to give him far more wealth than he had lost and a better province than he ever had before. He would make him the best of all his friends and partaker of all his designs and fortunes. (Diod. Sic.) When Antigonus had drawn up this in the form of an oath to bind each other to strict observance of the conditions, he sent it to Eumenes. Eumenes took it and amended it in some points. Then he asked those Macedonian captains who were in the siege against him to judge which of the two was the better and less ambitious. Among other things, Antigonus made mention of the kings in a formal manner but in the performance of all services and conditions, he referred only to himself and these were made in his own name. Whereas Eumenes, in his draught, first mentioned Olympias with the two kings. Secondly he arranged the oath on such terms, as purported that he would reckon them all friends and foes, as were friends and foes, not to Antigonus but to Olympias and the two kings. When this seemed to be the more reasonable of the two, Eumenes took his oath. For taking the oath, they presently raised their siege and sent to Antigonus and asked him to bind himself to the same oath as Eumenes had. Meanwhile, Eumenes, sent whatever hostages he had of the Cappadocians, back home again. Antigonus wrote back a sharp and a taunting letter to those Macedonians for presuming to amend anything in the form of the oath which he had prescribed for Eumenes to take and wanted them to besiege him again. This reply came too late. (Plut.)

2472. When Eumenes had escaped after a year's close siege, beyond his expectations, he stayed for awhile in Cappadocia. He gathered together his old friends and soldiers who were now scattered about the country. (Diod. Sic.) He started all over again from nothing. The friends of those hostages whom he had restored, lent him horses wagons and tents. In a short time, about 1000 cavalry from the old regiments which foraged up and down the country, came to him. (Plut.) Eumenes was a most active and industrious man and there were others there who were also just as devoted to the state as he was. Hence it happened that great number of soldiers came flocking to him. Within a few days, in addition to the 500 friends who were with him in the citadel, he had gotten 2000 men who were all ready to serve him. (Diod. Sic.)

2473. Antagonus sent some of his forces to besiege Aridaeus, the governor of lesser Phrygia. He marched himself with most of the army into Lydia to expel Clitus from his government. However, Clitus was forewarned and presently packed every town of his and place of defence with a strong garrison. He went into Macedon to acquaint the kings and Polysperchon the guardian of the kings, of Antigonus' doings and his planned revolt from the Macedonian government. He asked for help against him. (Diod. Sic.)

2474. Antigonus took in Ephesus at his first coming. Some within the city betrayed the city into his hands. Later, Escylus of Rhodes came there. He brought 4 ships with 600 men from Cilicia and 400 talents. These were to be sent to the kings in Macedon. Antigonus seized on it all for his own use and said that he had need of it to raise and pay foreign soldiers with. By this act, he plainly showed his intention to be independent and to rebel against the kings. When this was done, he proceeded to take the rest of the cities. Some he took by force, others by fair words. (Diod. Sic.) From this revolt, it is that Dexippus, Porphyrie and Eusebius calculate the 18 years of his rule in Scaliger's Graeca Eusebiana (p. 48. 164, 226.)

2475. When Cassander crossed the Hellespont, he went to Antigonus in Asia. He wanted his help and assured him of Ptolemy's agreement about it. Antigonus was glad of his coming and presently offered to help him by land and sea. This he did under a pretence, as if he would help him for his father Antipater's sake. His main purpose was to embroil Cassander in as many wars and troubles as possibly he could in Europe so that he might more freely move about and take over Asia and make himself king there. (Diod. Sic.)

2476. Polysperchon, the guardian of the kings and curate of the Macedonian empire, sent letters to Eumenes, in the two kings' names, requiring him to be loyal to the kings and fight against Antigonus as he had done before. He gave Eumenes the choice of coming into Macedon and there, jointly with him, be a guardian of the two king's or would stay in Asia. If he stayed, he would receive supplies of men, money and equipment to oppose Antigonus who had now openly declared himself a rebel against the kings. If he needed greater forces, Polysperchon would be ready with the kings and all the power that the kingdom of Macedon could muster to cross the seas and to come into Asia to join forces with him. Similar letters were sent to the treasurers in Cilicia, requiring them from the money which was at Quindi (where the kings' treasure for Asia was kept, according to Strabo l. 14. p. 72.) to immediately pay him 500 talents toward his recent losses. From the rest of the kings' money, they were to give him as

much as he should ask, to hire and pay for foreign soldiers. He also wrote letters to Antigenes and Tentamus, who between them commanded 3000 silver targeteers under Antigonus, that they defect to Eumenes and help him all they could. Polysperchon did this as the man that was made absolute commander and governor of all Asia under the kings. Olympias, the mother of Alexander the Great, did her part and wrote similar letters requiring all men to come and aid both herself and the kings., (Diod. Sic. with Plut. and Emil. Prob. in Eumene.)

2477. Eumenes left Cappadocia with only 500 cavalry and 2000 foot soldiers. He could not wait for their arrival who had promised to enlist themselves under him but had not come yet. Menander was coming with a large army and would not allow him to stay in Cappadocia since he proclaimed himself to be a public enemy to Antagonus. Those who were left behind, followed Eumenes for three days. When they saw they could not possibly overtake him, they returned into Cappadocia. (Diod. Sic.)

2478. Eumenes made long marches and passed Mount Taurus and came into Cilicia. He was met by Antigenes and Tentamus, captains of the silver targeteers, with their friends. They obeyed the command of the kings. They congratulated his fortunate escape from so many and great dangers. They offered him their service and promised to stand by him in his utmost dangers. Then came the regiment of about 3000 silver targeteers, all Macedonians to him and pledged their loyalty to him. (Diod. Sic.)

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2479. Eumenes, feared the envy of the Macedonians since he was alian born in Cardia in the Chersonese of Thracia, if he should assume absolute governor of the place. First he waived the receipt of the 500 talents which were given to him for his losses. He said that he did not need so great a sum since he assumed no government there. (Diod. Sic. & Plutarch.) Then he pitched his tent in the name of Alexander and called it Alexander's pavilion. He pretended that he was warned to do so by a vision in a dream. He had a golden throne placed there with a sceptre and a diadem. They met there every day to consult about matters and he hoped to minimize any envy toward him if he seemed to administer all things under the majesty and title of Alexander. (Diod. Sic. Plutarch, Emil. Prob. Polyanus, l. 4. Stratag.) Therefore, by this means he behaved in all the meetings as an ordinary man and spoke to every man with good, courteous language and removed all thoughts of envy toward him. He behaved like this toward the silver targeteers who were all Macedonians. He was highly esteemed by them and so much so that every man said that he was of all men most worthy to have the guardianship of the kings. (Diod. Sic.) He was so fair in his speech. He did not hesitate to call them, his fellow soldiers or his masters and companions of his in those eastern wars. He told them that they were the only men who conquered the east. They were the only men who outdid Bacchus and Hercules with their victories. They were the men who made Alexander, great. By them, he attained divine honours and immortal glory in the world. Eumenes desired that they would not look on him as their commander but as their fellow soldier and a man of their own company. (Justin. l. 14. c. 2.)

2480. Eumenes selected certain choice men from his friends. He gave them much money and sent them to hire soldiers promising a generous pay. Thereupon some went into Pisidia, Lycia and the places bordering them. Others went into Cilicia, Coelosyria, Phoenicia and the isle of Cyprus. They did their best to hire as many soldiers as they could. When many Greeks saw what generous pay was being offered, they came also. In a short time, they had gathered 10,000 foot soldiers and 2000 cavalry besides the silver targeteers and those which Eumenes brought with him from Cappadocia. (Diod. Sic.)

2481. Ptolemy came with his navy to a port called Zaphyrium in Cilicia and sent some of his agents to solicit the silver targeteers to defect from Eumenes, since he was proclaimed as an enemy with the death sentence awaiting him. He sent also to the chief officers at Quindi and advised them not to issue any money to Eumenes. No one listened to Ptolemy because the kings, their governor Polysperchon and Olympias, Alexander's mother, had written to them. They required them to be obedient in all things to Eumenes as to the commander-in-chief and general of the kingdom. (Diod. Sic.)

2482. After this Antigonus sent one of his good friends Philotas with 30 Macedonians in his company to the silver targeteers to feel them out. They first asked their captains and main soldiers if by money they could be induced to kill Eumenes now that he was in their hands. They found no man agreeable to their desires except for Tentamus who was one of the captains of the silver targeteers. He agreed and tried to win over Antigenes his colleague, to help in this foul deed. Antigenes was not at all interested and prevailed with Tentamus to abandon his plan. He showed him that there were better things and better reasons for trusting Eumenes, a man of a moderate fortune and a limited power than from Antigonus who was already grown too powerful. Antigonus would cast them aside once he had gotten all into his hands and replace them with his own friends. Then Philotas sent to the chief captains Antigonus' letters that was directed to the soldiers in general. It required them to kill Eumenes on sight. It threatening them that if they did not do it, Antigonus would come shortly and attack them with his army and make examples of them for their disobedience. This terrified the soldiers. However, Eumenes came to them and persuaded them to follow the orders of their kings and not listen to the words of a man who had now proclaimed himself an open rebel. After speaking many things, Eumenes saved himself from imminent danger and made the troops more loyal to him than ever. (Diod. Sic.)

2483. Eumenes ordered them to march into Phoenicia. There he assembled all the ships he could from all the sea towns and made a strong navy. He planned that Polysperchon with a fleet at his command, might at any time sail with his forces from Macedon to Asia to fight against Antigonus. Therefore for this reason, he stayed even longer in Phoenicia. (Diod. Sic.)

2484. Meanwhile, Polysperchon made Clitus, the governor of Lydia, admiral of the fleet and sent him into the Hellespont. He ordered him to stay there and to ensure that no ships passed that way from Asia into Europe. He wanted him to help Aridaeus, the governor of lesser Phrygia. He had fled with such men as he had into the city of the Cyonians for fear of Antigonus. (Diod. Sic.)

2485. Clitus came into the Hellespont to protect the cities of Propontis. He had joined Aridaeus' army with his own. Then Nicanor, the captain of the garrison of Munychia welcomed Cassander who had put all his navy to sea. He took with him Antigonus' fleet so that he had more than 100 ships in his fleet. In a sea battle not far from the city of Byzantium, Clitus won and sunk 17 of the enemies' ships and captured at least 40 more with all the men in them. (Diod. Sic.) Clitus was overjoyed. A little before he had taken 3 or 4 ships of the Greeks near the Isle of Amorgus, one of the Cyclades. He allowed himself to be called Neptune and bare a trident in his hand. (Plut. l. 2. Dr. fortu. Alexan.)

2486. When Antigonus heard of the loss of his navy at sea, he sent for some ships from Byzantium and put in them archers, slingers, targeteers and such lightly armed men, as many as he thought would fit. They landed on the European side and these attacked Clitus' men who had gone ashore and were busy in making their camp. They frightened and forced them to retreat to their ships again. They lost their baggage and many men were taken prisoner. In the meantime Antigonus procured other ships of war into which he put many of his best soldiers. He sent them to the same place with a strict charge to valiantly attack their enemies and they would no doubt overcome them. These came by night under the command of Nicanor their captain and attacked at the break of day. He routed them on the very first assault and bilging some of their ships with the prows of their ships. They captured other ships with the men in them who surrendered. At last, they took all the rest of the ships and men except only for Clitus. He abandoned his ship and fled to land and hoped to get into Macedonia. On the way he was attacked by Lysimachus' soldiers, who killed him. (Diod. Sic.)

2487. When Antigonus had given the enemy this great defeat, he became master of the sea. He hurried to make himself absolute monarch of all Asia. Therefore, he selected the best 20,000 foot soldiers and 4000 cavalry from his army and marched toward Cilicia. He planned to scatter those companies of Eumenes which were there before his whole army came together. (Diod. Sic.)

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2488. Jubilee 23.

2489. When Eumenes knew of Antigonus' plans, he tried to persuade Phoenicia where he then was, to obey the kings. At that time it was unjustly occupied by Ptolemy. When he failed to do this, he left and went through Coelosyria. He hoped to get into those parts, which are called the upper provinces. (Diod. Sic. l. 18.) He had the silver targeteers with him including their captain Antigenes. They had wintered in a country of Babylonia, called Cares. (Diod. Sic. l. 19.)

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2490. Eumenes sent from there to Seleucus the governor of Babylonia and to Pithon the governor of Media to come and with himself to help the kings against Antigonus who had rebelled against them. Seleucus sent him word that he would do what he could for the kings. He would not help Eumenes, who was for a long time a condemned person by the council of Macedonians. He secretly sent to Antigenes and the silver targeteers to kill Eumenes. They refused. (Diod. Sic.)

2491. Eumenes had the loyalty of his soldiers. He marched to the bank of the Tigris River and there camped about 40 miles from Babylon. He lost some of his men by an uprising of the natives against him. From there he planned to go forward to Susa to gather his soldiers out of the upper provinces and to take the kings' money which was stored there for his own needs. Seleucus came on him near the Euphrates. Eumenes almost lost his whole army by a sudden flood which Seleucus caused by opening the head of an old dam and let in the water and flooded his camp and almost drowned everyone. Therefore Eumenes and his men were forced to flee from there to a higher ground. They spent that day figuring out how to recover things. The next day they got 30 flat bottom boats and transported the main part of the army without being hindered by the enemy. For Seleucus had nothing but cavalry with him and they were out numbered by Eumenes. When night came, Eumenes returned with his Macedonians to take care of the wagons which were left behind. They crossed the river and there with the help of the natives found a place to let out the water another way to make all that country dry and passable again. When Seleucus knew of this he was desirous to rid his country of such guests. As soon as he possibly could, he sent messengers to offer them a truce and so allowed them to march away without bothering them. So once again beyond all his expectations, Eumenes escaped from Seleucus and came with his army into Persia to the country of Susa. He had 16,000 foot soldiers and 1300 cavalry. When he had refreshed his army after their hard and miserable march, he sent to the commanders of the upper provinces to send to him men and money for the service of the kings. (Diod. Sic. l. 18, 19.)

2492. Attalus Polemo, Antipater and Philotas who were all captains and captured in the defeat of Alcetes were committed to prison in an exceedingly strong citadel. When they heard that Antigonus marched up into the upper provinces, (Diod. Sic. says, that at that time he was in Mesopotamia) they found a sword for each man. Although there was only 8 in their group, at midnight they attacked 400 men who were in the garrison. They first seized Xenopithes, the captain of the garrison and threw him down the

rock of the citadel which was about 200 yards high. When they had killed some and forced the rest they set fire to the houses within the fort. Thereupon those who were outside waiting to see how the matter would go, went and about 50 were received into the citadel. When they were in they could not agree among themselves, whether they should hold the place and await supplies from Eumenes or leave it and every man go his own way. The soldiers of the other garrisons were not far off. About 500 foot soldiers and 400 cavalry and about 3000 natives appointed a new captain and came to besiege the citadel. Docimus, who had advised to leave the place, saw an unguarded way down the hill. He sent a messenger to Statomice the wife of Antigonos, who was close by. He and another man got out and went to her. However, she did not keep her word with him and held him fast again. The man that went with him guided the enemy up to the citadel. They outnumbered the defenders and took over a strong place in it. Nevertheless Attalus, with the rest who were of the opinion to defend the fort and kept on fighting bravely from day to day for 16 months. (Diod. Sic. l. 19.)

2493. When Pithon, who was governor of Media had killed Philotas, who was governor of the upper provinces, he replaced him with his own brother, Eudramus. Thereupon the other governors united their forces because they feared they would be treated in the same way and they knew that Pithon was a man of a violent disposition. They attacked and defeated him and killed many of his men. They drove him from all of Parthia. He went into Media hoping to have relief there. When he found none, he went to Babylon and there desired help from Seleucus. (Diod. Sic. l. 19.)

2494. Eumenes stayed in the country of Susa. Lacking supplies, he divided his whole army into three brigades. Even so as he marched through the country, he found a great scarcity of grain everywhere. Instead, he was forced to give them rice and a kind of Indian wheat and the fruit of the palm tree which was in great abundance there. He had previously sent the kings' letters to the governors of the upper provinces requesting help. Again he sent more letters to them of his own, to request them to come to him with all their forces into the country of Susa. However, his messengers found them all in one body fighting Pithon. (Diod. Sic. l. 19.)

2495. The leader of them all and the man most watched was Pencestes, whom Alexander had previously made the chief captain of his bodyguard and governor of Persia. He had with him 10,000 Persian archers and slingers. From the other countries he had taken 3000 Macedonians with 600 cavalry from Greeks and Thracians along with 400 Persian cavalry. Polemon a Macedonian and governor of Carmania had 1500 foot soldiers and 700 cavalry. Sibyrtius the governor of Arachosia had 1000 foot soldiers and 610 cavalry. Androbazus had 1200 foot soldiers and 400 cavalry that were sent from Oxyarta, the governor of Parapamysus. Stasanor, the governor of Aria and Drangia had 1500 Bactrian foot soldiers and 1000 cavalry. From India, Eudamus (whom Arrian calls Eudemus and Curtius calls Eudemon,) the governor of the Oxydracans and Mallians brought 3000 foot soldiers and 300 cavalry plus 120 elephants. These animals he got when he treacherously killed Porus, the king of the Indians. In total they had 18,700 foot soldiers (although the details sum to 21,000) and 4600 cavalry. (Diod. Sic. l. 19.)

2496. When they all came to Eumenes in the country of Susiana, they called a public council. There was a hot dispute especially between Pencestes and Antigene the captain of the silver Targateers about the choice of a general. Eumenes removed the reasons for that dispute, by erecting a pavilion for Alexander and putting his throne in it. All meetings about public affairs were conducted here. (Diod. Sic. l. 19.)

2497. When they all came together at Susa, Eumenes took from of the kings' treasury as much as the kings' service required. For the kings' letters to the keepers of their treasure had required that they only give money to Eumenes and as much as he needed. He gave the Macedonians 6 month's advance pay. He gave 200 talents to Eudamus who brought the elephants from India. This was under the pretence of defraying the cost of those beasts but it was intended to secure his loyalty. Eumenes knew that if any controversy happened, the side with the elephants would likely win. The rest of the governors paid for their own soldiers that they had brought with him. When this was done, Eumenes stayed a while in Susiana to refresh his army after their hard journey. (Diod. Sic. l. 19.)

2498. Olympias, the mother of Alexander the Great, had Philippos Aridaeus, one of the two kings and his wife Euridice murdered. He had reigned 6 years, after the death of Alexander. (Justin. l. 14. c. 5.) and 6 years 4 months according to Diodorus. (Diod. Sic. year 4. Olymp. 115.) Porphyrie (in Grac. Euseb, p. 228.) says this happened about the 22nd day of our September.

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2499. Cassander, the son of Antipater, besieged Olympias with her grand-child Hercules, the son of Alexander the Great and his mother Barsine, in the Macedonian town of Pydna. In the beginning of the next spring, they ran out of provisions and Olympias was forced to dismiss her soldiers. She surrendered to Cassander on the condition she would be allowed to live. (Diod. l. 19. & Justin. l. 14. c. 6.)

2500. Antigonos left Mesopotamia and came into the country of Babylonia. He allied himself with Seleucus and Pithon. After receiving some supplies from them, he made a bridge of boats over the Tigris River and there crossed the river. He quickly marched away to fight against Eumenes. However, Eumenes was notified before of this and ordered Xenophius, the keeper of the citadel in Susa to pay none of the kings' money to Antigonos. Neither was he to even talk to him. Eumenes went with his armies

and manned the bank of the Tigris all along, from its source to the very sea with forts. These were built on its bank. Since that was a considerable undertaking, Eumenes and Antigones had Pencestes send them 10,000 more archers from Persia. (Diod. Sic. year. 1. Olymp. 116.)

2501. Antigonus went with his army to the king's palace in Susa and made Seleucus the governor of that country. He left a sufficient army with him and wanted him to besiege the citadel. Xenophilus the treasurer refused to obey his commands. About the rising of the dog-star (Siris), Antigonus with his army marched at night to the Copatres River where it joins the Tigris River. He lost a great number of his men because the season was so hot. He found that river to be about 400 feet wide. Therefore he got together a small quantity of flat-bottomed boats and used them to get some of his foot soldiers across. He told them to wait for the rest to cross. Eumenes was notified of this by his scouts and was about 10 miles from the place. He crossed the Tigris River on a bridge and came with 4000 foot soldiers and 1300 cavalry. He found 3000 foot soldiers and 1300 cavalry of Antigonus' army had crossed over already. There were at least 6000 who were foraging about the country. He suddenly attacked them and routed them. He forced the Macedonians who fought into the river. They ran headlong into their boats which sunk from overloading. Few escaped. About 4000 who would not venture into the river, were taken prisoners according to Diodorus. However, Plutarch says that when Antigonus crossed the Pasitigris River, the rest of the army did not know what had happened. Eumenes himself met him with his own company and killed many of his men. He filled the river with dead bodies and took 4000 prisoners.

2502. When Antigonus saw that he could not pass that river, he retired with his army toward a city called Balaca that was located on the Ulaie River. He stayed here for a few days to refresh his army which was exhausted from the extreme heat. He planned to go to Ecbatane. He did not follow the highway because of the extreme heat and the journey would take at least 40 days. He went by the Cossaeans which was shorter and not so hot. In spite of this he lost a great number of men and risked the lives of the rest. After 9 days when they had yet to come to any habitable place in Media, the whole army began to grumble. For within 40 days, they had received three major set backs. Antigonus ordered Pithon to go over all Media which he did. He brought him 2000 cavalry, a 1000 equipped cavalry horses and with enough equipment to outfit his army again. He brought 500 talents from the king's treasure also. Antigonus distributed the cavalry among his other troops and gave the horses to those who had lost their own. He gave the beasts of burden freely to those that wanted them. By this he quickly regained the love and favour of his army again. (Diod. Sic. year 1. Olymp. 116.)

2503. Eumenes with his men left Pafitigris for Persia and came to the royal seat of the kingdom, called Persepolis after a 24 day march. There his whole army was entertained and most magnificently feasted by Pencestes the governor of that province. Sacrifices were offered to the gods including Alexander and Philip. Plutarch adds that a sheep was given to each of them for his own particular sacrifice. Eumenes knew that his purpose was to ingratiate himself with the army and to gain for himself the sovereign power and command of it. He forged a letter addressed to himself in the name of Orontes the governor of Armenia and good friend of Pencestes. It was written in Syriac letters. It stated that Olympias, with Alexander's youngest son, had defeated Cassander and had recovered the kingdom of Macedon again. Also it said that Polysperchon with the main force of the king's army and his elephants had crossed into Asia against Antigonus. (Diod. Sic. year 1. Olymp. 116 & Polya. Stratag. l. 4.) These letters passed as authentic. Therefore every man thought that Eumenes would be the most important man and in a position to advance whom he pleased and to punish whom he thought fit. Hence they resolved to depend on him. Any that opposed him he called them in question before the courts. He started with Sibyrtius the governor of Arachosia and so made them all afraid. In the meantime he courted Pencestes' loyalty and told him what great honour and wealth he would give to him when the time would come. By that means he prevented him from doing anything else against him. (Diod. Sic. year 1. Olymp. 116.)

2504. Since he desired to ingratiate the rest of the governors of the provinces and commanders to himself, he made as though he needed more money. Therefore he exhorted them to contribute what they could spare for the king's service and collected 400 talents. He made them who seemed most fickle to him before, most loyal to him for fear of losing the money which they had lent to him. (Diod. Sic. year 1. Olymp. 116. & Plut. in Eumenes.)

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2505. In the lesser Asia, Attalus and the rest of the commanders with him, after enduring a 16 month siege and suffering much hardship were forced at last to surrender. (Diod. Sic. year 4. Olymp. 115.)

2506. In the greater Asia, Antigonus moved with his army from Media into Persia. Eumenes prepared to march against him and offered sacrifices and started feasting with his captains. He enjoyed their pleasure and became quite drunk and sick and had to sleep it off. This hindered his march for a few days. Thereupon his soldiers said that other generals could feast but Eumenes could do nothing but command and fight. After a little while, he recovered and went on his march. Pencestes and Antigones led the troops and he was in a litter and came after with the elephants. The two armies were within a day's journey of each other when the scouts came in and brought news of their approach. They told the number of the enemy and the way they were coming. Thereupon each army prepared for the battle. When Eumenes who was lying in his litter did not come into the camp, the chief soldiers in every company resolved not to go any farther unless Eumenes came into the camp among them. Thereupon he was carried in his litter and so went from one quarter to another throughout the army. He gave orders everywhere for the arranging of the troops. Meanwhile Antigonus looked on and laughed at him for his efforts. So each side prepared for the battle which never

happened because the intervening ground was so bad to fight on. (Diod. Sic. year 1. Olymp. 116. & Plut. in Eumene.)

2507. They approached each other within 600 yards and spent 4 days in small skirmishes and foraging the surrounding country. Each side was very hungry and needed supplies. On the 5th day, Antigonus again tried to make Eumenes' army betray him by offering huge rewards. However, his agents were sent away by the enraged Macedonians. They threatened them if they came again on that errand. After this, Eumenes, received news that Antigonus planned to move his camp by night and take a 3 day journey to a place called Gubiene. This country abounded with all sorts of provisions. Therefore Eumenes sent some trusted men who pretended to be deserters to inform Antigonus that Eumenes would attack his camp that night. While Antigonus was preparing for the attack, Eumenes stole away with his army to go to Gubiene before Antigonus so he could find a good location for his camp. When Antigonus learned that Eumenes had tricked him and although Eumenes had a 6 hour head start, yet he followed him. He wanted Python to come safely later with the main body of the army. Antigonus with a company of the swiftest cavalry that he could choose, got ahead of Eumenes and showed himself upon a hill where Eumenes could see him. Eumenes gathered by this that Antigonus with all of his army was there. He made his stand before he came to the very place where he intended to pitch his camp and there arranged his battle in array. In the meanwhile, Antigonus' army came upon him. Thus these two great generals used their wits and tricked each other. (Diod. Sic. year 1. Olymp. 116.)

2508. In the country of the Paraeteceni, these two generals arranged their army in excellent formation and with great judgement as Diodorus describes in detail. Eumenes had with him 35,000 foot soldiers, 6100 cavalry and 114 elephants. Antigonus had 28,000 foot soldiers, more than 8500 cavalry and 65 elephants. The battle was bravely fought on each side until almost midnight. The moon was almost full. When each side was exhausted with fighting, they stopped and went back to their camps. Antigonus lost 3700 foot soldiers and 54 cavalry and had about 4000 maimed horses. Eumenes lost 540 foot soldiers, a very small number of his cavalry and more than 900 were hurt. (Diod. Sic. year 1. Olymp. 116.)

2509. Eumenes wanted to bury the dead as a sign of a total victory but the army would not allow it. They wanted to go the place where their belongings were. Since that was some distance away, Eumenes was forced to allow them to do it.

2510. Antigonus forced his men to camp near the place where the battle was fought and where his men lay dead. They buried them and Antigonus said he had the victory. He said:

“He who had power to bury his dead was ever to be counted conqueror of the field.”

2511. The bodies were buried by the break of day. He detained the herald who came to him to beg the bodies of the dead. He sent him back at night again and gave them permission to come and bury the bodies the next day.

2512. When he had sent away the herald, he marched away with all his army and by long marches came to Gamarga in Media which was far away from Eumenes. Python was governor of this country. It had abundant provisions and was able to maintain a very large army. (Diod. Sic. year 1. Olymp. 116.) When Eumenes had beaten Antigonus in the country of Paraetecene, he went away to take up his winter quarters in Media, (Emil. Prob. in Eumene.) in a place called Gadamarlis or Gadarlis according to Diodorus, or Gadamarlis according to Polyaeus.

2513. Eumenes heard through his scouts that Antgonus did not follow him. His army was not up to it and he wanted to bury his dead. Among the dead was Ceteus, who commanded those who came to him from India. His burial caused a large argument between his two wives. Each wanted to have the honour of being burned alive with him. The younger of the two, won the argument. She was great with child and went into the fire and left the other to live if she wanted to. However, she from grief pined away and died. Diodorus describes this in detail.

2514. When Eumenes had finished burying his dead he went to Gabiene. This was some distance from where Antigonus was with his army. It was about a 25 day journey if one went through the inhabited country. If one went through the desert, they were only a 9 day journey apart. They wintered far from each other and gave their armies a chance to rest and recover their spirits again before the next spring. (Diod. Sic. year 1. Olymp. 116.)

2515. Meanwhile, Cassander the son of Antipater was desirous to make himself absolute king of Macedon. He had Olympias the mother of Alexander the Great murdered and married Thessalonice the daughter of Philip (not of Aridaeus, as Justin mistakes it) who was Alexander's own sister. When this was done, he sent Alexander the son of Alexander the Great, with Roxane his mother who was very great with child, to be kept in the citadel at Amphipolis. (Diod. year 1. Olymp. 116. Justin. l. 14. in fi.)

2516. While Eumenes' soldier were resting, they grew heady and insolent. In spite of their commanders, they camped where they wanted to all over the country of Gaviene. Some of their tents were more than 125 miles from their headquarters. (Plutarch) They selected their quarters, not according to any discipline or order of war but to satisfy their own desires and pleasures. (Emil. Prob.)

2517. When Antigonus was told of the disorder in Eumenes' camp, he decided to attack. He let it be known that he would march with his army from Media into Armenia. However, in the depth of winter about the winter solstice, he departed from the ordinary

way and marched through the desert. He made fires in the daytime and put them out at night to escape detection. When they had spent 5 days on this tedious journey, the soldiers started making fires at night as well as by day because of the extreme cold. Some who lived in the desert saw this and using dromedaries which commonly run 200 miles in a day, they notified Eumenes and Pancestes of this. (Diod. Sic. Plut. and Emil. Prob.)

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2518. Pancestes was petrified when he heard this and thought of running away. Eumenes calmed things down and said he would take charge. The enemy would not come into those parts for at least 3 or 4 days, or as Emilius has it, more than 5 days. Therefore he sent messengers into all parts to require his troops to come to their head quarters. Then he went about with certain speedy officers and had fires made everywhere on the hill countries so Antigonos would see them. When Antigonos was within 9 miles from Eumenes, he saw those fires and began to imagine that he was betrayed and his purposes revealed by some of his own people. He thought Eumenes was coming to attack him with his whole army. He feared to risk his tired army against Eumenes' fresh and lusty soldiers. Therefore he turned aside from the plain, into a more winding way and there stayed one whole day to rest his men and to refresh his beasts. They would be in better shape to fight if need should be. (Id. and Polyanus, Stratag. l. 4.)

2519. Meanwhile most of Eumenes' army came to their head quarters. When his soldiers saw his surpassing dexterity and wisdom in ordering things, they desired him to order all matters himself. Thereupon Antigenes, who was always loyal to him and Theudamus, the two commanders of the silver targeteers were envious. They plotted with the other captains of the army to kill him. When Eudamus, who commanded the regiment of the elephants and Phaedimus, (being two of those who had lent him money and feared losing it if he died) knew of this, they immediately told Eumenes. He said that he had to deal with a company of bruit beasts. He went and made his will and then burnt his cabinet of papers lest after his death they should tell tales and prove dangerous to those that had written them. (Plutarch.)

2520. Diodorus describes in detail the day of the battle between Antigonos and Eumenes. Antigonos had with him 22,000 foot soldiers and 9000 cavalry with 65 elephants. Eumenes' army consisted of 36,700 foot soldiers, 6050 cavalry and 114 elephants. The field where they fought was very spacious, sandy and a desert. Such a dust was stirred up when the cavalry first charged that if a man were only a short ways off he could not see what was going on. When Antigonos saw this, he immediately sent some Median cavalry and some Tarentines from Italy at attack the baggage of the enemy. This was about 5/8 of a mile from the battle. Pancestes the governor of Persia was frightened by Antigonos and got out of the dust cloud with his horse and took with him some 1500 more troops. However, the silver targeteers on Eumenes' side made a strong attack on Antigonos' main battle line and killed more then 5000 and routed the rest. They lost not a single man. So Eumenes won and did not lose more than 300 men. (Diod. Sic. Plut. Polyan. Stratag. l. 4.)

2521. After the battle, the Macedonians saw their wagons were all taken with their wives, children and whatever else was dear to them. There was great sorrow in the camp. Eumenes sought to pacify them and reminded them that they had killed 5000 of the enemies and if they would be patient, the enemy would be forced to ask for peace and then all would be well again. They lost about 2000 women, a few children and servants. This would be better regained by pressing the victory then by letting it go now that the victory was so close at hand. However, the Macedonians plainly told him that they would neither flee now they had lost their wives and children nor bear arms against them and started railing at him. Then Teutamus, of his own accord, sent a messenger to Antigonos to desire him to send back their goods again which he had taken. So the bargain was driven between them that if they surrendered Eumenes into his hands, they would get back their belongings. So the Macedonians, 10,000 Persians who came with Pancestes, the other governors of places and most of the soldiers left Eumenes and went to Antigonos' camp. (Idem. with Justin l. 14. c. 3.)

2522. Before they went, the silver targeteers broke in on Eumenes, took his sword from his hand and bound his hands behind him with a garter. On the 4th day after the battle, they delivered him bound to Nicanor who was sent by Antigonos to receive him. Eumenes desired nothing of Nicanor but that he would lead him through the midst of the Macedonians and give him permission to speak his last words to them. When this was done, he went before his keepers into Antigonos' camp followed by the army which had betrayed their own commander and who were now themselves no better than so many captive slaves. They went in triumph of themselves into their conqueror's camp. To make it a complete triumph, the elephants and the auxiliaries from India brought up the rear. Antigonos, for very shame and reverence of the old friendship that had been between them, did not allow Eumenes to be brought into his sight but assigned him to certain soldiers to keep him. (Plutarch in Eumene: Justin, l. 14. c. 4.)

2523. Among those that were wounded, Hieronumus of Cardia, the Historian was brought. He was always held in great esteem with Eumenes during his life. After his death, he was held in great favour also by Antigonos. (Diod. Sic. l. 19. year 1. Olymp. 116.) This Hieronimus wrote a book as Diodorus (l. 18. p. 62.) and Josephus, (l. 1. cont. Apionem, p. 1050.) call it, or (as Dionysius Halicarnaslaeus in the poem of Roman Antiquities calls it). It was concerning the successors of Alexander the Great and the general history of his own time.

2524. When Antigonos had now gotten both Eumenes and all his army into his hands, he first laid hold on Antigenes, the commander of the silver targeteers. He put him alive into a coffin and burnt him to ashes. Then he executed Eudamus, who

brought Eumenes elephants from India, and Celbanus and some others who opposed him. (Diod. Sic.)

2525. When Onomarchus the captain of the watch asked Antigonus, how he would have Eumenes to be kept, he replied that as you would keep a raging lion or an unruly elephant. Later he relented and he ordered his heavy chains to be removed and a boy of his own to be allowed to attend him and to help to anoint him. He allowed Eumenes' friends to visit him and to supply him with necessities. Although his own son Demetrius and Nearchus the Cretian were desirous to spare him and tried to save his life, almost all the rest that were about Antigonus urged him to kill Eumenes. In spite of all this, Antigonus took 7 days to think about it. When he feared least his army might rebel, he ordered that no man would be allowed to come to Eumenes. He ordered him to be given no food because he said that he would not kill him who had formerly been his friend. When Eumenes had neither eaten nor drank in 8 day's time and the camp was suddenly to be moved and a man was sent and cut Eumenes' throat. Antigonus knew nothing of this and in respect to his former friendship, he ordered his corpse to be turned over to his closest friends to be buried as they thought fit. They burned it in an honourable and military way. All the army following the bier and burnt it. They gathered his bones into a silver urn and took care to deliver them to his wife and children in Cappadocia. (Diod. Sic. year 1. Olymp. 116. Plutarch and Emil. Prob. in Eumene.)

2526. Antigonus returned into Media with his whole army and spent the rest of the winter in a town not far from Ecbatane. He distributed his army here and there all over that province and especially in the country of Rages. It was called that from f[r] because there had been more than 2000 cities and towns destroyed by earthquakes in those parts according to Strabo (l. 11. p. 514.) from Possidonus. Antigonus discovered that Pithon the governor of Media tried to ingratiate many of his soldiers with generous gifts and promises and to encourage them to revolt from him. Antigonus handled the matter very astutely. He let it be known that he planned to make Pithon governor of the upper provinces and give him a sufficiently large army for that purpose. He also wrote letters to Pithon and earnestly asked him to come quickly to him so they could consult together on some important matters so that he could immediately march into lesser Asia. By these and other letters sent to Pithon from his supposed friends, Pithon, who was then in the remotest parts of all Media in his winter quarters, came to Antigonus. As soon as Antigonus had him, he called him before a council of war. They quickly found him guilty and chopped off his head. (Diod. Sic. year 1. Olymp. 116.)

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2527. Antigonus gathered all his army together and committed the government of Media to Orontobazes, a Median. He made Hippostratus the general of his army who had 3500 foreign foot soldiers under him. Antigonus took the main body of his army to Ecbatane where he got 5000 talents of solid silver. Then he marched into Persia and after a 20 day march, he arrived at Persepolis, its capital city. (Diod. Sic. year 1. Olymp. 116)

2528. While Antigonus was on his way there, the friends of Pithon, (those that were in on Pithon's conspiracy of which Meleager and Menoetas were the leaders) and followers of Pithon and Eumenes came from those parts to the country and met together. They had about 800 cavalry. They first attacked the lands and possessions of the Medes who refused to join with them in this rebellion. Then they attacked Herostrotus and Orontobazus' camp by night. They almost overcame the outer works but had to retire because they were outnumbered. They only persuaded a few Medes to follow them. Some of the nimblest of the cavalry made many incursions on the country people and raised many disturbances among them. At last they were enclosed in a place surrounded by rocks and cliffs. There some were killed and the rest captured. Meleager and Ocranes and the better men of them who would not surrender, died fighting. (Diod. Sic. year 1. Olymp. 116.)

2529. As soon as Antigonus came to Persia, the people honoured him like a king and proclaimed him master of all Asia. He called a council of his friends and he propounded to them the matter of the government of the various provinces to be considered. They decided to give Carmania to Tlepolemus, Bactria to Stasanor and Parapamisus to Oxyartes the father of Roxane since they could not easily remove them from their posts. Evitus was sent to Aria and he died soon after he came there. Euagoras who was a man of outstanding valour and grave wisdom, replaced him. (Diod. Sic. year 1. Olymp. 116.)

2530. Antigonus sent for Sibyrtius from Arachosia who was his friend. He confirmed him in his government of that province and gave him 1000 of the most rebellious silver targeteers who had betrayed Eumenes. He appointed them to him under the pretence of helping him in the war. His real reason was to kill them for he ordered Sibyrtius to use them in the risky work until he had destroyed them. Antigonus did not want any of them to ever return to Macedonia or see Greece again. (Diod. Sic. year 1. Olymp. 116. with Plut. in Eumene and Polyamus, Stratag. l. 4.)

2531. When Antigonus found that Pencestes was highly respected in Persia, he planned to remove him from his government. When all the Persians complained about this, Thespias one of the leaders, spoke publicly against it. He said that the Persians would only be governed by Pencestes. Antigonus had Thespias killed and made Asclepiodorus, the governor of Persia. He strung Pencestes along with vain hopes of better things until he had drawn him out of Persia. (Diod. Sic. year 1. Olymp. 116.)

2532. While Antigonus was on his way to Susa, Xenophilus, who had the keeping of the kings treasure at Susa, was sent by Seleucus and met Antigonus at Pasitigris and offered Antigonus his service in whatever he required. Antigonus received him very graciously and pretended that he honoured him more than all his friends. Antigonus feared least he might happen to change his

mind and keep him out when he came to Susa. When he came into the citadel of Susa, he took it over for himself. He got the golden vine and a number of objects of art totalling 15,000 talents. All this he made into coins. In addition to the crowns of gold and other presents and spoils taken from the enemy which amounted to 5000 more talents, he took 25,000 talents out of Media. (Diod. Sic. year 1. Olymp. 116.)

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2533. Antigonus put Aspisus, a native of the country, as the new governor of the province of Susa. He planned to carry away all this money to the sea coast in Asia. He had wagons made for this purpose and journeyed toward Babylon. (Diod. Sic. year 2. Olymp. 116.)

2534. After 22 days, he arrived at Babylon and Seleucus, the governor of that province, received him with all royal presents and feasted his whole army. Antigonus wanted him to give an account of all the money in the public treasury which he had received there since he was appointed to his position. Seleucus replied that he was not bound to give an account for that which was given him by the Macedonians for the service which he had done for Alexander in his lifetime. When hostilities grew daily between them, Seleucus knew he was too weak to tackle Antigonus and feared lest he be killed like Pithon. He stole away with only 50 cavalry in his company and fled to Ptolemy in Egypt. All the world spoke of how good Ptolemy was to all those that fled to him for refuge. (Diod. Sic. year 2. Olymp. 116. and Appia. in his Syriaca. p. 121.)

2535. Antigonus was quite happy that he had been able to take over Babylon without having to kill his old friend. The Chaldeans told him, that if he let Seleucus go, all Asia would be his and he would one day lose his life in a battle against him. He repented that he had let him go and sent men after him to take and bring him back again. After they had pursued him for awhile, they gave up and returned to Antigonus. (Diod. Sic. year 2. Olymp. 116.) Thereupon, he removed Blirores, the governor of Mesopotamia for allowing Seleucus to pass that way. (Appia. in his Syriaca. p. 121.)

2536. When Seleucus was safely in Egypt, Ptolemy entertained him very graciously. When he told Ptolemy all the things Antigonus had done against him, he persuaded Ptolemy to fight against Antigonus. (Diod. Sic. year 2. Olymp. 116. with Pausanias in his Attica, p. 5.)

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2537. From there Seleucus with some his closest friends went to Europe, to persuade Cassander, who then commanded all in Macedonia and Lysimachus, who was over Thracia, to wage war on Antigonus. Antigonus suspected his intentions and sent his agents to Ptolemy, Cassander and Lysimachus, to request their love and friendship to him as in former times. (Diod. Sic. year 2. Olymp. 116.) However, Seleucus carried the day so that they all joined together with him in a firm league against Antigonus. (Appia. in his Syriaca. p. 121.)

2538. Antigonus had made Pithon, who came from India, governor of Babylon. Then he marched toward Cilicia and came to Mallos, a city in Cilicia. There he distributed his army into their winter quarters since it was the time when Orion arose in our month of November. He received 10,000 talents in the city of Quindi of the same province. He received 11,000 talents more from the yearly revenue of the place. (Diod. Sic. year 2. Olymp. 116.)

2539. When Antigonus had gone into upper Syria, ambassadors came to him from Ptolemy, Cassander and Lysimachus. They came to him as he sat in council and made their demands according to their instructions. Antigonus was to surrender all Cappadocia and Lycia to Cassander. Phrygia that bordered on Hellespont was to be turned over to Lysimachus. All Syria was to be given to Ptolemy and the province of Babylon to Seleucus. All the public money which he had taken since the death of Eumenes was to be shared equally among them. Antigonus replied roughly that he was now making war on Ptolemy and that his purpose was not to have any partners in either the peril or the profit. (Diod. and Appia. ut sup. Justin, l. 15. c. 1.)

2540. When the ambassadors returned with this answer, Ptolemy, Cassander and Lysimachus prepared immediately to fight against Antigonus by sea and land. (Id.) When Antigonus knew what a gathering storm was about to break over his head, he sought the alliances of other cities and countries and princes to help him in this war. To this end, he sent Agesilaus to the king of Cyprus, Idomeneus and Moschion to Rhodes and Ptolemy, his own brother's son, in Cappadocia, with an army and Aristodemus into Laconia with 1000 talents to hire soldiers there. He placed couriers and watchmen throughout all Asia which was wholly at his command to quickly send him news of anything that happened.

2541. When this was done he marched into Phoenicia and camped near Tyre. He ordered them to provide him with a fleet. He sent for the petty kings and governors of those parts to come to him. When they came, he asked them to join with him in supplying a fleet and in building more ships. All the ships that belonged to Phoenicia were at that time with Ptolemy in Egypt. He ordered them to bring him 4,500,000 bushels of wheat. This was the annual expense of keeping his army. He then had men fell timber and build ships. He used 8000 men and 1000 beasts of burden to move the materials for the ships from Mount Lebanon to the sea side. (Diod. and Appia. ut sup. Justin, l. 15. c. 1.)

2542. While Antigonus was busy building a fleet and had his camp by the seaside, Seleucus sailed past with 100 well outfitted ships. He sailed along in a scornful manner under their very noses. Antigonus' new associates were greatly troubled by this. Antigonus encouraged them and said that by the end of summer, they would see him put to sea with a fleet of 500 ships as good as those. Meanwhile Agesilaus returned with his embassy from Cyprus and brought word that Nicocreon and the most powerful kings of that island had already confederated with Ptolemy. However, Cittyus, Lapithus, Marrius and Cirenytes would join with him. Thereupon Antigonus left 3000 men under the command of Andronicus, to maintain the siege against Tyre. With the rest of the army he marched against Gaza and Joppa which held out against him and took them by force. Any of Ptolemy's men he found there, he distributed among his own companies to serve him in his wars. He placed garrisons in both places to keep them in obedience. He returned to his standing camp before Tyre, and prepared all necessities for a siege against it. (Diod. Sic. Appia. his Syriaca p. 121. Justin, l. 15. c. 1.)

2543. At the same time Aristo, who was entrusted to carry Craterus' bones, delivered them to Phila, the daughter of Antipater, who was married first to Craterus and later to Demetrius. Antigonus had persuaded her father to have his son Demetrius marry her. (??) He was not happy with the match because she was so much older than he. He would always toast him in the feast with that saying from Eurypedes.

``In marriage look to thy gain, Though nature sometimes doth restrain."

2544. He changed the saying by replacing "to serve" by "to marry". He meant that a man must do anything to serve his own ambitions. (??) Phila was a woman who was reputed to excel both in wit and wisdom. Thereby she often repressed the tumultuous spirits of the most turbulent soldiers in the army. She preferred in marriage at her own cost, the sisters and daughters of the poorer sort among them. (Id. with Plut. in the life of Demetrius.)

2545. Aristodemus was sent with other captains into Laconia. He got permission from the Spartans, to raise soldiers and got 8000 troops from Peloponesus. In a conference with Polysperchon and his son Alexander they made a firm alliance with Antigonus and made Polysperchon their general. Aristodemus made Polysperchon commander over the forces which he had raised in Peloponesus and had Alexander cross over into Asia to Antigonus. (Diod. Sic.)

2546. Ptolemy, another of Antigonus' captains, went with an army into Cappadocia. He found the city Amisus besieged by Asclepiodorus, a captain of Cassander. He raised the siege and secured the place and sent Asclepiodorus running. Subject to certain conditions, he recovered that whole province for Antigonus. He marched through Bithynia and came up on the back of Zibytes, king of Bithynia while he was busy in the siege of two cities at once. One city belonged to the Assacenians and the other to the Chalcedonians. Ptolemy forced him to raise his siege from both cities. Both cities surrendered to Ptolemy and gave him hostages as a pledge of their loyalty. Ptolemy then moved toward Ionia and Lydia because Antigonus had written to him to secure that coast as quickly as possible. He had intelligence that Seleucus was going into those parts with his fleet. Seleucus had indeed already come and besieged the city Erythrae. When he heard that Ptolemy, the nephew of Antigonus was coming, he left it and went away as he came. (Diod. Sic.)

2547. Meanwhile Alexander, the son Polysperchon, came to Antigonus. Before the whole army including the strangers that were in it, Antigonus publicly declared to them what Cassander had done. He said he would avenge the murder of Olympias by Cassander and deliver Alexander his king's son with his mother Roxane from the prison in Amphipolis. He would break off that yoke which Cassander had laid upon all the cities of Greece by putting his garrisons into them. Antigonus sent back Alexander, Polysperchon's son, with 500 more talents into Peloponesus. (Diod. Sic. with Justin l. 15. c. 1.)

2548. When Antigonus had received a fleet from Rhodes along with his other recently built ships, he sailed for Tyre. Since he was master of the sea, he blockaded them by sea and starved them. Thereby that city was in great distress. (Diod. Sic.)

2549. When Ptolemy of Egypt, heard the declaration Antigonus had made with the Macedonians concerning the delivery of all Greeks from the rule of Cassander, Ptolemy did the same. He was desirous that all the world know that he was no less zealous for the liberty of all Greeks than Antigonus was. Asander the governor of Caria who was a man of great power and had many large cities under his command joined with Ptolemy. Although Ptolemy had formerly sent 3000 soldiers to the kings of Cyprus, yet he now sent them 10,000 more under the command of Myrmidon an Athenian born and 100 ships commanded by Polyclitus. He made his brother Menelaus general over the whole force. (Diod. Sic.)

2550. When these came to Cyprus, Seleucus and his fleet met them. In a council of war they determined their plan of action. They decided that Polyclitus with 50 ships would pass into Peloponesus and there make war on Aristodemus, Polysperchon and Polysperchon's son, Alexander. Myrmidon with an army of foreigners would go into Caria, there to help Asander the governor of that province against Ptolemy, a captain of Antigonus who warred with Asander. Seleucus and Menelaus would stay in Cyprus to support Nicocreon the king and the rest of their confederates against their enemies who warred against them. When they divided their forces, Seleucus went and took Cerynia and Lapithus. When he persuaded Stasiaecus, king of the Malenses, to join his side, he forced the prince of the Amathusians to give him hostages for his safety in time to come. The city of Citium would not come to

an agreement with him, therefore he besieged it with his whole army. (Diod. Sic.)

2551. About the same time, 40 ships sailed to Antigonus from the Hellespont and Rhodes under the command of one Themison their admiral. After this Dioscorides came with 80 more ships. Antigonus already had a navy of 120 ships of his own recently built in Phoenicia. Now counting the ones besieging Tyre he had a navy of 240 ships: 90 of four tiers of oars, 10 of five, 3 of nine, 10 of ten and 130 were open galleys. He divided this navy and sent 50 of them into Peloponesus and the rest he committed to help his friends as required. He wanted to have the islands which still held out against him, join his side. (Diod. Sic.)

2552. Polyclitus, Seleucus' lieutenant, sailed from Cyprus and came to Cenchrea which was a port of Corinth. When he found that Alexander, Polysperchon's son, had defected from Antigonus to Cassander and was no longer an enemy he sailed for Pamphylia. From there he sailed to Aphrodisiades in Cilicia. Here he learned that Theodotus, a captain of Antigonus' navy, had passed by from Patara a port of Lycia. He had the Rhodian fleet that was manned by sailors from Caria. He also learned that Perilaus with a land army, followed along by the shore for the defence of the fleet if required. In this case he used his wits to defeat him. He landed his men and placed them near a suitable place where the land army must pass. He with the fleet went and anchored behind a cape near the place and awaited the coming of the enemy. It happened that when Perilaus' army came, he fell into the ambush that was laid for him. He was taken prisoner. Some of his men were slain and the rest were captured alive. When the fleet at sea saw the land army engaged, they hurried to their relief. Polyclitus, attacked them in this confusion, with his ships in good formation and easily routed them. So Polyclitus captured all their ships and most of the men in them. Theodorus, their Admiral, died shortly after this from his wounds. (Diod. Sic.)

2553. When Polyclitus had such good success, first he sailed back to Cyprus and later to Pelusium in Egypt. Ptolemy richly rewarded him for so great a service. He promoted him to a far higher dignity and place of honour than he was in before because he was the author of so great a victory. He released Perilaus and some other of the prisoners whom Antigonus desired through a messenger he sent to him. Ptolemy went to Ecregma to a parley with Antigonus. When Antigonus refusing to grant him what he demanded, he left and returned to Egypt. (Diod. Sic.)

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2554. Cassander marched with an army from Macedonia into Caria. He wanted to help the cities which had allied themselves with Ptolemy and Seleucus. He also wanted to hinder Antigonus from coming into Europe. The commanders of this army, Asander the governor of Caria and Prepelaus heard that Ptolemy the general of Antigonus in those parts had his winter quarters for his army there. Also he was now busy in the burying of his father who had recently died. They sent Eupolemus with 8000 foot soldiers and 2000 cavalry Caprima in Caria to lie in ambush for him. Ptolemy found out about it by some that defected to him. He got together 8300 foot soldiers and 600 cavalry. He attacked them in their trenches and found them there all fast asleep. He took Eupolemus prisoner and forced all the rest to submit to his discretion. (Diod. Sic. year 3 Olymp. 116.)

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2555. When Antigonus saw that Cassander wanted to be master of Asia, he left his son Demetrius in Syria with instructions to intercept Ptolemy's men. He suspected they were coming with an army further up into Syria. He left his son 10,000 foreign foot soldiers, 2000 Macedonians, 500 from Lycia and Pamphylia, 400 Persian arches and slingers, 5000 cavalry and more than 40 elephants. He left four men as counsellors, Nearchon, Pithon who came recently from Babylon, Andronicus and Philippus. These were all men of mature age and judgment. They had served Alexander the Great in his exploits. Demetrius was a young man not more than 22 years old. (Diod. Sic. year 3. Olymp. 116.)

2556. Antigonus took the rest of the army and went to cross the Taurus Mountains. There was a heavy snow storm and he lost many of his men. Thereupon he returned back into Cilicia and was told of an easier less dangerous way to cross that mountain. He came to Ceraenae in Phrygia and made his winter quarters for his army. (Diod. Sic. year 3. Olymp. 116.)

2557. After Tyre had withstood a 15 month siege, it conditionally surrendered to Antigonus. The men of Ptolemy, the king of Egypt, were allowed to leave with their belongings. Andronicus was left there to hold the place with a garrison. (Diod. Sic. year 2. Olymp. 116. & year. 1. Olymp. 117. ??)

2558. Antigonus sent for Medius to come to him with his fleet which he had in Phoenicia. On his way he met with the fleet of the city Pydna. He captured it and brought both it and all the men in it to Antigonus. (Diod. Sic. year. 3. Olympiad. 116.)

2559. Asander, the governor of Caria, being overwhelmed by the enemy, came to this agreement with Antigonus. He would give all his army to Antigonus. All the Greek cities there could live according to their own laws. Asander would hold the government which he had there, as a grant from Antigonus and would be a loyal friend to Antigonus. As security, he gave his own brother Agathon as a pledge. However, a short time later he changed his mind. He got his brother from them and sent his agents to Ptolemy and Seleucus to come speedily and help him. Antigonus took this rather badly and sent his naval and land forces to attack the free Greek cities. To this end, he made Medius his general of the army and Docimus his admiral of the navy. When they came

to Miletum, he challenged the inhabitants to fight for their freedom. They captured the citadel and placed a garrison there. They restored the city to her original freedom again. (??) (Diod. Sic. year 4. Olymp. 116.)

2560. Meanwhile Antigonus took Tralles and attacked the city Caunus. He sent for his fleet and took the city except the citadel. He made a trench around it and made continual assaults on it where it looked like there might be places he could break through. He had sent Ptolemy to the city Iassus. However, he was forced to come back and join with Antigonus. So all these cities came at that time under his control. (Diod. Sic. year 4. Olymp. 116.)

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2561. The Cyrenians defected from Ptolemy and fiercely besieged the citadel there. They had almost taken it when messengers from Alexandria came and persuaded them to stop. They decapitated them and worked harder than ever to take the citadel. Ptolemy was rather upset by this and sent his captain, Agis, with an army there. He sent a navy under the command of Epaenetus to help Agis. Agis pursued the war against these rebels vigorously and took the city of Cyrene. He imprisoned the authors of this sedition and then sent them bound to Alexandria. He disarmed the rest. when he had set things in order there, he returned into Egypt. (Diod. Sic. year. 1. Olymp. 117.)

2562. After this success in Cyrene, Ptolemy sailed with his fleet to Cyprus to fight against those who rebelled there against their kings. He captured and executed Pygmalion, who worked with Antigonus. He imprisoned Praxippus king of the Lapithi and the prince of Cerynnia, who was suspected of a revolt. Likewise he imprisoned Stasiaecus, a petty king of the Malians and destroyed their city. He relocated the inhabitants from there to Paphos. After this, he made Nicocreon commander over all Cyprus and gave him the cities together with the revenues of all the kings which he had expelled from their dominions. Then he went with his army into the upper Syria and sacked the cities of Possideum and Potamos in Caria. Then he went quickly with a light army and took Mallus in Cilicia. He sold all the inhabitants into slavery and wasted all the region around there. When he had made his army rich from plunder, he sailed back again to Cyprus. (Diod. Sic. year. 1. Olymp. 117.)

2563. Meanwhile, Demetrius, the son of Antigonus, stayed in Coelosyria awaiting the coming of the Egyptians. When he heard what damage Ptolemy had done to so many cities in Syria, he left Pithon to command in those parts. He left his heavily armed soldiers and elephants with Pithon and he with his cavalry and companies of lightly armed soldiers rushed toward Cilicia to help save them from Ptolemy. He came too late and found the enemies had already gone. He speedily returned to his camp again and ruined many of his horses on the way. In 6 days, he marched from Mallus which is normally a 24 day journey by their ordinary marches. So that through rapid travel, none of the servants of cavalry were able to keep up to them. (Diod. Sic. year. 1. Olymp. 117.)

2564. When Ptolemy saw everything going as he wanted it, he returned to Egypt. Not long after Seleucus urged him to attack Antigonus because Seleucus hated Antigonus. Therefore Ptolemy planned to march into Coelosyria and attack Demetrius. He gathered all his army together, he marched from Alexandria to Pelusium. He had 18,000 foot soldiers and 4000 cavalry of which some were Macedonians and some were mercenaries. Some Egyptians helped carry their darts, weapons and other baggage of the army and some went as soldiers. When they crossed the desert from Pelusium, Ptolemy camped near the old city of Gaza and awaited the enemy's arrival. (Diod. Sic. year. 1. Olymp. 117.)

2565. In the 117th olympiad, Ptolemy defeated Demetrius, the son of Antigonus in a main battle near Gaza. Ptolemy was called after this, Poliorcetes, that is "the city taker" according to Castor the Historian reports as cited by Josephus. (l. 1. cont. Apion. p. 1048.) Diodorus gives the details of the battle in his history of that olympiad. He says that 8000 were taken prisoners and about 500 killed. This should be amended from Plutarch who says 5000 were killed. Among the nobles who were killed was Pithon, who was at that time joint commander with Demetrius and Boeotus who had lived a long time with Antigonus the father and was ever knowledgeable about his plans and affairs.

2566. Ptolemy and Seleucus took Gaza. However Demetrius, by the help of a good pair of spurs came to Azotus about the next midnight after riding about 34 miles. From there he sent messengers to beg the bodies of his dead for burial. Ptolemy and Seleucus immediately granted this and also sent back his own pavilion with all its furniture gratis and without ransom. They added a generous message that they fought not for pay but for honour and to see who should wear the garland. (Diod. Sic. year 1. Olymp. 117. Plutarch. in Demetrio, and Justin. l. 15. c. 1.)

2567. Demetrius was no longer able to hold out in the position he was in. He sent a messenger with his letters to his father who was in Phrygia. He asked for help and to come quickly. Demetrius said he was coming to Tripoli in Phoenicia. He sent for the soldiers that were in Cilicia and elsewhere in remote garrisons from the enemies quarters, to come to him. (Diod. Sic.)

2568. When Antigonus heard the news, he said that Ptolemy had now gotten the victory over a company of beardless boys. Next time he would fight with men. So not to discourage his son and because his son wanted another fight with Ptolemy, Antigonus said he could fight with him alone if he wanted to. (Plutarch. in Demetrio.)

2569. Ptolemy sent the prisoners whom he had taken to Egypt. They were distributed among the various regiments of his fleet. When he had honourably interred his dead troops, he marched on and attacked the cities and strong places of Phoenicia. Some he besieged and he persuaded others to yield to him. When he captured Sidon he went and camped before Tyre. He sent to Andronicus, the captain of the garrison, to surrender the city to him. He gave him generous promises of wealth and honour. He replied that he would never betray the trust which Antigonus and his son Demetrius had put in him and said many harsh things against Ptolemy. However a little later his soldiers rebelled and he was taken by Ptolemy. He overlooked the harsh words he had spoken against him and highly rewarded him. He took Andronicus into the number of his friends and regarded him highly. (Diod. Sic.)

2570. Seleucus took with him 1000 foot soldiers from Ptolemy's (as Appianus has it, for Diodorus says only 800.) and 200 cavalry. With so small a force he went to recover his government of the province of Babylon. When he came with them into Mesopotamia, he there dealt with the Macedonians he found living in Carran. He persuaded some to follow him, others he forced to go along with him in his journey. No sooner had he set foot within the territory of Babylon, then the inhabitants came flocking to him and offered him their service in the recovering of his government. Polyarchus also, who held some kind of office among them, came to him to receive his commands and brought 1000 armed troops to him. When those who sided with Antigonus knew of his popularity with the people, they all fled to the citadel which was commanded by Diphilus. Seleucus besieged it and took it by force. He released from there the children and friends of his that Antigonus had imprisoned when Seleucus had fled to Egypt for fear. When this was done, he started raising soldiers in the country. He bought horses and distributed them among those who were able to ride them. With all of them he behaved fairly and friendly. He secured their loyalty so they were all ready to risk any hazard with him. So for the third time he again recovered all his government of Babylon. (Diod. Sic. with Appian. in his Syriaca, p. 121.)

2571. Nicanor, whom Antigonus had made governor of the province of Media, marched against Seleucus with 10,000 foot soldiers and 7000 cavalry. Seleucus immediately went to meet him with a little more than 3000 foot soldiers and 400 cavalry. When he had crossed the Tigris River, he heard that the enemy was not far off. He hid his men in the marshes around there and planned to ambush Nicanor. When Nicanor came to the bank of the Tigris River, he could not find the enemy and camped near to a post house of the kings. Little did he think that the enemy was so near. The next night he was not even thinking about the enemy and did not post a proper military watch. Seleucus attacked him and raised a great tumult in his army. When the Persians started to fight back, Euager their general along with other commanders were killed. After this fight most of Nicanor's army abandoned him and defected to Seleucus. They did not like the fix they were in nor did they care for Antigonus. Thereupon Nicanor feared what would happen next lest his soldiers turn him over to Seleucus. He stole away with some few of his friends, and fled home through the desert into Media again. (Diod. Sic.)

2572. When Seleucus had gotten this powerful army, he still behaved well toward all men and easily subdued the provinces of Media, Susa and the other bordering countries. He quickly sent Ptolemy word how he had regained his full regal power and majesty. (Diod. Sic. year 1. Olymp. 117.) Based on this, Eusebius counts this as the first year of Seleucus' reign. All note that the Edesseni begin their epoch here. The story of the Maccabees' account of the Greek reign begins here. Without a doubt this is from the autumn of this very year, that is, from September or October of the year 4402 JP. Starting at that time, the writer of the second book of Maccabees calculates his Greek years, and the Jews there, "eram Contractum", i.e. "their account of Contracts", and those of Edessa, and other Syrians, in their "Epoch of the Seleucian Kingdom", and the Arabians, "the years of Alexander Dehiplarnain", as they call them. Yet the writer of the first book of Maccabees begins his account of the Greek year, from the previous spring to this autumn and Ptolemy of Alexandria, in his great Syntaxis begins his Chaldean account, from the next spring.

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2574. While Ptolemy of Egypt remained still in Coelosyria, he sent one of his friends, called Cilles, a Macedonian, with a large army against Demetrius. He was camped in upper Syria and Ptolemy wanted Cilles to fight with him and either drive him out of Syria or confine him there and destroy him. Demetrius was told this by his spies that Cilles with his army camped at Myus carelessly without keeping a proper watch. He left his baggage behind him, marched away with a company of light-footed troops. They travelled all night and a little before daybreak they attacked Cilles' camp. They turned it into chaos and captured Cilles with 7000 soldiers and much booty besides. Since he thought Ptolemy was coming later with all his army, he pitched his camp in a place where he had a bog on the one hand and a large lake on the other side to protect him. (Diod. Sic. year. 1. Olymp. 117. & Plut. in Demetrio.)

2575. Demetrius sent news of this good success to his father Antigonus at Celenae in Phrygia. He asked him to quickly send an army or to come himself in person into Syria. When Antigonus read the letter, he was overjoyed by the news of the victory and his son's conduct in managing the battle. He showed himself a man worthy to wear the crown after Antigonus. (Diodor.) Demetrius, with his father's permission, sent back Cilles and all his friends to Ptolemy again. Thereby, he was no longer indebted to Ptolemy for his former kindness to him. (Plut.)

2576. Antigonus with his army moved from Phrygia and in a few days crossed the Taurus Mountains and came to his son

Demetrius. Ptolemy followed the advice of his council and decided to leave Syria. Before he left, he laid waste and destroyed the main cities which he had captured. These included, Acon in Syrophenicia, Joppa, Samaria and Gaza of Syria. He took whatever he could carry from there and returned to Egypt loaded with wealth. (Diod. Sic. year 1. Olymp. 117.)

2577. A great number of men who lived there noticed his good disposition and clemency of nature. They wanted to return with him to Egypt. Among those was Ezechias, a high priest of the Jews. (Perhaps a secondary one, for the chief high priest at that time was Onias the first) Ezechias was about 66 years old and highly respected among his people, very eloquent and had much experience in the affairs of the world. This and much more concerning this Ezechias is told by Hecaraeus the historian (who conversed with him in Ptolemy's army) in a peculiar Treatise which he wrote about the Jews. He tells a long story about another Jew, whom he became acquainted with, named Mosollamo. or Meshullamo. His story is:

“When I went toward the Red Sea, there was one among the rest, of a troop of cavalry of the Jews who escorted us, a man called Mosollamus. He was a high-spirited man and the best archer of all the company. He saw a certain wizard in the company who stood still. He desired all the company to do the same while he observed a certain bird that flew so he could divine by it. Mosollamus asked him why he stood still. When the wizard showed him the bird which he was watching and said that it would be best for the company to stay there if the bird would stay where she was. If she arose and flew before them then they should go forward too. If she flew back, then all the company ought also to return. Mosollamus said nothing but drew his bow and shot and killed the bird. The wizard and others there present were angry about this and shamed him for his actions. He replied that why were they angry with him and why do you pick up this unlucky bird? How could the bird that did not know what was about to happen to it, predict what would happen to them on their journey? If she had any knowledge of things to come, she would never have come there to be shot to death by Mossollamus a Jew.”

2578. Many things besides this are told by Josephus, (in his book, contra. Apion.) from the same book concerning the Jews. He says that at that time there were 1500 priests who received tithes and governed all things belonging to the commonwealth. Demetrius Phalareus, in his Epistle to Ptolemaeus Philadelphus, (found in Aristaeus his book of the 70 Interpreters and in the same Josephus, l. 12. Antiquit. c. 2.) from the same author tells us the reason why no heathen poet or historian mentions either of those sacred books or of those men who lived according to the rules set down in them. These books contain a sacred and a venerable rule which was not to be uttered by unhallowed mouths.

3693 AM, 4403 JP, 311 BC

2579. Antigonus had recovered all Syria and Phoenicia without fighting a battle. He journeyed to the country of the Arabians, called the Nabathaeans. He thought they never really favoured his actions. Therefore he appointed one of his friends called Athenaeus, with 4000 foot soldiers and 600 light cavalry to attack them and get as much spoil as he could. About that time of the year, all the neighbouring countries came together to a common market to sell their wares. The Nabathaeans went to this market according to their custom. They left their wealth and the old men with their wives and children on the top of a rock. Athenaeus waited for this opportunity and quickly marched to this rock. He left the province of Edom and marched 275 miles in 3 days and 3 nights time. Late in the night he surprised the Arabians and captured the rock. He killed some of the soldiers there and took some prisoners. He left their wounded behind. He took a large quantity of their myrrh and frankincense with 500 talents of silver. He did not stay there more than 3 hours lest the neighbouring countries attack him. He returned immediately again. They had gone only 25 miles and could go no further because they were so tired. Therefore they rested and did not set a watch for they thought the people could not reach them for 2 or 3 days. (Diod. Sic. year 1. Olymp. 117.)

2580. When the Arabians knew what had happened by those who had seen the enemy army, they left the market and returned to the rock. The wounded told them which way the army had gone and the Arabs followed them. Athenaeus' men kept no watch and after their long journey were weary and fast asleep. Some of their prisoners stole away from them. They told the Arabs where the enemy camp was. They hurried to the place and arrived about 3 in the morning. They attacked their trenches and killed 8000 of them as they lay sleeping in their tents. Any that resisted were killed. They utterly destroyed all their foot soldiers and only 50 of their cavalry escaped and most of them were wounded too. So the Nabathaeans recovered their goods and returned to the rock. They sent a letter to Antigonus written in Syriac. They complained of Athenaeus and his wrong doing and excused themselves. Antigonus wrote back again cunningly telling them that Athenaeus was well enough treated by them. He blamed Athenaeus for his actions and assured them that he had issued no such order to do that. (Diod. Sic. year 1. Olymp. 117.) When Antigonus had appeased and deceived these poor Nabathaeans, a little later he selected from all his army, 4000 foot soldiers. They were lightly armed and the swiftest on their feet that he could find. He added 4000 cavalry to the troops and wanted them to take in their knapsacks, a supply of food for the journey that would not need to be cooked. He had Demetrius, his son, to command them. He sent them away early in the night with orders to avenge his loss. Demetrius travelled 3 day's journey through the desert and hurried to attack them by surprise. However, the scouts saw them coming and made fires to signal their coming into that country. Thereupon the Arabs presently climbed to the top of their rock. There was only one way to get up and that was by climbing by hand. They left their belongings there with a sufficient guard to keep it. The rest went and drove away their cattle, some to one place, some to another in the desert. When Demetrius came to the rock and saw all the cattle were driven away he started to besiege the rock. They manfully defended it and by the advantage of the place and that day had the upper hand. At last Demetrius was forced to withdraw. Since he saw that he could not defeat them, he made a peace with them. They gave him hostages and

such gifts as were agreed upon between them. He moved with his army about 40 miles and camped near the Lake Asphaltis or Dead Sea. (Diod. Sic. year 1. Olymp. 116) Plutarch says that he went there with a huge booty and 700 camels.

2581. When Demetrius returned to Antigonus, he told his father what happened. Antigonus blamed him for making peace with the Nabathaeans and said that those barbarous people would become more insolent since they had escaped. However, he commended him for discovering the Lake Asphaltis since from there he might raise some yearly revenue for himself. He made Hieronymus Cardianus the historian, his treasurer for that revenue. Josephus (l. 1. cont. Apion.) notes that he was made governor of Syria by Antigonus. Josephus very deservedly blames Hieronymus that in his writings, he makes no mention of the Jews since he lived near to them and almost among them. Hieronymus was commanded to build ships and to gather together in one place all the bitumen or liquid brimstone that could be extracted from that lake. The 6000 Arabians attacked them as they were in their ships gathering this brimstone and killed almost all of them with arrows. Hence, Antigonus lost all hope of making any regular revenue that way. (Diod. Sic. year 1. Olymp. 116)

2582. Antigonus, learned from letters by Nicanor the governor of Media and others, how Seleucus prospered in those parts. He sent his son Demetrius with 5000 Macedonian foot soldiers, 10,000 mercenaries and 4000 cavalry. He was ordered to march to the very walls of Babylon. When he had recovered that province, he was to march down to the sea. Demetrius left Damascus in Syria and went to execute his father's commands. As soon as Patrocles, whom Seleucus had left as governor of Babylon, heard that Demetrius was coming into Mesopotamia, he dared not to check his coming because he had only a small force with him. He ordered the rest to leave the city and when they had crossed the Euphrates, they should flee. Some should go into the desert, while others over the Tigris River into the province of Susa and to the Persian Sea: He with the forces he had would trust in the sandbars of the rivers and dikes of the country for defences instead of so many fortresses and bulwarks. He stayed within the bounds of his own government and thought how to entrap his enemy. He kept Seleucus in Media informed how things went with him and desired help to be speedily sent to him. (Diod. Sic. year 1. Olymp. 116)

2583. When Demetrius came to Babylon and found the city itself devoid of inhabitants, he started to besiege the forts and citadels that were there. When he had taken one, he gave its spoil to the soldiers. He turned out Seleucus' men, put his garrison of 7000 soldiers in their place. He was not able to take any others and after a long siege he departed and left Archelaus, one of his loyal friends to maintain the siege with 5000 foot soldiers and 1000 cavalry. When Demetrius had run out of time that his father had allowed for this expedition, he ordered his soldiers to steal for themselves whatever they could from that province. Then he journeyed back to Asia. By this action, he left Seleucus more grounded and better settled in his government than before. Men said why would Demetrius waste and spoil the country if he planned to take it over? (Diod. Sic. year 1. Olymp. 116 with Plut. in Demetrio.) Thereupon the Chaldeans reckon the beginning of the Seleucian reign in Babylon from this time rather than an earlier time.

2584. Demetrius returned to Asia and quickly raised the siege which Ptolemy had laid to Halicarnasius. (Plut. in Demetrio.)

2585. Cassander, Ptolemy and Lysimachus, made peace with Antigonus, upon these conditions. Cassander would command all in Europe until Alexander the son of Roxane came of age. Lysimachus would hold Thrace and Ptolemy Egypt along with the bordering countries of Libya and Arabia. Antigonus would have the command of all Asia to himself. This agreement did not last long for everyone used any occasion to encroach on one another's territory. (Diod. Sic. year. 2. Olymp. 117.)

2586. Cassander saw that Alexander the son of Roxane was growing up and heard a rumour among the Macedonians. They thought it was about time that the young king should now be freed from his prison and rule the kingdom. He was alarmed by this and ordered Glaucia the keeper, to murder Roxane and her son, the king. He was to bury their bodies in some secret place and should by all means possible conceal their deaths. This he did. (Diod. Sic. year 1. Olymp. 116)

2587. Parysades the king of Bosphorus Cimerius died after ruling for 38 years. He left his kingdom to his oldest son Satyrus. He held the kingdom for only nine months. (Diod. Sic. year. 3. Olymp. 117.)

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2588. In Peloponesus, Ptolemy, a captain of Antigonus, defected from him to Cassander's side. He sent soldiers to a most loyal friend of his, called Phoenix and one to whom he had committed the management of the government of Hellespont. He advised him to man his forts and cities and to stand guard and no longer serve Antigonus. (Diod. Sic. year 3. Olymp. 117.)

2589. On the other side, Ptolemy of Egypt cried out against Antigonus. He, contrary to agreement, had put his garrisons into various Greek cities on the Asian side. Thereupon he sent Leonides, his captain, to Cilicia Aspara. He took over some cities and places that belonged to Antigonus. Moreover he sent his agent to some cities held by Cassander and Lysimachus, that they should follow his advise and not allow Antigonus to become too powerful. (Diod. Sic. year 3. Olymp. 116)

2590. Antigonus sent his younger son Philippus, to fight against Phoenix, and others who had revolted from him in the Hellespont. His son Demetrius, was sent into Cilicia against Ptolemy of Egypt. He routed the captains of Ptolemy and recovered

the cities which he had taken. (Diod. Sic. year 3. Olymp. 116)

2591. Polysperchon in Peloponesus cried out against Cassander and concerning his government of Macedonia. He sent for Hercules, a son of Alexander the Great by Barsine, who was now 17 years old. He sent to those who were enemies of Cassander to help establish this young man in his father's kingdom. (Diod. Sic. year 3. Olymp. 116)

2592. when Ptolemy of Egypt had all Cyprus under his command, he learned that Nicocles the king of Paphos, had negotiated secretly with Antigonus. Ptolemy sent two confidants of his, Argaus and Callicrates, with orders to get rid of Nicocles. They crossed over into Cyprus and took with them a certain number of soldiers from Menalaus, who commanded the army there. They surrounded the house of Nicocles and then told him what Ptolemy wanted him to do and advised him to find another kingdom. First, he tried to clear himself of the charges. When he saw that no man listened to him, he drew his sword and killed himself. When Axiothea his wife heard of her husband's death, she took her daughters who were all young virgins and killed them. She tried to make the wives of Nicocles' brothers, die with her. Ptolemy had not requested this but ordered that they be spared. The brothers also of Nicocles, shut themselves in their houses and set fire to them and they died. The whole family of the kings of Paphos came to a tragic and lamentable end. (Diod. Sic. year 3. Olymp. 116) & Polya. Stratag. 1. 8.)

2593. Agathocles king of Sicily, was sailing about this time into Africa to make war upon the Carthaginians. A total eclipse of the sun happened and it was so dark that the stars appeared in the sky and the day was turned into night. (Diod. Sic. year 3. Olymp. 117. Justin. 1. 22. c. 6.) This happened on August 15, 310 BC according to the astronomical tables.

2594. When Epicurus was 32 years old, he taught publicly for 5 years in both Mitylene and Lampsacus. (Diod. Sic. Lacterus, in the Life of Epicurus.)

2595. In Bosphorus Cimmerius, Eumelus, the younger brother to Satyrus allied with some of the neighbouring natives and laid claim to the kingdom of his elder brother. When Satyrus knew of this, he went against him with a large army and crossed the Thapsus River. When Satyrus came near Eumelus' quarters, Satyrus surrounded Eumelus' camp with his carts and wagons in which he had brought a large quantity of provisions. He arranged his army in the field for battle. As was the custom of the Scythian kings, he led the main battle line in his army. He had less than 2000 Greeks or 1000 and as many Thracians. All the rest were Scythians who came to help him. They numbered 20,000 and at least 1000 cavalry. Eumelus was helped by Ariopharnes, king of Thracia, with 20,000 cavalry and 22,000 foot soldiers. Satyrus routed Ariopharnes and then defeated his brother Eumelus with his foot soldiers. He forced them all to retreat to Ariopharnes' palace, which was surrounded by a river with steep rocks and a thick woods. (Diod. Sic. year 3. Olymp. 116)

2596. At first, Satyrus went and wasted the enemy's country and set fire to their villages. He gathered much spoil from them. Then he made his way through their marshy country and came to their wooden citadels and took them. He crossed the river and cut down a large forest that he had to pass through to get to the king's palace. He had his whole army work at this for 3 days until they came to the walls of the citadel. Meniscus, who led the mercenary companies, got through a passage in the wall. Although he fought very courageously, he was outnumbered and forced to retreat. When Satyrus came to his relief, he was wounded in the arm with a spear. He was forced to retire to his camp and the next night, died from the wound. Meniscus broke off the siege and withdrew the army to a city called Gargaza. From there he carried the king's body down the river to a city called Panticapaeum to his brother Prytanis. He gave it a magnificent burial and laid up the relics in the king's sepulchre. He went to Gargaza and took over the army and the kingdom. (Diod. Sic. year 3. Olymp. 116)

2597. Agents from Eumelus came to Prytanis to purpose that the kingdom be divided between them. Prytanis would have none of it and left a strong garrison at Gargaza. He returned to Panticapaeum to settle the affairs of his kingdom. After a while Eumelus with the help of some barbarians captured Gargaza and various other towns and citadels. Later he defeated Prytanis in a battle and trapped him in a neck of land near Lake Maeotis. He forced Prytanis to surrender on condition that he give up all his army and leave the kingdom. Nevertheless, when Prytanis returned to Panticapaeum which was the place where the kings of Bosphorus keep their standing court, he endeavoured again to recover his kingdom. He was foiled in this and he fled to a place near there called the Gardens and was killed. His brother Eumelus reigned in his place for 5 years and 5 months. (Diod. Sic. year 3. Olymp. 116)

3695 AM, 4405 JP, 309 BC

2598. To establish his kingdom, Eumelus killed all the friends, wives and children of both his brothers, Satyrus and Pritanis. Only Parysades, Satyrus' son, who was only a youth escaped. Using a swift horse, he fled to Agarus king of the Scythians. When Eumelus saw that the people repined at the loss of their friends who he had murdered, he called them all together. He excused himself and restored to them their ancient form of government and restored moreover to the citizens of Panticapaeum their former immunities. He promised to free them from all kinds of tribute. He spared no fair words to reconcile the hearts of the people again to him. By this he got their good will again. He ruled with justice and moderation and was held in admiration among them. (Diod. Sic. year 3. Olymp. 116)

2599. When Ptolemy of Egypt heard that he had lost all again in Cilicia, he sailed over with his fleet to Phaselis and took that city by force. From there he passed into Lycia and took Xanthus by assault and the garrison of Antigonos that was there. Then he attacked Caunus which surrendered to him. Then he attacked the citadels and forts that were in it and took them by assault. He utterly destroyed Heracleum. Persicum was surrendered to him by the soldiers that were to hold it. (Diod. Sic. year 4. Olymp. 117.)

2600. Then he sailed to Cos and sent for Captain Ptolemy to come to him. He was Antigonos' brother's son and had an army committed to him by Antigonos. He defected from his uncle and he sided with Ptolemy in everything. He left there or from Chaleis, and arrived at Cos. At first Ptolemy received him in a very courteous manner. After a while, he saw the indolence of his behaviour and how he tried to secure his officers by gifts and secret meetings with them. He feared the worst and put him in prison. There he poisoned him with a drink of hemlock. Ptolemy secured his soldiers with generous promises and distributed them in small numbers among the rest of his army. (Diod. Sic. year 4. Olymp. 117.)

2601. Cassander feared lest the Macedonians would defect to Hercules, the son of Alexander the Great. He was then 14 years old. (as Justin, or rather 17 according to Diodorus) Cassander befriended Polysperchon and by his means had Hercules and his mother Barsine to be privately murdered and their bodies to be hid deep enough in the ground lest by their solemn funerals the truth might happen to come to light. Now that Alexander's two sons were both dead and there was no heir of his body left to succeed him, every governor made himself a king of the province which he held just as if he had captured it in battle. (Diod. Sic. year 4. Olymp. 117. & Justin, l. 15. c. 2.)

3696 AM, 4406 JP, 308 BC

2602. Ptolemy sailed from Myndus along the islands which lay by his way and came to Andros. He expelled the garrison that was there and restored it to her former liberty. (Diod. Sic. year 1. Olymp. 118.)

2603. Cleopatra, the daughter of Philip and sister to Alexander the Great, was incensed against Antigonos. Of her own accord she planned to go to Ptolemy and left Sardis. The governor there, to whom Antigonos had given a charge not to hurt her, prevented her from leaving. Later, by Antigonos' command and the help of some of her women about her, Cleopatra was murdered. To alley suspicion, Antigonos had some of those women executed who murdered her and buried her with all the magnificence that he could. (Diod. Sic. year 1. Olymp. 118.)

2604. Ophellas, who had expelled Thimbron and subdued the Cyrenians for Ptolemy, now claimed Cyrene with the cities and adjoining regions as his own. Still not content, he began to look for greater things. While he was thinking about this, Ortho of Syraensa, came to him with a message from Agathocles asking him to join in arms with him against the Carthaginians. He told him that if he subdued them, he would make him sovereign of all Africa. This fuelled his ego and he listened to him. He sent his agent to Athens from where he had married his wife Euridice, the daughter of Miltiades, to ask their help and alliance in this war. (Diod. Sic. year 1. Olymp. 118.)

3697 AM, 4407 JP, 307 BC

2605. Many Athenians and other Greeks willingly listened to this motion. They hoped by this to have a share of the richest pieces of all Africa with all the wealth of Carthage for themselves. Ophellas was outfitted for this expedition. He had an army of 10,000 foot soldiers, 600 or 700 cavalry, and 100 chariots with more than 300 men drivers and soldiers to manage them. Besides the followers of the camp, he had more than 10,000 with him. They brought along their wives and children with their baggage. This looked more like a colony going to be established than an army marching against an enemy. When they had marched for 18 days and gone 375 miles, they came to a city called Automulus on the western border of Cyrene. They camped here and rested themselves. Then they moved again and travelled through a dry desert country that was full of poisonous snakes. At last after two months of miserable travel they came to Agathocles' camp where they pitched their camp close to his. (Diod. Sic. year 1. Olymp. 118.)

2606. When Agathocles heard of his coming, he went to meet him. He advised him to rest and relax after so tedious and hard a journey. When they had dined together often, Ophellas adopted Agathocles for his son. Later when most of Ophellas' army was foraging in the country, Agathocles suddenly called an assembly of his own army and before them accused Ophellas who was to help him in this war of betraying him. When he had incensed the multitude, he drew out his whole army in formation against Ophellas and his Cyrenians. Ophellas was shocked at this unexpected turn of affairs and had his men defend themselves. The enemy was too quick for him and he too weak for them. He was killed. After his death, Agathocles persuaded the rest that were left to lay down their arms and then told them what great things he would do for them. He persuaded them to take his pay and thus took over Ophellas' army. Those that he found not fit for the war, he sent to Syracuse. Some arrived there but most perished in a fierce storm on the way. (Diod. Sic. year 1. Olymp. 118. with Justin, l. 22. c. 2.)

2607. After Ophellas' death, Cyrene and all Libya returned in Ptolemy's government again. (Suid. in Dhmhtr.)

2608. Demetrius Poliaricator or as Pliny renders it, "Expugnator Urbum", that is "the City Taker" was furnished with two strong armies, one by land and another by sea. They had all weapons and all other necessities for the war. They left Ephesus with 5000 talents of silver to liberate the Greek cities. (Diod. Sic. year 2. Olymp. 118.) They came to Pyrrum, the port of Athens, with 250 ships on the 26th day of Thargelion, about May 31th, (Plutarch in the Life of Demetrius) They were received into Athens and took the city of Megar. Since Cassander had put a garrison into Munichium which was the fort or citadel of Athens, under the command of Dionysus, therefore he raised it to the ground.

2609. This happened in the year when Anaxicrates was archon at Athens. Among others, Philochorus who lived at this very time, records this in his Attic. (History. l. 8. cited by Dionysius Halicarnassus, in his Dinarchus) It was toward the end of his archonship in year 2 of Olympiad 118.

2610. Enridice returned to Athens. She was the widow of Opheltas or Ophellas who was governor of Cyrene and was killed the previous year before. Demetrius the son of Antigonos married her. The Athenians took this as a great honour for them. They were the first that called Demetrius and Antigonos by the title of kings. Otherwise they declined that title as the only mark of royalty which belonged exclusively to Phillip, Alexander and his posterity. (Plut. in Demetrius.)

2611. Demetrius was recalled from Greece by his father Antigonos to make war upon the captains of Ptolemy in Cyprus. He sailed first to Caria and then to Cilicia. He got supplies from there of ships and men and sailed to Cyprus with 15,000 foot soldiers, 400 cavalry and a fleet of 110 very fast ships of three tiers of oars a piece and 53 that were slower. The rest were cargo ships to transport the men, horses and equipment.

2612. He landed and first camped near the shore not far from Carspasia. He drew up his ships to land and fenced them there with a deep trench and ramparts. Then he went by force and took Urania and Carspasia. He left a sufficient guard to defend his trenches about the fleet and marched immediately to Salamis. (Diod. Sic. year 3 Olymp. 118.)

2613. Menelaus, the brother of Ptolemy and chief commander of the island was then at Salamis. When he saw the enemy within 5 miles of the city, he drew out from the adjoining garrisons 12,000 foot soldiers and 800 cavalry. He went to attack him but was overcome by the enemy and fled. Demetrius followed him closely to the very gates of the city and captured 3000 men and killed 1000 there. He distributed the prisoners among his own companies to serve him. When he found they were always ready to defect again to Menelaus, because their wealth was in Ptolemy's hands in Egypt, he shipped them all away to Antigonos his father. (Diod. Sic. year 3 Olymp. 118.)

2614. Antigonos at that time was building a city in upper Syria by the Orontes River. He called it after his own name, Antigonias and spent large amounts of money on it. The walls were about 9 miles long. The place was very opportune to control Babylon and the upper provinces and also the lower ones as far down as Egypt. (Diod. Sic. year 3 Olymp. 118.)

2615. Menelaus fled back to Salamis and determined to endure a siege. He sent a messenger to Ptolemy for more help and told him what danger he was in. Demetrius started to work preparing his battering rams to take the city by force. He had one special machine which he called "Helepolis", i.e. "one that would not fail him in taking any city, which it was sent against". He also had various other large rams and galleries for them. At night those within the city threw fire on them and consumed many of the machines with the most of the men that kept them. Yet Demetrius would not stop but pressed the siege both by sea and land and thought in time he would capture the city. (Diod. Sic. year 3 Olymp. 118.)

2616. When Ptolemy heard of the loss of his men, he sailed with a well furnished army for sea and land and arrived at Paphos in Cyprus. He took boats from the neighbouring cities and went to Citium about 25 miles from Salamis. His whole fleet consisted of 140, or as Plutarch has it, 150 ships. The largest was of five tiers of oars and the smallest had four tiers of oars. These were accompanied by 200 cargo ships containing at least 10,000 soldiers. He sent word to Menelaus that when he saw them in the heat of the fight, he should then attack from the port of Salamis with 60 ships and assault the rear of the enemy and disorganize them in any way he could. Demetrius foresaw what would happen. He left a part of his army to maintain the siege by land. He ordered Antisthenes his admiral, with ten ships of 5 tiers of oars a piece to lie at the mouth of the harbour of Salamis and to keep the fleet in, so they could not get out. When he had arranged his land army on the shore on forelands looking toward the sea he sailed and with a fleet of 108 or as Plutarch has it, of 180 ships. Most were of 7 tiers of oars and the smallest, four tiers. (Diod. Sic. & Plutarch.)

2617. Ptolemy was in the wing where he utterly routed the enemy and sank some of their ships and captured others with their men in them. When he returned, he thought to do the same with the rest of the enemy forces. However, he found that his left wing was wholly routed by Demetrius and he was in hot pursuit of them. Therefore he sailed back to Citium. Demetrius committed his warships to Neon and Burichus to pursue the enemy and rescue those who were swimming in the sea. He returned to his own port from where he had set out. (Diod. Sic.)

3699a AM, 4408 JP, 306 BC

2618. Meanwhile, Menelaus sent out his 60 ships as he was commanded under the command of Menaetius. He fought with those ten ships that were set to keep him in, broke through them and they fled for safety to the army that was on land. When Menetius' men saw they came too late to act according to their instructions, they returned again to Salamis. (Diod. Sic.)

2619. Ptolemy saw he could do no good in Cyprus and returned with only 8 ships to Egypt. (Diod. Sic. & Justin, l. 15. c. 2. and Plut.) Thereupon Menelaus surrendered both the city and all his forces both of land and sea to Demetrius. He had 1200 cavalry and 12,000 heavily armed foot soldiers. (Plut.) In a short time, Demetrius captured all the rest of the cities and forts of the island and distributed the garrison soldiers among his own companies to the number of 16,000 foot soldiers and 600 cavalry. (Diod. Sic.)

2620. He took 100 cargo ships containing almost 8000 soldiers and 40 warships with their crews. About 80 ships were damaged in the battle and leaked. They drew these to land below their camp near the city. Demetrius had 20 of his own ships badly damaged in this fight. These were repaired and were as good as new again according to Diodorus. However, Plutarch says 70 of Ptolemy's ships were captured with their crew and soldiers. Of the rest who were in the cargo ships, these were mainly slaves, friends and women. They had weapons and money to pay the soldiers and had engines of war. Nothing escaped and Demetrius took it all and carried it to his camp. Among the rest, there was a lady named Lamia, who was first famous for her excellent skill in playing upon the recorder and later became a notorious harlot. Although she was well past her prime, Demetrius who was much younger than her, fell in love with her. She so far caught and enamoured him with the pretence of her talk and behaviour that he grew as much in love with her as other women were with him. (Plut.)

2621. Demetrius buried the bodies of the enemy that were slain with a very honourable burial. He dismissed those he had taken prisoners and gave the Athenians arms enough to furnish 1200 men. (Plut. in Demetr.) He sent home Leontiscus, Ptolemy's son, Menelaus' brother and his other friends, with suitable provision for their journey by the way. He did not forget what Ptolemy had formerly done to him in the same kind of situation. He used these reciprocal displays of love and kindness in the very heat of war that it might evidently appear their dispute was for honour and not from hatred. It was the fashion in those days to wage war more religiously than now men use to observe the laws of friendship in time of peace. (Justin, l. 15. c. 2.)

2622. Demetrius sent by Aristodemus the Milesian, the news of this victory to his father. This Aristodemus was counted the prime flatterer in all the court. When he came to Antigonus, he stood still a while and held him in suspense as to what the news might be. Finally he burst out with these terms:

``God save the King Antigonus, we have overthrown king Ptolemy at sea. Cyprus is ours. We have taken prisoner 16,800 of his men."

2623. Antigonus replied to him.

``God save thee too. Nevertheless, because thou heldest me so long in suspense before thou toldest me thy good news, thou shalt in the same way be punished too. For thou shalt stay a while, before thou receive thy reward for thy good news." (Plut.)

2624. Antigonus was puffed up with pride of this victory and assumed to himself a crown and the title of king after this. Thereupon Ptolemy did the same lest he should in any ways seem to be defeated by this or be held in less regard by his subjects. In all his letters from that time on, he swore himself king. By their example, other governors of provinces did likewise. Seleucus, who had lately subdued the upper provinces to himself did this. Likewise did Lysimachus and Cassander when they saw there was neither mother nor brother nor son of Alexander the Great now left alive. (Diod. Sic. & Justin. l. 15. c. 2. Plut. in Denet. And Appianus, in his Syriaca. p. 122.)

3699 AM, 4409 JP, 305 BC

2625. Seleucus made himself king of Babylon and Media since he had personally killed Nicator or Nicanor whom Antigonus had placed as governor there. (Appia. ib.) He assumed the surname of Nicator or Nicanor (for so we find him also stamped on his coins) not from Nicator or Nicanor, whom he so slew, but from the many and great victories which he got. (Appia. ibid. p. 124. and Ammia. Marcellinus, l. 23. Histor.) After he subdued the Bactrians, he proceeded and took in all the rest of the countries which Alexander had formerly subdued, as far as the Indus River and added them to his own dominion. (Justin, l. 15. c. 4. Appia. in his Syriaca. p. 123.)

2626. King Antigonus' (for so hereafter we must call him) youngest son died and Antigonus buried him in a royal manner. He called home Demetrius from Cyprus and commanded his whole army to meet at his new city of Antigonía. He planned to march from there into Egypt. Therefore leading the foot soldiers himself, he went through Coelosyria. He had an army of 80,000 foot soldiers and about 10,000 cavalry. He made Demetrius, admiral of his fleet and ordered him to keep close to the shore within sight of the army. He had 150 fighting ships and 100 cargo ships. They carried an enormous supply of all types of weapons. The pilots told him that now was the time that the seven stars were ready to set and would set on the 8th day from then. (in the beginning of

April). He replied that they were too timid to make good sailors. (Diod. Sic. year 3. Olymp. 118.)

2627. Antigonus came with his army to Gaza and planned to attack Ptolemy before he was ready for him. He commanded his soldiers to take with them 10 days supply of food. With the camels from Arabia, he loaded 130,000 bushels of wheat and an enormous supply of hay on the other beasts of burden. He carried his weapons in wagons and went through the desert. This caused some trouble for the army. They crossed various marshy and dusty places in the way, especially about the place called Barathra. (Diod. Sic. year 3. Olymp. 118.)

2628. Demetrius sailed with his ships from Gaza in the dead of the night and was for many days becalmed. The higher ships were forced to tow the cargo ships with ropes. After this and as soon as the seven stars were set, a northerly wind rose upon them. Many of the ships of 4 tiers of oars were driven on shore near to the city Raphia where there was no good harbour for them. Of those which carried the weapons, some sank and the rest retired to Gaza again. Some of the best of them bare up and came under the promontory of Cisius. That cape is not far from the Nile River and is not suitable for shipping especially if there are any storms. There is no way to get near it. Therefore every ship dropped two anchors a piece a quarter mile from land and were forced to ride out the storm in a heavy sea. In the midst of all this danger they were driven to extremity. For had that storm lasted only one day longer, they would have used all their fresh water and would have died of thirst. The storm ceased and Antigonus with his army came to the place and camped there. The weather beaten men came ashore and refreshed themselves in the camp. Nevertheless in this storm there were lost 3 ships of 5 tiers of oars from which some men escaped alive to land. (Diod. Sic. year 3. Olymp. 118.)

2629. From here Antigonus moved and placed his army a quarter mile from the Nile River. However, Ptolemy had manned all the bank of the river with strong garrisons. He sent some in river boats. They went as near the further bank as they safely could and proclaimed that if any of Antigonus' army would come to him, he would give a common soldier two pounds and a captain a whole talent for his trouble. No sooner was this proclamation made, but a large number of Antigonus' mercenaries wanted to leave. Some of his captains wanted also to go. When Antigonus knew that a large number of his men were deserting him, he positioned archers, slingers and other engines of war, to keep them from crossing over the water in boats. If any were found that went, he put them to death with horrible torments. (Diod. Sic. year 3. Olymp. 118.)

2630. Antigonus gathered together his ships which came to him although they were late. He went to a place called Pseudostomon and planned to land some of his men there. However, he found a strong garrison of the enemy there and was beaten off with bows and slings and other engines of war. Therefore as the night drew on, he went his way and ordered the captains of every ship to follow the lantern of the admiral. So they came to the mouth of the Nile River which is called Phagneticum. The next morning he found that many of his ships had lost their way and he did not know where they had gone. He was forced to anchor there and send the swiftest ships he had all over the sea to look for them and bring them to him. Meanwhile, as time wore on, Ptolemy had been alerted of the approach of the enemy. He immediately went to the relief of his men and arranged his army all along the shore in the enemies' sight. Demetrius could find no landing place here either. He was told that if he should land in the surrounding area, the country was naturally fortified with marshes and moorish grounds. He set sail and returned. (Diod. Sic. year 3. Olymp. 118.)

2631. As he was going, a violent wind came up from the North and drove 3 of his ships of four tiers of oars and some other warships on the shore. All these came into Ptolemy's hand. After much trouble, the rest got to Antigonus' camp. Ptolemy had placed strong garrisons at each of the mouths of the Nile River and had an enormous number of river boats everywhere. These were supplied with darts and slings and men who knew how to use them well. These troubled Antigonus very greatly, for the mouth of the river at Pelusium was strongly guarded by Ptolemy. Antigonus could make no use of his ships at all. His land forces were in trouble also. The Nile River starts swelling at the coming of the sun into Cancer. When the sun enters Leo, it overflows all its banks. It was now so high that they could do little. Worse, he was running out of food for men and fodder for cattle because they stayed there so long. (Diod. Sic. year 3. Olymp. 118.)

2632. When Antigonus saw that his army was demoralized, he called them all together. Before them all he asked the captains, whether it was better to stay and fight or to return to Syria for the time being. They would then return again next year better prepared and when the waters should be lower. When every man wanted to go, he ordered his soldiers to gather up their belongings. His navy followed them along the shore, and he returned to Syria. (Diod. Sic. year 3. Olymp. 118.) The pointlessness of this expedition was foreseen by Medius, one of Antigonus' friends in a dream. For it seemed to him that he saw Antigonus with all his army to contend in a race at Olympus, called "Diaulus", i.e. "a double course." When they first set out, they seemed to run very well. After a while they grew weaker. When they came to the race post and were to turn about it and return to the barriers where they set out, (for that was the manner of this double course) they were so out of breath that they could go no further. (Plut. in Demet.)

2633. Ptolemy was glad to see that the enemy was gone. He offered sacrifice to his gods for this great benefit they bestowed on him. He made a magnificent feast for his friends and wrote letters to Seleucus, Lysimachus and Cassander of his good success. He did not forget to tell them how large an army of Antigonus had defected over to him. Now when he had rescued Egypt, a second

time and gotten it by his sword, he thought he might lawfully count it his own. He returned in triumph to Alexandria. (Diod. Sic.) Hence it is that Cl. Ptolemy, in his Reg. Cano. starts the beginning of his reign over Egypt from this time. He calculates that the time from the death of Alexander the Great to this time was 19 full years. For the 19th year from the death of Alexander the Great ends according to his account with the November 6th 4409 JP.

2634. While these things thus happened in Egypt, Dionysius the tyrant of Heraclea in Pontus died. (Diod. Sic.) He reigned 33 years according to Athenaeus. (l. 12. c. 26.) Although Memnon says that he reigned only 30 years and Diodorus says 32 years. He was incredibly fat. Besides Memnon and Nymphis, Heracleotes, in his book of the City Heraclea, cited by Athenaeus in the place mentioned, notes this. So does Elia. (Var. Histor. l. 9. c. 13.) He had two sons by Amastris or Amestris, the daughter of Oxethras, brother to Darius, the last king of Persia. She was first given in marriage to Craterus, by Alexander. The oldest of the sons was called Clearchus, the younger Oxathras, according to Diodorus, Zathras, and Dionysius. Therefore by his last will he joined some others with her in the adminstartion lest the government of his kingdom and charge of his two children, who were still very young go entirely to his wife. (Memnon in Excerpt. Photii. c. 5. with Diodorus, year. 3. Olymp. 118. & year 3. Olymp. 119.)

3700 AM, 4410 JP, 304 BC

2635. Menedemus was from Patara in Lycia with the command of three ships. Each of them was between two and three tiers of oars a piece. He captured a ship of four tiers of oars that was coming from Cilicia. It had letters from Phila with rich and royal apparel with other costly furniture destined for Demetrius Poliorcetes. All of this was sent by Menedemus to Ptolemy in Egypt. This affront enraged Demetrius against the Rhodians. He then lay in siege before their city to take it. After doing this for a year, the Athenians mediated an agreement that the Rhodians would help Antigonos and Demetrius in their wars against any country except for Ptolemy. Hence the siege was lifted. (Diod. Sic. year 1. Olymp. 119. & Plut. in Demetr.)

2636. As soon as this war was over, the Rhodians sent some of their priests to consult the oracle of Ammon. They wanted to know if they should worship Ptolemy as a god or not. When they were told they should, they consecrated to him a square grove in their city. They built on each side a gallery about 200 yards long and called it "Ptolmeum" or "Ptolemy's gallery". They were the first to surname Ptolemy the "Saviour" because he had saved them from the violence of Antigonos and Demetrius and not with his soldiers. Also Ptolemy had saved Alexander in the city of the Oxydracans, (See note on 3678b AM) as some have thought. (Arrian. l. 6.

p. 131. and Steph. in the word Oxydrac. Diod. Sic. year 1. Olymp. 119.)

2637. Eumelus, the king of Bosphorus Cimmerius, after reigning 6 years died in an accident. He was hurrying home from Scythia to a certain solemn sacrifice that was to be offered then. He was in a 4 wheeled coach drawn by 4 horses and covered with a canopy. As he came to his palace, the horses took a fright and ran away with him. When the driver could not hold them, Eumelus feared lest they would run down some precipice and leaped from the coach. His sword caught in the wheel and he was whirled away with it and killed. His son Spartacus succeeded him and reigned 20 years. (Diod. Sic. year 3. Olymp. 117. & year 1. Olymp. 119.)

3701 AM, 4411 JP, 303 BC

2638. Seleucus crossed the Indus River and made war on Sandrocottus or Androcottus. When Seleucus had restored his government in the east, Sandrocottus had murdered all the governors whom Alexander had appointed and took over all of India. (Justin, l. 15. c. 4. Appia. in his Syriaca. p. 122, 123.)

2639. Now as Seleucus was going to make this war, a wild elephant of enormous size came to him on the way as if it had been tame. He went to it and the animal allowed him to get on and ride it. This beast proved to be a prime and singularly good elephant for the war. (Justin, l. 15. c. 4.) Thereupon, he traversed over all India with a 600,000 man army and subdued it. (Plut. in Alexan.) He made himself king over them and freed them from a yoke of strangers only to bring them under his yoke. (Justin, l. 15. c. 4.)

2640. Megasthenes, in his Indica, writes, that he often came to him while he remained with Sibyrtilus governor of the Arachosians. (Arrian. l. 5. cites him) He says that Seleucus had an army of 400,000 men. (Strabo, l. 16. p. 709.)

3702 AM, 4412 JP, 302 BC

2641. Cassander, king of Macedonia, sent his ambassadors to Antigonos and desired to make a peace with him. Antigonos refused unless Cassander would surrender to his mercy. After a conference with Lysimachus king of Thrace, Lysimachus and Cassander both agreed to send their ambassadors to Ptolemy, king of Egypt and to Seleucus, king of the upper provinces of Asia. They decried the pride and arrogance of Antigonos expressed in his answers and showed them how this war involved them too. (Diod. Sic. year 3. Olymp. 119.) Therefore they knew that Antigonos planned to take them on one at a time because they were not united against him. They then appointed a place where they all were to meet. They resolved to contribute their various forces to prosecute this war. Cassander could not be there because the enemy was so close to him. Therefore he sent Lysimachus with all the forces which he was able to spare with abundant provisions for them. (Justin, l. 15. c. 2.)

2642. Seleucus made an alliance with Sandrocottus, king of India and gave him all those regions bordering the Indus River which Alexander had taken from the Arians. Seleucus had made them his colonies and had set governors over them and received from Sandrocottus a gift of 500 elephants. (Strabo. l. 15. p. 724. Plut. in Alex. & Appia. in Syria. p. 123.) When Seleucus had made peace in the east, he prepared for the war against Antigonus, with his allies according to their agreement in the west. (Justin, l. 15. c. 4.)

2643. Lysimachus crossed over into Asia with his own army and came before Lampsacus and Paros. Because they submitted readily to him, he restored to them their ancient liberty. When he had taken Sigaeum by force, he put a strong garrison in it. He then committed 6000 foot soldiers and 1000 cavalry to Prepelaus and sent him to take the cities of Ionia and Eolia. Lysimachus besieged Abydus with all types of battering rams and other weapons of war. Nevertheless, when Demetrius sent an army to defend that place, he lifted the siege. When he had captured the Hellespont and Phrygia, he went on and besieged the city Synada. Antigonus stored his treasure here. (??) Lysimachus persuaded Docimus, a commander of Antigonus, to defect to his side. Docimus helped take Synada and other forts and places belonging to Antigonus. He captured Antigonus' treasure. (Diod. Sic. year 3. Olymp. 119.)

2644. Meanwhile, Prepelaus, who was sent to make war upon Ionia and Eolia, took Adramittium on the way and besieged Ephesus. He so terrified the inhabitants, that they submitted to him. He found Rhodian hostages there, whom he sent home again to their friends. He did not harm any of the Ephesians. He only burned all the ships which he found in their harbour because the enemy still controlled the sea. Antigonus' naval supremacy was not as certain as it was. (??) After this, the Teians and Colophonians joined the common cause against Antigonus. The Erythrae and Clazomenae were helped by forces sent by the sea, and he was not able to overcome them. He wasted their territories and went to Sardis. There he was able to persuade two of Antigonus' captains, Phaenix and Docimus to defect. He took all the city except for the citadel. It was held by Philippus, a friend of Antigonus and would not defect to him. (Diod. Sic. year 3. Olymp. 119.)

3703 AM, 4413 JP, 301 BC

2645. Antigonus was at that time completely occupied holding games and feasts at his new city of Antigonía. He had proclaimed expensive prizes for those who would enter the contests and offered huge wages to all skilled artisans that he could hire. When he heard how Lysimachus had come into Asia and what great numbers of his soldiers defected to him, he stopped the games. However, he distributed 200 talents among the wrestlers and the artisans who came. He went with his army as quickly as he could and made long marches to meet the enemy. As soon as he came to Tarsus in Cilicia, he advanced his army 3 months pay from the money which he took with him from the city Quindí. Besides this he brought 3000 talents along with him from Antigonía so he would not run out of money. He crossed over the Taurus Mountains and hurried into Cappadocia. He subdued those who revolted from him in upper Phrygia and Lycaonia and made them help him in the wars as they did before. (Diod. Sic. year 3. Olymp. 119.)

2646. When Lysimachus heard of the enemies' approach, he consulted with his council concerning this imminent danger and what to do. Their advise was not to risk a battle until Seleucus came from the upper provinces but get into the strongest most fortified place. He should entrench himself in the strongest manner that possibly he could with ramparts and palisades and await the coming of the enemy. Lysimachus followed this advice. As soon as Antigonus came within sight of his camp, he drew out in battle formation and tried unsuccessfully to provoke Lysimachus to a fight. Antigonus captured all the passes that could be used to supply food for the camp. Thereupon Lysimachus feared lest when his food ran out, he might be taken alive by Antigonus. Therefore he moved his camp by night and marched 50 miles to Dorylaeum and there camped. In those parts, there was an abundant supply of grain with other provisions and he had a river at his back. Therefore, they there raised a work and enclosed it with an exceeding deep trench with 3 rows of stakes on the top of it. He made the camp as sure as he could make it. When Antigonus found that the enemy was gone, he pursued as fast as he could and came near the place where he was entrenched. When he saw that Lysimachus did not want to fight, he started to make another trench around his camp to besiege him there. For that purpose, he had all kind of instruments for a siege, as darts, arrows and catapults brought there. Although many skirmishes were fought about the trenches because Lysimachus' men fought from their works to hinder the enemy, Antigonus' side prevailed. (Diod. Sic. year 3. Olymp. 119.)

2647. In time Antigonus' works were almost finished around him and Lysimachus' provisions began to fail. Therefore Lysimachus took the advantage of a stormy night and got away with his army. They travelled through mountainous countries and came to his winter quarters. The next morning when Antigonus saw that the enemy was gone, he marched after him through the plain country. Because there had been so much rain and the way was poor and full of sloughs, he lost many of his wagons and some of his men on that journey. The whole army was greatly distressed. Therefore, to spare his army and because the winter was approaching, he abandoned the pursuit for that time. He looked around for the best places to winter in and distributed his army to them. (Diod. Sic. year 3. Olymp. 119.)

2648. In like manner, Lysimachus sent his army to winter in the country of Salmonia. He had made generous provisions for them from Heraclea. He had made an alliance with that city by marrying Amestris, the widow of Dionysius, guardian of his two young children and governess of that city, (Diod. Sic. year 3. Olymp. 119. with Menmon, in Photius, c. 5.)

2649. At this time Demetrius made a truce with Cassander and was sent for by his father from Greece. He steered a straight course through the islands of the Aegean Sea and came to Ephesus. He landed his army there and camped before it and made it submit to him as before. He allowed the garrison which Prepelasus had put there, to depart safely. He put a strong garrison of his own into the citadel and marched away with the rest of his army as far as Hellespont. He subdued the Lampsaceni and Pariani here. From there he went to the mouth of Pontus and camped near a place called the temple of the Chalcedonians. He fortified it and left 3000 foot soldiers to keep it with 30 ships. He sent the rest of his army to winter in various places around there. (Diod. Sic. year 3. Olymp. 119.)

2650. About this time, Mithridates who was subject to Antigonus was suspected of favouring Cassander's party. He was slain at Cius in the country of Mysia. He had reigned for 35 years at Arthinas. (Diod. Sic. year 3. Olymp. 119.) Various authors mention him. This Mithridates was the son of Ariobarzanes, a man of the royal blood of Persia. He was descended from one of those 7 which destroyed the Magi there, as we may gather from (Polybius, l. 5. p. 388. & Florus, l. 3. c. 5. & Sext. Aurelius, Victor. de Vir. Illustr. c. 76.) He was surnamed the "Builder" and left the succession of the kingdom of Pontus after him down to Eupator or that Mithradates who maintained so long a war against the Romans. (Strabo (l. 12. p. 562.) Tertullian also mentions this. (l. de Anima.)

``I learn from Strabo that Mithridates got the kingdom of Pontus by a dream."

2651. The story is this. Antigonus in a dream thought that he had a field full of a golden harvest. Mithradates came and cut it and carried it away into Pontus. Thereupon Antigonus planned to capture and kill him. When Mithridates was told this by Demetrius, he fled away with 6 cavalry only in his company and fortified a certain town in Cappadocia. Here many men joined his cause and so he obtained both Cappadocia and also many other countries of Pontus. He left them to the 8th generation after him before the Romans took over his kingdom. (Plut. in Demetr. and Appian. in his Mithridatica, p. 176.) Lucian, (in his book of long lived men, p. 176.) from Hieronymus Cardianus and other writers report that he lived for 84 years and that his son, called also Mithridates, succeeded him in his kingdom. He added to his dominions, Cappadocia and Paphlagonia and held them for 36 years. (Diod. Sic. year 3. Olymp. 119.)

2652. Cassander sent Pleistarchus into Asia with an army of 12,000 foot soldiers and 500 cavalry to help Lysimachus. When he came to the mouth of Pontus, he found that strait held by the enemy. When he gave up trying to get through that way, he went to Odessus which lies between Appolonia and Galatia opposite Heraclea. Part of Lysimachus' men were here. He found no ships there so he divided his army into 3 parts. The 1st part that set out landed safely at Heraclea. The 2nd part was defeated by the enemy who held the strait of Pontus. The 3rd part including Pleistarchus, almost all perished in a violent storm. Most of the ships with their men perished. The ship he was in, was a good ship of six tiers of oars, sank and only 33 of the 500 men in it escaped. Pleistarchus got on a plank of the ship when it split and was cast on shore half dead. He recovered a little and was carried to Heraclea. He recovered his strength and went to Lysimachus' winter quarters. He had lost most of his army on the way. (Diod. Sic. year 3. Olymp. 119.)

2653. About the same time Ptolemy came with an excellently well outfitted army from Egypt and subdued all the cities of Coelosyria. When he besieged Sidon, he heard a rumour that a battle had been fought in which Seleucus and Lysimachus were beaten. They had fled to Heraclea and Antigonus was moving quickly into Syria with his victorious army. Ptolemy believed the rumour and made a truce with the Sidonians for 5 months. He put garrisons into the other cities which he had taken in those parts and returned into Egypt. (Diod. Sic. year 3. Olymp. 119.)

2654. While these things had happened, 2800 of Lysimachus' chief soldiers defected to Antigonus. Antigonus entertained them very courteously and furnished them the pay as they said Lysimachus owed them. In addition, he gave them a large amount of money for a reward for their actions. (Diod. Sic. year 3. Olymp. 119.)

2655. At the same time, Seleucus with a large army came down from the upper provinces into Cappadocia and wintered his army in tents which he brought already made for them. His army consisted of 20,000 foot soldiers, 12,000 cavalry including his archers on horseback, 480 elephants and 100 iron chariots. These kings' forces assembled to fight it out next summer to see who would be the master.

2656. Pythagoras was the former soothsayer of Alexander the Great and for Perdikkas and now was employed by Antigonus. He started his divinations of the bowels of beasts that were offered in sacrifices. When he found the strings or filets in the liver missing, he told Antigonus that this indicated his death (Arrian. lib. 7. pag. 160.)

2657. Alexander the Great also appeared to Demetrius in his sleep. He was gloriously armed and asked Demetrius what was the word which he and his father planned to give. Demetrius replied:

``Jove and victory."

2658. Then Alexander replied:

``Therefore will I go over to thine enemies for they will take me for theirs." (Plut. in Demetrio.)

2659. When Antigonus heard that there were so many kings assembled against him, he vauntingly said that he would scatter them all like so many birds out of a bush. However, when the enemies approached, he was observed to be more quiet than usual. He showed his son to his army and told them that this was the man that must be his successor. They marvelled all the more at this, especially Demetrius. Antigonus talked with him alone in his tent many times. Before this he would never share any secret at all with his son. When his army was all ready in battle array, Antigonus stumbled as he was leaving his pavilion to go to them. He fell flat on his face and was greatly troubled by this. He got up again and he begged the gods to send him either a victory that day or a death devoid of pain, (Plut. in Demetrio.)

2660. This battle between these many kings was fought in the beginning of the year at Ipsus, a town in Phrygia. (Arrian. l. 7. Plutarch in Pyrrho, Appian. in Syriacis, p. 122. Diod. Sic. & Porphy year 4. Olymp. 119.) In this battle Antigonus and Demetrius had between them more than 70,000 foot soldiers, 10,000 cavalry, 75 elephants and 120 chariots. Demetrius with the most of his cavalry charged Antiochus the son of Seleucus and his successor later in the kingdom. Demetrius most valiantly routed him but rashly pursued him too far. This was the reason for his father's defeat that day. In that pursuit Pyrrhus displayed valour and his worth conspicuously. He was only 17 years old and was expelled from his kingdom by the Epirotes, his subjects. He allied himself with Demetrius who had married his sister Derdania who was intended for Alexander, the son of Alexander the Great, by Roxane. (Plutarch in Pyrrho.)

2661. When Seleucus saw that Antigonus' battalion was destitute of all help from their cavalry, he made as if he would have attacked them. Instead he wisely invited them to defect to him. Thereupon a large part of them did so and the rest fled. Seleucus turned on Antigonus. One of them cried out, saying:

``These come upon thee, O king."

2662. He answered:

``But Demetrius, will come and help us."

2663. While he stood waiting for Demetrius' return to rescue him, the enemy came on and showered their arrows as thick as hail on him. In that storm he fell and died. Thereupon all forsook him and shifted for themselves. Only Thorax of Larissa stayed by the body of him. (Plut. in Demetr.) His body was later taken up and buried in a royal manner. (Diod. Sic. l. 21.) Plutarch tells us that when Antigonus was on his recent expedition into Egypt, he was then a little less than 80 years old. Appian states that he was over 80 years old on that expedition. He lived 86 years according to Porphyrie as cited by Scaliger in his Greek fragments of Eusebius. (l. Ult.) However Hieronymus Cardianus the historian who lived with him (as Lacianus, in his book of long lived men, testifies of him) affirms that he only lived 81 years.

2664. When Demetrius saw that all was lost, he fled away as fast as he could with 5000 foot soldiers and 4000 cavalry to Ephesus. All men began to fear lest for lack of money, he would plunder the temple of Diana. When he thought he would not be able to restrain his soldiers from that, he left there as quickly as he could. (Plut. in Demetr.) He took his mother Stratonice and all his treasure with him and sailed to Salamis in the isle of Cyprus which was at that time under his command. (Diod. Sic. l. 21.)

2665. After the kings that had gotten this great victory, they started dividing up this large kingdom of Antigonus and Demetrius among themselves. These new lands were added to their existing kingdoms. (Plut. in Demetr. Appian. in Syriac. p. 122. with Polyb. l. 5. p. 410.)

2666. When they could not agree how to divide of the spoil, they split into two sides. Seleucus allied himself with Demetrius and Ptolemy joined with Lysimachus. (Justin, l. 15. c. 4.) Seleucus and Ptolemy were the strongest two of the group. Therefore the dispute between them was continued by their posterities under the names of the Seleucians, or kings of the north and the kings of Ptolemy, or the kings of the south. This was foretold in [#Da 11:5-20](#).

2667. Simon the son of Omias, succeeded him in the priesthood at Jerusalem. He was surnamed "The Just", because of his great zeal and fervency in the worship of God and the great love which he had for his country men, the Jews. (Josephus, l. 12. c. 2.) In the book of [#APC Sir 50:1-5](#) we find this testimony given about him:

``Simon, was the high priest, the son of Onias, who in his lifetime repaired the house again and in his days fortified the temple. He had built from the foundation the double height (or curtain) the high fortress of the wall about the temple. In his days the cistern to receive water, being round like the sea, was covered with plates of brass. He took care of the temple that it should not fall and fortified the city against besieging. How was he honoured in the midst of the people at his coming from the sanctuary!"

2668. (See Salian. his Annals book 5, 3675 AM. & Scaliger, in his Animadversions, on Euseb. num. 1785.) This man is said to have been high priest for 9 years. (Scalig. in Grac. Euseb. p. 50.)

3704 AM, 4414 JP, 300 BC

2669. On April 23rd, Seleucus offered sacrifice to Jove in the Mount Casius and consulted him concerning a place, where to build a city. An eagle came and caught away a piece of flesh from the altar. She is said to have let it fall in a place near the sea below Palaeopolis, (this was a little city built in previous times by Syrus, the son of Agenor on a hill there) in a sea town of Pieria. Thereupon, Seleucus started to lay the foundation of a large city which he built there and called after his own name, Seleucia. (Johan. Malela, in his Chron. not printed.) However, others say that he followed not that act of the eagle but the flash of some lightening that appeared to him. Thereupon the lightening was always after this in that place celebrated with set hymns and praises as if it were a god itself. (Appia. in Syriac. p. 125.)

2670. Seleucus came to Iopolis, a city built in the hill country of Silphium. There on the third day after his arrival, which was the 1st Artemisium or our May, he offered sacrifice to Jove the Thunderer in a certain shrine. It was said to have been built there in ancient times by Perseus the son of Danae. Later when he arrived at Antigonia, he offered there sacrifice to Jove on the alters recently built there by Antigonus. Seleucus with Amphion the priest, prayed that Jove would show him by some sign whether he should live in Antigonia and rename the place or whether he should go and build a new city in another place. Then again it is said that an eagle came and caught away a piece of the flesh from the altar and let it fall near the hill of Silphium. Hence it was that he laid the foundation of his wall opposite that hill on which Iopolis was built near the Orontes River where there was a town called Botzia. This was on the 22nd day of the month Artemisium at sun rise. This city he named after his son, Antiochus. In it Estsooners built a temple to Jupiter Botzjus. This and other things are related by Johannes Malela of Antioch concerning the origin of this city. Also, Eusebius in his Chron. affirms that this city was built by Seleucus in the 12th year of his reign. This city of Syria was later made a tetropolis, that is a fourfold city. It was divided into 4 regions, creating 4 cities. Everyone of them, had a proper wall built around it and one common one which enclosed them all. The first was built by this Seleucus Nicator. The second was the work of the inhabitants themselves. The third was finished by Seleucus Callinicus. The fourth, by Antiochus Epiphanes. (Strabo, l. 16. p. 750.)

2671. Seleucus named this city after the name of his son Antiochus. This is confirmed by Malela and Cedremus, Julian the Apostate, in his Misopogon. However Strabo, Appianus and Trogus Pompeius tell us that he called it Antiochia after the name of his father Antiochus. Justin from Trogus Pompeius (l. 15. c. 4.) says, that here he consecrated the memorial of a twofold beginning. He says that he called the city after the name of his father Antiochus and consecrated its fields to Apollo. He did this because his mother, Laodice, wanted him to believe that he was born of her by Apollo. Therefore Daphne was consecrated to Apollo. It is a suburb of Antioch, a place famous for the grove of laurel trees that grew there, and no less than 10 miles around. Hence to this day it is called Daphne near Antioch. [#/APC 2Ma 4:33](#) So the city itself of Antioch, is called Antioch near to Daphne by other writers.

2672. Seleucus utterly demolished Antigonia and carried the materials down the Orontes River to Antioch. He relocated 5300 Macedonians and Athenians whom Antigonus moved there to his new city. (Jo. Malela,) Although Diodorus says that Seleucus did destroy Antigonia but adds that he relocated its inhabitants to his new city of Seleucia. (l. 20. year. 2. Olymp. 118.) However, Strabo also makes mention of the inhabitants of Antigonus, being relocated to Antiochia, (l. 16. p. 750.) and adds that some of the families and offspring of Triptolemus and Argivians who were long ago sent with him to seek out Io were settled there by Seleucus. These were those Greeks from Peloponese of whom Stephanus Byzantius says were settled in Antioch by Daphne. Jo. Malela also states that:

“Seleucus personally sought out some of the Greeks from Ionia and relocated those Greeks who lived in Iopolis, to Antioch. He made them citizens there as men of a more sacred and generous kind than the rest.” (cf. Scaliger's notes on the 1713. number of the Eusib. Chron.)

2673. Lysimachus, the king of Thrace married Arsinoe, the daughter of Ptolemy. This was not Ptolemy Philadelphus, as Memnon states (c. 5.) but of Ptolemy the First, the son of Lagus, surnamed "The Deliverer". This we learn from Plutarch in Demetr. and Justin, (l. 17. c. 2. & l. 24. c. 2.) and even from Memnon himself, (in Excerpt c. 9.) of Ptolemy the First and Euridice, as we find in Pansan his Attic. (p. 8.) His former wife Amestris, the widow of Dionysius, the tyrant or a usurper of Heraclea, grew so offended, that she left him and returned to Heraclea. She built a city there near the Euxian Sea which she called after her own name Amastris and sent for men from Selsamus, Cytorus, Cromnus, Teios and other places to live there. (Memnon. Excerpt. c. 5. with Strabo l. 12. p. 544.)

3705 AM, 4415 JP, 299 BC

2674. Seleucus followed the example of Lysimachus and sent his ambassadors and through them desired to marry Stratonice, the daughter of Demetrius, who was surnamed Poliorcetes and Paila. Thereupon, Demetrius, took his daughter along with him and

sailed for Syria with his whole fleet which attended him at Athens. On the way they landed in Cilicia which Plistarchus the brother of Cassander, held. This was allotted to him by a general consent of the kings, after the battle in which Antigonus, his father was slain. Plistarchus was offended that Demetrius landed in his territory and complained about Seleucus. For without the consent of the other kings, Ptolemy and Lysimachus, Seleucus had entered into a league with Demetrius, a common enemy to them all. Demetrius was quite upset by this and went from there to Quinda. He found what remained of the old treasure of Alexander's 1200 talents. He took it all away with him, and weighed anchor and sailed away as fast as he could. (Plut. in Demet.)

2675. Seleucus came to meet Demetrius and his wife Phila at a place called Orossus and invited them to dine with him at his pavilion in his camp. After this, Demetrius invited him on board his ship of 13 tiers of oars high. They spent whole days in friendly conversation together without arms or guards around them. At length Seleucus married Stratonice and returned with her in great pomp to Antioch.

2676. When Demetrius had taken over Cilicia, he sent his wife Phila to her brother Cassander to excuse such matters as Plistarchus, might have charged him with. While she was away, his other wife, Deidamia came to him to Athens where after a short while she died. (Plut. in Demet.)

2677. Seleucus wanted Demetrius to sell him Cilicia for a certain sum of money. He refused. Seleucus in anger, demanded to have Sidon and Tyre from him. This seemed an injurious act of his that having made himself lord and possessing all from India to the Syrian Sea, yet he was of so poor a spirit as to trouble his father-in-law who was under a cloud of adverse fortune for two such poor cities, as Tyre and Sidon. Therefore Demetrius stoutly answered that if he were a thousand times defeated yet he would never buy a son-in-law at so dear a rate. Thereupon he started to fortify those two cities which were such thorns in Seleucus side. (Plut. in Demet.)

3707 AM, 4417 JP, 297 BC

2678. Cassander died after ruling Macedonia for 19 years. He left 3 sons, Philip, Antipater and Alexander, who were born by Thessalonice, the sister of Alexander the Great. All these reigned after their father for only 42 months. (Dexippus & Porphyrius, in Scaliger's Greek Eusebius, p. 48. 228.)

2679. Philip the older of the three, died shortly after his father's death of consumption. His two younger brothers, Antipater and Alexander died fighting about the kingdom. (Justin I. 16. c. 1. Pausa, in his Boeot. p. 287. & Plut. in Pyrrho and Alexan.)

2680. This Antipater, Dexippus and Euseb. in Chron. call by the name of Antigonus. Hermippus means the same person when he says, that Demetrius Phalereus, after the death of Cassander and for the fear he had of Antigonus, fled to Ptolemy, surnamed "The Deliverer". (Diog. Laertius, in Demet. Phal.)

2681. At the same time, Pyrrhus remained with Ptolemy, in exile in Egypt. He married Antigone, the daughter of Bernice the queen, by Philip, her former husband. (Plut. in Pyrrho. Pausan. in Attic. p. 10.)

3707 AM, 4417 JP, 297 BC

2682. Pyrrhus with the help of Antigone his wife, obtained a fleet of ships and money from Ptolemy. He set sail for his old kingdom Epirus. He came to an agreement with Neoptolemus, who had usurped his kingdom, to hold it jointly with him. (Plut. in Pyrrho. Pausan. in Attic. p. 10.)

2683. Eupolemus, the historian, traces his chronology from Adam and the coming of the children of Israel from Egypt down to the 5th year of Demetrius. This was calculated from the death of his father Antigonus, and to the 12th year of Ptolemy and from the death of Alexander the Great's seed. (See end of note 3695 AM) He did this in his book of the kings of Judah, as we find in the (1st book of Strom. of Clemen. Alexan.)

3708 AM, 4418 JP, 296 BC

2684. Demetrius Poliorceres, that is "city besieger", wasted the city of Samaria, which Perdiccas had formerly rebuilt. (Euseb. Chron.)

3709 AM, 4419 JP, 295 BC

2685. Velleius Paterculus, in the 1st book of his history, tells us that Pyrrhus began his reign when Fabius Maximus and Q. Decius Mur were both for the 5th time consuls of Rome. That is the time when Neoptolemus was killed, Pyrrhus took the sole possession of Epirus. He remembered how much he had been indebted to Berenice and Ptolemy through whose favour he had recovered his kingdom. He called his son, whom Antigone gave him, after Ptolemy. When he had built a new city on a neck of land in Epirus, he named it after his wife's mother, Berenice. (Plut. in Pyrrho.)

3710 AM, 4420 JP, 294 BC

2686. In the 36th year of the period Calippus, the 25th day of the month Possideon, in the 454th year Nabonassar, the 16th day of Paophus, 3 hours after midnight, the 21st day of our December, Timochares observed at Alexandria in Egypt the following. The moon rose to her farthest height north and touched the most northerly star in the head of Scorpio. (Ptol. in his great Syntax. l. 7. c. 3.)

2687. In the same year, on the 15th day of Elaphebolion, the 5th of Tybus, 4 hours before midnight on the 9th of our May, Timochares observed the conjunction of the moon with Spica in Virgo. (Ptol. in his great Syntax. l. 7. c. 3.)

2688. Thessalonice the queen and widow of Cassander, the daughter of Philip who was the father of Alexander the Great, born by the daughter of Nicasipolus, was murdered by Antipater, her own son. She pleaded for her life because she was his mother but to no avail. The reason was that when the kingdom was divided between him and his brother, she seemed to favour her youngest son, Alexander. Alexander sought to avenge the murder of his mother and asked the help from all his friends, Pyrrhus, king of Epirus and Demetrius Poliorcetes in Peloponesus. (Justin, l. 16. c. 1. Plut. in Pyrrho. & Demetr. Pausan. in Boeot. p. 287.)

2689. Lysimachus the king of Thrace feared Demetrius' arrival. He persuaded his son-in-law, Antipater to fight an old common enemy and set past differences aside. (Justin, l. 16. c. 1.) He knew well that Pyrrhus would do anything for Ptolemy's sake. Therefore he sent some forged letters to Pyrrhus from Ptolemy. These advised him, to receive a gratuity of 300 talents from Antipater and to stop his expedition into Macedon for the support of Alexander against his brother. Pyrrhus perceived this trick of his. When he opened the letter, he did not find the usual greeting from Ptolemy to him which was, "Pater filio", that is, "the father to his son". Instead of this, it was written, "King Ptolemy to King Pyrrhus, sends greeting". When Demetrius suddenly attacked Macedon, he foiled all these schemes of Lysimachus. (Plut. in Pyrrho.)

2690. Ptolemy of Egypt, captured the whole isle of Cyprus from Demetrius, except for the city of Salamis. He besieged Demetrius' mother and children that were there. When he finally captured the city, he sent them home to Demetrius with an honourable escort and with rich presents for their journey. (Plut. in Demetr.)

2691. When Demetrius captured Alexander, he killed him and took over the kingdom of Macedon. (Justin, l. 16. c. 1. Pausan. Boeot. p. 287. Plut. in Pyrr. & Demetr. & in his Treatise of Shamefacedness). He held it for 7 years as Plutarch affirms.

3711 AM, 4421 JP, 293 BC

2692. At that time, Lysimachus was fighting a war started against him by Dromichetes, the king of the Getes. So he would not be forced to fight against the king of Getes and Demetrius at the same time, he gave up that part of Macedon which belonged to his son-in-law Antipater and so made peace with him. (Justin l. 16. c. 1. with Strab. l. 7. p. 302, 305.)

2693. Dromichaetes captured Lysimachus but treated him very kindly. (Strabo. l. 7. p. 302, 305. Diodorus, in Excerpt. H. Vales. p. 257, 258.) Lysimachus gave him his daughter in marriage and part of Thrace which lay beyond the Ister, for a dowry. (Pansan. in Attica. p. 8.)

2694. Clearchus, the king of Heraclea in Pontus went to help Lysimachus in his war against the Getes and was taken prisoner together with Lysimachus. When Lysimachus had gotten liberty for himself, he wisely secured his liberty also. (Atemnon. in Excerpt. c. 6.)

3712 AM, 4422 JP, 292 BC

2695. When Simon, surnamed the Just, the high priest at Jerusalem, died he left behind him only one son, Onias. Simon's brother, Eleazar, became high priest of the Jews, (Joseph. l. 12. c. 2.) and is said to have held that office for 32 years according to Scaliger's Greek Eusebian fragments. (p. 50. & 162.)

2696. After Lysimachus returned from the war in Getes, Agathocles, his oldest son and who was taken prisoner in the first battle that he was in, as some report, was married. He took Lysandra for a wife who was the daughter of Ptolemy of Egypt, surnamed "The Deliverer" and his wife Eutidice. (Pausan. in his Attic. p. 8.)

2697. After this, Lysimachus sailed into Asia with his navy and captured those who were in subjection to Antigonus and Demetrius. (Pausan. in his Attic. p. 8. with Plut. in Demetr.) While he besieged Ephesus, they were helped by Mardro, an old pirate. He often brought to them rich prizes which he had captured. Lysimachus bribed him and had him betray the city to him. He gave Mardro some valiant Macedonians. He had their hands bound behind them and brought them like prisoners into Ephesus. These men waited for the right time and got weapons in the citadel where they were kept. They took the city for Lysimachus. (Jul. Fronti. Stratag. l. 3. c. 3.) The city of Ephesus was located on low ground and a while later was completely flooded by the sea.

Concerning this flood, we may read an epigram in Stephanus Byzantinus made by Duris. Lysimachus now moved it into another place and rebuilt it. He called it after his new wife Arsinoe but after his death, the city quickly assumed its old name of Ephesus. (Strabo. l. 14, p. 640. & Stephanus in Ephesus.) To populate his new city, he destroyed the two cities of Lebedus and Colophos and relocated their inhabitants to the new city. Concerning the destruction of those two famous cities, Phoenix in his Iambics, grievously deplores this action. (Pausan. in Attica. p. 8.)

3713 AM, 4423 JP, 291 BC

2698. Seleucus wanted to populate the cities he had built in Asia and the lower Syria and especially Antioch which was the metropolis of all the rest. He relocated the Jews from their own dwellings into them and gave them equal privileges, prerogatives and immunities that the Macedonians had both in towns and cities. (Euseb. Chron. Joseph. Antiquit. l. 12. c. 3. & l. Cont. Apio. p. 1063.) Seleucus named 16 of the cities Antiochia, after his father Antioch. He named 6 of them, Laodicea after his mother Laodice. He named 9 of them Seleucia after himself. He named 3 of them Apamea, after his wife. He named one after his former wife, Stratonice. He called the rest Greek and Macedonian names as he thought best, e.g. Berraea, Edessa, Peila, and so forth. (Appian. in Syria.)

3715 AM, 4425 JP, 289 BC

2699. When Agathocles, the tyrant of Sicily was about to die, he shipped away to Egypt his wife Thoxena with his two children whom he had by her and who were very young. Along with them he sent all his treasure, family and costly furniture. He was one of the richest kings. His wife had originally come from Egypt. He feared that as soon as he was dead, they would suffer and his kingdom would be plundered. His wife begged to stay with him to the end for she said she married him for better or worse. At last she and her children left him but not without many a doleful cry. Even his young children could scarcely be pulled away from him. As soon as they were gone, he died. (Justin, l. 23. c. 2.)

2700. Clearchus and Oxathres, the two kings of Heraclea in Pontus, murdered their mother. When Amestris was on board a ship to leave them, she was thrown overboard in a most barbarous manner and drowned in the sea. (Memnon Excerpt. c. 6.)

3716 AM, 4426 JP, 288 BC

2701. Lysimachus desired to revenge the death of Amestris whom he was married to for a long time. He came into Heraclea and showed all fatherly affection to Clearchus and those who were nearest him. First he killed him and then his brother Oxathres. (Memnon Excerpt. c. 7.) This was 17 years after the death of the father of Clearchus as recorded in Diodorus. (Diod. Sic. year 3. Olymp. 118.) When he had conquered that city and its territory, he took all the treasure that belonged to those kings and whatever they had of value and left the city in full liberty by its own laws. He returned to his own kingdom. (Memnon, c. 7.)

2702. Strato of Lampsacus, the son of Arcesilaus, and surnamed Physicus, succeeded Theophrastus in his school. Strato was the teacher and tutor to Ptolemaeus Philadelphus. He gave Strato 80 talents for educating him. (Diog. Laert. in Strabone.)

2703. Demetrius Poliorcetes was trying to recover all his father, Antigonus' dominions. He was now ready to land in Asia with so large an army that no man after the days of Alexander the Great to that time had a larger army. He had more than 98,000 foot soldiers and little less than 12,000 cavalry. His fleet had 500 ships. Some were extremely large as 15 or 16 tiers of oars. Before his going on this expedition, he made a firm league with Pyrrhus. He feared lest Pyrrhus create trouble in his absence and interfere with his plans. (Plut. in Demetr. and Pyrrho.)

3717 AM, 4427 JP, 287 BC

2704. Seleucus, Ptolemy and Lysimachus also feared what Demetrius' intentions were. They combined their forces into one body and made war on Demetrius in Europe. All three sent ambassadors to Pyrrhus in Epirus and requested that he invade Macedonia. He should disregard that league he had made with Demetrius since Demetrius had no intention of peace but planned to be free to wage war where he pleased. Pyrrhus readily agreed to this. He defeated Demetrius' army, routed him and took over the kingdom of Macedonia. (Plut. in Demetr. and Pyrrho. Justin, l. 16. c. 2.) This was the first time, as (Pausan. in Attic. p. 11.) notes that Pyrrhus was the owner of some elephants.

2705. Lysimachus came and pretended that he had a hand in the defeat Demetrius as well as Pyrrhus. He wanted half the kingdom of Macedonia. Pyrrhus doubted the loyalty of the Macedonians to him and agreed. Hence, Macedonia was divided with him by cities and regions, (Plut. in Demetr.)

2706. In these machinations, Lysimachus found that his son-in-law, Antipater, complained publicly that his father-in-law had cheated him of the kingdom of Macedonia. Therefore Lysimachus killed him. His daughter Euridice, Antipater's widow was grieved by the death of her husband. Therefore he committed her to prison. So the whole house of Cassander paid Alexander the Great the price, whether of his own death or whether of the destruction of his family, partly by murders, partly by torments, partly

by patricide. This was committed in his own family to the utter destruction of it. (Justin, l. 16. c. 2.)

2707. When Demetrius was stripped of his kingdom, he fled to Cassandria. His wife Phila was consumed with grief and could not endure to see her husband become a private citizen in a foreign country. She gave up all hope in the future and poisoned herself. (Plut. in Demetr.)

2708. When Demetrius besieged Athens which had revolted from him to Pyrrhus, Crates the Philosopher was sent in an embassy to him. He persuaded Demetrius to lift his siege. Thereupon he assembled all his ships and boarded them with his 11,000 foot soldiers in addition to his cavalry. He sailed away into Asia and captured all Caria and Lydia from Lysimachus. There Euridice, the sister of his wife Phila, met him not far from Miletus and brought with her Ptolemais, her daughter by Ptolemy of Egypt. His son-in-law Seleucus, had previously spoken to Ptolemy to give her to him. Therefore Demetrius now married her, by the good will of Euridice. By her Demetrius begat Demetrius, who later reigned in Cyrenia. (Plut. in Demetr.)

2709. In this expedition, Demetrius captured many towns and cities. Some he persuaded to defect to him, others he took by force. Some defected from Lysimachus to him. These gave him a good supply of men and war materials. When Agathocles the son of Lysimachus came towards him with an army, he marched up into Phrygia. He planned to invade Armenia and thereby to make a rebellion in Media. He hoped to see how loyal the upper provinces of Asia were to him. He hoped to find a good refuge there if required. He had often beaten Agathocles, who followed him, in small fights but never had a main battle with him. (Plut. in Demetr.)

2710. Nevertheless, many times he lacked food for himself and fodder for his horses. He found himself sorely distressed especially by an error he made in crossing the Lycus River. He lost many of his soldiers who were swept away by that violent river. After a famine, a pestilence killed 8000 of his troops. He was forced to return with the rest to Tarsus in Cilicia. He planned to refrain from any oppression of the people of Seleucus, whom he would not offend in any way. This was not to be. When he considered the extreme necessity that his army was in and Agathocles kept all the passes of the Taurus Mountains, he wrote letters to Seleucus. He complained of his own bad fortune and humbly besought him to be compassionate to him since he was a poor kinsman of his and one that desired to be pitied even by an enemy. (Plut. in Demetr.)

3718 AM, 4428 JP, 286 BC

2711. Seleucus had compassion on the distressing state of his father-in-law. He wrote to his commanders and officers in those parts to supply him with all necessaries in a kingly manner and not to allow his army to be short of anything. However, Procles, an intimate friend of Seleucus, planted suspicions in Seleucus' head against Demetrius. Seleucus led an army against him into Cilicia. Demetrius, wondered at this sudden change in Seleucus and withdrew into the craggy Taurus Mountains. From there he sent his agents to Seleucus to desire that by his permission he might attack some free state of the barbarians. He would spend the remainder of his life there without ranging over the world any longer. If Seleucus would not permit this, then he asked permission to winter quietly where he was and not to expose him in the extremity he now was in to the force and fury of his enraged enemy. Seleucus took these requests as unfriendly to him. Therefore he granted him only that after he surrendered his best friends to him for hostages, then he should spend two months of his winter quarters in Cataonia. This was a country bordering upon Cappadocia. Seleucus blocked all passes which led from there into Syria. (Plut. in Demetr.)

2712. Demetrius was now trapped like a wild beast in a den. He had Agathocles the son of Lysimachus on the one hand and Seleucus on the other to watch him. He then used force and wasted some of the provinces which belonged to Seleucus. In every encounter, he had the better of him. When Seleucus let his iron chariots attack him, Demetrius at various times routed them also and put his enemies to flight. He took the passes of the mountains, and drove out the garrisons which Seleucus had placed there to hold them. He was now growing confident of his own strength and resolved to settle the matter in a pitched battle with Seleucus. Suddenly he became very sick. This laid him low and dashed his hopes of better things in the world. In that sickness all his soldiers abandoned him. Some defected to his enemies and others disbanded and went where they pleased. (Plut. in Demetr.)

2713. While Demetrius was trapped by Seleucus in Syria, Lysimachus attacked Pyrrhus in Macedonia. In 5 years and 6 months time, he won it all from him. (Dexip. and Porphy.)

2714. At the end of 40 days, Demetrius recovered from his sickness. He took the remaining soldiers and moved his camp and let on that he would march into Cilicia. The next night, without sound of trumpet, he turned around another way. When he passed the hill Amanus, he ravaged and plundered all that country as far as Cyrrestica, a region in Syria. When Seleucus came there with his army and camped not far from him, Demetrius with his men attacked him at night while he slept. However, Seleucus had notice of his coming by some that defected to him. He got out of his bed and commanded an alarm to be sounded. While he was putting on his shoes, he cried out to his friends that he had to deal with a fierce wild beast. When Demetrius knew his attack was no longer a surprise by the noise which he heard in the enemies camp, he retired and went his way. (Plut. in Demetr.)

2715. As soon as it was day, Seleucus followed and overtook him. Demetrius gave one wing to be led by a captain of his and led the other himself. He routed the wing of the enemy on his side. Then Seleucus, leaped off his horse and took off his helmet. With

a shield in his hand, he showed himself bare faced to the mercenaries of Demetrius' army and exhorted them to leave Demetrius and defect to him. He urged them to know that it was more in favour to them than to Demetrius that he had refrained for so long from attacking them. Thereupon they all cried out, "God save Seleucus", and called him their king and abandoned Demetrius to serve Seleucus. (Plut. in Demetr.)

2716. Demetrius thought this would be the last reverse of his fortunes and the worst thing that could befall him. He retired to the passes of the Amanus Mountain and spent that night in a thick wood with those few friends who he had left. He planned to go from there to the city of Caunus and hoped to get shipping to flee to some other country. When he saw that he had not so much as one day's provision for those who were with him, it happened that an old friend of his, Sosigines, came and brought him 400 crowns. He hoped this money would pay for his needs on his journey to the sea side. Therefore he went by night to cross the top of the mountain. When he saw the enemy campfires everywhere and that the enemy was in his way, in great despair he was forced to return to the place where he set out from. When one of the company told him that he would do well to surrender to Seleucus, Demetrius drew his sword and would have killed himself there. However his friends persuaded him not to and he sent to Seleucus and surrendered himself and all that he had to him. (Plut. in Demetr.)

2717. When Seleucus heard the message, he ordered his servants to outfit a royal pavilion in a most regal manner to receive Demetrius. He sent Apollonides, who had formerly been an intimate friend of Demetrius, to comfort him and to tell him that there was no cause of fear since he was to come to an old friend and son-in-law of his. When Seleucus' servants heard this, first one by one and then later they all flocked in great multitudes to Demetrius. Their action provoked envy instead of compassion toward Demetrius. This made his foes to void Seleucus' good intentions to him. They told Seleucus that no sooner would Demetrius be seen in the camp but he would find strange alterations and innovations in it. (Plut. in Demetr.)

2718. Thereupon, Pausanias was sent with a company of about 1000 men, cavalry and foot soldiers together. They put all others from him and instead of bringing him to Seleucus, they carried him away to a certain cape in Syria. In that place he was kept for the rest of his days with a strong guard on him. He was given sufficient allowance and lacked no money, no walks, no gardens, nor places of hunting, or other recreations that his heart could wish for. His friends that had followed him, were free to see and talk with him anytime. Not a day passed there, that someone came to see him from Seleucus with friendly messages from him and to encourage him to be of good comfort and hope for further liberty upon reasonable conditions. Soon Antiochus (who was Seleucus' son) and his wife Stratonice were come to court. (Plut. in Demetr.) However, (Diod. Sic. l. 21.) tells us that he was all this time kept prisoner at Pella. (Hen. Vales. in Excerpt. p. 262.)

2719. When Demetrius was in this state, he wrote to his son, other captains and his friends at Athens, Corinth and other places. He said that they should give no credence to any letters that might happen to come to them as being sent by him or sealed with his seal. They should act as if he were dead and respect his son Antigonus in the kingdom. (Plut. in Demetr.) It is from this time that Porphyrie starts Antigonus' reign over Greece. That is from the 10th year before he added the kingdom of Macedonia to his other dominions. Porphyrie further tells us that Antigonus was surnamed Gonates from a place called Goni in Thessalia, where he grew up. (Scalig. in Grac. Euseb. p. 226.) When Antigonus heard the news of his father's captivity, he took it very hard. He clothed himself in mourning clothes and wrote letters to various kings and to Seleucus. He did this in humble manner and offered himself and whatever he could call his as a pledge to Seleucus for his father. Similar letters and messages came to Seleucus from various cities and kings on Demetrius' behalf. (Plut. in Demetr.)

2720. Only Lysimachus in his letters advised Seleucus to take heed how he let the man go. He said Demetrius was ambitious and turbulent a spirit, so ambitious of sovereignty and so encroaching upon the rights of all the other kings. He offered Seleucus 2000 talents if he would kill him. However, Seleucus, who never had any good opinion of Lysimachus, utterly detested him after reading his letter and thought he was a barbarous and execrable person. He spared no foul words to his ambassadors in that they tried to persuade him to break the promise which he had given and to murder one who was so closely related to him. Nevertheless Seleucus wrote letters immediately to his son Antiochus who was then in Media. He advised him what he should do with Demetrius now that he had him. Seleucus planned to free him and to restore him to his former glory as a king. Therefore he thought it fitting to communicate to Demetrius because he had married his daughter Stratonice and had children by her. (Plut. in Demetr. & Diod. Sic. in Excerpt. Published by Hen. Vales. l. 21.)

3719 AM, 4429 JP, 285 BC

2721. Demetrius was confined to that Chersonese or cape. At first he exercised himself in hunting and other sports. But gradually grew idle and reckless and spent most of his time eating and playing dice. (Plut. in Demetr.)

2722. Ptolemy of Egypt, surnamed Soter, had children first by Euridice, the daughter of Antipater and then by Berenice whom Antipater sent as a companion only with his daughter into Egypt. He was near death and he appointed Ptolemy, surnamed Philadelphus, one of his sons, whom he had by Bernice to succeed him in the kingdom, according to Pausan. in Attic. Justin (l. 16. c. 2.) tells us, that while he was still in very good health, he turned his kingdom over to his son and that he told the people his reasons for doing this. However, Lucianus in Macrobiis, and Porphyrie in the Greek Eusebian fragments, (p. 225.) tell us that when he had reigned 38 years by himself, he then made his son viceroy in the kingdom and so held the kingdom jointly with him

for 2 years. However, I calculate that it was in the 39th year after the death of Alexander, that he took his son Philadelphus into the consortship of the kingdom with him. In memory of this, Dionysius the astronomer started a new era starting from the summer of this year, 3719 AM as Clan. Ptolemy shows in his Great Syntaxis from Dionysius' celestial observations. This Dionysius is the same man and none other whom Ptolemy Philadelphus sent into India. (Pliny l. 6. c. 17.)

2723. Hermippus says that Demetrius Phalereus advised Ptolemy, to make viceroy one of his sons born by Euridice and not a son by Berenice. Heraclides, (reported by Diog. Laertius in Demetr. Phaler. in his Epitome of the Successions of Sotion,) states that when the Ptolemy wanted the kingdom to his son Philadelphus, Demetrius said to him:

``Sir, take heed what you do; if you give it away once, you will never have it again;"

2724. In spite of this, the father publicly gave his son the kingdom and served him as one of his ordinary guard. He said that it was much better to be the father of a king than having a kingdom. (Justin l. 16. c. 2.)

2725. Ptolemy was surnamed "Ceraunus", that is "lightning". This was either for his quickness and celerity in handling business or for his fierceness of nature. Memnon states that when the son of Euridice saw his younger brother made king before him, he fled to Seleucus for fear. Seleucus pitied his situation as of the son of a friend and entertained him with a generous and honourable allowance. He promised that whenever his father died, he would set him in his throne in Egypt. (Memnon in Excerpt, c. 9. and 13. Appian on Syriac. p. 128.)

2726. In the 124 Olympiad, as we find in Cyril of Alexandria, (l. 1. cont. Julia.) the image of Serapis was brought from Sinope on the Euxine Sea to Alexandria in the reign of Ptolemy Philadelphus as some think. This was under Ptolemy the first, his father, for in the beginning of this olympiad, they reigned jointly as was noted before. Ambassadors were sent from him concerning this very thing to Scydrothenus, who was at that time king of Sinope in Pontus. Cornelius Tacitus describes this in detail toward the end of the 4th book of his history.

3720 AM, 4430 JP, 284 BC

2727. In the same olympiad, as we find in Euseb. Chron. that Sostratus of Cnidus built the Pharos or lighthouse at Alexandria. Pliny, (l. 36. c. 12.) describes it thus:

``The lighthouse built by a king in the Isle of Pharos at the port of Alexandria, is very famous. This cost 800 talents to build. Ptolemy the king was very generous in that he allowed Sostratus, the architect of that great work, to name it. The use of the tower was to hold a light in it to help those who travelled by sea at night. By day it showed them the way into the port and how to avoid the shoals in front of it."

2728. Strabo (l. 17. p. 791.) calls Sostratus, the "friend of kings". He means of the two Ptolemys, father and son, who, as I showed before, at this time held that kingdom in consortship together. He gives the inscription which Sostratus made there himself:

``Sostratus, of Cnidia, the son of Dexiphanes, to the gods the deliverers, for the benefit of the seamen."

2729. Lucian at the end of his book of the correct writing of a history, has the same, except that he says that Sostrates inserted it somewhere cunningly "and of himself", and not, as Pliny, "by the permission and good liking of the two kings." For when he built the lighthouse, he engraved this inscription somewhere on the inside of it. Then he plastered it over and on that plaister wrote the name of the Ptolemy, whoever it was that then reigned. He thought that it would come to pass in some short time, (as indeed it did) that the upper inscription together with the plaster would fall off and then his own name that was engraved under in good stone would appear.

2730. To ensure a safe means of getting supplies to Pharos which lay about a mile from the main land, a huge causeway was made to join the island to the continent so it was no longer a distinct island. A Chersonese or peninsula and a part of the continent joined to Rhacotis a suburb of the city of Alexandria. Julius Caesar (in l. 3. Comminta. De Bello civi.) toward the end of the book said this:

``Pharos, is a lighthouse in that island of a fantastic height and sumptuously built. It is named after the island on which it stands. This island lies opposite Alexandria and makes an arm of the sea between a sure haven for the cities use, but a "superioribus Regibus"."

2731. (For so it should be, Broadaeus, Scaliger and Salianus have noted, not "a superioribus Regionibus" as the common printed copies have it.) That is:

``By their kings in former ages had a narrow causeway of 920 paces long been made through the sea which connects to the

town by a bridge."

2732. For we may in no way give credit to that fable of Ammian Marcel. (l. 22. of Johann. Malela, l. 9. c. 2. of the author of the Fasti Siculi of George Cadrenius & Johann. Tzetza,) who imagines that both the lighthouse itself and its causeway were the work of Cleopatra, the last queen of Egypt.

2733. Spartacus, the king of Bosphorus Cimmerius died after he had reigned 20 years. Diodorus states this happened in year 1 of the 119th Olympiad. He was succeeded by his son Parysates. (See note on 3695 AM)

2734. Demetrius Poliorcetes who had been confined for 3 whole years in a cape of Syria became sick and died. This was caused partly by laziness and partly by over eating. (Plut. in Demetr.) This was 17 years after his father, Antigonus, died. (Dexippus, Porphrie and Eusebius say:) Seleucus was ill spoken of in the world because of his death. Indeed, he repented often and blamed himself for being so jealous and suspicious of him. Antigonus, Demetrius' son, when he heard that the body of his father was on its way to him, put to sea with all the ships that he could find and met them around the isles. There he received the ashes of his body and placed them in a golden urn. He covered it with a scarlet vail and put a diadem or golden crown on it. He gave him a royal funeral and carried it along with him to Corinth first. Then he went to Demetrias, a city called after his father's name and populated by him with men taken from the smaller towns and villages of Iolcos in Thessalie.

2735. Seleucus had now gotten all that which Demetrius possessed in Syria and Asia. He made both those kingdoms one entire empire. (Euseb. Chron.) At that time the Jews paid him 300 talents yearly for their tribute. However they had no foreign ruler over them but were governed by their high priests and according to the customs of their country. (Sever. Sulpic. Sacr. Histor. l. 2.)

3721 AM, 4431 JP, 283 BC

2736. In this year, Ptolemy, the son of Lagus, surnamed Soter, died. He had made his son viceroy with him in the kingdom for almost 15 months according to the calendar of Dionysian. This was about 39 years and 4 months after the death of Alexander the Great. (Others say a full 40 years, but Claud. Ptol. in Reg. Can. says only 39 years.) He had lived a full 84 years. (Lucian, in Macrobils.) The countries and kingdoms which he held in his possession, are all listed by Theocritus the poet (Idyll. 17.). They were Egypt, Phoenicia, Arabia, Syria, Libya, Ethiopia, Pamphilia, Cilicia, Lycia, Caria and the isles of the Cyclades. The truth is that he is said to have allied himself with Seleucus against Demetrius upon the express conditions that the dominion of all Asia should go to Seleucus but Phoenicia and Coelosyria would be his. However, Seleucians deny this and say that Ptolemy entered into an alliance against Antigonus not to gain any thing by it for himself but to help Seleucus in the claim which he laid to Coelosyria. After the death of Antigonus, Cassander and Lysimachus gave Coelosyria to Seleucus. (Polyb. l. 5. p. 410.) Now there is no doubt that Phoenicia and Syria, as Theocritus also states, belonged at certain times to Ptolemy. After the death of Antigonus who had wrested them from Ptolemy, he subdued Syria again for himself. (Pausan. in Attic.) Yet we have already showed, that Tyre and Sidon were in the possession of Demetrius Poliorcetes. After his death, if not before, both those two places and all the rest of Syria were controlled by Seleucus.

2737. Josephus, (l. 12. c.2.) says that Ptolemy Philadelphus reigned for 39 years. It seems he counts from the time that he first reigned jointly with his father, for after his father's death, Clemens Alexandrinus says he reigned only 37 years, (Claud. Ptolemy, in Reg. Can. say 38.) and so do Porphrie, Eusebius and others. Whereas, according to my account he reigned after his father's death, 37 years and almost 8 months but in all 39 years less a month. Although the length of his reign is uncertain it is known for sure that he put to death his younger brother Argaeus because he was guilty of plotting his death. He executed another brother of his born by Euridice because he was found to be instigating a revolt in the isle of Cyprus. (Pausan. in Attic. p. 6.) By this he little deserved that generous name of "Philadelphus", that is, "a lover of his brethren". Theocritus in his 17th Idyllion says, that he had in his dominions 33,339 cities and is said to have been of so great power that he exceeded his father Ptolemy the First. Jerom confirms this from Histories, upon [#Da 11](#) and so does Appianus Alexandrinus, from the records of the kings of Egypt, in his preface to his History of the Romans. To further support this we may add, what Athenaeus, (l. 5. Deipnosoph. c. 5.) relates of his fleets and the incredible size of his ships.

2738. In the 47th year of the first period of Calippus, in the 8th day of the month Anthisterion, 465th year of Nabonassars' account, the 29th day of the month Athyr, 3 hours before midnight, at the end of the 29th day of our January according to the Julian calendar, Timochares observed at Alexandria that the 4th part of the moon covered the part of the Virgilia's, to a 3rd part or nearly half. (Ptolemy. l. 7. c. 3.)

2739. Lysimachus was now king of Thrace and Macedonia. He was persuaded by his wife Arsinoe, (by whom he had also children) to murder his oldest son Agathocles. He had intended him to be his successor in his kingdom and by him, Lysimachus had achieved so many glorious victories. Whether he was killed by poison or by the hand of Ptolemy Ceraunus, the brother to his wife Arsinoe, I do not know. (Strabo. l. 13. p. 623. Justin l. 17. c. 1. Pausan. in Attic. p. 9. Memnons Excerpt. c. 9.)

2740. Having killed his son, he did not hesitate to kill his nobles who lamented his son's death. Thereupon, they who escaped and the captains of his armies in all parts fled away to Seleucus. (Justin l. 17. c. 1.) The murders of his nobles made all the people

abhor him. Whole cities defected from him to Seleucus. (Memnons Excerpt. c. 9.)

2741. Lysandra, the daughter of Ptolemy Soter and sister to Arsinoe defected to Seleucus along with her brothers and her children born to her through Agathocles. Alexander, another son of Lysimachus's other wife, Odryssias, fled also to Seleucus. All these came to Babylon and petitioned to Seleucus to make war on Lysimachus. (Pausan. in Attic. p. 9. with Appian in Syriac. p. 130.)

2742. At the same time also, Philetaerus a Paphlagonian and an eunuch who had had a good education in his youth was the keeper of all Lysimachus' treasure that was stored at Pergamus. He was grieved by the murder of Agathocles and by Arsinoe who daily accused him to Lysimachus. He seized the city of Pergamos, which stands on the river Caicus and then sent to Seleucus. He offered to Seleucus, himself and all the treasure which he had there under his charge that belonged to Lysimachus. He sided with the strongest and kept them in line with good promises and offices as occasions arose. He held the citadel there and principality of the place for 20 years. (Pausan. in Attic. p. 7, 9. Strabo l. 13. p. 623.) Appianus (in Syriac. p. 129.) calls him, "The Prince of Pergamos", but some old annals in Huber, Goltsis Thesaurο. have him, "Regem", that is "King". For indeed this was the man that was the founder of that new principality in Pergamos. He was 60 years old according to Lucian in Mucrobiiis.

3722a AM, 4431 JP, 283 BC

2743. In the 48th year of the first period of Calippus, on the 25th day of the month of Pyanepsion, 466th year of Nabonassar, the 7th day of the month Thoth, 3.5 hours before midnight, on the 9th day of our November, Timochares at Alexandria observed the conjunction of the moon with Spica Virginis, in its northern parts. (Ptolem. l. 7. c. 3.)

3722 AM, 4432 JP, 282 BC

2744. Antiochus, surnamed Soter, son of Seleucus Nicator fell in love with Stratonice, one of his father's wives whom his father had had a son. He was aware of the strength of his own desire and neither attempted anything on her nor disclosed anything of that which troubled him. He lay in bed and in that melancholy would have died. (This was discovered by Leptines, a mathematician, or as others say, Erasistratus, a physician, Aristotle's grandchild by a daughter of his, and a disciple of Chrysippus according to Pliny. (l. 29. c. 1.) That is by Chrysippus a Cnidian and a physician. Likewise, as Laertius in the life of Chrysippus states. Although some others say he was a scholar under Theophrastus, as the same Laertius, in the life of Theophrastus toward its end. His followers went by the name of Erasistrataeans. Later Galen wrote a book of Phlebotomie, or "opening of a vein", that is still extant.) Erasistratus who was sitting by Antiochus, noticed that when Stratonice came, his colour always rose and his pulse beat high. When she went away, he grew pale and waned again and was short of breath and panted. He discovered what his problem was and told the matter to Seleucus. Thereupon he was content to part with her to his son although she was most dearly beloved to him. Seleucus called his army together and before them all married her to his son. Seleucus had at that time 72 provinces under him. He gave the greater part of them, that is the upper provinces which were all east of the Euphrates River to his son. He reserved only such countries as lay on the west between the Euphrates and Mediterranean Sea. (Appian. in Syriac. with Valer. Max. l. 5. c. 7. Plut. in Demet. Lucian. De Syria Dea. Galen. of foreknowing, and Julia in Misopogone.)

3723 AM, 4433 JP, 281 BC

2745. Lysimachus crossed over into Asia to made war on Seleucus. This was the last battle fought between the survivors of Alexander the Great. 34 were already dead and these were the last two alive. This battle was fought in Phrygia bordering on the Hellespont, pzi t pqbngnwohan. (in Porphyrie, in Grec. Euseb. Scaliger, p. 228.) Lysimachus personally fought very bravely. After he had lost many of his men, he was wounded with a large spear by Malacon, one of Heraclea. Lysimachus had lived to see the death of 15 of his children and was one of the last surviving members of his family. (Pausan. in Attic. p. 9. Memnon, Excerpt. c. 9. Appian, in Syriac. p. 128. 131. Justin, l. 17. c. 1, 2. Oros. l. 3. c. ult.) Appian says he lived 70 years, Justin and Ordsius say 74, but Hieronymus Cardianus, the historian who lived at that time and was held in great esteem, says that he died at 80. (Lucian, in Macroiiis)

2746. When Lysimachus had fallen, his dog stayed by the body and drove away all the birds and animals from it. Finally, Thorax, from the country of Pharsalia, found the almost putrefied body after a long search and knew it by his dog that lay by it. Alexander, his son by Odryssias, got the body from Lysandra after much adieu and many requests. He carried it into the Chersonese of Thrace and buried it there. His bones were later moved to the temple in Lysimacia by the citizens of the place. The bones were placed in an urn and the name of the temple after that was called Lysimachium. (Pausan. and Appia.)

2747. When Lysimachus was dead, his kingdom became part of Seleucus' kingdom. (Memnon.) Seleucus was very pleased with himself after so great a victory because he now saw himself the last one alive of all that company which went by the name of Alexander's companions in arms. He said that to be a Conqueror of Conquerors was a gift from god not man. (Justin.)

2748. The men of Heraclea in Pontus heard that Lysimachus was dead and that he was slain by a country man of theirs. In the 84th year after Clearchus the First subdued them, they wanted to recover their native liberty which Lysimachus had again taken from them after their local tyrants were dead. They behaved valiantly to recover it. After the death of the two brothers, Clearchus

the second and Oxarhres, Lysimachus had restored their liberty for a while. Afterward, through the requests of his wife Arsinoe, he made a new war on them. (Justin, l. 17. c. 3.) When he had taken their city, he made Heraclitus Cimaeus, a man loyal to Arsinoe, governor over them. After Lysimachus' death, the men of Heraclea offered Herachitus, safe passage and a large sum of money to leave on the condition that they would again have their liberty. Thereupon he was very angry and ordered some of them to be executed. When the citizens knew this, they secretly agreed with the chief officers of the garrison under Herachitus to free them and to pay them all their back wages. The officers took Heraclitus and put him in prison where they kept him for a while. When they saw they were free from all danger, they demolished the citadel, which Lysimachus had built to control them. They sent an embassy to Seleucus to tell him what they had done and they made Phocritus, governor of their state. (Memnon, Excerpt. c. 8. & 10.)

2749. Zipoetus, a petty king of Bithynia was angry with the men of Heraclea first for Lysimachus and now for Seleucus' sake because they were both his enemys. He attacked them and did as much damage as he could. Although his men were not caught, they often received as much harm as they inflicted. (Memnon, Excerpt. c. 11.)

2750. Meanwhile, Seleucus sent Aphrodisius to the cities of Phrygia, and nearby places to take care of his tribute and affairs. After he had settled the business he was sent on, he returned to Seleucus. He praised many cities but accused the Heraclians of many things especially, that they were not loyal to Seleucus. Thereupon the king was enraged and scorned the embassy sent by the Heraclians to him. He spoke harshly to them. However, there was one of them, called Camaelcon, who was not intimidated. He spoke to Seleucus:

``Sir, Hercules, Carron."

2751. "Carron" in the Dorian Dialect or language, means, "he that is the strongest". When Seleucus did not know what the word meant, he continued his tirade against them and ordered them to leave. Thereupon the messengers that were sent, knew that it was no good for them either to stay there or to return home again. When Heraclea heard the news, they fortified their city as best they could and sought foreign help. They sent their ambassadors for help to Mithridates king of Pontus and to the states of Byzantium and Chalcedon. (Memnon, Excerpt. c. 12.)

2752. Those who were banished and lived in exile from the state of Heraclea, met together and came to an agreement among themselves. The deal was this. There Nymphidin persuaded them to labour for a restitution to their country. He told them it would not be hard to do this, if they would desire restitution of what their ancestors had lost in a fair and not in a violent way. They were all easily persuaded by him. Thereupon all things happened according the their desires. It was hard to tell who was happier, the returning exiles or the citizens who received them. They who returned used the citizens who had expelled them very lovingly. The citizens allowed none of them to lack any necessities of life. By this means they grew more united into one body again and returned into their original state of government. (Memnon, Excerpt. c. 12.)

3724 AM, 4434 JP, 280 BC

2753. Seleucus planned to end his days in his old and native country of Macedonia. He crossed over the Hellespont and went to Lysimachia. By chance, he saw a certain altar standing in a conspicuous place and asked what the name of that altar was. He was told that it was called "Argos". Now it is said that he had been forewarned by an oracle to beware of Argos. He further asked why it was called Argos. Whether it was from the Argonants, who passed that way in olden time, when they went with Jason to Colchos. Or was it named after the Argivi, who went to the siege of Troy or that the great Argos in which Jason went, was cast away there on their return or that it was the country of the Arridae, Agamemnon and Menelaus. As he was thus questioning about the name of that altar, Ptolemy Ceraunus, who was standing behind him, ran him through with his sword and killed him. Ptolemy was the son of Ptolemy the First, by his wife Euridice and brother to Arsinoe the widow of Lysimachus. He killed his great benefactor who kept him and always wanted him with him. So Seleucus within 7 months after the death of Lysimachus, lost both the kingdom of Macedonia, which he had taken from him and his life.

2754. Arrian tells us that Seleucus was the greatest man that lived after Alexander the Great and had the most noble spirit of all the rest. He had the largest dominions of all others. (l. de Reb. Alexand.) He died in the 43rd year after the death of Alexander, the 32nd year of the Greek or Seleucian Calendar. Appian said he lived 73 years but Justin says 78 years. His body was buried by Philetaerus the king of Pergamus, which he redeemed from Ceraunus with a great sum of money. After he had buried it in a most solemn manner, he sent his ashes to his son Antiochus. He burned it in Seleucia which stands on the sea coast. He built a shrine to his tomb which was called Nicatorium after his surname. (Appian, in Syriac. p. 129.) Justin tells us that both he, his sons and grand children after him, were all born with the sign of an anchor on one of their thighs. This was a natural birthmark of that family. (l. 15. c. 4.) Ausonius in his book "de Claris Urbibus", that is, "of famous cities", spoke of Antiochia and said: (l. 2.)

--Illa Selucum. &c.

She for her founder did Seleucus praise,

Who ware a native anchor in his thigh;

A true impress of his nativity,

And cognisance on all his progeny.

2755. However Polybius, (l. 2. p. 128.) notes, that Ptolemy the First, Lysimachus, Seleucus and Ptolemy Ceraunus, all died about the 124th olympiad. Ptolemy the First, died in the first year of it and Lysimachus and Seleucus in the last year. However, Ceraunus did not die until the latter end of the first year of the next olympiad. Therefore Polybius mentioning the concurrence of their deaths in the (same book, p. 155.) seems of to have omitted him. (??)

2756. After Ceraunus had murdered Seleucus, he escaped on a swift horse to Lysimachia. He proclaimed himself king and surrounded himself with bodyguards. He went to the army who of pure necessity, received him and cried, "God save the king". Only a short time before they had sworn allegiance to Seleucus. (Memnon, Excerpt. c. 13.)

2757. When Antigonus, surnamed Gonatas, the son of Demetrius Poliorcetes, heard how Seleucus was murdered, he made an expedition into Macedonia. He planned to get there before Ceraunus could with his army and naval forces. However, Ceraunus had all Lysimachus' fleet in a readiness, and set out and met him in a good battle formation at sea. In his navy, ships were sent from Heraclea in Pontus. Some of 6, some of 5 tiers of oars and these kinds of ships were called Aphracta. The largest ship of all had 8 tiers of oars and was called the Leontifera. She was admired by all for her huge size and exquisite building. In her were 100 oars per tier, so that on each side there were 800 rowers which made 1600 in all. On the upper deck or hatches there were 1200 fighting men who were under two special commanders. When the battle began, Ceraunus won and Antigonus was forced to flee with all his navy. In this fight the ships from Heraclea performed the best and among them the Leontifera did the best of all. After Antigonus was routed, he fled into Boeotia and Ptolemy Ceraunus went into Macedonia. He stayed quietly for two years. (Memnon, Excerpt. c. 14, 15.) That is for 17 months according Dexippus and Porphyrie who more precisely relate this matter.

2758. Ceraunus grew in favour in the eyes of the people because of his father Ptolemy the First of Egypt and for the revenge which he took on Lysimachus' death. He tried first to win over Lysimachus' sons and desired to marry Arsinoe their mother and his own sister. He told them that he would adopt them for his children. He hoped they would not attempt anything against him out of respect for their mother or to him as their new father. He sent letters soliciting friendship of his brother Ptolemy Philadelphus king of Egypt. He claimed that he had utterly forgotten his loss of his father's kingdom and that he would never seek to get that from his brother which he had already more honestly attained to by getting it from an enemy. (Justin. l. 17. c. 1.) He also made peace with Antiochus the son of Seleucus, whom he had murdered. (Justin. l. 24. c. 1.)

2759. Neither did he forget to solicit the friendship of Pyrrhus the king of Epirus. He thought Pyrrhus' support would sway many to his side. Pyrrhus made generous use of everyone else's estate and used it as if it was his own. In this spirit, he began to help the Tarentines in Italy against the Romans. He sent to borrow ships from Antigonus Gonatas to transport his army into Italy. He sent to Antiochus the son of the deceased Seleucus, to borrow money because he seemed to have much more wealth than men. He asked Ptolemy Ceraunus to furnish him with some companies of soldiers from Macedonia. Ceraunus lent Pyrrhus 5000 foot soldiers, 4000 cavalry and 50 elephants for 2 years of service only. For this favour, Pyrrhus married his daughter and left him as protector of his kingdom of Epirus during his absence. He feared that while he was away with the best of his army in Italy, someone might take advantage and plunder his kingdom. (Justin l. 17. c. 2.)

2760. Therefore, Pyrrhus made his 15 year old son Ptolemy, whom he had by Antigone the daughter of Berenice, governor of his kingdom yet as it was under the authority of the Ptolemy Ceraunus, the king of Macedonia. Pyrrhus sailed with his army and landed in the port of Tarentum, now called Otranto in Italy. He took his 2 younger sons, Alexander and Helenus. They were very young and he took them for comfort in this distant war. (Justin l. 18. c. 1.) He did not wait for spring but sailed there in the middle of the winter, according to Zonara's report from Dionysius Halicarnassaeus. This was in the 4th year of 124th olympiad. (Polybius, l. 2. p. 129.)

2761. After the death of his father Seleucus, Antiochus Soter held the kingdom of Syria for 19 years. (Porphyrie, Eusebius & Serv. Sulpitius) After many battles, he had barely recovered all his father's dominions. In the end, he sent an army under the command of Patrocles, to cross the Taurus Mountains. He chose for him as captain, Hermones, born at Aspendus. Patrocles was to attack Heraclea in the country of Pontus. When he received satisfaction from an embassy who they sent to him, he halted the expedition and made a firm league with them. He turned his course and passed through the country of Phrygia and came into Bithynia. The Bithynians ambushed him and he and all his army perished. In the battle Patrocles behaved most valiantly and personally did many exploits against the enemy. (Memnon, Excerpt, c. 16.) When Zipaetes the king of Bithynia, had thus destroyed Antiochus' army, he built a city at the foot of the hill, Liparus and called it after his own name. (Memnon, Excerpt, c. 21.)

2762. At the end of the 50th year of the 1st period of Calippus, being the 44th from the death of Alexander the Great, Aristarchus of Samos, observed the summer solstice. This was after Menton first observed the lunar cycle, 152 or 8 complete lunar cycles earlier. (Cl. Ptolemy in his book De anni Magnitudine, states from Hipparchus, l.3. Syntax. c. 2.) See note on 3572 AM.

2763. Arsinoe, the widow of Lysimachus, married her own brother, Ptolemy Ceraunus and received him into her city of Cassandrea. He seized the citadel and took and killed her two sons, who she had by Lysimachus. One was called Lysimachus who

was 16 years old and the other, Philippos was only 3 years old. He killed them both in their mother's arms. She tore her clothes and pulled out her hair. She was hauled out the gates of the city with only two servants and banished to the Isle of Samothracia. (Justin, l. 24. c. 2. & 3. Memnon, Excerpt. c. 15.)

3725 AM, 4435 JP, 279 BC

2764. In the beginning of the 2nd year after Pyrrhus' arrival in Italy, the Gauls invaded Greece. (Polyb. l. 1. p. 6.) They divided their whole army into 3 parts and assigned each part a task. One part led by Cerethrius attacked the Thracians and Triballi. The second group attacked Pannonias and were led by Brennus and Acichorius. The third group led by Belgius, attacked Macedonia and Illyrium. (Justin, l. 24. c. 5. & l. 25. c. 2. calls him Belgius) Pausanias calls him Bolgius. (Pausanias, in Phocieis. p. 335.)

2765. Ptolemy Ceraunus was driven on by madness of his wicked mind. He with a small poorly organised company went to war with Belius. Ptolemy thought wars were as easily waged as murders are committed. When the king of the Dardans offered to help him against these newly come Gauls with 20,000 men, Ptolemy refused the offer. When the Gauls sent messengers to him offering him peace for money, he replied that he would not give them peace unless they surrendered their arms and the leaders of their army for hostages as signs of their loyalty to him. Not able to agree, they fought a battle and the Macedonians were defeated and fled. Ptolemy was grievously wounded and the elephant on which he rode was also wounded. It became unruly and threw him off its back. He was captured by the Gauls and torn in pieces. His head was cut off and put on the point of a spear. It was carried about to terrify the enemy. Few of the Macedonians escaped. The rest were either slain or taken prisoners. (Justin, l. 24. c. 4, 5. l. 23. c. 2. with Memnon's Excerpt. c. 15. Diod. Sic. l. 22. c. 3. Pausanias in Phoc. p. 335.)

2766. Ptolemy's brother Meleager succeeded him in the kingdom of Macedonia. After 2 months, the Macedonians kicked him out as not being worthy of the position. They replaced him with Antipater, the son of Philip, who was brother to Cassander. (Justin, l. 12. c. 14.) He was nicknamed "the Etesian" because he held the office for only 45 days. This is about how long that the Etesian winds used to blow on that coast each year. (Porphy. in Grac. Euseb. p. 228.)

2767. When Brennus, (who, some say, was by birth a Prausian, as we read in Strabo, l. 4. p. 187.) heard of this great victory by Belgius, he did not want to let slip from his hands this golden opportunity of getting all the riches of the east. He gathered together 150,000 foot soldiers and 15,000 cavalry of his Gauls and marched in quickly to Macedonia. (Justin, l. 24. c. 6.) When he came into the country of the Dardans, a people in Illyrium, he was forced to stay there because of a rebellion which rose in his army. About 20,000 of his men, (this number Suidas also has in the word, Galatae) with Leonorius and Lutarius as their captains defected from him and went into Thracia. By fighting and selling peace to those that would buy it from them, they came finally to Byzantium. After they had wasted the country of Propontis for a while and made it a tributary to them, they took over all the cities in those parts. (Liv. l. 38.)

3726 AM, 4436 JP, 278 BC

2768. Sosthenes, a leader in Macedonia, assembled the youth and brave men of the country and attacked the Gauls that were there. He quelled them after many encounters and defended the country from their further plundering. For this great service he was chosen to be king when many of the nobles strove for the kingdom. He was selected even though he was a man of humble birth and parentage and of no royal blood. When they wanted to make him king, he refused and made them take their oath to him as their captain only. (Justin, l. 24. c. 5.) In that capacity, he governed that country for 2 years. (Polyrie and Euseb.)

2769. When Brennus came into Macedonia he started plundering the country. Sosthenes met him with his army but was hopelessly outnumbered. The Macedonians were quickly defeated and fled to their cities. While they stayed confined to their cities, Brennus with his army overran and plundered all the country. (Justin, l. 24. c. 6.)

2770. Leonorus and Lutarius used trickery to capture Lysimachia and took over the whole area. They came down from there into the Hellespont and saw how short a distance it was across to Asia and planned to go there. They sent their agents to Antipater the governor of Hellespont, to help them make the journey. (Livy l. 38.)

2771. When Zipaetes had reigned in Bithynia for a full 48 years and lived 76 years, he died leaving 4 sons. The oldest was Nicomedes and he succeeded his father in the kingdom. He proved to his brothers that he was not a brother but a butcher. (Memnon, Excerpt. c. 21.) The youngest who was called Zipaetes and whom Livy (l. 38.) calls Zibnaeas, held the sea coast of Bithynia. This was called Thracia Thyniaca or Asiatica. (Livy c. 18.)

2772. After Zipaetes died, Antiochus Soter prepared to make war upon Bithynia. Nicomedes sent and asked help from the city of Heraclea and promised to help them if the need arose. Thereupon they sent him help. By this occasion they later recovered at great expense Cierus, Tius and the land of Thinis. When they went to recover the city and territory of Amestris, (which had also been taken from them) they spared neither for war nor money to recover it. However, Eumenes who held it as governor only, chose for very spite to turn it over gratis to Ariobarzanes the son of Mithridates the king of Pontus. He did this rather than to surrender it to the state of Heraclea on any terms. (Livy c. 17.)

3726b AM, 4436 JP, 278 BC

2773. Brennus and Acichorius with the Illyrians, (as Appianus in Illyricis tells us) whom they call Autarians and Celts, whom they call Cimbrians, left Macedonia. They went into Greece with an army of 152,000 foot soldiers and 20,400 cavalry. Every cavalry man had two footmen attending him. If the cavalry man was killed, one of them could take his place. When they went to plunder the temple at Delphi, they were driven off with thunder and lightning. There were earthquakes and the ground sank from under them in the Mount Olympus. Because it was winter, there were bitter frosts and snow. They were miserably distressed in many ways. The Phocenses killed less than 6000 of them. Panic and fear struck the whole army. A frost that night killed more than 10,000 men and as many more perished from hunger in the place. Brennus their leader, was wounded. Because of this shameful defeat, he drank himself drunk and fell on his own sword and died. When Acichorius saw how the leaders of this war were punished, he hastily left Greece with a company of 10,000 poor maimed soldiers. However, the continual storms of rain and snow, with bitter frosts and famine and which was worst of all perpetual walking, utterly consumed the bodies of this unlikely army. All nations through which they passed on their return journey, attacked them as they went, scattering them and making a prey of them. (Pausan. in Phoc. and Attic. Justin, l. 24. c. 6-8. Eclog. Diod. Sic. l. 22. S. 13. Appian. Illyr. p 758.) Polybius, (l. 2. p. 108.) notes that this disaster happened to them in year 2 of the 125th olympiad and when Anaxicrates was archon of Athens. (Pausan in Phoc. p. 340.)

3726c AM, 4436 JP, 278 BC

2774. When those of Illyrium, called Autarians, who escaped this misfortune came home into their own country, they found themselves plagued with huge numbers of frogs. They killed so many that they polluted the very rivers with their rotting bodies. The foul air rising from their dead bodies, caused a pestilence to spread throughout all the country. They were forced to flee from their native land but carried the plague along with them. No country would receive them and so they were forced to go on a 23 day journey until they came into the country of the Basturnians. There they built cities to live in. The land of the Celts was plagued with earthquakes and whole cities were swallowed up. These plagues still followed them until at last they also were forced to leave their habitation and went wandering until they came to the country of the Illyrians, who were partners with them in their action at Delphi. They easily defeated them since the inhabitants were consumed with the plagues. However, they got the infection by touching their goods. They were forced again to leave and wandered until they came to Pyrene. (Appian. Illyr. p 758.) All these horrid, strange and miraculous plagues and punishments happened to these Gauls and others for their sacrilegious acts committed against their idols. We may truly say that to be most true which the wise man says of them who swore falsely by them:

``That it was not the power of the gods by whom they swore, nor of the gods whom these have robbed but the just vengeance on sinners, from the true God who always punishes the offences of the ungodly," (Wild. c. 14. v. ult.)

2775. The Cordistae were a part of these Gauls who attempted the plundering of Delphi. It is said that Bathanasius their captain, settled them near the bank of the Ister River from whom it is that the way by which they returned was later called Bathanasius' way. (Athenaus, l. 6. c. 4.) These are the same Gauls, whom Strabo calls, the Scordisci. They settled on the bank of the Ister River and they expelled the Autarians or Autoriates from their lands. (l. 7. p. 293, 296, 313, 317, 318.)

2776. Those Gauls, whom as I said before, went from Thrace down to the strait of Hellespont. After a rebellion among them, Leonorius with the most of his men, returned to Byzantium from where he came. Lutarius took 5 ships from the Macedonians, who were sent by Antipater to him as ambassadors but were really spies. He used the ships to transport his men into Asia a few at a time. (Livy, l 38.)

2777. Zipaetes and Bithynians defeated the state of Heraclea. When help came to them from other parts, Zipaetes was forced to flee. The Heraclians gathered the bodies of their slain, burnt them and carried their bones into the city. They laid them up in their sepulchres with the bones of men who with others who had excellently served their country. (Memnons Excerpt. c. 18.)

2778. About the same time, Antiochus Soter and Antigonus Gonatas made elaborate preparations to go to war against each other. Nicomedes, king of Bithynia, sided with Antigonus but others with Antiochus. Therefore, Antiochus set aside the war with Antigonus for the present and marched first against Nicomedes. He was forced to get what help he could from other parts. He sent to his friends the Heracleans and got from them 13 ships of three tiers of oars a piece. With these he went to engage Antiochus at sea. They met and after looking at each other for a while, each side withdrew and nothing happened. (Memnons Excerpt. c. 19.)

2779. The men of Byzantium were worn out with the continual attacks and plundering of the Gauls. They sent their ambassadors to their friends and got from the Heracleans, 1000 crowns, (some say, 4000). Not long after this, Nicomedes came to an agreement with these Gauls. The terms were these:

``Thus they should forever continue firm and fast friends to Nicomedes and his heirs. That without his knowledge and consent, they should lend no helping hand to any that by embassies should implore their aid in their wars. They should be

friends to his friends and foes to his foes. ITEM, That they should help them of Byzantium, if occasion arose. ITEM, That they should maintain league and friendship with the Tiansians, Heracleans, Chalcedonians, Cierians and some other states which had other nations under their jurisdiction", (Memmons Excerpt. c. 20, 21.)

2780. Leonorius, with the help of Nicomedes, king of Bithynia, crossed from Byzantium into Asia. (Livy l. 38. Strabo l. 12. p. 566.) This crossing of the Gauls into Asia happened in year 3 of olympiad 125. (Pausan. in Phoc. p. 340.)

2781. However, the people of Byzantium were not rid of those plundering Gauls yet. For some of those who were at Delphi with Brennus and escaped that danger came into Hellespont under their captain, Comontorius. They planned to go no further since they liked the country around Byzantium. They settled there and after they had conquered the Thracians, they made Tyla the capital city of their kingdom. They made Byzantium to fear them as the other Gauls had done before. (Polyb. l. 4. p. 313.)

3727 AM, 4437 JP, 277 BC

2782. Ptolemy Philadelphus was a great patron of learning and all liberal arts and sciences. He built a most famous library at Alexandria, in that quarter of the city which was called Brachium. He committed the care of getting books of all sorts and from all countries to Demetrius Phalereus. Upon his advise, he also sent to have the holy writings of the Jews to be translated from Hebrew into Greek by 72 translators in the 7th year of his reign. (Epiphanius in his book of weights and measures) Concerning this Tertullian, (c. 18. Apologet.) writes:

``The most learned king of all the Ptolemys was surnamed Philadelphus and was most interested in all kinds of literature. I think he studied to out do Philistrasus in the matter of libraries. These are but monuments, which either antiquity or curiosity could afford for perpetuating man's fame to posterity. He was guided in this by Demetrius Phalereus, a most excellent scholar and humanitarian in those days whom he had set over that work. He desired of the Jews to have their books also."

2783. This Ptolemy, if there ever was any king, was very zealous in the studies of human learning. This is confirmed by Phylarchus and vouched by Athenaeus. (l. 12. c. 17. Deipnos.) It is given in more detail by Vitruvius, in his preface to his book of Architecture. He shows that when he finished this great library at Alexandria, he instituted certain games in honour of Apollo and the Muses. He invited, all writers in the common arts and sciences, (as others were wont to do, wrestlers and the like) to put in for the prizes. He gave generous prizes to the winners. Vitruvius also relates how Ptolemy entertained Zollus, surnamed Homeromastigem, that is, "the scourge of Homer", when he came to him.

2784. Ptolemy acquired Aristotle's books. When Aristotle died, he left his library to Theophrastus. Theophrastus in his last will and testament, which we find in (Diog. Leortius,) left it to Nileus Scopsins. (Strabo. l. 13. p. 608. Plut in Sylla.) Ptolemy bought them from him besides others which he bought at Athens and Rhodes. He brought them all to Alexandria. (Athenaeus l. 1. c. 1.) Although Strabo and Plutarch (Strabo. l. 13. p. 608. Plut in Sylla.) and Atheneus elsewhere in his writings, (l. 5. c. 11.) states that Theophrastus' books and with them all Aristotle's library came to the hands of Neleus and his heirs. A long time after in the days of Sylla, his descendants sold them for a great sum of money to Apellicon the Teian.

2785. Demetrius Phalerus was a great grammarian whom Tertullian commends and was an outstanding philosopher and one who had been previously a great Statesman and an excellent governor in Athens. He was succeeded by Zenodotus of Ephesus who was the first editor of Homer's books, according to Suidas. After him came Aristophanes, who with great diligence and industry read all the books of that great library in order as they were placed. Vitruvius in his previously mentioned preface to his book of Architecture affirms this. This was much later. (Aristaeas in his Treatise of the 70 interpreters, Josephus, l. 12. Antiq. c. 2. & Euseb. l. 8. de Prapar. Evangel.).

2786. When Demetrius Phalereus was asked by king Ptolemy, how many Myriads or ten thousands of books he had gotten, he answered, about 20 Myriads, but hoped ere long to make them 50 Myriads. He accumulated about 200,000 books. We find this from Aristaeas and in those copies which Josephus and Eusebius used. The smaller sum of 54,800 found in Epiphanius, who wrote long after them, is incorrect.

2787. Demetrius Phalereus advised the king, as I said before, to get those sacred writings of the Jews. Aristaeas, who was an attendant about him at that time, advised him to buy them by giving all the Jews who were then slaves in Egypt their freedom and send them home. It is said that the number of them came to 100,000. In our copy of Aristaeas, it is said that everyone of them cost the king, 20 drachmas, or 120, as it is in Josephus. 120 drachmas make 30 shekels or shaoeres in silver. This was the full price of a slave in #Ex 21:32 This was the amount that our Saviour was sold by Judas the traitor. The 20 drachmas which we find in our Aristaeas, being multiplied by 100,000 amounts to 2,000,000 drachmas. When divided by 6000 it makes an Attic talent. The total amount was 333 1/3 Attic talents. The price which Ptolemy paid to redeem the Jews from their masters came to more than 400 talents as is affirmed by Josephus and by Aristaeas. There were more than 10,000 slaves freed. In this redemption of the Jewish slaves from their masters, a similar price was paid for every nursing child of them together with the mothers who nursed them. Hence it is that Josephus says that Ptolemy paid about 460 talents instead of which our common editions of Aristaeas have, 660 talents.

2788. Ptolemy selected from these Jews, the younger sort and ablest of them for his army. He employed the rest in his private affairs. This is confirmed in his letters to Eliezer the high priest. For in the one true letter of the king's, Epiphanius gives us two forged ones. They are both different both in style and meaning from that which we find in Aristaeas and Josephus. The last one begins thus:

``For a treasure that is hidden and a fountain sealed up, what profit is there?"

2789. Whereas in the Greek one attributed to the king, who did not know a Hebrew proverb that was taken from #/APC Sir 20:30

``wisdom if be hidden, and a treasure unseen, what profit is there of either of them?"

2790. With his letter, he also sent expensive gifts for the use of the temple at Jerusalem. Andraeas and Aristaeas, his two servants, delivered these to Eliezer the high priest. The gifts were a golden table of 2 cubits long, (2.5 cubits according to Josephus) and not less than half a cubit thick. It was solid gold and not gold plate. He sent 20 goblets of solid gold and 30 of solid silver. To make these he used more than 50 talents of gold, 70 talents of silver and 5000 precious stones. The value of these stones was about 250 talents of gold. Besides all this, he sent 100 talents for sacrifices and other uses of the temple.

2791. Eliezer the Priest received these presents. (After the captivity there remained some of the 10 tribes of the twelve. See note on 3468c AM.) From everyone of the twelve tribes, he chose six men who were most eminent above all others. These were mature in age, of noble birth and well educated. These men were to translate God's Law, from Hebrew into Greek. The names of the 72 elders are recorded by Aristaeas. The last one was called Ezekiel. I think he is the same man whom Eusebius (in the 9th book, de Prapart. Evangel.) states to have written a tragedy about the deliverance of the children of Israel from Egypt. The name of Ezekiel shows that he was Jewish and not a Greek as Clemens Alexandrinus and Eusebius thought he was.

2792. Eliezer also wrote back a letter to the king. Aristaeas gives us the salutation, "God save you". Eusebius, more correctly has: "If you and the Queen Arsinoe your sister are well, then all is well and as we desire it should be". Philadelphus was married to Arsinoe, the daughter of Lysimachus king of Thrace and Macedonia, by whom he had Ptolemy Euergetes and Berenice. After she died he married a second Arsinoe, his own sister. After the death of Lysimachus, her first husband, she was married to Ptolemeus Ceraunus her own brother. But she died before she bare any child to Philadelphus. He loved her so much that he called a province in Egypt, Arsinoitis, after her name. (Pausan. in Attic. p. 7.) He made her a statue of topaz, 6 feet high and consecrated it in a temple which was called the golden temple. (Pliny l. 17. c. 8.) By his orders, Dioneorates the architect, made an arched roof over her all of lodestone. This was so that an image of her made of iron would cling to it and seem to hang there in mid-air. (Pliny. l. 14. c. 14.) Concerning Dinocrates, Ausonius (in his 9 Idyllion), says:

``Who for a monument of incestuous love, By Ptolemy command did make to hang, Arsinoe in the air of an Egyptian temple."

2793. These 72 translators came to Alexandria and gave to the king the things Eliezer had sent to him. These included various parchments on which the law was intricately written with golden letters in the language of the Jews. The parchments so joined together that the seams could not be discerned by the eye of man. It happened that they came there at the time when news came to Ptolemy of a great victory gotten by him at sea against Antigonus. Concerning this naval battle, the writers who wrote say it happened about this time. I can not agree with those who refer it to that time, when Antigonus Gonatas made war on the Athenians and besieged their cities by sea and land. What we find in Justin, (l. 26. and by Pausan, in Laconic.) happened not until after the death of Pyrrhus and before the death of Aretas or Areus, the first king of Lacedemon. This was between the years 4442 and 4450 JP. For although that Areus with his army and Patrocles with Ptolemy's fleet came at that time to the help of the Athenians, Areus returned home without any battle fought. Pausanias shows, that Patrocles did nothing either for their relief. (In Attic. p. 7. and in Laonic. 87.)

2794. Ptolemy entertained and feasted the 72 translators for 7 days, (Josephus has 12 days), in a most sumptuous and magnificent manner. After that, he appointed Dorotheus to take care of them and to supply them with all the needs and not let them lack anything. The king himself would now and then question them concerning affairs of state and of morality. They extemporaneously answered him with very prudent and well thought out answers, according to Aristaeas, who took all that he wrote from the king's diaries. The king gave them each 3 talents and the boy servant.

2795. Three days later, Demetrius walked along the causeway, called the Heptastadium, that is a 7/8 of a mile long with the translators. He led them over the bridge into the Isle of Pharos and there settled them in a good house on the north shore of the island and far from any noise or tumult. They started to work on the translation as exactly as possible from the original manuscripts. Demetrius had each day's work copied exactly. Every day they worked until three o'clock in the afternoon and then went and relaxed. They had all things abundantly provided for them. Their meals were the same lavish kind that was provided for the king's own table. Dorotheus had them fed by the king's orders. Moreover, every morning very early they came to court and they bid the king good morning and returned to their place. They washed their hands, as their custom was and said their prayers.

Then they applied themselves to read and to interpret from point to point. Epiphanius, differs in the account from Aristaeas and Josephus. He says that they were put into 36 rooms, 2 to a room. They worked there from the break of day until the that evening. Then they were put into 36 boats, two to a boat, and brought back to the king's palace to eat supper. In the previous part of this narration, he follows I know not whom. In the latter, it seems, is a product of their fables. They imagined that the causeway was not made or at least not finished until Cleopatra's time.

2796. It happened that the work of the 72 translators was finished in 72 days, as if it had been so planned on purpose. When it was completed, Demetrius called all the Jews together in the place where it was done and read it all in the presence of the translators. When they had completed such a good work, they were highly commended and magnified by all the Jews who were there. Demetrius was also highly praised by the Jews. They asked him to deliver a copy of the translated law to their rulers. When it had been all read to them, then the priests and elders of the translators and the officers of the Jews stood up and said:

``Forasmuch as this translation was carefully and accurately done, it is befitting that it should remain as it is and that no changes be made to it."

2797. When all had approved of this with a great acclamation, then Demetrius declared a great curse (as the manner was) on any man that should alter it either by adding anything to it or by taking anything from it.

2798. When the king had read it completely, he greatly admired the wisdom of God. He commanded that all possible care be taken of those books and that they should be carefully stored and kept. He also desired that the translators after they returned home would often come and visit him. He gave each of them 3 good changes of clothes, 2 talents of gold, a cup of one whole talent and the complete furniture for a room.

2799. In addition he gave them for Eleazar the high priest, ten beds with silver feet and expensive furniture belonging to it. He also sent a cup of 30 talents, ten scarlet raiments, an expensive crown, 100 pieces of linen as fine as silk, viols, mazers and two golden goblets to sacrifice with. In his letters, he desired Eleazar that if any of these men had at any time a desire to come and visit him, he would let them come. Ptolemy really wanted to talk with such kind of men and would rather spend his money on them than in any other way.

2800. The Gauls, who were left by Brennus when he went into Greece to keep Macedonia, did not want to be idle while their companions were working. They outfitted 15,000 foot soldiers and 3000 cavalry and attacked the Getes and the Triballi and routed them. (Justin, l. 25. c. 1.)

3728 AM, 4438 JP, 276 BC

2801. When Antigonus Gonatus had lost a battle at sea as was said before to Ptolemy Philadelphas, he made a peace with Antiochus Soter. (Justin, l. 25. c.1.) He went into Macedonia where his father Demetrius Poliorceres had reigned at times. Antigonus went there in the 10th year after he first became king of Greece and reigned for 34 years. (Parphyrie, in Grec. Eusebia. p. 229.) His heirs reigned there until Perseus who was defeated by the Romans, thus ending the kingdom of Macedonia. (Plut. in Demetrius.)

2802. When the Gauls had defeated the Getes and the Triballi, they sent their ambassadors to Antigonus the king of Macedonia to offer him peace for his money. At the same time they want to spy on his army and see his camp. Antigonus entertained and feasted them in a sumptuous manner. However, the Gauls saw and enormous amount of silver and gold brought out for the feast. They were greedy and wanted it. Therefore they returned more his enemies than when they came. Thereupon they all resolved to attack him. Antigonus suspected this and ordered that every man should take with him what he could and hide in a nearby wood. When the Gauls came, they took what they found there and went to the seaside. While they were busy preparing the ships, the sailors and a part of Antigonus' army who had fled there with their wives and children to save themselves, attacked them suddenly. They killed them and made such a havock of them that Antigonus had quite a reputation after this among the Gauls and all the surrounding nations. (Justin l. 25. c. 1. & 2.)

2803. These Gauls were under 17 commanders of whom Leonorius and Lutarius were the main leaders. They passed over several times into Asia. They all came again into one body and offered their assistance to Nicomedes against Aibaeas or Zibetus the younger who held the coast of Bithynia lying by the sea. These forces and others who came from Heraclea in Pontus crushed poor Zibetus to pieces. Hence all Bithynia came into the hands of Nicomedes. When the Gauls had wasted all that country, they shared its spoil among themselves. They divided the kingdom between them and Nicomedes and called their portion, Gallogracia. (Liv. l. 38. Justin. l. 25. c. 2. Memnon Excerpt, c. 20.)

2804. Of the 20,000 men the Gauls had, only 10,000 were armed. Even these few troops struck terror into all the countries on this side the Taurus Mountains. Not only the places they went into but the ones they did not go to, submitted to them whether they were far away or close to them. They consisted of three nations of their own, the Tohistobogians or the Tolistoboians, (coming, as was thought from the Gauls who were called the Boii) the Troemi and the Tectosagi. They divided all Asia between them and

they settled there. Troemies settled in the Hellespont and all that region. Eolia and Ionia was allotted to the Tosistobogii. The Tectosagi occupied the inland or middle part of Asia. They made headquarters on the bank of the Halys River. (Liv. 1. 28, and Suidas in the word, Galata.)

2805. Demetrius Byzantius wrote 13 books concerning this crossing of the Gauls from Europe into Asia. (Laert. in the life of Demetrius Phalerius) Phaennis, who lived a whole age before this happened is said by way of oracle to have foretold this event in these words.

The Gauls shall pass the straits of Hellespont,
And ravage all the land of Asia.
Yet worse things hath God in store for them,
Who on the sea coast of that land do dwell.

3729 AM, 4439 JP, 275 BC

2806. In the 126th Olympiad, Eratosthenes Cyrenaicus, the son of Aglai, or according to others, of Ambrosius, was born. He was a scholar of Aristo Chius the philosopher, of Lysanias of Cyrene the grammarian and of Callismachus of Cyrene a poet. (Suidas, in the word, Eratosthenes.)

3730 AM, 4440 JP, 274 BC

2807. This year, Curius Dentatus fought with Pyrrhus in Italy. He killed 23,000 of his men and captured his camp, forcing him to retreat to Tarentum. (Eutrep. 1. 2.)

2808. The ambassadors returned who Pyrrhus had sent to the kings of Asia and to Antigonus Gonatas for help with men and money. They returned without either. Pyrrhus called the princes of the Epirotes and Tarentines together and concealed the contents of the letters and told them that supplies would come very speedily. When news of this came to the Roman camp and that there were great supplies coming to him from Macedonia and Asia both, the Romans did not attempt any more actions against him. (Pausan. in Attic. p. 11.) Pyrrhus acted as if he would move with his army from Tarentum. He never said why. Meanwhile, he wanted his confederates to continue the war and committed the keeping of the citadel at Tarentum to his son Helenus and to Milo, one of his friends. (Instin. 1. 25. c. 3.) When he had spent 6 whole years in the war in Italy and Sicily, he had lost many of his men. With no hope left of doing any good, he returned to Epirus with the 8000 foot soldiers and 500 cavalry whom he had left. (Plut. in Pyrr.)

2809. Curius when he was consul, held a triumph for the defeat of Pyrrhus. He was the first that brought elephants (4 in total) to Rome. (Eusrop. 1. 2.) The people were eager in that triumph to get a look at those beasts with turrets on their backs of them and of which they were very afraid. The very beasts seemed to have sensed their captivity by holding down their heads as they followed the victorious horses in the triumph. (Florus, Rer. Rom. 1. 1. c. 18.) This triumph happened in the month of January or February as gathered from the marble fragments of the record of their triumphs.

2810. Pyrrhus with the help of some of the Gauls made some inroads upon Macedonia where Antigonus Gonatas reigned. He captured many cities and 2000 of Antigonus' soldiers revolted from him. This raised Pyrrhus' hopes still more and he marched directly against Antigonus himself to force a battle with all his forces, Macedonians and Gauls. The Gauls who brought up the rear, fought that day very bravely. Many were cut to pieces and died in the place. The captains of the elephants were vexed by the enemy and surrendered with their elephants to Pyrrhus. The Macedonian foot soldiers were shocked at this defeat and heard Pyrrhus calling them all in general, on their captains and on chief officers by name to surrender to him. They left Antigonus and defected to Pyrrhus. Antigonus saved himself by fleeing but Pyrrhus pursued him to the seaside. (Plut. in Pyrrho. Pansan. in Attic. p. 11, 12.)

2811. After this victory, Pyrrhus took the richest and best spoils from Gauls and hung them in the temple of Pallas in Itonia. It is between Phera and Larissa. He subdued all upper Macedonia and Thessalie. (Plut. in Lyrrho. Pansan. in Attic. p. 11, 12.) He figured this made up for the loss of Italy and Sicily. He sent for his son Helenus from the citadel of Tarentum where he had left him. (Justin, 1. 25. c. 3.)

2812. Pyrrhus had plundered the city of Egeas, which was the royal seat and burial ground of the previous kings of Macedonia. He left the Gauls to keep it, who had followed him in this war. When some told them that in the tombs of the kings much treasure was stored, they acted according to the custom of the times. They broke into the tombs and took away any treasure that was there. They threw the kings' bones about the streets and trampled them under their feet. When Pyrrhus found that their actions caused the Macedonians to murmur against him, he did not rebuke them publicly. He knew he needed them for future wars. (Plut. in Pyrrho. Diod. Sic. 1. 22. in the Exerpt. by Vales. p. 266.)

2813. Antigonus, with some few cavalry that followed him came to Thessalonica. He waited to see how events would unfold and

what would become of Macedonia now that he had lost it. He planned to capture it again with the help of any mercenary Gauls he could hire. Ptolemy, the young son of Pyrrhus utterly defeated him. He escaped with only 7 in his company. He skulked up and down and did not try to recover his kingdom any longer but only to save his own skin. (Justin, l. 25. c. 3.) Pyrrhus reproached him and called him an impudent fellow. In spite of the condition he was in, he would not wear a cloak as other Greeks did, but still wore his scarlet robe. (Plut. in Pyrrho.)

3731 AM, 4441 JP, 273 BC

2814. In the year when Caius Fabius Licinius and Caius Claudius Caninas were consuls of Rome, Ptolemy Philadelphus heard of the great defeat of Pyrrhus by the Romans and how the Roman power began to grow in the world. He sent his ambassadors with presents from Alexandria to Rome, and made a league with them. (Eutrop. l. 2. Livy l. 14. Dio. in Excerpt. Legatio. published at Rome by Fulio Vursino, and Jo. Zonar. Chron. l. 2.) The Romans were glad to see that so great a king as he was, had sought their friendship. Likewise they sent to him their ambassadors, Q. Fabius Gurgus, Cn. Fabius Pictor and Quin. Ogulnius. These received expensive presents from the king. As soon as they came home and before they went to relate what happened to the senate, they went and gave all that they had received from him into the treasury. They rightly knew that from a public service for the commonwealth, they should not reap any benefits except for only praise and honour. All was restored to them again by a decree of the senate and by the general vote of the people. The quaesters were commanded to go and return to each of them what the king had given them. So that in this one thing, the bounty and magnificence of Ptolemy, the sincerity of the ambassadors, the equity of the senate and the whole people of Rome, they had the praise and honour due to them. (Diod. Sic. l. 22. Valer. Max. l. 4. c. 3.)

3732 AM, 4442 JP, 272 BC

2815. In the 13th year, according to Dionysius, on the 25th day of Egon or Capricorn, in the 52nd year from the death of Alexander the Great, the 476th from the beginning of Nabonassar's account, on the 20th day of Athyr, (17th of our January) the planet of Mars was observed to be in the morning under the northerly part of the forehead of Scorpio. (Cl. Ptol. l. 10. c. 9.)

2816. When Pyrrhus had subdued the kingdom of Macedonia, he began now to look for the sovereignty of all Greece and Asia. (Justin l. 25. c. 4.) Before he had entirely subdued all Macedonia, he was sent for by Cleonymus of Sparta to come and help him in his wars at Laconia. (Pausan. in Attic. p. 12.) Areus their king was away in Crete helping the men of Gorryna who were then oppressed with a war. Therefore, Pyrrhus went to help him with 25,000 foot soldiers, 2000 cavalry and 24 elephants. With so large an army Pyrrhus thought that instead of recovering Sparta for Cleonymus, he could take over all of Peloponese. (Plutarch in Pyrrho.)

3733 AM, 4443 JP, 271 BC

2817. In the 13th year of Ptolemy Philadelphus (in some copies it is incorrectly written, "and a half") in the 476th year of Nabonassar, in the 17th day of the month Masor, the 11th of our October 12 hours after the setting of the sun, Timochares observed the planet of Venus in the morning to be completely eclipsed. (Cl. Ptolemy. l. 10. c. 4.)

2818. While Pyrrhus besieged Sparta, a company of women led by Archidamia, defended it against him until the return of Areus from Crete. Acrotatus the son of Areus, valiantly drove Ptolemy the son of Pyrrhus back when he made an assault and would have broken into Sparta with 2000 Gauls and some select companies from Chaonia. Thereupon Pyrrhus, despaired of accomplishing anything and withdrew. He took the spoil of the country and planned to winter there.

2819. Now while the war was going on in Laconia, Antigonus recovered the cities of Macedonia and marched down with his army into Peloponese. He wanted to fight again with Pyrrhus for he knew if Pyrrhus succeeded there, he would return to continue the war in Macedonia. (Pausan. in Attic. p. 12.) When Pyrrhus was on his way to Argos, Areus the king attacked him from the rear. He then cut off some of the Gauls and Molossians which brought up the rear. Orasus of Crete, slew Ptolemy the son of Pyrrhus, who fought valiantly for his father. (Plutarch) When Pyrrhus saw his son's dead body, he said that this death happened to him not as soon as he feared it would or for his much rashness in actions deserved. (Justin. l. 25. c. 4.)

2820. In the very night that Pyrrhus entered into Argos, it is said that a screech owl came and sat on the top of his spear. (Elia. de Histo. Animal, l. 10 c. 37.) The next day Pyrrhus was killed with a brick which a poor old woman threw down on his head. His head was cut off by Zophyrus, a soldier of Antigonus, and carried to Aleyoneus, the son of Antigonus. He took it and dashed it on the ground at Antigonus' feet where he sat with his friends about him. Antigonus rebuked him very sharply for so greatly insulting so great a person for he did not consider the weakness of the human condition. He took the head and put his hood over it which he then wore for an attire after the manner of the Macedonians. He buried his body very honourably. When Helenus, the son of Pyrrhus was brought prisoner to him, Antigonus wanted him to take on him both the manner and the spirit of a king. He gave him the bones of his father in a golden urn. He wanted him to carry it into Epirus to his brother Alexander. Antigonus treated Pyrrhus' friends who were captured with all the due respect he could.. (Plut. in the end of his Pyrrhus, l. 25. c. 5. Val. Max. l. 5. c. 1.)

2821. When those of Tarentum heard of the death of Pyrrhus, they sent to Carthage to ask for help against the Romans and

against Milo, who held the city with a strong garrison of Epirotes. When Milo was besieged on all sides by the Romans on land and Carthaginians at sea, he surrendered the citadel to Papyrius Cursor, the Roman consul. They agreed to let Milo and his soldiers with their money and other baggage leave safely for their own country. The city was also surrendered to Papyrius by its townsmen. They gave up their arms, ships and themselves to him. This was the end of the war of Tarentum against the Romans. (Zonaras from Dionoros. l. 4. c. 3. Fontin. Stratag. l. 3.)

3734 AM, 4444 JP, 270 BC

2822. After the death of Strato, who was the master of the school of the Peripaticks for 18 years, Lycon of Troas, the son of Astyanax, succeeded him. He was an eloquent man and very capable to instruct and bring up youth. (Laert.)

3735 AM, 4445 JP, 269 BC

2823. Attalus the younger, the brother of Philitar had a son born whom he also called Attalus. The son reigned later in Pergamus and lived for 72 years. (Polybius, in Excerpt. Hen. Vales. & Suid. in Attalus, and Livy l. 33.)

3736 AM, 4446 JP, 268 BC

2824. Jubilee 24.

2825. 3739 AM, 4449 JP 265 BC

2826. Mithradates died after reigning in Pontus for 36 years, and his son, Ariobarzanes, succeeded him. (Diod. Sic. l. 30. year 3. Olymp. 119. with Excerpt. Memnon. c. 17, & 25.)

3740 AM, 4450 JP, 264 BC

2827. In the 21st year according to Dionysius on the 22nd and 26th day of the month Scorpion, in the 484th year of Nabonassar, on the 18th and 22nd day of the month Thoth and in the 14th and 18th of November according to the Julian calendar, the planet Mercury was observed in the morning. (Plan. Ptol. l. 9. c. 10, 11.)

3741 AM, 4451 JP, 263 BC

2828. Philetaeus the Teian who was born at Teii in Pontus ruled Pergamus for 20 years and died when he was 80 years old. He was succeeded by Eumenes the First, the son of his older brother. He ruled for 22 years. (Strabo l. 12. p. 543 & l. 13. p. 623, 624. with Lucian, in his Macrobis.)

2829. The first Punic or Sicilian war started this year between the Romans, and the Carthaginians. This was the first time the Romans had left Italy and fought their first naval battle. The Carthaginians had invaded Sicily. This war lasted 24 years without stopping. (Polyb. l. 1.)

2830. In this same year, when Diognetus was archon at Athens, the chronologer of Paros made his canon or order of times. Mr. Selden recently published this in his "Marmora Arundelliana".

3742 AM, 4452 JP, 262 BC

2831. Dionysius the astronomer, observed Mercury 3 times. The first time was in the 23rd year, according to Dionysius, in the 29th (it should be the 19th or 20th according to the point to the sun assigned) of Hydron or Aquarion, in the 486th year of Nabonassar on the 17th of the month Choeac (on the 11th of our February) in the morning. The second time was on the 4th of the month Tauron or 1st of Phamenoth the Egyptian month, (for in Cl. Ptolem. we must here write A for L). This was on the 26th of our April in the first hour of the evening. The third time was in the same year of Nabonassar but the 24th of the Dionysian account on the 24th of Leonion or 30th of Paynus or the 23rd of our August in the evening. Dionysius' observations are noted by Cl. Ptolemy from the writings of Hipparchus, (l. 9. c. 7.) in his book called his Great Work.

2832. Nicomedes king of Bithynia enlarged the city Astacus and renamed Nicomedia, after himself. (Euseb. Chron. with Pausan. in his Ellac. l. 2. p. 159. Trebel. Pollio. in Gallienis. & Ammia. Marcel. l. 22.) Memnon, (Excerpt. c. 21.) says that he built Nicomedia opposite the city Astacus, as do both Strabo and Pliny. They think they were really two distinct cities.

2833. When Eumenes the First had taken many cities and places around Pergamus, he defeated Antiochus, the son of Seleucus, near Sardis. (Strabo. l. 13. p. 624.)

3743 AM, 4453 JP, 261 BC

2834. Antiochus of Syria died after he had killed one of his sons and declared the other, his successor. (Prolog. of Trog. Pompeius, l. 26.) For his great victory over the Gauls who came over to Asia from Europe, Antiochus was surnamed "Soter", that is "their deliverer". (Appian in Syriac. p. 130.) For more detail of this victory over the Gauls, read Lucian, in his book, "of failing in men's speech", and in his "Zeuxis" or "Antiochus". He was succeeded by his son Antiochus, whom he had by Stratonice, the Milesian. The Milesians were the first, who surnamed him "god", because he ridded them of their tyrant, Timarchus. (Appian in Syriac. p. 130.) Tatianus the Assyrian, in his oration against the Gentiles, infers that Gerosus, who was a priest of Belus in Babylon, dedicated his three books of the Chaldean History to this Antiochus. Gerosus (Pliny l. 17. c. 56.) published the observations of the Celestial Motions among the Babylonians for a period of 480 years. This is the number of years from the beginning of the Epoch of Nabonassar's account as other learned men understand this. We also find this to have ended six years before the start of the reign of this Antiochus. Porphyrie, Eusebius, Severus Sulpitius, Johannes Malela of Antioch and all others agree that he reigned 15 years.

2835. Antiochus gave the Jews living in Ionia, equal rights and privileges with the Gentiles and allowed them to live according to their own religion and customs of their nation. (Josephus l. 12. c. 3.) At various times, he made war on Ptolemy Philadelphus and fought with him with all the forces he could raise from Babylon and all the east. Ptolemy wanted to end this bloody war and gave him his daughter, Bernice for a wife, while his former wife Laodice was still living. Laodice had born him two sons, Seleucus Callinicus and Antiochus Heirax that is "Hawk". Ptolemy accompanied his daughter as far as Pelusium and there gave him an enormous quantity of gold and silver for a dowry with her. Hence Ptolemy was called the dowry giver. (Jerom on #Da 11 At great expense, he supplied her with water from the Nile River. This was to be carried to her, so that wherever she was, she would only drink that water. (Atheneus, l. 2. c. 2. reports from Polybios) Appian is wrong where he says that Bernice and Laodice were both daughters of this Ptolemy. (in Syria. p. 130.)

3745 AM, 4455 JP, 259 BC

2836. Josephus, (l. 12. c. 4.) writes that after Eleazar the son of Onias, his uncle Manasseh, the son of Jaddus, succeeded him in the priesthood at Jerusalem. He was the high priest for 26 years. (Scaliger, in Grac. Eusebia. p. 50.)

3746 AM, 4456 JP, 258 BC

2837. Laodice bore to Antiochus Theos, a son called Antiochus, who, as I said before, was called Hierax. For more of him, see note on 3760 AM.

3747 AM, 4457 JP, 257 BC

2838. In the year 28, according to Dionysius' calendar, the 7th day of the month Didymon, in the 491st of Nabonassar, day 5 of the month Parmuth, the 28th of our July, the planet Mercury was seen near the sign of Gemini in the evening toward its southern head. (Cl. Ptol. l. 9. c. 7.)

3750 AM, 4460 JP, 254 BC

2839. The second Period of Calippus began in this year.

3753 AM, 4463 JP, 251 BC

2840. Aratus of Sicyone, at the age of 20 years, delivered his native country from the tyranny and oppression of Nicocles and joined it to the state of Achaia. (Polyb. l. 2. p. 130.) He sent to Ptolemy Philadelphus in Egypt and got from him 150 talents which he bestowed among his poor country men. This was partly used in redeeming those who had been taken prisoners. Those that had been expelled from their country, were now restored. They would give no rest to those who now possessed their lands and estates. Therefore, Aratus made another journey to Ptolemy and asked for money of him to settle all differences among his country men and settle all legal actions between them. On the journey, he sailed through a violent storm and contrary winds. He finally came to Egypt where he obtained a boon of 150 talents more for his country's good. He took 40 talents along with him and returned into Peloponense. (Plut. in Arata.)

3754 AM, 4464 JP, 250 BC

2841. This year Maulins Vulso and Attilius Regulus were consuls in Rome as noted by Polybius. This was the 14th year of this first Carthaginian war. The Parthians, under their captain Arsaces, broke off the Macedonian rule and revolted from them. (Trog. Pomp. l. 41.) This man Arsaces, the later Persian writers call Aski or Askam. Mircondus Chapur says he began his reign there in the 72nd year after the death of Alexander the Great. This was one year before the consulship of Manlius and Attilius in Rome and 3 years before Olymp. 133. At that time Eusebius in his Chron. notes that this Arsaces and his Parthians defected and rebelled against Antiochus Theos. However, the Parthians observe a holiday when Arsaces defeated Seleucus Callinicus, the son and

successor of Antiochus, and took Callinicus himself prisoner. This holiday is kept with a great festival and is observed on the anniversary of their liberty. (Justin relates from Trogas, l. 41. c. 4.) Therefore both (Justin, and Appian, in Syriac. p. 130.) thought that the Parthians began their revolt under Seleucus and not under Antiochus his father. The Parthians moreover honoured Arsaces by calling their dynasty of kings after him, by the name of Arsaces. (Justin, l. 41. c. 5. Strabo, l. 15. p. 702.)

2842. Now that the Parthians together with the Persians revolted from the Persian Empire. Arrian, in Periclis, shows this as we find him in (Photius, his Bibliotheca, cod. 58.) Later Persian writers confound and make the two all one people called the Parthians. (Concerning this we may see more in Schikard, Tarick. p. 101, 102. and our 3rd note upon the acts of Ignatius.) Arrian also shows the reason for this revolt from the Persian Empire. It was that this Arsaces and Tyridates, the sons of Phriapites or Priapatus, the son of Arsaces had first killed Pherecles. (or Agathocles, as we find him called by Geor. Syncellus) He was the governor of that country and appointed by Antiochus Theos. The governor and 5 others wanted to have homosexual intercourse with Tyridates. They expelled the Macedonians and took over the kingdom. Their successors later fought with the Romans and contended with them for the empire of the world. (Strabo, l. 11. p. 515.)

2843. At the same time, Theodotus, who had under him 1000 cities of the Bactrians, revolted from the Macedonians. The whole east followed their example and revolted. (Justin. l. 41. c. 4. from Trogus.) Others say, that the two kings of Syria and Media, defected. Euthydemus persuaded the Greeks who inhabited Bactria to revolt from the Macedonians. Thereupon when Arsaces saw Diodotus or Theodotus, grow so powerful among the Bactrians, he made the Parthians revolt from the Macedonians also. Apollodorus in his books of the Parthian affairs, tells us that those Greeks who dwelt in Bactria, became very strong and invaded India. They went so far that after they crossed the Hypanis River, they went as far as the Isamus, farther then Alexander went in his conquest of India. (Strabo. l. 11. p. 515. & l. 15. p. 686.)

3758 AM, 4468 JP, 246 BC

2844. Seleucus king of Syria was overcome with love for his former wife Laodice and her children and began to court her again. A short time later she began to fear his fickleness and thought that his affections might return again to Bernice, his second wife. She poisoned him. (Jerom upon #Da 11 Appia. in Syriac. p. 130.) To conceal this wicked deed of hers, she had Arremon, who looked very much like him, lie in his bed and pretend to be sick. By his face and imitation of his speech, he deceived all that came to see and visit him in his sickness. By this means, she concealed the death of the true king, until she had arranged a suitable successor. (Valer. Max. l. 9. c. 14. Pliny, l. 7. c. 11. Solic, c. 1.) Through her, Seleucus, the oldest son of Seleucus by Laodice, succeeded him in the kingdom. He was surnamed Callinicus because of the many victories which he won. (There were none that I know of.) From his large beard he was called Pogon, which means "a beard". (Polyb. l. 2. p. 155.) He ruled for 20 years. (Eusib. Chron.)

2845. In Egypt, Ptolemy Philadelphus died. He lived luxuriously and did not hesitate to say that he would live for ever and that only he had found the way to immortality after the death of Ptolemy the First, his father. Ptolemy, surnamed Euergeres, his son, succeeded him. He was born by Arsinoe, the daughter of Lysimachus, and reigned 25 years. (Cl. Ptolem. in Canone, Clemens Alexand. in l. 1. Strom. & Jerom upon #Da 9) In his time it is said that there appeared a phoenix, which came to Helopolis, followed by a large flock of other birds. Everyone marvelled at the beauty of the phoenix. (Tacit. Annal. l. 6.)

2846. Laodice turned Berenice with her young son, who she had by Ptolemy, over to Icadion and Genneus (or Coeneus.) to have them murdered. They were two important men in Antioch. (Jerom. upon #Da 11 and Appia. in Syriac. p. 130.) When Berenice heard that they were coming to murder her, she shut herself up in Daphne, a citadel or suburb of Antioch of which I spoke before. When the cities of Asia heard that she with her young son were besieged, they remembered and revered her high calling and her sons. Out of compassion, they sent her help from all parts. Also, her brother Ptolemy surnamed Euergetes, feared for the danger his sister was in. He left his kingdom and went as quickly as he could with as many forces as he could gather to help her. (Justin in l. 27. c. 1.) Before any help arrived, the young son was taken by the schemes of Laodice and carried away. When Berenice the mother heard of this, she armed herself and got into a chariot. She pursued Coeneus, the butcher of that cruel act. When she overtook him, she could do nothing against him with her spear. She took a stone and knocked him down. She forced her chariot over the very body of the knave and broke through the middle of the companies. She went directly to the house, where she heard that they had laid the murdered body of her son. (Val. Max. l. 9. c. 10.)

2847. The murderers of the child took another child very like him and brought him out. They showed him to the people, with a royal guard about him, as if it had been the same child. However, they had a strong guard of mercenary Gauls attack Bernice. They turned over to her the strongest part of the place or citadel of Antioch. They gave her their oath to be loyal to her and entered into a covenant with her. She listened to Aristarchus her physician, who persuaded her to make a covenant of friendship with them. However, they used their oath as a stratagem, to get near her. They tried to cut her throat. The women about her, defended her as well as they could and many of them there died in the fight. However 3 of them, Panxriste, Maria and Gethosyne, took her body and laid it in her bed as if she had been wounded only and not quite dead. They let it be known that she might recover and held the people in suspense until the coming of Ptolemy. (Polyanus. Stratag. l. 1.)

2848. All the cities of Asia, which had revolted from Seleucus, sent their ships and joined with Ptolemy. They were either going

to defend Berenice if she was still alive or to revenge her murder if she was dead. (Justin l. 27. c. 1.) When Ptolemy came, he killed Laodice and entered Syria marching as far as Babylon. (Appian. in Syriac. pag. 130.) He took over Coelosyria with Seleucia. (Polyg. l. 5. p. 402, 403.) Syria, Cilicia, the upper provinces beyond the Euphrates and almost all Asia became his. (Jerom upon #Da 11.) Even from the Taurus Mountains to India, he took all without fighting a battle. That is if we can believe Polyenus, in the place cited above with which we may also compare what we find on the monument of Euergetes, called the monument in Aduliteanum, published at Rome in the year 1631 by Leo Allatrus. It says:

``After his father died, Ptolemy became king of Egypt, Libya, Syria Phoenicia, Cyprus, Lycra, Caria, and the Cychadian Isle. He gathered an army of foot soldiers and cavalry with a fleet of ships and elephants from Trogloditica and Ethiopia. Some of the elephants had been taken there by his father and the rest he brought from there into Egypt. He trained these forces in the art of war and they were well equipped. With these forces he sailed into Asia and conquered all the land on this side the Euphrates, Cilicia, Pamphylia, Ionia, Hellespont and Thracia together with all their forces and other elephants from India and all the kings of these countries. He crossed over the Euphrates and conquered Mesopotamia, Babylonia, Susia, Persia, Media and all the country as far as Bactria."

2849. When Euergetes had conquered all Syria, he came down to Jerusalem, and offered many sacrifices of thanksgiving to God. He dedicated to him gifts worthy of such a great victory. (Josephus l. 2. cont. Apion. p. 1064.)

3759 AM, 4469 JP, 245 BC

2850. Euergetes was called back by a rebellion of his own people in Egypt. He held Syria personally and entrusted Antiochus, one of his friends, with Cilicia. He put Xanthippus in control of the provinces beyond the Euphrates. He wasting all the kingdom of Seleucus and carried from there 40,000 talents of silver and all the rich vessels that were there. He took 2500 images of their gods. Among these images were those images which Cambyes had taken previously from Egypt to Persia. By this action the Egyptians surnamed him, "Euergetes" when they saw their gods come home. (Jerom. on #Da 11.) Concerning him in that monument mentioned earlier, called Monumentum Adulitanum, we find written:

``Ptolemy had returned those gods which the Persians had taken and carried from Egypt previously along with other treasures stored there. He sent his army to let in the water in ditches recently dug for that purpose."

2851. After the departure of Ptolemy from Syria, Seleucus outfitted a huge fleet to attack the cities that had revolted from him. A sudden storm sank the whole fleet. Thereupon the cities and countries which had defected to Ptolemy because they hated Seleucus, all returned to him because of this great disaster at sea. (Justin, l. 27. c. 2.)

3760 AM, 4470 JP, 244 BC

2852. In the year 67 according to the Chaldeans, on the 5th day of the month Apelleus, and in the year 504 of Nabonassar, 27th of the month Thoth, the 18th day of our November, the planet Mercury was observed in the morning to have been to the northward of the uppermost star in the head of Scorpio. (Cl. Ptol. l. 9. c. 7.)

2853. Seleucus Callinicus began to make war on Ptolemy Euergetes and was utterly routed and fled to Antioch. From there he wrote to his brother Antiochus and begged his help. He offered him for his trouble, all Asia on this side the Taurus Mountains. Antiochus, at this time was not more than 14 years old and was very greedy for a kingdom. He seized on the occasion but not out of brotherly love. He acted like a robber ("laron", Ussher cited in Oxford English Dictionary as using this term) and sought to strip his brother of all that he had in his time of need. Although he was a child, yet he behaved more like a man with this impious resolve. From this, he was surnamed "Hierax", that is "greedy hawk". He was more like a harpy eagle because he was always ready to fall upon every man's estate. (Justin, l. 17. c. 2. with Strabo, l. 16. p. 754.)

3761 AM, 4471 JP, 243 BC

2854. At this time, the people of Smyrna and Magnesia, in the month Lenaeon, entered a league between themselves to maintain the honour and greatness of Seleucus. This league we find preserved to this very day and is transcribed from those Marmora Arundeliana; i.e. those marble stones which the Earl of Arundel brought from those parts and published by Mr. J. Selden, as noted before.

2855. When Ptolemy saw that this young Antiochus sided with Seleucus, he made a 10 year truce with Seleucus lest he should be forced to fight both of them. (Justin, l. 27. c. 2.) In this long time of peace, he sent for Eratosthenes Cyrenaeus from Athens and made him keeper of his library at Alexandria. (Suidas, in Eratosthenes, and in the word, Apollonius.) Ptolemy Euergetes followed after his father Philadelphus in promoting the magnificence of this library and with it, all kinds of learning. He was a scholar of Aristarchus the philosopher and wrote certain historical commentaries himself. (Athena. l. 2. c. 33.) Concerning his diligence in getting works into his library from the ancient writers, Galen, on the 3rd book of Hippocrates, (of Epidemical diseases,) says:

“He ordered all the books of them which came into Egypt to be brought to him. He had copies made of them and gave the copies back to the owners who brought them. The originals were placed in his own library with this inscription, "from out of ships" so that it might appear that they came from such ships as had arrived there."

2856. He left 15 talents in Athens as a security deposit so he could borrow the works of Sophocles, Eurypides and Escylus to transcribe them. When he returned them, he would get his money back. He had them written out most exquisitely in excellent parchment and then kept the originals. He sent those copies back to them again and wished that they would keep his deposit of 15 talents and to allow the originals to remain with him.

3762a AM, 4471 JP, 243 BC

2857. Antigonus Gonatas died after he had reigned in Macedonia 34 years and in Greece for 44 years. He lived 80 years, according to Medius and other writers. Porphyry says he lived 83 years. (Lucian, in Macrobius, Porphyry. in Grec. Eusebanus, Scalig. p. 220.)

2858. Antigonus Gonatas was succeeded by his son Demetrius who reigned 10 years. (Porphyry. in Grec., Polyb. l. 2. p. 131.) During this time he subdued all of Cyrene and Libya. (Porphyry. in Grec.) After the death of her husband and brother, Alexander, Olympias, the daughter of Pyrrhus, king of Epirus gave her daughter Pthias to Demetrius, who was already married to the sister of Antiochus, king of Syria. When Demetrius turned her out, she went to her brother Antiochus and stirred him up to make war on her husband because of the wrong he did to her. (Justin, l. 28. c. 1.) In all this time there was no other man named Antiochus who was a king, except Antiochus Hierax. He wanted to take the whole kingdom from Seleucus his older brother. Justin from Trogus, (l. 44. c. 4.) calls both these brothers, by the name of kings. These writers. (Trogus, l. 27. in the Prologue to it, & Polyb. l. Stratag. 4. in Antio. Hierax) show, that Antiochus went into Mesopotamia where Seleucus had built a city called Callimicopolis according to the Fasti Seculi. At that time, neither Antiochus nor Seleucus controlled Syria for Ptolemy Euergetes king of Egypt governed it.

3762 AM, 4472 JP, 242 BC

2859. At this time, Antiochus tried to take over all Asia proper, from his brother Seleucus. He raised a mercenary army of the Gauls to fight against him. They fought near the city Ancyra, Seleucus was defeated by the extraordinary prowess of those Gauls. Thereupon, these Gauls supposing that Seleucus had been slain in the battle, turned on Antiochus who had hired them. When he knew what was happening, he bought their loyalty and was forced to make a league with these mercenaries. However, Eumenes with a fresh army of his own, attacked and routed Antiochus and his Gauls. They were all tired out and many were wounded from the recent battle with Seleucus. By this he got most of Asia under his control. (Justin, l. 27. c. 2. & 3 with the Prologue of Trogus, l. 27.)

3763 AM, 4473 JP, 241 BC

2860. Eumenes, the son of Eumenes the older, who was the son of Philetaerus, drank himself drunk and died. (Athenaus, l. 12. c. 16. from Ctesicles, l. 3. de Temporibus,) Attalus, his son, succeeded him. He was the younger brother to Philetairus, and born by Antiochis, the daughter of Achaeus. Attalus used his great wealth cautiously and magnificently. He thought that he should be called a king and then convinced other men too that he deserved to be a king. Therefore, after he had defeated the Gauls, he assumed the title of a king. He ruled wisely and his house continued to the 3rd generation. (Polyb. l. 18. in the Excerpt. of him, published by Vales. p. 102.) Suidas reports an oracle which was given to him by the prophetess at Delphi: It said:

Go on Taurocerus, thou a crown shall wear,
And thy sons and there an end shall be.

2861. Now it is thought that this Eumenes was surnamed Taurocerus because there were a pair of bull's horns added to a statue of him. Also in that oracle by Poannes, is mentioned the slaughter which he would one day make of the Gauls. He is called, "Tauri Silius", i.e. the "son of a Bull". (Pausan. in Phocicis, p. 334.) It said this:

For Jove shall quickly send them a saviour.
Son of a Bull and by Jove nurtured,
Which on the Gauls shall bring a dismal day.

2862. Concerning this battle fought between Attalus and the Gauls, Livy says: (l. 38.)

“Attalus was the first in Asia who refused to pay tribute to the Gauls. Fortune here, beyond all expectation of men, favoured this bold attempt of his and in a battle he fought and defeated them."

2863. However, Polyanus, (l. 4. Stratag. in Attalo) told of a scheme which Sudines, a Chaldaean soothsayer, used to enliven his soldiers for this fight when they were quite dispirited. Sudines was that Babylonian mathematician whom we find mentioned by Strabo. (l. 16. p. 739.) Vettius Valens of Antioch says he used his astronomical tables to determine the motions of the moon.

2864. In the 45th year according to Dionysius' calendar, on the 10th day of the month Parthenion or Virginion, 83 years after the death of Alexander, on the 17th day of the month Epiphus, (September 3rd) the planet Jupiter eclipsed the southern star of the constellation of the Asellus, that is, "the little Ass. (Cl. Ptolem. lib. 11. cap. 3.) (Aselli is two stars in the constellation of Cancer, Pliny Nat. l. 18. s. 353.)

3764 AM, 4474 JP, 240 BC

2865. Lacides Cyrenaeus, the rector of the new academy, succeeded Arcesilaus of Pitane in Eolia. He kept his academy in a certain garden which Attalus the king had provided there for that purpose. He began to read in year 4 of the 134th Olympiad. (Laert. in Laces.)

3768 AM, 4478 JP, 236 BC

2866. In the 25th year according to the Chaldeans, on the 14th day of the month Dios in the 512th year of Nabonassar, the 9th of the month Thoth, (July 29th) the planet of Mercury, in the morning, was seen near to the beam star in the sign of Libra. (Cl. Ptol. l. 9. c. 7.)

3771 AM, 4481 JP, 233 BC

2867. Onias the Second became high priest. He was the son of Simon the just. After Simon, Eleasarus had executed the office of the high priest at Jerusalem, because Onias was still quite young. After Eleasarus, Manasses became high priest until Onias came of age. Josephus says he was a dim witted man and in his old age finally came to be prince and high priest among the Jews. In this office, he behaved most unworthily and basely and was only concerned about money. (Josephus Antiq. l. 12. c. 3. in Grac. Euseb. p. 50.) It is said that he was the high priest for 14 years.

2868. In his days, the Samaritans grievously vexed the Jews. They plundered the country and carried away the people captives. Onias refused to pay the 20 talents of silver imposed by the kings upon the land. He was very covetous of money. This sum was paid by his predecessors from their own wealth to relieve the people. In a rage, Ptolemy Euergetes sent a messenger to Jerusalem and threatened Onias that if he did not quickly send in his arrears of tribute, he would immediately distribute the land among his soldiers and settle new colonies of his own there. There was at that time a man named Gasifies, the son of Tibias. Although a young man, yet he was in high regard among all men for his prudence, justice and other virtues. He lived in the country at a place called Phicola, where he was born. He was told by his mother, who was the daughter of Simon the Just and sister to this Onias the priest, of the arrival of these ambassadors to Jerusalem. Thereupon he came to Jerusalem and undertook to be part of an embassy to Euergetes concerning this matter. He so ingratiated himself to King Ptolemy and his queen Cleopatra that he appeased his wrath. He also obtained a company of 2000 soldiers to collect the tributes and other profits to the king from Coelosyria, Phoenicia, Samaria and Judaea. He held that office for 22 years and in that time doubled the king's revenues. He increased the revenue from 8000 to 16,000 talents a year. He brought this into the king's treasury all the goods of thieves and confiscated goods which the tax collectors had kept and divided among themselves. (Gasifies 16. c. 3. & 4.)

3772 AM, 4482 JP, 232 BC

2869. In Macedonia, Demetrius died leaving his very young son Philip as king. Antigonus was made his guardian. He was known for his great and extraordinary promises which he made to all sorts of men. He was nicknamed, "Doston", i.e. one that was ever full of promises and of no action. He married the mother of Philip and took over the kingdom. (Justin l. 28. c. 3.) He ruled for 12 years. (Dexippus, Porphy. & Euseb.)

3774 AM, 4484 JP, 230 BC

2870. Lycon of Troas died. He was head of the school of the Peripateticks for 42 years. Strato Lapsacenus was the previous head of the school until his death. Lycon lived 74 years.

3775 AM, 4485 JP, 229 BC

2871. In the 82nd year according to the Chaldean account, the 5th day of the month Xanthicus, in the 519th year of Nabonassar, the 14th day of the month Tybi, (March 1) in the evening, Saturn was observed to be two fingers width below the southern shoulder of Virgo. (Cl. Ptol. l. 11. c. 7.)

3778 AM, 4488 JP, 226 BC

2872. When Antiochus Hierax was in trouble, he fled to Ptolemy Euergetes in Egypt. He threw him into prison. He escaped, by the means of a certain harlot, who used to come to him. On his escape, he fell into the hands of certain thieves who killed him. (Justin l. 17. c. 3.)

2873. About the same time, Seleucus Callinicus, the older brother of Antiochus, fell off his horse, broke his neck and died. (Justin l. 17. c. 3.) He left two sons. The oldest one was Seleucus Ceraunus was physically weak and poor. He could not keep order in his army. The younger was called Antiochus and surnamed later the Great. After the death of his father, he went into the upper Asia. (Polyb, l. 4. p. 315 & l. 5. p. 386 with Appian. in Syriac. p. 86, 131.) Seleucus Ceraunus reigned only 3 years. (Porphy. Euseb. Severus Sulpitius.)

3781 AM, 4491 JP, 223 BC

2874. Seleucus Ceraunus marched against Attalus, who had controlled all of Asia on this side the Taurus Mountains. He left his kingdom to the care of Hermias, a Carian, and crossed over the Taurus Mountains with a large army. (Polyb. l. 4. p. 315. & l. 5. p. 386.)

2875. Seleucus was poisoned in Phrygia by his two friends, Apatarias, and Nicanor. (Polyb. ib. Appianus, in Syriac. p. 131. Jerom, upon #Da 11, Justin, l. 29. c. 1.) At that time in his army, Achaeus, the son of Andronicus, brother to Laodice, Seleucus' wife, was in exile with Ptolemy in Egypt. Achaeus, as a kinsman to Seleucus, avenged his death and killed the two men who murdered Seleucus. He managed all matters in the army with a extraordinary dexterity, wisdom and magnanimity. Even though he could now crown himself king and all men wanted him to, he would not do it. He kept it for Antiochus, the young son of Seleucus Callinicus. He marched with the army from place to place throughout Asia and recovered all that his father had lost on this side of the Taurus Mountains. (Polyb. l. 4. p. 315, 317.)

2876. The army that was in Syria sent to Antiochus who was in Babylon. They wanted him to come and assume the kingdom. (Jerom, on #Da 11) This he did when he was less than 14 years old. (Justin, l. 29. c. 1.) Polyb. (l. 4. p. 271.) says he reigned 36 years. We find the same in Porphyrie & Eusebius.

2877. Antiochus committed the whole rule and government of all Asia, on this side of the Taurus Mountains to Achaeus. He made Molon governor of Media, and Alexander, Molon's brother, president of Persia. In court, Hermias the Carian, controlled all. He was a man of a fierce and cruel nature. He punished very severely even small offences and made them seem all the greater by the aggravating words he said. He made false charges on various people and was a merciless and inexorable judge against them. (Polyb. l. 5. p. 386.)

2878. Cleomenes, the king of Lacedemon, was defeated by Antigonus Doson, king of Macedonia near Sellasia. He was kicked out of his kingdom and sailed from Gythium in a ship he had prepared beforehand in case it was needed. He took some of his friends along with him and he sailed into Egypt to Ptolemy Euergetes. (He had previously sent to Ptolemy as pledges, his children and his mother Cratesiclea when Ptolemy had first promised him help.) When he came, Ptolemy honourably entertained him. (Polyb. l. 2. p. 154. Justin, l. 28. c. 4. Pausan. in Corinth. p. 52. Plut. in Cleome.)

3782 AM, 4492 JP, 222 BC

2879. The two brothers, Molon, the governor of Media and Alexander, the president of Persia, despised the youth of Antiochus their king. (They thought that Achaeus would easily be persuaded to join with them since all feared the power of Hermias in the court and his malice and cruelty.) They conspired together with their provinces to revolt from Antiochus, (Polyb. l. 5. p. 386.)

2880. In the parts of Caria and the isle of Rhodes, there was a very strong earthquake which destroyed their houses. The huge colossus or image of Jupiter at Rhodes was destroyed also. (Euseb. Chron. Oros. l. 4. c. 13.)

2881. Ptolemy Euergetes gave Cleomenes some hopes that he would send him back into Greece with a well furnished navy and restore him again to his kingdom. Ptolemy by his loving behaviour grew each day more intimate with him than any other man. Meanwhile he gave him 24 talents yearly for his entertainment. With this he lived frugally and maintained himself and those with him. (Plut. in Cleom.)

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2882. Ptolemy died before he could help Cleomenes. (Plut. in Cleom.) He either died of a natural sickness, (Polybius, l. 2. p. 155.) or through the wicked practise of his own son, called Philopater. That name means "a lover of his father" and is said to have been given to him in a sarcastic manner. Justin (l. 29. c. 1.) says this:

``When Ptolemy had murdered his father and his mother, (whom Strabo calls Agathoclea) he took Egypt into his hands.

Because of his vile deed of murdering his parents, he was surnamed "Philopater" by the country."

2883. We read in Pliny, (l. 7. c. 56.) that this Ptolemy was by another nickname, called Triphon, from his effeminate and luxurious fashion of living. In the *Fasti Siculi*, we find this:

“Ptolemy Philopator, who was also called Gallus, son of Ptolemy Euergetes, was surnamed also Triphon, &c.”

2884. An incorrect copy in the prologue of (Trog. Pompei. 27, 30.) wrongly attributed the surname of "Tirphon" to his father Euergetes. The collector of the great Etymology concurs with him that the other name of "Gallus" was given to Philopator. He notes, that Philopater was called Gallus because he was wont to go with an ivy bush about his head and other parts of his body as was the custom of the Gauls, who were priests of Cybele. He did this when he observed the holy days of Bacchus. He was so effeminate and debauched with homosexuality and drinking that when he was in his best state and extraordinarily sober, he would even then run about the streets with the dancers and bells gangling about him. (Plut. in Cleom.) Polybius notes that he spent the whole time of his reign in revellings. He gave himself over to all sensual and filthy lusts of the flesh and to daily drinking and carousing. (Polyb. l. 5. p. 380, 381.) Strabo adds, (l. 17. p. 796.) that he and all the Ptolemy's came after him grew rich and never managed that state well. This Philopater reigned for 17 years. (Cl. Ptol. in Reg. Canone, Clem. Alexan. Porphy. Euseb.)

2885. Philopator feared his brother, Magas who by the means of his mother Berenice, had ingratiated himself with the army. He consulted with Sosibius, who was his right hand man and with others how to get rid of both of them. This business worried these men quite a lot. They feared lest the great courage of Berenice prevailed and all this matter would come to nothing. Therefore they were forced to flatter all the court and gave them their agreement in great matters in case the business went on and succeeded as they planned. However, Sosibius went further. He talked to Cleomenes, the king of Sparta, who at that time greatly needed the king's help. He was a very wise and politically astute man and had much experience in matters of the world. When he told Cleomenes of the plot, Cleomenes dissuaded him from it. He said that the king had more need of sons and brothers for the security and preservation of his kingdom than to destroy those who he already had. Sosibius had told him that the king could never be sure of the mercenary soldiers as long as Magas was alive. Cleomenes told him not to worry about that for among his mercenaries he had 3000 Greeks from Peloponnesus and 1000 from Crete who would follow him if he gave the word. Thereupon Sosibius was encouraged and murdered Berenice and her son Magas, and all their relatives. (Polyb. l. 5. p. 380, 382. & l. 15, in Excerpt. p. 65. and Plut. in Cleom.)

2886. Philopator had first murdered his father then his mother and now had killed his brother too. As if all had been well with him, he gave himself over to wanton living more than ever. All the court followed him in this life style including his friends at court and his main commanders in the army. The whole body of the army from the highest to the lowest eschewed martial discipline and indulged themselves in taverns and brothels. (Justin l. 13. p. 1.)

2887. Antiochus was advised by his counsel, how to put down that rebellion of the two brothers, Molon and Alexander in Media and Persia. Epigenes was the man that secured for Antiochus the loyalty of the army who were gathered together for Seleucus. He and was of great credit and reputation in the army. He advised that Antiochus personally with his army should march against them. However, Hermias, advised the king to go himself into Coelosyria and recover that. He should send Xenon and Theodorus Hemilius, to subdue the two brothers. (Polyb. l. 5. p. 387.)

2888. During this rebellion and while Antiochus besieged Zeugma in Seleucia, Diognetus his admiral came to him from Cappadocia escorting Laodice the daughter of Mithridates king of Pontus. As soon as she came, Antiochus married her. When he came from the upper regions unto Antioch, he had her proclaimed queen. After this he prepared for the war. (Polyb. l. 5. p. 388.)

2889. At the same time Molon, who had his brother Alexander as his helper in all his affairs, marched with a large army against Xenon and Theodorus, the king's commanders. They were sent into those parts and scared Molon so much that he dared not stay in the fields but secured themselves in walled cities. In this case, Molon had the country of Apollonia behind him and had plenty of provisions. (Polyb. l. 5. p. 388.)

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2890. Meanwhile, Philip the son of Demetrius in Macedonia became king after the death of Antigonus, his guardian and father-in-law. He was 14 years old (Justin l. 28. c. ult. & l. 29. c. 1.) and reigned 42 years. Dexip. Porphy. Euseb. and Polybius (l. 2. p. 155.) note that these three, Philip of Macedonia, Ptolemy Philopator of Egypt and Antiochus Magnus of Syria came to their kingdom within the time of the 139th Olympiad. Antiochus became king in the first year of it. Ptolemy Philopator succeeded his father in the 3rd year. Philip of Macedonia became king in the 4th year. Polybius, (l. 4. p. 271.) notes further that about that time almost all the kingdoms of the world had new kings. Justin (l. 29. c. 1.) and Polybius also note that Ariarathes, about the same time, became king of Cappadocia.

2891. After the death of Antigonus, the Etolians united with the Lacedonians and fought with the Acaean and Macedonians. Cleomenes asked Philopator of Egypt if he would furnish him with means and some soldiers and allow him to return to his own

country. When he knew that Philopator was not going to do this, he then began asking the king more often to allow him and his small company to leave. The king cared little for the business of the state or what would be the result of his actions and paid no attention to Cleomenes. However, Sosibius, who was the chief man of all the rest about the king in the matters of the kingdom, advised along with the rest of the council, to keep Cleomenes. (Polyb. l. 5. p. 381.)

2892. Molon tried to cross the Tigris River to besiege Seleucia. He was prevented by Zeuxis, who had taken all the boats of the river. Molon changed his plans and went to Ctesiphon and made his winter quarters. (Polyb. l. 5. p. 389.)

2893. Antiochus was told that Molon was coming and that his men yielded ground to him. He resolved to abandon going against Ptolemy in Coelosyria, and to march in person against Molon. However, Hermias, did not change his original plans and sent Xonaetas, an Achaean, against Molon with a well outfitted army. Xonaetas had absolute power to use the army to accomplish his ends. Hermias brought the young king back again to Apamaea and there assembled an army for him. (Polyb. l. 5. p. 390.)

2894. Xenaetas came with his army to Seleucia and sent for Diogenes, the king's governor of the province of Susa and for Pythiades the admiral of the Red Sea. (Persian Gulf? ed.) With their forces he marched with the Tigris River at his back. He camped with his army in the very face of the enemy. The next day, he seized Molon's camp which Molon had left that night. The invading army started drinking and rioting in the camp. When Molon saw his opportunity, he came back the following night and in the dead of night, attacked and recovered his camp. He captured the enemy camp also. Xonaetas was killed while fighting in the darkness by an unknown soldier. Molon came with his army before Seleucia and took it with the first assault because Zeuxis had fled from it along with Diomedon, the governor of the place. He then subdued the whole province of Babylonia, with that which bordered the Red Sea (Persian Gulf? ed.) and he took the city of Susa. He left some troops there to besiege the citadel into which Diogenes, their commander had fled. He then returned to Seleucia on the Tigris River and refreshed his army. Of the country that bordered that river, he took it all over as far as Europus, a city in those parts. In Mesopotamia, he controlled all as far as Dura. (Polyb. l. 5. p. 391-393.)

2895. After that meeting held by Sosibius, Cloemens was committed to custody. He waited for the time when Philopator with his court had gone to Canopus. He let the keepers believe that the king would let him go free soon. While they grew careless about him and lay fast asleep by their heavy drinking, he with his friends, broke out of prison at noon day. He wanted to instigate a rebellion among the people but could not do it. Therefore when he had no hope of escape left, he and his followers killed themselves. (Polyb. l. 5 p. 385.) This was 3 years after his defeat in Laconia. (Polyb. l. 4. p. 304.) When Philopator heard of this, he commanded Cleomenes' body to be hung on a cross and executed his mother Cratesiclea and her sons with all the women that attended her. (Plut. in Cleome.)

2896. Antiochus set out with his whole army from Laodicea and when he crossed the desert, he came to the Dale of Marsyas, which lies between the Lebanus and Antilebanus. He spent many days in marching through this dale and captured those places that were on his way or close to it. He finally came to Gerra and Brochos which are two citadels built on the narrow pass which leads into this dale. These were held by Theodotus who was an Etolian and governor of Coelosyria for Philopator. When Antiochus saw these citadels, he planned to attack them. However, when he knew this was a very strong fortification and that Theodotus was very courageous, he abandoned the place and left. (Polyb. l. 5. p. 390.) Theodotus was not rewarded by Philopator for this. On the contrary, when he was summoned to Alexandria, he barely escaped with his life. (Polyb. p. 385, 405.)

2897. Antiochus heard of the utter destruction and slaughter of his men with their general Xenoetas and of Molon's victory. By this all the upper provinces were lost and controlled by Molon. He abandoned his intended journey and thought about how to regain this lost territory. (Polyb. l. 5. p. 390.) Hermias could not oppose the general vote of all the rest in the council who persuaded the king to go. Yet Hermias had his way in one thing. He forged certain letters as written from Molon to Epigenes and put them in a packet with other letters to him. By that means, he had Epigenes put to death, as an informer for Molon. The king marched against Molon. When he came to the Euphrates River, he added to his army the rest of his forces that were there and came to Antiochia which is in Mygdonia. This was about the beginning of winter and he stayed there until the next spring. (Polyb. p. 393-395.)

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2898. He left there on the 40th day after he came to Lybia. He followed the advice of Zeuxis and not of Hermaias and crossed over the Tigris River with all his army. He marched toward Dura. At the news of his approach, the captains of Molon raised the siege of Dura. He went from there and never camped two days in one place. After 8 days, he passed Oricus and came to Apollonia. (Polyb. p. 395, 396.)

2899. Although Molon was quite afraid lest his army would abandon him, he still attacked the king. He made two wings. He put his brother Neolaus in charge of the left wing and led the other himself. When the battle started, his right wing remained loyal to him and fought very stoutly against their kinsmen. However, the left defected to the king. When Molon knew this and saw that he was about to be wholly surrounded by the enemy, he fell upon his own sword. The rest of his friends who had been part of this conspiracy against the king, escaped to their homes and killed themselves. When the wing which Neolaus led surrendered to the

king, Neolaus escaped to Persia to Alexander, Molon's brother. When he had killed Molon's mother and his children, he advised Alexander to kill himself and then he committed suicide. The king commanded Molon's body to be hung on a cross in a high place and he castigated his rebel army with bitter words for their foul and disloyal actions toward him. Finally he gave them his hand and received them into his favour and service again. He appointed some to escort them back into Media from where they came and to settle in that province again. Meanwhile, he went down from those upper parts to Seleucia, where Hermias used the inhabitants very harshly. He planned to extract a 1000 talent fine from them. The king reduced the fine to 150 talents and left Diogenes to govern Media. He made Apollodorus to be president of the province of Susiana. He sent Tychon, the master of the scribes and general of the army into the regions lying upon the Red Sea (Persian Gulf? ed.) to govern them. (Polyb. l. 5. p. 396-399.)

2900. At the time when Antiochus made this war on Molon, Theodotus, the Etolian who was governor under Philopator of Coelosyria, returned from Alexandria. He thought that Philopator was a useless fellow and he would have no good thing from his princes. With the troops he had with him, he seized on Ptolemais and Tyre. Through Pamuetolus, he resolved to come to some agreement with Antiochus to place all Coelosyria under his control. This he did a little later. (Polyb. l. 5. p. 385, 405.)

2901. Attalus king of Pergamus had a son born by Apollinis of Cyzicum called Attalus Philadelphus who lived 82 years according to Lucian. (in his Macrobiis) About the same time, Antiochus had a son born to him, called Seleucus and surnamed (as it seems) Philopator.

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2902. Jubilee 25

2903. After Antiochus' son was born, he planned to attack Ariobarzanes, who had obtained the kingdom of the Atropatians and the other counties in that area. Ariobarzanes feared the coming of the king. He was now old and decrepit and made peace with the king on the best terms he could get. (Polyb. l. 5. p. 399, 400.)

2904. While the war went on between Antiochus and Ariobarzanes, Achaeus besieged Attalus in his capital city of Pergamus and took all the places around there. He made a league with Ptolemy Philopator of Egypt and planned to capture Syria before Antiochus could return to defend it. With the help of the Cyrrhestians, who had revolted from Antiochus, he planned to take over that kingdom. Therefore with his whole army, he left Lydia and marched toward there. When he came to Laodicea in Phrygia, he there placed a crown on his head and began to assume the title of a king. He did this when he received ambassadors from other princes. When he had the opportunity of writing to them, he entertained Siveris, who was banished from his own country. Siveris was the main one who urged him on to be a king. He continued his journey toward Syria. When he came near Lycaonia, his army began to rebel complaining that they were fighting against Antiochus who was their natural king. Thereupon when Achaeus saw that his plans incited such a response, he abandoned them and went no farther. Moreover he told the army that he never planned to lead them into Syria against Antiochus but only to waste the country of Pisidia where he was leading them. That they did and when they enriched themselves with its spoil they returned home again as loyal as ever to him. (Polyb. l. 4. p. 271, 314, 315. & 5. p. 401, 402.)

2905. After the war between Antiochus and Ariobarzanes was over, Apollophanes a physician of Seleucia greatly feared Hermias. He figured out a way to bring him into disfavour with the king. Thereupon, the king feigned to be sick and had Hermias taken from his house and murdered by some men he had assigned the task to. It happened at the same time, the wives of Apamea took Hermias's wife and children from her house and stoned them all to death. (Polyb. l. 5. p. 400, 401.)

2906. When Antiochus returned home and sent his soldiers to their winter quarters, he sent messages to Achaeus that contained many threatening words. (Polyb. l. 5. p. 401, 402.)

2907. The Jewish high priest Onias the 2nd died and was succeeded by his son Simon the 2nd. (Joseph. l. 12. c. 4.) He is said by Scal. (In Grac. Euseb.) to have been high priest for 20 years.

2908. At the beginning of spring, Antiochus called all his army to Apameas. Apollophanes his physician persuaded him to go to Seleucia which is called Pieria. He sent Diognetus his admiral there with his fleet. He sent Theodotus Hermiolius with a suitable company of troops to take over the passes into Coelosyria. He had information from some informers of the Seleucians in the town whom he had won over to him by large amounts of money and greater promises. He captured one of the suburbs and then the city opened their gates to him. When he was inside, he treated the inhabitants very kindly but put garrisons into their citadel and port. (Polyb. l. 5. p. 402-405.)

2909. While the king was busy in settling matters there, he received letters from Theodotus the Eolian, to ask him to go into Coelosyria. He was now ready to turn it over to the king. Thereupon the king marched toward there. Nicolaus, a captain of Philopator's, discovered this plot and besieged Theodotus in Ptolemais. He was unable to get out to carry out his plans. He sent Lagoras, a Cretian, with Dorymon of Etolia, with troops to hold the pass that entered to Coelosyria near Berytus. Antiochus easily

defeated these troops. When Theodotus and Panaetolus saw the siege raised from before Ptolemais where they and their friends were confined, they went and met Antiochus on the way. They turned over Tyre and Ptolemais and all that was in them to Antiochus. They found in both ports, 40 ships which were turned over to Diognetus the admiral. (Polyb. l. 5. p. 405, 406. with l. 4. p. 305.)

2910. Antiochus was told that Philopator had gone to Memphis, all Ptolemy's forces were met at Peleusium and the sluices of the Nile were all opened to let the sea in to spoil all the fresh water there. He changed his plans of marching to Peleusium and went into Coelosyria. He went from one place to another and sought to subdue them all. Some he took by force and others surrendered based on the reasonable conditions he offered them. The weaker places mainly yielded to him the first time he asked. The rest remained loyal to Philopator their king and Antiochus spent much time besieging them. (Polyb. l. 5. p. 405.)

2911. Meanwhile, Philopator took no care for anything. However Agathocles and Cosibius, who managed everything under him, prepared for war. They kept everything as secret as they could so Antiochus would not know what was happening. They secretly solicited help from the states of Cyzieum, Byzantium, Rhodes, Etolia and others to mediate for a peace between the two kings. In the interim, they made all provisions for the war they could. They trained and exercised their men in all kind of feats of chivalry and martial discipline to the best of their ability. (Polyb. l. 5. p. 405, 407. l. 4. p. 305.)

2912. There was at this time a new war between the Byzantines and the Rhodians. The cause of the war was that the Byzantines were forced to pay a heavy tribute to the Gauls. Hence they charged a toll on every ship that passed by them into the Pontus Sea. (Polyb. l. 1. p. 158. & l. 4. p. 305, 306, 314.)

2913. Thereupon the Rhodians sent to Prusias, king of Bythinia. (That is Prusia who in Excerpt. Memnon. c. 29. is surnamed the Lame.) They made an alliance with him. Previously, he was normally their enemy. The Byzantines were trying to form an alliance with Attalus and Achaeus who were hostile to Prusias. Therefore he came to this agreement with the Rhodians. They would take the charge of the war at sea and he would conduct the war on land. He immediately seized Hieron which was a port of theirs on the Asian side. This place was previously owned by the merchants who traded into the Pontus but the Byzantines had recently bought them out. They used it for themselves together with all that portion of Mysia in Asia which they had controlled many ages before. (Polyb. l. 4. p. 314-316.)

2914. When the Byzantines saw what the Rhodians had done with Prusias, they tried to get help from Attalus and Achaeus. Attalus wanted to help but Achaeus was pressing so heavily on him, he could offer very little help. Achaeus, whose dominions stretched far and near on this side the Taurus Mountains and who had recently assumed the title of king, promised them all the help that he could give. (Polyb. l. 4. p. 314.) They also sent for Tibites from Macedonia to be their general in this war against Prusias. It was thought that the whole kingdom of Bithynia, belonged as well to Tibites as to Prusias the nephew of Tibites. (Polyb. l. 4. p. 316.)

2915. Prusias feared the coming of his uncle Tibites and pulled down all citadels and places of any strength that were in the kingdom. (Polyb. l. 4. p. 318.)

2916. The Rhodians tried to draw away Achaeus from helping the Byzantines. They sent to Ptolemy and desired him to give them Andromachus, who was at that time a prisoner in Alexandria. They wanted to present him as a gift of their own to his son Achaeus. When this was done along with some other deeds of honour done to him by the Rhodians, the Byzantines lost their main supporter in the war. When Tibites was being escorted from Macedonia, he died in the way. This greatly thwarted their purposes. Cavarus was a petty king of those Gauls who were in Thrace, (according to Polybius, in Excerpt. Balesii p. 26. and Athenaus l. 6. c. 6.) He came at that time to Byzantium and mediated a peace between them, Prusias and the Rhodians. The Byzantines agreed to stop charging any more tolls on their ships and Prusias was to restore what he had taken from Byzantium. (Polyb. l. 4. p. 317, 318.)

2917. At the same time, Mithridates king of Pontus made war on the people of Sinope, who borrowed 140,000 drachmas from the Rhodians. They used the money to fortify their city and all that peninsula on which their city was located. (Polyb. l. 4. p. 323.)

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2918. Antiochus besieged Dura in Phoenicia, a city which Cl. Ptolemy calls Dora. Because the place was naturally well fortified, he could not take it. Nicloaus, a captain of Philopator's sent them relief. Because winter was coming, he was contented to make a truce with them for 4 months. Some ambassadors sent by Philopator persuaded him to do this. He would not grant a longer truce, nor spend more time there than necessary away from his own dominions. It was obvious that Achaeus intended to invade his kingdom and there was no doubt that Philopator was helping Achaeus. Therefore he sent away the ambassadors and put garrisons in suitable places. He left the care of all things there to Theodotus and he returned to Seleucia. He sent his army to their winter quarters but took no care of keeping them in military condition. He thought that the rest of the cities would submit to him without any great deal of fighting because he had already gotten a part of Coelosyria and Phoenicia. He thought he could win the war with words rather than by fighting. (Polyb. l. 4. p. 409.)

2919. However in the spring, events did not unfold as he planned. He took his army from their winter quarters and planned to attack his enemies by sea and land and by force to subdue the remainder of Coelosyria that withstood him. (Polyb. l. 4. p. 411.)

2920. Pilopator committed the charge of all his wars to Nicolaus the Etolian. He made Gaza the storehouse for the war effort and place all his provisions for the war there. He sent his armies by sea and land. He appointed Perigemes the admiral of his naval forces. He had only 30 fighting ships but had 400 cargo ships. (Polyb. l. 4. p. 411.)

2921. Antiochus marched as far as Marathos when ambassadors came to him from the isle of Aradus. They desired his friendship. He agreed to this and also settled the differences between them and their neighbours who dwell on the continent and made them good friends after that. Antiochus entered by the way of Theu-prosopon into Phoenicia and came to Berytus. On his way he attacked the Botrys and took it. He burned Treres and Calamus to the ground. (Polyb. l. 4. p. 411.)

2922. Before the main battle, he divided his army into 3 parts. He gave one part to Theodotus, the other to Menedemus and the 3rd he reserved for the sea under the command of Diocles. He had made Diocles the governor of Parapotamia that bordered on the Euphrates River. He had his bodyguards around him for protection. He went to see how the battle was going and to help if needed. Diognetus prepared the naval forces for Antiochus and Perimenes did the same for Philopator. Each kept as close to the land as they possibly could. At last when a general signal was given, the battle was joined on land and sea. At sea neither side won and parted on even terms. On land after a strong fight, Theodotus routed Nicolaus. In the chase, 2000 of his men were killed and at least that many taken prisoner. The rest fled into Sidon. When Perigines saw that the land battle was lost, he retreated at sea and came to Sidon. Without delay, Antiochus came there with his whole army and besieged it. He did not attack it because there were many men inside it and they had many provisions to keep them alive. (Polyb. l. 4. 412, 413.)

2923. When P. Cornel. Scipio and T. Sempronius Longus were consuls at Rome, Hannibal made a difficult crossing of the Alps and came down into Italy in the summer of this year. (Livy l. 21.) This was in the latter end of the 2nd year of Olymp. 140 and from that time we indicate the start of the second Carthaginian war or the war of Hannibal. This is described in detail by Polybius and Livy. Silius Italicus describes it in poetry and Appianus Alexandrinus, in his Hannibalica. This war enhanced the fame of the Carthaginians and Romans all over the world. The effect was first felt in Greece, then in Asia, properly so called, and its islands. All men began to look to them and not to Philip, Antiochus or Ptolemy any longer. (Polyg. l. 4. p. 443.)

2924. In the same summer that Hannibal came into Italy, Antiochus attacked Palestine. He ordered Diognetus his admiral to take his foot soldiers to Tyre. Antiochus marched with his army to Philoteria, a city seated upon the Lake of Tiberias into which the Jordon River flows. From there the river runs through the country adjoining the city of Scythopolis, which Josephus calls Bethshan in the tribe of Manasseh. When he had captured both of these cities and left garrisons to hold them, he crossed the mountains and came to Atabyrium. This is the city called Tabor and is located on a hill whose top is almost 2 miles in circumference. Antiochus drew them out in small skirmishes. He had his vanguard go close to the walls and then feign to flee. This they did. When the townsmen came out and pursued them, they were attacked by those who lay in ambush. Many were killed. With the rest of the army, Antiochus attacked and captured the city. (Polyb. l. 4. p. 413.)

2925. At the same time, Keraeas, a commander of Ptolemy Philopator, defected from him to Antiochus. Antiochus received him so graciously that Hippolochus a Thessalian with his 400 cavalry all defected. Antiochus left a strong garrison in Atabysium. He went and subdued Pella, Camus and Gephros which surrendered to him. After this great success, the Arabians who bordered on those parts, unanimously joined their forces with those of Antiochus. Antiochus was encouraged by these events and trusted in the resources of Arabia. He marched into the country of Galatis and subdued the area and took the city Abyla. All those, who were under the command of Nicias, came to help them. There remained only Gadara to be taken and was reputed to be by far the strongest city in all that region. Therefore Antiochus came and showed himself before it. He began to cast up his works against them. The very sight of this terrified the inhabitants and they surrendered to him. (Polyb. l. 4. p. 414.)

2926. In the same summer in Pamphylia, the Pednelissenses were besieged by the Slegenses and were in danger of being taken. They sent and asked for help from Achaeus. He immediately sent 6000 foot soldiers and 500 cavalry under the command of Garsieres. He planned to enter the town by the way of Mylias but found that the passes were controlled by the Selgenses. Thereupon, he feigned as if he would leave. When the Selgenses saw him go, they went their way too. Some went to the camp and others to their harvest which was ready to be gathered. When Garsieres knew this, he turned back quickly and crossed the pass of Mylias near Climax without any opposition. He left a strong guard there and then committed the whole war and defence of Pednelissa to Phaylus. He was going to Perga and stirred up all the people of Pamphylia and Pisidia to come and help the distressed. Thereupon the people of Aspendus sent them 4000 foot soldiers, those of Etenna sent 8000 men. The Slegenses by their rash actions were badly defeated and lost 10,000 men. They fled home to Selga. Phaylus closely persuaded them. They were so afraid that they immediately sent Logbasis to sue for peace. Instead, he betrayed them. When a truce was declared, the enemy soldiers came freely into Selga. The town's people sent secretly to Achaeus and put themselves at his mercy to deal with them as he thought best. Meanwhile, Logbasis plotted to betray the town to their enemies. When things were now ripe to do this, his plot

was discovered. They executed him, his fellow conspirators and all the enemies in the area. Then, Achaëus seriously began to negotiate a peace between them. The men of Selga were agreeable to this. Thereupon they were to pay 400 talents of current money and 300 more later. The Pednelissens were to restore to them all their prisoners without ransom. When Achaëus had gotten Mylias and the greater part of Pamphylia into his hands, he immediately marched to Sardis. After constantly harassing Attalus in war, he began to threaten Prusias. (Polyb. I. 4. p. 415-420.)

2927. While Achaëus was busy in making war against the men of Selga, Attalus was not idle. He enlisted the Gauls, called the Tectosagi of Europe. He sent for them from Europe to fight against Achaëus because of their reputation for valour. He marched through the cities of Eolis and other nearby cities. They had all submitted to Achaëus out of fear. All Cuma, Smyrna and Phocaea voluntarily yielded to Attalus. Those of Egea and Lemnos yielded to him from fear at his first approach. Ambassadors came to him from the Teians and Colophonians. When they had given hostages, he controlled them subject to the conditions they had before. He continued on and crossed the Lycus River. He came into the country inhabited by the Mysians. He went through that and came to the borders of the Carsenses. He so frightened these people and those who kept Didyma-tiche and Themistocles whom Achaëus had left to hold them for him, surrendered them to Attalus. He left there and ravaged all the region of Asia. He passed the hill of Pellicante and camped on the bank of the Megistus River. While he was there, the moon was totally eclipsed. The Gauls were weary of so long an expedition with their wives and children in their company. They pretended that this eclipse was a bad omen and would go no further. (Polyb. I. 4. p. 240.) On September 1st, near the beginning of the of the night, the moon was eclipsed for more than an hour.

2928. Attalus feared lest his Gauls would defect to Achaëus and would attack his countries. They would not do this because of his word that they came from Europe to Asia. He escorted them all back safely to the Hellespont where they first landed. He gave them lands to live on and promised that if at any time later they needed his help he would be ready to aid them. He summoned those of Lampsacus, Alexandria and Ilium to him. He commended them for remaining loyal to him. After this he returned with his army to Pergamos. (Polyb. I. 4. p. 421.)

3787a AM, 4496 JP, 218 BC

2929. Antiochus was told that a large enemy army was assembled in the Arabian city of Rabatamana or Rabbath-Ben-Ammon. After Antiochus had plundered all the country around there, he marched toward the city. He came near to the little hills where the city stood and went and viewed the enemy. He learned that there were only two ways to get into the city. Therefore he located his batteries against those two places to break down the wall. Nacarchus was in charge of the one site and Theodotus the other. When they breached the wall, much to their surprise the inhabitants quickly repaired the breaches. Antiochus' men laboured day and night without stopping with all the might they possibly could to get into the city. They were unable to because the damage was repaired as fast as they could inflict it. At last, one of the prisoners in the camp showed them an underground way the inhabitants used to get their water. He quickly sealed it up and the city was forced to surrender for lack of water. When the king had captured the place, he left Nicarchus with a sufficient garrison to hold it. He sent Hippolochus and Kiras who had defected from Ptolemy, with 5000 foot soldiers to the country adjoining Samaria to govern that province. They were to protect his friends in those parts. He went with his army to Ptolemais to winter there. (Polyb. I. 4. p. 414, 415.)

3787b AM, 4497 JP, 217 BC

2930. Cn. Servilius started his consulship at Rome on the ides, or 7th day of March. Among the omens that happened when the senate did this was, that in Sardinia, the sun was dimmer than it normally is. In Arpi the sun and the moon seemed to fight with each other. Ca. Flaminius the other consul, who was with the army in the spring of this year was disastrously defeated by Hannibal at Lake Trasimene in Etruria. He and 15,000 of his men were killed. (Livy I. 22.) On February 11 there was an eclipse of the sun in Sardinia.

3787c AM, 4497 JP, 217 BC

2931. Polybius (Polyb. I. 5. p. 442.) states that as well as that great battle at Trasimene another battle was fought in the east between Antiochus and Philopator over Coelosyria. This was fought toward the later end of the 3rd year of the 150th Olymp. at a place called Raphia. He describes it thus:

“In the beginning of this spring, Antiochus and Ptolemy had made final preparations for war. The fate of Coelosyria was to be decided in the next battle. Therefore, Ptolemy with 70,000 foot soldiers, 5000 cavalry and 73 elephants, left Alexandria. (Polyb. I. 5. p. 421.) First, he camped at Pelusium, where he stayed until the rest of his army came to him. When he had given every man his allowance of grain, he marched on through a desert country near the Casius Mountains and the Barathra and came to Gaza. After a five day march, he came to his planned destination and camped within 6 miles of Raphia. This is the first city of Syria, except for Rhinocorura, which a man meets when he leaves Egypt for Coelosyria.” (Polyb. I. 5. p. 422.)

2932. At the same time Antiochus came there with his army of 72,000 foot soldiers, 6000 cavalry and 102 elephants. After he

passed the walls of Raphia, he camped the first night about 1 1/4 miles and the next day came within 5/8 of a mile of Ptolemy's camp, (Polyb. l. 5. p. 422.)

2933. At that time, Theodotus the Etolian, who was previously well known in Ptolemy's court and knew well his daily routine tried to kill Ptolemy. He and two others about break of day, came inside his trenches. The next night they got into the king's pavilion, hoping to kill him alone. However, Dositheus, who was a Jew by birth but no longer observed the Jewish religion, had moved the king to another tent. He had common men occupy the king's bed that night. When Theodotus broke into the king's tent that night, he wounded two of the guards and killed Andraeas, the king's chief physician. So the king returned untouched to his own tent again. (Polyb. l. 5. p. 422. & [#/RAPC 3Ma 1:2,3](#))

2934. After the armies had camped there for 5 days, the battle was joined. (Polyb. l. 5. p. 422.) When Antiochus appeared to be winning, Arsinoe, Ptolemy's sister, went among the soldiers with her hair hanging about her ears and cried to them that they should fight bravely and defend their own wives and children. She promised them that if they won, they would each be given two pounds in gold. This revitalized the army and they killed many of the enemy and took many prisoners. (Polyb. l. 5. 424, 425 & [#/RAPC 3Ma 1:4,5](#))

2935. In that fight, Antiochus lost almost 10,000 foot soldiers and more than 300 cavalry. 4000 were taken prisoner. 3 elephants were killed in the fight and 2 died later from their wounds. Ptolemy lost 1500 foot soldiers and 700 cavalry. 16 of his elephants were killed and the rest were captured. (Polyb. l. 5. p. 427.)

2936. When Antiochus had buried his dead he returned home with the rest of his army. Ptolemy went back again to Raphia and the rest of the places which had been taken from him. They voluntarily surrendered to him and strove to see who would be the first at recognising his kingship. This was particularly true of the Coelosyrians because they were always inclined to serve the Ptolemys. On this occasion, they exceeded all others in honouring him with crowns, sacrifices, altars and other such expressions of their affection. (Polyb. l. 5. p. 427, 428.) Ptolemy visited the cities adjoining that place and bestowed gifts on their temples. By this he encouraged the people to remain loyal to him. ([#/RAPC 3Ma 1:6,7](#))

2937. The Jews sent some of their sanhedrin and elders to offer him their service and to present him with gifts. They congratulated him after so great a victory. It happened that he was more anxious to visit and honour their city with his presence. When he came, he greatly admired the beauty of their temple and would have gone into the Holy of Holies. Only the high priest could enter there and that once a year. When the Jews refused that request, the king wanted all the more to enter it. He went into the temple and all the temple was filled with crying and howling and the city in a tumult. Then Simon the high priest knelt down in the temple, that is between the temple and the altar and prayed to God for help in this time of trouble. Thereupon, the king fell into such a horror of mind and body that he was unable to speak and was carried half dead from the temple. ([#/RAPC 3Ma 1:8-2:33](#))

2938. As soon as Antiochus was returned to Antioch, he sent Antipater, his brother's son, and Theodotus Hemilius as his ambassadors to Ptolemy to sue for peace between them. Ptolemy was content with this surprise victory and with the recovery of Coelosyria. After a few sharp words with the ambassadors and complaining about the unjust dealings of Antiochus, he granted a truce for a year. He sent Sosibius to ratify it with Antiochus. (Polyb. l. 5. p. 428, with Justin l. 30. c. 1.)

3787d AM, 4497 JP, 217 BC

2939. When Ptolemy had spent three months in Syria and Phoenicia in settling matters there, he left Andromachus from Aspendus in Asia, to govern all that country. He with his sister Arsinoe and his friends returned to Alexandria. His subjects knowing how he lived, marvelled at how he had ended this war against Antiochus. Antiochus ratified the truce in the pretence of Sosibius. Antiochus began a war on Achaeus as he formerly planned to do. (Polyb. l. 5. p. 428.)

3788 AM, 4498 JP, 216 BC

2940. Antiochus spent the winter in making his provisions with all possible care. The next spring he crossed the Taurus Mountains and made a league with Attalus. He started his war on Achaeus. (Polyb. l. 5. p. 444-446.) He besieged Achaeus in Sardis. Daily there were skirmishes between the two sides as each side tried to get the upper hand by any means they could. (Polyb. l. 7. p. 506.)

2941. When the Gauls, whom Attalus had settled in Hellespont, besieged the city of Ilium, the Alexandrenser, who dwelt in Troas sent their captain Themistas with 4000 men. He expelled them from all the territories of Troas. He kept all the provisions from them and attacked them everywhere. When the Gauls could no longer stay there, they went and took over the city of Arisba and the territories of Abidus. They used that as a base to take over the rest of the surrounding country. Thereupon Prusias, king of Bythnia, went out and attacked them. After he had defeated them, he attacked their camp and slaughtered their wives and children and all the rest of them. He gave their spoil to the soldiers for their reward. (Polyb. l. 5. p. 447.)

2942. When Ptolemy returned to Egypt, he resumed his old lifestyle and wallowed in all manner of gluttony and luxury. (Polyb. l. 14. in Excerpt. Hen. Vales p. 62.) He grew more and more mad by this kind of living. He indulged himself with uncleanness and lechery. He also vexed the Jews of Alexandria with infamous and false reports spread against them. He tried by all means to turn them away from the true worship of the living God. Those that refused, he commanded to be slain. He expelled them from all offices of dignity. He branded them with hot irons in the face with the sign of an ivy leaf because that was the sign of Bacchus. Those that abandoned their religion, he allowed to enjoy equal rights and privileges with the native Macedonians in Alexandria.

2943. Many abandoned their religion and others bought their peace with money. They saved their lives and escaped having their faces branded. Those who continued in the religion of their forefathers, remained loyal to the king but excommunicated and had no dealings those who had apostatized from their religion. By this action, their enemy assumed that they really opposed the king and tried to make his subjects defect. Philopator became very angry with the Jews in Alexandria and throughout all Egypt. He ordered that they be gathered into one place so he could destroy them all. The king's officers were allowed 40 days to do this, from the 25th day of the month Pachon to the 4th day of the month Epiphi, according to the fixed year of Alexandria. Some later historians assume without any basis that this calendar was never used until after the naval battle at Actium between Augustus and Anthony. This period was from May 20th to July 29th. Three days were allotted for the massacre. That is from the 5th to the 7th of Epiphus, inclusively.

2944. Upon the appointed time, the Jews of Alexandria were all brought into the hippodrome. They were first reviled and set at naught by all that passed by. Then the king called for Hermon, the master of the elephants. He ordered him before the next day to make his 500 elephants to drink with wine mingled with myrrh or frankincense. This would make them grow more fierce and stark mad. He would let them go and drive them on the Jews to tear and trample them all to pieces. The next day, the king fell into a dead sleep and did not awake until dinner time. By that time all the people that came there to see the event had gone home again. On the 3rd day, when the elephants were all prepared and ready to attack them, 2 angels appeared who were very terrible to look at. They came down from heaven and so amazed all the people who were there that they stood still and did not move. The king fell into a trance and relented of his fury toward those poor prisoners. Most interestingly, the elephants did not attack the Jews. They turned around and attacked and trampled the soldiers behind them.

2945. Then the king commended the Jews for their loyalty and released their fetters. He acknowledged that their God had delivered them. For 7 days long, from the 7th to the 14th of Epiphus (July 2-9th) he feasted them. After this the Jews obtained permission from the king to execute those Jews who had apostatized from their religion. They said that those who, for their belly's sake, had forsaken the laws and commandments of their God would never prove loyal to their king. They killed 300 on the way as they went and came at last to Ptolemias on the Nile River in Arsinoe Nomo. It is called Rhodophorus from the abundance of roses that grew there. Their fleet attended them for 7 days. There they altogether made a feast of thanksgiving. The king himself gave every man a generous allowance for his homeward expenses. Thereupon they returned home joyfully. Some went by land, others by sea and some by the river. This is described in detail in [#RAPC 3Ma 1:1 - 7:23](#). Phlostorgius in the beginning of his Ecclesiastical History, calls it the "Librum portentosum", that is "A book of miracles".

2946. The Egyptians grew insolent and proud with their success at the battle of Raphia against Antiochus. They never liked Philopator after that. They sought a captain of their own with enough power to quell the like of him. This they did shortly after. (Polyb. l. 5. c. 444.)

3789 AM, 4499 JP, 215 BC

2947. Philopator was now forced to make a war upon his rebelling subjects. (Polyb. l. 5. c. 444) His recent actions ensured the loyalty of the Jews. From Eusebius and Jornandes his Chron. that about this time there were about 60,000 Jews killed in a battle. Such a large slaughter has caused Demetrius, who wrote a book of the Kings of the Jews, to think it reasonable to record the years from the captivity of Babylon or the carrying away of the Jews into Assyria down to the reign of this Philopator as recorded by Clemens Alexandrinus. (l. 1. Stromat.) From there we gather that this Demetrius the historian, wrote after the days of Philopator but before that vast desolation brought upon the Jews by Antiochus Epiphanes. If he knew of the latter he would have described it in the same terms he did of the former calamities of the Jews.

2948. The city of Sardis except the citadel, through the work of Lagoras the Cretian, was taken by Antiochus in the 2nd year after he besieged it. (Polyb. l. 7, p. 506-510.)

2949. Sosibius managed all matters in Egypt under Philopator. He conferred with Bolis, a Cretian, how to deliver Achaeus, who was besieged in the citadel at Sardis from this danger. Bolis arranged with Cambylus, the captain of the Cretians, who served under Antiochus and got Achaeus out of the citadel but delivered him alive into Antiochus' hands. Antiochus first had his hands and his feet cut off. Then he had his head chopped off and sown in an asses belly. His body was hung on a cross. In the citadel, some held with Ariobazus the governor of Sardis, others with Laodice, the widow of Achaeus and daughter of Mithridates king of Pontus. They were at odds with each other but quickly resolved to surrender themselves and the citadel to Antiochus. (Polyb. l. 8. p. 522, 529.)

3790 AM, 4500 JP, 214 BC

2950. Lacydes of Cyrenia, was the master of the new academy for 26 years. He was the only man who resigned the position while he was alive. He turned it over to Telecles and Euander both of Phocaea. (Laert. in Lacyde.)

3792 AM, 4502 JP, 212 BC

2951. Antiochus attacked Media and Parthia and other provinces which had revolted from his ancestors. (Appian. in Syriac. in Mitio.) He made an expedition against Arsaces, who was the main founder of the Parthian Empire. This is described in detail in the 10th book of Polybius. (Polyb. l. 10. p. 597-602.)

3793 AM, 4503 JP, 211 BC

2952. When P. Sulpitius and Cu. Fulvius, were consuls of Rome, the praetor, Laevius made a league with the Etolians in Greece and Attalus king of Pergamus in Asia. (Livy l. 27. Justin, l. 29. c. 4. Eutrop. l. 3.) Attalus kept the agreement with the Romans until he died. (Polyb. p. 820.)

3794 AM, 4504 JP, 210 BC

2953. M. Attalus and Manius Acilius were sent as ambassadors from Rome to Ptolemy and Cleopatra in Egypt at Alexandria to remind them of the league and to renew it. They gave him a gown and a robe of scarlet with a throne all made of ivory. She received an embroidered gown and a scarlet fur coat. (Justin l. 30. c. 1.& 4.)

3795 AM, 4505 JP, 209 BC

2954. Ptolemy Epiphanes was born to Ptolemy Philopator by Euridice, his wife who was also his sister. When he was 5 years old, he succeeded his father in the kingdom of Egypt. (Justin l. 30 c. 1, 2.) His birthday was first solemnly celebrated by all the great men and others of Syria and the country in his dominion. Every man made a journey to Alexandria to congratulate him on the birth of his son. Among these was Joseph the Jew, the son of Tobias and of the daughter of Simon the Just, the high priest. Joseph was the collector of his tributes throughout Syria, Phoenicia, and Palestine. He sent his youngest son Hyrcanus who was born by the daughter of Solymius, his older brother, to kiss the king's hand. He sent letters to his agent Arion, who had the managing of all his money at Alexandria. He had over 3000 talents there. Arion was to supply him with money to buy the most expensive present for the king that the place had. The most expensive present the king had received was not worth more than 20 talents. Hyrcanus brought with him 100 beautiful boys and as many maidens. He gave them 1000 talents to offer to the king. The boys were a gift for the king and the girls a gift for Cleopatra the queen. The king greatly admired this so great and unexpected a present. He royally entertained the young man with all honour and royal gifts. He wrote royal letters of commendation to his father and brethren and to all his commanders and chief officers in those parts. The king dismissed him in a most honourable fashion. However, his brethren (who were 7 in number but begotten by another wife) were jealous of the great honour the king had given him. They met him on the way and planned to murder him. His father knew of this and did not care because he was angry with him for the extravagant cost of the gift he gave to the king. When his brothers attacked him, he killed two of them and various others in their company. When he came to Jerusalem, no man there would look upon him. He feared the worst, and exiled himself to the regions beyond Jordan. (Joseph. l. 12. c. 4.)

3796 AM, 4506 JP, 208 BC

2955. Philippus, king of Macedonia, fought two battles against the Etolians. Although they were helped by Rome, from Attalus the king, and ships from Prusius, king of Bithynia, they were defeated both times. Attalus and P. Sulpitius the proconsul in those parts, wintered that year in the isle of Egina, (Livy l. 27. & Polyb. l. 10. p. 612, 613, 851.)

2956. In the beginning of the spring, Sulpitius and Attalus joined together and sailed to Lemnos. From there they came into Eubaea and captured Oreum and Opus. When Attalus heard Prusias had invaded his kingdom, he left the Romans and the war in Etolia and sailed into Asia. Philippus came to Etolia, where he had arranged for the ambassadors from Ptolemy and from the Rhodians to meet him. While they tried to end the war in Etolia, news arrived that Nicanor the tyrant of Lacedaemon, was ready to attack the Eleians while they were busy about their solemn games at Olympus. (Livy. l. 28.) This summer began the 143rd. Olympiad.

3797 AM, 4507 JP, 207 BC

2957. Polybius (l. 15. p. 719.) states that Arsinoe the queen and sister of Ptolemy was murdered by Philammon as arranged for by Sosibius. See also (Hen. Vales. Excerpt. p. 65.) In Justin, (l. 30. c. 1.) we find that Philopator slew Eurydice who was his wife and sister. It seems that Polybius' Arsinoe, Justin's Eurydice and Livy's and Josephus' Cleopatra were all the same person. (See notes on 3794 AM & 3795 AM.)

2958. When she was dead, whatever her name was, Philopator fell in love with Agathoclia, a female musician and with her brother Agathocles in a homosexual way. To everyone's amazement, he put Agathocles in charge of his kingdom. He did not know the ways of the court or the state affairs. These two arranged to have their mother Oenauthe taken care of too. She endeared herself into the king's affection also. Agathocles always stayed near the king and ruled the whole state. The women gave all the offices and military positions of the state to whomever they pleased. The king himself, who was now in their hands, could do the least of any man in his own kingdom. (Polyb. l. 15. p. 720. & in Excerpt. Vales. p. 65. Justin, l. 30. c. 1, 2, Plut. in Erotico & in Cleom. Athena. l. 6. c. 6. l. 13. c. 13. Hieronym. on #Da 11.)

2959. The people wanted a man to execute their anger on Agathocles and Agathoclia. They were forced to bide their time for the present and placed their hopes on Tlepolemus. (Polyb. p. 66. Excerpt. Vales.) This young man behaved himself well and had done military exploits. At that time, he was managing the king's treasure. He used the funds not as an officer but rather like a young heir. He soon disliked and hated the court. Ptolemy the son of Sosibius, (of whom I spoke earlier) returned from Philippus in Macedonia with the other ambassadors. It seems they had been sent there the previous year. He began to speak his mind rather freely about Tlepolemus. He found that every man at court agreed with him. (Polyb. l. 16. p. 82, 85. & Excerpt. Vales.)

3798 AM, 4508 JP, 206 BC

2960. This discontent was fanned when the courtiers in a public assembly complained about Tlepolemus. Tlepolemus on the other side planned to accuse them all to the king. Sosibius heard this. He had both the keeping of the king's seal and custody of his person. He gave the seal to Tlepolemus who did all things after this in the state as he wished. (Polyb. l. 16. p. 85, 86.)

3799 AM, 4509 JP, 205 BC

2961. During the consulship of P. Cornel. Scipio and P. Licinius Crassus, the college of the Decemviri found this written in the books of the Sibylla which they kept. It said:

``Whenever a foreign enemy should make war on Italy, he might be driven out again and overcome if the image of the mother of the gods at Ida, which fell from heaven, were sent for and brought to Rome."

2962. Thereupon, 5 ambassadors were sent to king Attalus to desire the image from him and to bring her by sea to them. These 5, each had a ship of five tiers of oars for the journey. To obtain a favourable reply, as soon as they arrived they were to ingratiate themselves and to promote a good opinion of the Roman name and majesty of their state. Attalus received and entertained these ambassadors at Pergamus very kindly. He led them to Pessinuntis in Phrygia and turned over to them that sacred stone which the people who lived there said was the mother of the gods. He asked them to carry it to Rome as they desired. (Livy l. 29.)

2963. In the prologue to the 30th of Trogus, it is noted that Antiochus' expedition subdued all the upper provinces of Asia as far as Bactria. There he spent a long time trying unsuccessfully to expel Euthydemus from that province. He was finally forced to come to an agreement and make a league with him. To ratify this, Euthydemus sent his own son, Demetrius, to Antiochus. Antiochus saw his behaviour and judged him a man worthy to be a king. First he promised to give him one of his daughters to marry. Then he gave his father permission to assume the title of king. Lastly, they subscribed to the other articles of the league between them. He took his oath for the true observance of them. Antiochus distributed provisions generously among his soldiers and moved his camp. Euthydemus had given him all the elephants which he had with him. (Polyb. l. 11. p. 651.)

2964. Antiochus crossed the Caucasus Mountains and re-entered India. He renewed the league and friendship he had made previously with King Sophagasesus. He gave Antiochus more elephants. He distributed more grain among his army and so returned. He left Androsthenes of Cyzicum, to bring him later the treasure which Spophagasesus had promised him. (Polyb. l. 11. p. 652.)

3800 AM, 4510 JP, 204 BC

2965. He then came to Arachosia. He crossed the river Erymanthus and went through the country of Drangia and came into Carmania. Since winter was coming, he placed his troops about the country. Polyb. l. 11. p. 652.)

2966. The Romans made a peace with Philippus king of Macedonia. The parties to the league were Philippus, Prusias the king of Bythinia, the Romans, the state of Ilium and Attalus the king of Pergam. (Polyb. l. 11. p. 652.)

2967. Philopator died at Alexandria. Ptolemy surnamed Epiphanes, that is the "noble" succeeded him. Appianus in his Syriac, surnames him also Philopator, after his father's surname. He assumed the throne when 4 years old according to Hieronym. on #Da 11. Justin says he was 5 years old. He reigned 24 years. (Cl. Ptolem. in Reg. Can. Clemens Alexandr. Porphyrs. Euseb. and Jerom)

2968. Philopator's death was concealed for a long time, while Agathoclia and Oenanthe her mother, rifled the king's treasury.

They got all his money and put the affairs of state under the control of their lewd companions. (Justin l. 40. c. 3.) Finally, Agathocles assembled the leaders of the Macedonians. He came with his sister Agathoclia and the young king. He told them that when the king was dying he committed the care of the child to his sister. He produced the testimony of Critolaus, who said that Tlepolemus was about to invade the kingdom and become the next king of Egypt. He said the same things wherever he went. The people scorned him. To make his disagreement with Tlepolemus more obvious to everyone, he took Danae, Tlepolemus' mother-in-law, from the temple of Ceres. He dragged her through the open streets and put her in prison. He laid hands on Moeragenes, one of the guard, because he gave information of all these things to Tlepolemus and favoured him. (He could do no less, in regard of that friendship that was between him and Adaeus, the governor of Bubastis.) Agathocles turned him over to his secretary Nicostratus to be tortured. However, he mysteriously escaped the rack and got away stark naked. He fled to the Macedonians and stirred them up against Agathocles. (Polyb. l. 15. p. 712-714.)

2969. When all the people came flocking to the court in a tumultuous manner, Agathocles took the king with him and went and hid himself in a place called Syringes. This was a gallery or walkway which had on all sides 3 walls and gates to go through before one could come to it. The Macedonians forced him to deliver the king to them. When they had received him, they brought him out to the people and put him on a royal throne. This was a great joy and comfort to all who saw him. Shortly after this, they brought out Agathocles who was well fettered. The first person that met him, cut his throat. Then Nico was brought and then Agathoclia with her sisters and all that generation of them. Finally Oenanthé was hauled from the temple. They were all stark naked and placed on a jade and were brought into the Piatsoe. They were all turned over to the people to do with as they liked. Some started tearing them with their teeth, some lanced them with their knives and others pulled out their eyes. Any who were killed were pulled to pieces until there was nothing left. At the same time also, the maidens who attended Arsinoe while she lived, heard that Philammon was come from Cyrene to Alexandria. He was mainly responsible for her murder. They broke into his house and slew him with staves and stones. They found and strangled his little child. They dragged his wife stark naked into the street and cut her throat. (Polyb. l. 15. p. 716, 718, 719.) When the fury of the people was spent, the management of the affairs of the kingdom was committed to Aristomenes, who was born in Acarnania. (Polyb. l. 15. p. 717, & l. 17. p. 771, 772.) He was made governor of the king and kingdom and administered its affairs with a great deal of moderation and wisdom. (Diod. Sic. in Excerpt. Vales. p. 294.)

2970. When Antiochus the king of Syria and Philippus the king of Macedonia, heard of the death of Philopator, they plotted how to get and divide his kingdom between them. They encouraged one another and planned to murder the young king. (Polyb. l. 15. p. 705, Livy, l. 31. Justin, l. 30. c. 3.) Polybius (l. 3. p. 159.) says this:

“When Ptolemy the king was died, Antiochus and Philippus agreed together to share the estate of the young king between them. Philip started this wicked deed by capturing Egypt and Caria and Antiochus took over Coelosyria and Phoenicia.”

2971. Jerom on [#Da 11](#) says:

“Philippus, king of Macedonia and Antiochus the Great, conspired together and made war on Agathocles, (he should have said, Aristomenes) and the young king Ptolemy Epiphanes. The condition was that each would take his dominions which bordered his own kingdom.”

2972. Josephus (l. 18. Antiq. c. 3.) gives us more information where he says:

“When Antiochus Magnus reigned in Asia, both Judea and Coelosyria lived in a continual state of trouble. There was a constant war going on. First Antiochus fought with Philopator and later with Epiphanes his son. Whether he won or lost these countries were blighted by him and were tossed and tumbled between his prosperous and adverse fortunes like a ship in the sea between contrary waves. Finally Antiochus had the upper hand and added Judea to his dominions. When Philopator was dead, Epiphanes sent a large army into Coelosyria under his general Scopas. He recovered both Coelosyria and our country for him again, &c.”

2973. He basically said that Antiochus after a long war with Philopator and Epiphanes over of the land of Judea took it finally from Epiphanes. Epiphanes by his general Scopas, recovered it from him again. However he lost it a second time to Antiochus. Eusebius missed this and says that in the 10th year of Philopator:

“Antiochus had overcome Philopater and added Judea to the rest of his dominions.”

2974. In the first year of Epiphanes, Eusebius in his Chron. says:

“Ptolemy Epiphanes, by his General Scopas, took Judea.”

2975. However after Antiochus' defeat at Raphia, we do not find anywhere that he made war on Philopater again. The league, which was made after that battle, was first broken by Antiochus in the very first year of Epiphanes. Scopas was not in charge of that war as appears later. This is shown by Jerom on [#Da 11](#) where he says:

“When Ptolemy Philopator was dead, Antiochus broke the league he made with him. He led an army against Ptolemy's son, who was then only 4 years old and was surnamed Epiphanes.”

3801 AM, 4511 JP, 203 BC

2976. When Cn. Servilius Caepio and Cn. Servilius Geminus were consuls in Rome, at Frusino the sun seemed to be surrounded with a little circle and then that circle again was surrounded by a greater body of the sun, (Livy l. 30.) This seems to have been the total eclipse of the sun that happened on May 6th according to the Julian Calendar.

2977. The Carthaginians were worn down with the continual victories of P. Scipio and gave up hope of defeating him. They recalled Hannibal from Italy to help them. After Hannibal was 16 years in Italy, he left and returned to Africa. (Livy l. 30.)

2978. Philippus, king of Macedonia, sent Heraclides a Tarentine, and a most vicious fellow to Rhodes to destroy their fleet. He then sent ambassadors to Crete to stir them up to a war against the Rhodians. (Polyb. l. 13. p. 672, 673.)

2979. There was a naval battle between Philippus king of Macedonia and the Rhodians near the Isle of Lada. He captured 2 of their ships of 5 tiers of oars a piece. The rest of their fleet fled into the open sea. They were beset by a bad storm and driven ashore, first on Myndia and the next day on Cos. The Macedonians followed the ships which they had taken at their sterns and went into Lada which is opposite Miletus. They refreshed themselves in the Rhodian camp which they had left. When the Milesians knew of this, they gave Philippus and Heraclides crowns when they entered Miletus. (Polyb. l. 13. p. 672, 673., in Excerpt. Vales. p. 70, 73. from Zeno and Antisthenes, two Rhodian historians.)

3802 AM, 4512 JP, 202 BC

2980. Philippus needed grain and continued to waste all Attalus' country, even to the very walls of Pergamus. He could not take any one of his cities because they were so well fortified. Neither could he get grain or other spoil from the country because Attalus had anticipated his actions. Then he attacked the temple and altars and destroyed them. He broke the very stones of them in pieces so that they might never be put together again. He utterly destroyed the Nicephorian Grove planted near the city of Pergamus and levelled to the ground many temples and shrines in the area. Phillipus left there and went first towards Thyatira but then turned back again. He went to a field called Thebes and hoped to get some booty there. He was unsuccessful and went to a place called Hiera-Come. He sent messengers to Zeuxis, the governor of Lydia under Antiochus and asked him for provisions for his army according to the peace treaty between Antiochus and Philippus. At first Zeuxis acted as if he would honour the treaty. However he resolved to do nothing to help Philippus. (Polyb. l. 16. in Excerpt. Vales. p. 66, 69. with Diod. Sic. ib., p. 294.)

2981. Philippus had another naval battle against Attalus and the Rhodians near the isle of Chios. 60 Rhodians and 70 men of Attalus were killed. Philippus lost 1200 of his Macedonians and 6000 of his confederates. 2000 Macedonians and 700 Egyptians were taken prisoner. Even though Philippus was defeated, he maintained his honour in two ways. He forced Attalus to flee to Erythrae. He had captured his admiral and chased the ships to their port. (??) Secondly, when he landed on the shore at Argenaum, a cape in Ionia, he made his stand to recover what he could of his navy. (Polyb. l. 16. 723-730.)

2982. When Philippus besieged Prinassa, a city of Caria, he was unable to take it by force. However, he captured it finally by a stratagem. (Polyb. l. 16. p. 730, 731) He put garrisons into Iaslus, Bargyllis and the city of Euromenses. (Polyb. l. 16. p. 731 & l. 17. p. 744.)

3803 AM, 4513 JP, 201 BC

2983. P. Cornelius Scipio utterly defeated Hannibal in Africa in the last battle of the second Carthaginian war. We read in Zonaras that the Carthaginians were amazed by a total eclipse of the sun which happened at this time. However, there was no total eclipse. Livy, (l. 30.) says that indeed the body of the sun at Zama seemed to be somewhat darkened. By the astronomical tables we know that there was a very small eclipse of the sun this year upon the 19th of our October. Some say that Hannibal fled from the battle and came to the sea side where he found a ship ready for him. He sailed directly into Asia to king Antiochus. When Scipio demanded Hannibal from the Carthaginians, they replied that he was no longer in Africa. (Livy l. 30.) Others more correctly say that Scipio never demanded him at all from them. (Plutarch in T. Q. Flamonino.)

2984. When Philippus came toward Abydus, they shut their gates against him. They would not even let his messengers in whom he sent to them. He besieged the place for a long time. So they could be delivered from him, they wanted Attalus and the Rhodians to hurry to help them. Attalus sent them only 300 men and the Rhodians who with their whole fleet anchored at Tenedus, sent them only one ship of four tiers of oars to help. The walls of the city were surrounded with engines of war. At first the men in Abydus kept Philippus' men off very manfully. They were unable to get in by land or sea. Later a breach was made in the main wall and they had cast up another within it. The Macedonians went to undermine that wall also. Then they were forced to send to Philip, to conditionally surrender. They wanted safe conduct for the Rhodian ship with the soldiers and mariners and for

Attalus' men that were in the town. Lastly that they might leave with only their clothes on their backs. They could get no answer from him, unless they surrendered themselves wholly and absolutely to his mercy. Therefore in indignation and despair they became very angry. They made 50 of their leaders swear publicly that if they saw the inner wall taken by the enemy, they would go and kill every man's wife and children and throw his silver, gold and jewels into the sea. When that was done, the soldiers agreed that either they would vanquish their enemies or die fighting for their country. (Livy l. 31. Polyb. l. 16. p. 736, 737, 738.)

2985. About the same time Attalus and the Rhodians sent ambassadors to Rome. They complained of the wrongs done to them by Philippos and his Macedonians. They were told that the senate would take care of the affairs of Asia. (Livy, l. 32. with Justin l. 30. c. 3.)

2986. Three ambassadors were sent from Rome to Ptolemy and Antiochus to put an end to all differences between them. The ambassadors were, C. Clau. Nero. Mar, Emil. Lepidus and P. Sempronius Tuditanus. They came to Rhodes and heard of the siege of Abydus. They wanted to talk with Philippos. However, they followed their orders and continued on their journey to Ptolemy and Antiochus for the present time. They sent Emilius the youngest of the three, to Philippos. He met with him at Abydus and told him that the senate of Rome wanted him to stop making war on any Greek city. He was not to lay hands on anything that belonged to Ptolemy king of Egypt. If he did, he might live in peace. If he did not, he should know that the Romans were resolved and ready to make war on him. Philippos returned this reply:

``Thy age, good appearance and above all the name of a Roman makes thee speak thus boldly. However, I would tell you to remember the league and to keep peace with me. If not, I am also resolved to do my best and to make you know and feel that the power and name of a Macedonian is in no way inferior to or less noble than that of a Roman." (Livy l. 32. with Polyb. p. 738, 739, 787, 788.)

2987. Justin, (l. 30. c. 3.) states that M. Emil. Lepidus also was sent by the Romans into Egypt to govern the kingdom of Egypt on behalf of this young Ptolemy Epiphanes. There may be one of two reasons why this happened. They may have received an embassy sent to them from Alexandria to take over the guardianship of the young king and to defend the kingdom of Egypt. Antiochus and Philippos were said to have already divided the kingdom between them. (Justin l. 30. c. 2.) Another possibility is that the father on his death bed committed to them this charge. (Justin l. 31. c. 1.) Concerning this Valer. Max. (l. 6. c. 6.) says this:

``The king Ptolemy had left the people of Rome as the guardian of his son while he was under age. Therefore the senate sent M. Emil. Lepidus, the High Pontiff and one that had been then twice consul to Alexandria. He was to take care of the child's estate. He was a very honest and a most upright man. He was well versed in their own affairs and exercised his duty for the benefit of Egypt, not himself."

2988. For he thought that this man had executed the office of a guardian in Egypt while he was High Pontiff and when he had been already twice consul in Rome. However Epiphanes died before that happened. The reason for the error is this. He had seen some coins containing both the titles of Lepidus' position and his office as a guardian in Egypt. For to this day, there are still some silver coins to be found with this inscription. On the one side it says, "Alexandrea". On the other it has, "S. C. M. Lepidus Pont. Max. Tutor Reg." On the image side is a picture of a man putting a crown on a young man's head who is standing on his right with a sceptre in his hand.

2989. When the Athenians saw their territory wasted by Philippos, they sent and asked aid from all parts, from the Romans, from the Rhodians, from Attalus and from Ptolemy. (Livy l. 31.)

2990. Thereupon the ambassadors of the Romans and Rhodians met with Attalus in Athens. By common consent they agreed to help them. For this the Athenians presently decreed excessive honours, first to Attalus and then to the Rhodians. They went so far as to call one of their own tribes after his name and added it to their ten that they had before. (Livy l. 30. Polyb. Legat. 3. p. 786, 787.)

2991. While the Romans were busy preparing for war against Philippos, ambassadors from Ptolemy or rather from his guardians arrived in Rome. They were informed that the Athenians had needed help from the king against Philippos. Although they were confederates both of the kings and the Romans yet Ptolemy would not send any military support without the consent and authority of the people of Rome. They said that if the Romans would help the Athenians, Egypt would keep out of it. If the Romans did not want to get involved, he could easily supply the Athenians enough forces to overcome Philippos. The senate decreed that the king should be thanked for his kindness and to tell him that the Romans planned to defend and maintain their own friends and confederates themselves. If they needed anything for the war, they would tell him. They knew very well that the king's military forces were very great and were needed for the defence of his own state. The senate ordered presents to be sent to the king's ambassadors. Each received 5000 pieces of brass money. (Livy l. 30.)

2992. In the year 54 for so it is in the Greek manuscript at Lambeth, (not 52, as in the common edition of the second period of Calippus,) 547. of Nabonassar, the 16th day of the month Mesor, the 22nd of our September, 7 hours after noon, the sun was

eclipsed at Alexandria. (Cl. Ptol. l. 4. c. 11.)

3804 AM, 4514 JP, 200 BC

2993. Toward the later end of autumn, Consul P. Sulpitius Galba, crossed over with an army into Macedonia against Philippus. He was met by ambassadors from Athens who desired that he would raise the siege. Thereupon he sent C. Claudius Cento with a certain number of ships full of soldiers to relieve Athens. Philippus himself did not besiege it but was engaged with the siege of Abydus. (Livy l. 31.)

2994. The men of Abydus recalled their oath and fought so hard that when the night should have ended the fight between them, Philippus was amazed at their courage or rather at their rage in fighting. He was forced to withdraw and to sound a retreat. Glaucides and Theognetus conferred with some of the elders of the town. These had the hardest part to play in this tragedy. They saw that after the fight, there were but few of their men left and these were wearied with wounds and blood which they had lost. As soon as it was day, they sent their priests, in their robes to surrender the town to Philippus. When the town people knew of this, they immediately were so desperate with rage that each man ran to kill his wife and children. They then killed each other. The king was amazed at their fury and ordered his soldiers to stay away. He said that he would give the Abydenians 3 days to die. In that time they did more barbarous acts of cruelty on themselves than they would have expected from an enraged enemy. None was taken alive by the enemy that was not in prison and who was free to kill himself. The king seized their wealth which they had brought all into one place to destroy it. He left a garrison in the place and departed. (Livy l. 31. Polyb. l. 16. p. 738. 739.)

2995. When he came to Bargyllii, he was very troubled to see the Romans, Rhodians and Attalus allied to make war against him. When his army was almost famished, Zeuxis the governor of Lydia and the cities of Mylassa, Alabanda and Milesia sent him some small provisions to relieve them. Against his nature, he flattered any that brought him supplies. When they stopped, he plotted against them. Philocles advised a plan to take Mylassa. When it failed through his own folly, Philippus went and wasted the territory of the Alabandi. These were his good benefactors but he treated them like public enemies. The only reason he gave was that his soldiers needed food. (Polyb. l. 16, in Excerpt. Vales. p. 86, 89.)

2996. In the 55th year of the second period of Calippus, in the 548th year of Nabonassar, on the 9th of the month Machir about midnight, in the beginning of March 20th, there was a total eclipse of the moon at Alexandria. (Cl. Ptol. l. 4. c. 11.)

2997. The next summer the Romans, with the help of Attalus and the Rhodians made war on Philippus and his associates in Macedonia. (Livy l. 31.)

2998. Scopas, the head man of all Etolia, was sent from Alexandria by Ptolemy, with a great quantity of money. He hired 6000 foot soldiers in addition to cavalry and shipped them away to Egypt. He would have left no one who could serve in the military if he had his way. However, Damocritus reminded them of the war which they were ready to engage in and of the weakness of the country if they all went. For this reason a large number of the men that were going changed their minds and stayed home. It is uncertain whether he did this out of a true zeal for his country or if Scopas did not bribe him as he did with others. (Livy l. 31.)

2999. About this time Josephus, the son of Tobias, died. The people of Jerusalem were thrown into an uproar by the quarrel of his sons. The older brothers tried to make war on their youngest brother Hyrcanus, of whom I spoke before. Many of the Jews favoured the older brothers including, Simon the high priest because of his family ties. (Josephus l. 12. c. 5.)

3000. In the 55th year of the second period of Calippus, in the 548th year of Nabonassar, on the 5th of the month Mesor, at three o'clock after midnight, on September the 12th there was a total eclipse of the moon at Alexandria. (Cl. Ptol. l. 4. c. 11.)

3001. Before the autumnal equinox, Oreum surrendered to Attalus. He was present at the feast of Eueusis in Athens. When he had sent home Agesimbrotus and the Rhodians, he returned into Asia. (Livy l. 31.)

3805 AM, 4515 JP, 199 BC

3002. After Simon the 2nd died, his son Onias the 3rd succeeded him in the high priesthood of the Jews. (Josephus l. 12. c. 4, 5.) He was a good man. He was gracious, well respected, meek and very cautious in his speech. From his youth he behaved in a very virtuous manner. [#APC 2Ma 15:12](#) In the Fasti Siculi (for here Scaliger's Greek Eusebian Fragments fail us,) he is said to have been high priest for 24 years.

3806a AM, 4515 JP, 199 BC

3003. Ptol. Epiphanes sent a large army under the command of Scopas into Coelosyria. By force, he recovered many cities for Ptolemy including Jerusalem. (Josephus Antiquit. l. 12, c. 3.) Polybius adds: (l. 16.)

``Scopas, the general of Ptolemy's army, marched into the upper regions and subdued the country of the Jews in the winter

season:"

3004. Jerom on [#Da 11](#) says this:

``When Antiochus held Judea, Scopas the Etolian was sent as general of Ptolemy's forces. He fought valiantly against Antiochus and captured Judea and returned into Egypt."

3005. Meanwhile Antiochus invaded Attalus' kingdom which at that time was undefended because its forces were employed for the Romans in the Macedonian war. (Livy l. 32.)

3806b AM, 4516 JP, 198 BC

3006. When the senate of Rome had entertained complaints made by Attalus, they sent their ambassadors to Antiochus. They told him that the Romans at that time made use of Attalus's military forces against the Macedonians, a common enemy to both of them. The Romans would be pleased if he did not meddle with the kingdom of Attalus. It was befitting that the kings that were in league and friendship with the people of Rome should also live in peace among themselves. When Antiochus heard this, he withdrew and ceased from any further war against Attalus. Attalus sent his ambassadors to the senate of Rome to thank them for this great favour they did for him. He gave them a crown of gold of 246 pounds for the capitol. (Livy l. 32.)

3806c AM, 4516 JP, 198 BC

3007. At this time, two fleets from Asia, the one under Attalus the king, consisting of 24 ships of 5 tiers of oars a piece and the other from Rhodes of 20 fighting ships commanded by Agesimbrotus joined the Roman fleet. They pursued Philippos as fast as they could. (Livy l. 32.)

3806d AM, 4516 JP, 198 BC

3008. That summer, Antiochus took in all the cities of Coelosyria which Ptolemy controlled. (Livy l. 33.) When Antiochus defeated Scopas in a battle, he recovered all the cities of Syria and grew friendly and favourable to the Jewish nation. (Chron. Euseb.)

3009. Antiochus met Scopas at the head of the river Jordan, where the city Paneas was later built and defeated him. When he had recovered the cities which Scopas had taken from him along with Samaria, the Jews voluntarily submitted to him. They received his whole army with his elephants into their city and supported and helped them, in the siege of the citadel where Scopas had put a garrison. Josephus (Antiqu. l. 12. c. 3.) confirms this from a letter which Antiochus wrote to Ptolemy, the captain of the garrison. He states from Polybius (l. 16.) that after the defeat of Scopas, Antiochus took in Batanea, Samaria, Abila and Gadara. The Jews who lived at Jerusalem where the famous temple was, surrendered to him. Antiochus took and destroyed Gaza which withstood him and sided with Ptolemy. All this is written also in the same book of Polybius. See Vales. Excerpt. (p. 77. & 86.)

3010. Zeno Rhodius, in his Local History, mentioned by Laertius (l. 7.) has described in detail this battle between Antiochus and Scopas at Panias near the source of the Jordan River. This with other excerpts of his from Polybius, the most learned Henry Valesius has given us. (p. 77, 78, 81.) Antiochus routed Scopas and pursued him to Sidon. He besieged him with 10,000 troops. Ptolemy sent to rescue him, 3 famous captains, Eropus, Menocles and Damozenus. They were unable to raise the siege. Finally Scopas surrendered from hunger and he and his troops were allowed to leave the place, stark naked. (Jerom on [#Da 11](#))

3807a AM, 4516 JP, 198 BC

3011. By that victory at Panias, Antiochus recovered all Phoenicia, Coelosyria and the other cities of the country. Although Syria belonged rightfully to the kings of Egypt, (Justin. l. 31. c. 1.) he left them to be held after this by the kings of Syria. (Polyb. Legat. 72. p. 893.) Antiochus returned to winter in Antioch. (Livy l. 33.)

3012. In the 551st year of Nabonassar and the 3 years proceeding, the 17th day of the month Athyr, which is unmoveable, to the 21st, as Plutarch in his book, De Iside & Osyride, tells us, the Egyptians celebrated the feast of Isis. This was on December 28th as we have shown in the 7th chapter of our book, "De Macedonum & Asianorum, anno Solari." Eudoxus placed the winter solstice at this time. When Dositheus notes this in his Octaeris, (which, Censorinus tells us was attributed to Eudoxus) or in his Parapegma annexed to it which he published at Coloniae near Athens, (or rather at Coloni in Eolia). Hence it came to pass that the Greeks were of the opinion mentioned by Geminus (c. 6. of his astronomical work), that the feast of Isis was always kept on the winter solstice. This was the shortest day of the year. He there also shows this error was formerly noted in Eratosthenes, in his commentary De Octtaeride.

3013. In this winter season, Philippos came to talk with the Roman consul, Ti. Quinctius Flaminius. He wanted to know the conditions of peace. Among the conditions that Flaminius mentioned was that Philippos should restore to Ptolemy, king of Egypt,

all the cities which he had taken since the death of Ptolemy Philopator, his father. (Polyb. l. 17. p. 43, Livy l. 32.)

3807b AM, 4517 JP, 197 BC

3014. In the same year there was an earthquake between the two islands of Theramene (or Thera) and Therasia, in the middle of the sea between them. This created a new island with hot springs. The same day in Asia an earthquake shook Rhodes and many other cities and destroyed many houses there. Some cities were completely swallowed up whole. Thereupon their priests and soothsayers predicted that the rising Roman Empire would swallow up and devour the kingdoms both of Macedonia and Asia. (Justin, l. 30. c. 4.)

3807c AM, 4517 JP, 197 BC

3015. In the beginning of spring, Flaminius sent for Attalus to come to him to Elatia. He went with him to Thebes to try to persuade the Boeotians to join the league with the Romans. Attalus made a speech to them and spoke with more force than his voice could endure. He was now grown old and he suddenly became speechless and fell down. He was sick in Thebes and one side of his body was paralysed. Quintius saw that he was in no danger of dying but needed time to recover from the weakness of his body. He left him there and returned to Elatia from where he came. (Livy in the beginning of 33rd book, printed at Rome, from the manuscript of Bamberg and at Paris 1616 AD with Plutarch in the life of Quinc. Flamin.)

3016. At the same time, Antiochus sent his two sons, Ardues and Mithridates, ahead of him by land and wanted them to wait for him at Sardis. He set sail with 100 fighting ships and other smaller vessels and planned to try to do what he could with the cities of Caria and Cilicia which were controlled by Ptolemy. He hoped to assist Philippos by sea and land. He first took over Zephyrium, Soli and Aphrodisias. He rounded the cape of Anemurium, a foreland of Cilicia. Selinus and other towns, cities and citadels all along that coast surrendered without resistance to him either from fear or to court his favour. At last he came to Coracesium, which much to his surprise, shut their gates to him. (Livy, l. 33.)

3017. While Antiochus besieged Coracesium, Rhodes sent him ambassadors to him. They told him that if he did not stay on the other side of Nephelis, a cape of Cilicia, they would oppose him. This was not for any grudge they had against him but to keep him from joining with Philippos and that he might not interfere with the Romans who had now undertaken to procure and maintain the liberty of Greece. When he heard this, he controlled his anger. He told them only that he would send his ambassadors to Rhodes to deal with this matter. They had instructions to renew the leagues formerly made between them and him and his forefathers. They were to tell them not to fear his coming to them for he would do no harm to them or any of their friends. He would not infringe on his friendship with the Romans. His reply satisfied them. (Livy l. 33.)

3018. The Rhodians laid claim to Peraea, opposite Rhodes on the continent of Asia. It had been always in the possession of their ancestors but was now invaded and occupied by Philippos. At this time Pausistratus, the Rhodian general had routed Dinocrates and the Macedonians. Had he followed up on the victory and marched straight to Stratonicea, it was his for the asking. However, they returned to their camp and this gave Dinocrates with the rest of his army time to get into the city. The Rhodians were unable to take it. This story is described in more detail by Livy. (l. 33.)

3019. Attalus was carried sick from Thebes to his city Pergamus by sea and died there. (Livy l. 33. Polyb. p. 820. Plut. in Quin. Flamin.) He lived 72 years and was king for 44 years. (Livy l. 33. Polyb. in Excerpt. Vales. p. 102. and in Suidas, in the word Attalus:) Strabo says he reigned only for 43 years. (l. 13. p. 624.) He was survived by his wife Apollonius of the city of Cyzicum and 4 children, Eumenes, Attalus, Philetaetes and Athenaeus. (Livy l. 33.) Eumenes, who was the oldest, succeeded him in the kingdom. (Strabo, l. 13. p. 624. & Plut. in his book of brotherly love) Plutarch states that the two younger brothers though both brave and lusty spirits, yet lived in deep respect of Eumenes. They were like guards about him for the preservation of his crown and dignity. (Polyb. in Excerpt. Vales. p. 169. and Suidas, in the word Attalus.) Thereupon it was that their mother would often say that she was a happy woman not because of her wealth or that she was a queen but because she saw her 2 younger sons to be excellent guards of the oldest son. The two sons always had their swords with them, yet Eumenes lived in the midst of them without the least dread or fear of them. (Plut. in his book of brotherly love) The filial duty and respect which they all bore to Apollonis or Apollonias, his mother is described in more detail in Polybius (in Excerpt. Vales. p. 113, 114.) and in Suidas. (in the word Apollonias.)

3807d AM, 4517 JP, 197 BC

3020. Philippos' army of foot soldiers and cavalry were defeated in the battle fought at Cynoscephalas, in the country of Thessalia as mentioned in [#/APC 1Ma 8:5,6](#) Flaminius offered him a truce because he understood that Antiochus was marching from Syria with an army to come into Europe. Thereupon he made a truce with him for 4 months that in that time Flaminius might send to Rome and submit all to the will and pleasure of the senate. (Polyb. in Legat. 6. p. 792. Livy, l. 33. editio. Roman. & Paris.)

3021. When the Rhodians heard of the defeat of Philippos, they still defended the cities that were allied with Ptolemy and were in danger of being invaded by Antiochus. To some they sent help and to others a letter telling them they would defend them from the

aggression of Antiochus. Letters were sent to the Caunians, Myndians, Halicarnassians, and Samians. (Livy I. 33.) However this was not sufficient. Antiochus, in spite of them, surprised Coracesium, Coricos, Andriace, Limyra, Patara, and Xanthus which belonged to Ptolemy. Lastly, he took the city of Ephesus. (Jerom upon Daniel, c. 11.)

3808a AM, 4517 JP, 197 BC

3022. Antiochus spent his winter at Ephesus and tried to subdue all of Asia into the empire his forefathers once had. He knew that the rest of Lampsacus in Hellespont planned to fight. He advised them to surrender like the rest. He threatened them in case they would not, fearing lest the rest would follow their example in opposing his plans. When this did not work, he sent some companies from Ephesus to besiege Smyrna and others from Abydus to besiege Lampsacus. (Livy I. 33.) Thereupon both cities as well as others that joined with them, sent their commissioners to Flaminius to ask for help against Antiochus. (Appian. in Syriac. p. 87.)

3023. When Cl. Marcellus assumed his office of consul, ambassadors arrived at Rome to ask for a league to be made with Philippus. Thereupon the senate passed this decree:

“Everywhere the Greeks in both Europe and Asia should be free and live after their own laws. Those that were under Philippus' dominion or had any garrisons of his in them, should before the celebration of the next Isthmian games, turn them over into the hands of the Romans. Those that were in Asia, as Euronius, Pedasa, Burgylia, Iassus, Abydus, Thasus, Myrrina and Perinthus, Philippus should withdraw his garrisons and leave them free. He should not renew his war with the new king, Eumenes, (for Valerius Antias observes, that special notice was taken of him) who was the son of Attalus. Concerning the enfranchising of the Cyani, Ti. Quin. Flaminius should write letters to Prusias that the will and pleasure of the senate was, &c.”

3024. To ensure the execution of this decree, the senate sent 10 commissioners into Greece. (Polyb. Legat. 7. p. 793. & Legat. 9. p. 792. Livy, I. 33.)

3808b AM, 4518 JP, 196 BC

3025. After the Isthmian games were over, the general liberty of Greece was proclaimed by the public crier. Ti. Flaminius and the ten commissioners who came from Rome, listened to Hegesianactes and Lysias who were ambassadors from Antiochus to Flaminius. They were told to tell Antiochus that he must not meddle with any free city in Asia, much less make war upon them. He must get out of such places as he now controlled which were formerly belonged either to Ptolemy or Philippus. He was ordered not to personally enter Europe and not to send any of his forces there. They added that they would soon journey to Antiochus. (Polyb. Legat. 9. p. 798. 799. Livy I. 33.)

3026. When the assembly was dismissed, the 10 commissioners divided the work they had to do among them. Every man went to see his assigned region to be liberated according to the decree. P. Lentulus went by sea to Bargylia in Asia and freed that city to live according to their own laws. L. Stentinius did the same at Hephaestia, Thalus and the cities of Thracia and wherever he went. P. Villius and Lu. Terentius journeyed to Antiochus and Cn. Cornelius went to king Philippus. (Polyb. Legat. 9. p. 977. Livy I. 33. Plut. in Flamin.)

3808c AM, 4518 JP, 196 BC

3027. At the beginning of spring, Antiochus went by sea from Ephesus and came to Hellespont. He crossed with his land army from Abydus and joined them with his naval forces. He landed in Chersonese. He took over any cities that surrendered to him from fear. From there he went to Lysimachia, which was utterly destroyed a short time earlier by the Thracians. He began to rebuild it and to make it the capital of his son Seleucus' kingdom in those regions. (Livy I. 33. Appian. in Syria. p. 86, 87.)

3028. Everything was going as well as Antiochus could imagine. However, L. Cornelius, who was sent by the senate of Rome to make peace between Antiochus and Ptolemy, came to Selymbria. P. Lentulus from Bargylia, L. Terentius and P. Villius from Thasus were three of the commissioners who went to Lysimachia. P. Cornelius came from Selymbria and met them there at Lysimachia. A few days later Antiochus came there from Thracia and met them. Hegesianax and Lysias, who had previously been sent as ambassadors from Antiochus to Flaminius, happened to be there at the same time. In the conference, P. Cornelius said that he thought it reasonable that Antiochus should restore to Ptolemy all the cities and places of Ptolemy's kingdom that he had recently taken from him. Further, he should withdraw his garrisons from all the places which belonged to Philippus because the Romans had now defeated him. They warned him not to meddle with any free state. Antiochus replied that he wondered first, by what right the Romans quarrelled with him about the cities in Asia any more than he questioned them what they did in Italy. He was content that the cities in Asia should enjoy their liberty but should thank him and not the Romans for it. Concerning Ptolemy, they were good friends already and that he was about to make an alliance with him. (Polyb. p. 800. 769, 770. Livy I. 3. Appian. in Syriac. p. 87, 88.)

3029. P. Cornelius continued and told him that it was reasonable that the ambassadors of Lampsacus and Smyrna should be called and allowed to speak for themselves. They were summoned. Parmenion and Pythodorus represented the city of Lampsacus and Coeramus spoke for Smyrna. They spoke boldly and freely for their own cause. Antiochus stormed to see that he was being called to account for what he had done in Asia to the Romans as if they were his judges. He ordered Parmenion to hold his peace and said that he moved that the controversy be decided before the Rhodian judges and not the Romans. So that conference broke up and nothing was done. (Polyb. l. 17. p. 770.)

3030. Polycrates, who was governor of Cyprus, was in charge of collecting the the king's revenue. He handed the government over to his successor, Ptolemy of Megalopolis and returned to Alexandria. He turned over to the king Epiphanes, a great sum of money. Epiphanes was glad to receive this and Polycrates was thought highly of by all. (Polyb. l. 17. p. 773.)

3031. Shortly after this, the Etolians revolted under their captain Scopas who had a large company of soldiers under him. Since the king was but a child, he could do what he liked. While he dawdled his time away, his plans were cut short. When Aristomenes knew that his friends went to him in his own house and used to sit in council together, he sent a company of the guards and summoned him before the king's council. Scopas was surprised and grew so wild and void of reason that he did not carry out his plans neither did he obey the summons of the king as he should have done. Aristomenes knew what state he was in and sent a company of soldiers and surrounded the house. Ptolemy the son of Eumenes brought him before the king. (Polyb. l. 17. 771.)

3032. He was brought before the council. First the king charged him and then Polycrates and Aristomenes did. He was quickly found guilty and condemned by the king's council and by all the ambassadors of foreign nations who were there. For Aristomenes intended to accuse him and had purposely brought there various illustrious personages of the Greeks and the Etolian ambassadors. They were at that time sent there to work out a peace between the king and them. Dorymachus, the son of Nicostratus was one of the ambassadors. After these all spoke, Scopas with his cohorts were all cast in prison. The next night Aristomenes had him and all his family poisoned. He had Dicaearchus who was a most impious wretch, racked to death. Dicaearchus was the admiral of Philipppus' navy and harassed the Cycladian Isles. He erected two altars in a certain port there, the one to Impiety and the other to Iniquity. He sacrificed to them both as to two gods. The rest of the Etolians who wanted to return, the king gave them permission to do so and take what belonged to them with them. (Polyb. l. 17. p. 772.)

3033. When this business of the Etolians was settled and all was quiet, then the whole court started their solemn revels which they used to have when anyone is made king. This event is called Anacletaria. The king was not then old enough to run the government. However, the court thought, that if it known abroad that the king was come now to rule in his own person, things would go better and be more peaceful in the kingdom. Therefore they made all provisions they could do to perform this solemnity for the honour of the kingdom. (Polyb. l. 17. p. 773.)

3034. While the conference at Lysimachia was going on between Antiochus and the commissioners from Rome, it was reported by an unconfirmed source what had happened to Scopas at Alexandria and that Ptolemy was dead. Hence that conference came to naught for neither party would act until they knew exactly what happened. L. Cornelius, whose proper errand was to make peace with both the kings, desired some time to talk directly with Ptolemy. He wanted to get there as soon as possible before anything could be resolved there after the king's supposed death to help establish the state. Antiochus made no doubt of his intentions. If the king were indeed dead, Egypt would be his. Therefore, he sent away the commissioners and left his son, Seleucus with his army to continue rebuilding Lysimachia. He with his whole fleet sailed to Ephesus and from there sent ambassadors to Flaminius to desire him to continue the league and friendship between them. He sailed again and stayed close to coast of Asia until he came to Lycia. At Patara he was told for certain that Ptolemy was living and thereupon he abandoned his journey for Egypt. (Livy l. 33. Appian. in Syria. p. 88.)

3809a AM, 4518 JP, 196 BC

3035. Antiochus hurried toward Cyprus which he certainly hoped to get. When he had rounded the cape of the Chelidonian foreland, his sailors mutinied and he was forced to stay for a while in Pamphylia at the mouth of the Eurymedon River. From there he sailed to a place called the head of the Saris River. A severe storm almost drowned him and all his fleet. Many of his ships were driven on shore and many sank in the sea with all hands. A number of sailors, common soldiers and his nobles and leaders died in that storm. He salvaged what he could from the wreck. Since he was in no position to go on to Cyprus, he sailed to Seleucia in Syria and there started to rebuild his navy. He married his two children, Antiochus and Laodice to each other. He set to sea again for Antioch because winter was approaching. (Livy l. 33. Appian. in Syria. p. 88.)

3809b AM, 4519 JP, 195 BC

3036. The Decemviri or 10 commissioners returned to Rome and told the senate about Antiochus and his return into Syria. (Livy l. 33.) Hannibal's enemies at Carthage, informed the senate of Rome that he and Antiochus daily sent letters to each other. Although this was false, those who fear these men believed the false report. Thereupon they sent ambassadors to the council at Carthage and complained to them that Hannibal was working with Antiochus and told them to get rid of Hannibal by any means. (Livy l. 33. Justin, l. 31. c. 1, 2.)

3037. Flaminius' reply to Antiochus' ambassadors when they asked for a league was that he could do nothing now that the 10 commissioners were gone. The ambassadors would do well to go after them and make their address to the senate at Rome. (Livy l. 34.)

3038. Thereupon Hannibal stole away from Carthage and came safely to Tyre. He was there received by the founders of Carthage as in a second country of his own. After he rested there for a few days, he sailed to Antioch. When he found that Antiochus had left, he there spoke with his son who was celebrating a solemn festival in Daphne. When he had been courteously entertained by him, he sailed again and followed Antiochus overtaking him at Ephesus. Antiochus was trying to decide if he should make war on the Romans or not. He was completely taken by surprise when Hannibal came to him. From now on he thought not as much of the war itself as of what great things he should get by conquering the Romans. (Livy in the end of his 33rd book, Justin, l. 31. c. 1, 2. and Emil. Prob. in Hannib.)

3039. Phormio, a philosopher of the Peripatetic text, had disputed a long time in his school concerning the duty and office of a commander of an army and of the military art and the ordering of a battle. Hannibal could contain himself no longer and cried out that he had heard many a doting fool in his days but a bigger fool than this Phormio was, he had never heard. (Cicer. de Oratore, lib. 2.)

3809c AM, 4519 JP, 195 BC

3040. T. Quinctius Flaminius joined with Eumenes and the Rhodians and fought very successfully against Nabis the tyrant of Lacedemon. (Liv. l. 34.)

3041. When M. Porcius (Cato) was consul, the city of Smyrna began and built a temple to the city of Rome. (Tacit. Annal. l. 4.) By their example, the Alabandenses, not only built another temple to her but instituted some anniversary plays and games in honour of her as a proper goddess. (Livy. l. 34.)

3810 AM, 4520 JP, 194 BC

3042. Eratosthenes of Cyrene, the son of Aglaus, died. He was not only a grammarian, though that were his chief profession, but also a poet, a philosopher and a geometrician, for he excelled in all these areas. (Lucia. in Macrobius) Apollonius Alexandrinus succeeded him in managing the library at Alexandria. He was a scholar of Callimachus who wrote the Argonautica. Since he lived many years at Rhodes, he was surnamed Rhodius. (Swidas in Apollonius.)

3043. Antiochus knew of the loyalty of the Jews for him. He conferred great favours on them again and by his letters he highly commended them. (Eusib. Chron.) His letters are preserved in Josephus. (l. 14. Antiq. c. 3.) In an address to Ptolemy's government, he mentioned many gifts of his and immunities granted both to the city and also the temple at Jerusalem. In another letter to Zeuxis, he ordered 2000 families of the Jews, who lived in the provinces of Babylonia and Mesopotamia, to be settled in of Phrygia and Lydia. He hoped their presence would keep order there.

3811 AM, 4521 JP, 193 BC

3044. Antiochus prepared to make a war in Greece and to begin his war against the Romans there. He told Hannibal what he purposed who told him that the Romans could only be conquered in Italy. Hannibal asked for 100 of his warships with 16,000 cavalry. With that fleet he first would sail into Africa so that he knew he could instigate a fresh rebellion among the Carthaginians. If that failed, he would land in some part of Italy and there begin the war anew against them. When he had persuaded the king to let him do this, he did not personally go to Africa (as Emil. Probus, in the life of Hannibal thinks) but sent Aristo, a Tyrian born at Ephesus under the guise of a merchant to trade at Carthage. He was to prepare their minds for a revolt against the Romans. Hannibal's enemies laid hold of Aristo at Carthage. They spent many days in consultation trying to determine what to do with him and if they should send him to Rome to justify their innocence in this matter. However, Aristo escaped and sailed back to Hannibal again. Thereupon they sent ambassadors to the consuls and senate at Rome to tell them what had happened. (Livy l.

34. Justin, l. 31. c. 3, 4. Appian. in Syriac. p. 89, 90.)

3045. Meanwhile Antiochus sent Lysias, Hegesianactes and Menippus as his ambassadors to Rome to determine the feelings of the senate. They went under the pretence of trying to arrange a league and friendship between him and them. They told the senate that the king wondered why they should bid him to get out of the cities of Eoloia and Ionia, to forego his tributes due to him from other places and not to meddle with matters in Asia and countries of his ancient inheritance in Thracia. These were not commands to be given to friends of theirs as he was, but to conquered enemies. They were told that they should go and ask Flaminius and the 10 commissioners who were formerly sent into Greece. When they came, the commissioners pressed that Antiochus should either stay out of Europe or allow the Romans to take care of what they had already in Asia and acquire more there if they could. The ambassadors told them plainly that they could neither negotiate a deal by which the king's rights and dominions might in any way

be impaired. So that matter was left unsettled and the ambassadors were sent away. (Livy l. 34. Appian. in Syriac. p. 89.)

3046. Scarcely had the ambassadors left, when news came from Carthage that Antiochus was busy preparing for war against the Romans and that Hannibal was his general. They were afraid lest a fresh war would start from Carthage. (Livy l. 34.)

3812a AM, 4521 JP, 193 BC

3047. Antiochus gave his daughter in marriage to Ptolemy at Raphia, in Phoenicia or rather in Palestina and returned to Antioch. (Livy l. 35.) He was now fully resolved to make war against the Romans and thought it best to league himself by marriages and alliances with as many kings and princes in the area as he could. Therefore he sent his daughter, Cleopatra, surnamed Syra, to Egypt to marry Ptolemy. He gave him a dowry with her of all Coelosyria which he had formerly taken from him. He did this to pacify Ptolemy and to keep him from joining with the Romans in this war. (Appian. in Syriac. p. 88.) Jerom on #Da 11 says, that Antiochus, planned to get Egypt for his dominion and espoused his daughter Cleopatra, in the 7th year of the young Ptolemy's reign according to Eucles of Rhodes. However Jerom follows Eusebius' Chronicle which said it was the 13th year. According to our calculations it was in the 12th year that he sent her to him. Ptolemy received a dowry of all Coelosyria and Judaea. Antiochus did not get Egypt. Ptolemy and his council perceived his plans and were more cautious in their affairs. Cleopatra took her husband's side rather than her father's. Josephus, (Antiq. l. 12. c. 3.) writes that Antiochus gave his daughter Cleopatra to wife to Ptolemy along with her dowry of Coelosyria, all Phoenicia, Judaea and Samaria. The tribute was equally divided between them from these places. The head men in each of these countries gathered the tribute for them and paid it to them.

3048. He offered Antiochis, another daughter, in marriage to Ariarathes, the king of Cappadocia. He sent his 3rd daughter to Eumenes, the king of Pergamus. When Eumenes saw that he planned to make war against the Romans and that this was the reason for the marriage, he refused the offer. When his two brothers, Attalus and Philetæus wondered why he should refuse such an offer made to him by so great a neighbouring king as Antiochus, Eumenes told them how great a war was now at hand. He said that if the Romans win as he truly thought they would, he would be able to hold his own by them. If Antiochus won then his fortune would be either to be turned out of his kingdom by a powerful neighbouring prince or be forced to live under him. Concerning this, see Eumenes, his own Oration. (in Polyb. Legat. 25. & Livy l. 37.)

3812b AM, 4522 JP, 192 BC

3049. Antiochus crossed the Taurus Mountains and marched through Cilicia. At the very end of winter, he came to Ephesus. (Livy l. 35.)

3050. From there at the beginning of spring, he sent back his son Antiochus into Syria. He was to take care of matters there and in the remote parts of his eastern dominions while he was busy in the west. Antiochus with all his army went to invade the Pisidians who lived around Selga. (Livy. l. 35.)

3051. At that time, ambassadors from Rome arrived at Elaea to see Antiochus. They came under the pretence of an embassy, but were there to see first hand what preparations he had made. They spoke often with Hannibal to try to cool Hannibal's anger toward them. If that failed they hoped to make Antiochus jealous of Hannibal because he spoke frequently with the Romans. The names of the ambassadors were, P. Sulpitius and P., Villius, who among others had met with Antiochus at Lysimachia. (Livy l. 34, 35. Justin, l. 31. c. 4. Fronti. Stratag. l. 1. c. 8. Appia. in Syriac. p. 90, 91.)

3052. The ambassadors went up from Elaea to Pergamus where Eumenes' palace was. Their instructions were first to confer with Eumenes before they went to Antiochus. Eumenes did the best he could to have them make war on Antiochus. Sulpitius remained sick at Pergamus but when P. Villius heard that Antiochus warred against Pisidia, he went to Ephesus. During those few days he stayed there, he made it a point to speak to Hannibal as often as he could. He wanted to know his intentions and to mitigate his anger toward the Romans by assuring him that they intended him no further harm. (Livy l. 35.)

3053. Claudius Quadrigarius who followed the account of the Greek History of Acilius, states that P. Scipio Africanus was in this embassy and that he was the one that spoke with Hannibal at Ephesus. He mentions one talk of theirs in particular. Africanus asked Hannibal whom he thought to have been the greatest general in the world? Hannibal replied that Alexander the Great was. When asked whom he thought was second?, he answered Pyrrhus. When asked who was then third?, he replied, myself. At that, Scipio burst out laughing and said what would you have done if you had defeated me? Hannibal replied that he would have counted himself before both Pyrrhus and Alexander and all others that ever were. His perplexing and intricate answer was but a trick of Punic wit. Scipio was taken in by it as with a pretty kind of flattery. He was not counted better than all the generals yet he had vanquished a better man than Alexander. (Livy l. 35. with Plutarch in T. C. Flaminio, and Appian. in Syriac. p. 91, 92.)

3812c AM, 4522 JP, 192 BC

3054. Villius went from Ephesus to Apamea and there Antiochus heard of the coming of the Roman ambassadors to meet them. They discussed almost the same points which were discussed between Flaminius and the other commissioners on one side and his

ambassadors on the other at Rome. When news came of the death of his son Antiochus, who was recently sent into Syria, the conference was suspended. Villius did not want to be there at this sad time and went to Pergamus, when the king and court were all in mourning. The king stopped all preparations for the war and went to Ephesus. (Livy l. 35.)

3055. The Roman ambassadors were told to come to Ephesus. They met in conference with Minio, a principal counsellor and favourite of the king. In his discourse Minio blamed the Romans that under a pretence of setting Greece at liberty, they intended to make war against Antiochus. The Romans held so many famous countries in their subjection and made them pay tribute to Rome. These formerly lived free and according to their own laws. Sulpitius replied for the Romans for he was now recovered from sickness. He called the ambassadors of the other states present there as witnesses for the Romans as they had been instructed to do by Eumenes. Then the conference degenerated into a brawl. (Livy l. 35.)

3056. When Antiochus had heard the embassy of the Rhodians, he told them that if he and the Romans came to an agreement and a league, all they, as well as those of Byzantium, Cyzicum and other Greeks living in Asia would be free. The Eolians and Ionians would still be under the control of the kings of Asia. Therefore the Roman ambassadors returned to Rome when they could get nowhere with the king. For indeed that was the least part of the errand since they came primarily to spy on him. (Appian. in Syriac. p. 92.)

3813a AM, 4522 JP, 192 BC

3057. After this, the Etolian ambassadors came to the king. They offered to make him commander of all the forces which they raised and persuaded him by all means to go over to Greece. They said it was ready to receive him. He should not stay until his armies came down to him from the remote and inner parts of Asia. This made Antiochus all the more eager to go into Greece as soon as possible. (Appian. in Syriac. p. 92, 93. with Polyb. l. 3. p. 159. & Justin, l. 30. c. 4 & l. 32. c. 1.)

3058. Before he sailed, he went up to Ilium and sacrificed to Minerva. He returned to his fleet and sailed with 40 fighting ships, 60 barges and 200 cargo ships. These were loaded with all kinds of provisions and sailed in the rear of the fleet. His whole army consisted of 10,000 foot soldiers and 500 cavalry with 6 elephants. This was barely enough to take over Greece if no one was there to fight with him. How inadequate were these forces to stand up against the Roman military might. (Livy l. 35.)

3059. Eumenes sent his brother Attalus to Rome to let them know that Antiochus had crossed over the Hellespont with his army. The Etolians were ready to rise up in arms as soon as he landed. The senate thanked Attalus and his absent brother, Eumenes. Attalus was housed at the public expense and given presents. (Livy. l. 35.)

3813b AM, 4523 JP, 191 BC

3060. About the middle of winter, Antiochus consulted with Demetrias how to carry on the war. Hannibal gave sound advice if it had been followed. It was not except that Polyxenidas was sent to bring the rest of the fleet and army from Asia. (Livy l. 36. Justin, l. 31. c. 5, 6. Appian. p. 93, 94.)

3061. Antiochus fell in love with a young maiden of Chaleis, the daughter of Cleoptolemus, his host. Even though Antiochus was almost 50, he set aside the matters of the war and thought only of marrying her. He called her by the name of Eubaea and spent all the next winter in banqueting and revels. Likewise his army spent all that season in luxury and pleasure. (Polyb. l. 20. in Athenaus, l. 10. c. 12. Diodor. Sic. & Dio. in Excerpt, Vales. p. 296. and 609. Liv. l. 36. Appian. p. 96, 98.)

3062. M. Acilius Glabrio, the consul, left Rome in a rich coat of armour to go against Antiochus. This was on the 5th day before the Nones that is May 3rd. We deduce this year by an eclipse that happened the following January. (Livy l. 36.)

3063. About the same time, ambassadors came to Rome from two kings, Philippus of Macedonia and Ptolemy of Egypt. Both offered their help against Antiochus with money and grain. Ptolemy brought in ready money, 1000 pounds in gold and 20,000 pounds in silver. Nothing was taken and the senate thanked them for their good will. When both of them offered to come in person with their armies into Etolia, the senate answered that they would not trouble Ptolemy. The senate and people of Rome would be happy if Philippus would assist M. Acilius, their consul, in whatever he needed. (Livy l. 36.)

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3064. Antiochus was defeated at Thermopylae in a battle against M. Acilius the consul and Cato a general in that army. (This battle is described by Livy, l. 36. by Plut. in Cato, Major, by Appia. in Syriac. & Fron. l. 2. Stratag.) He was forced to flee back to Asia and came to Ephesus with his new wife. (Livy, Justin, Appian, and Polyb. in Athenaus l. 10. c. 12.) In Tully's book "De Senect. Cato", Cato speaking of himself, said that he fought at Thermopylae under M. Acilius Glabrio in the 4th year after he had been consul. Plutarch in his life and Livy (l. 36.) affirm this that he was sent by the consul Acilius to Rome with the news of that victory. Antisthenes the historian reports to have followed this account and been written by Buplagus the Syrian. That Publius a

Roman captain after this battle at Thermopylae, is gathered from Phlegon of Tralles, in his book De Mirabilibus. (c. 3.)

3065. When Antiochus was at Ephesus, he became careless and not afraid of the Romans. He thought that they would never cross over into Asia. When Hannibal had roused him from those idle thoughts, he sent for his forces from the inland countries to come down quickly to the seaside. He prepared his navy and made Polyxenidas, an exile of Rhodes his admiral. He crossed over again into Chersonesus and fortified it. He put garrisons into Sestus and Abydus where he thought the Romans would try to cross over into Asia. (Livy. l. 36. & Appia. p. 99.)

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3066. C. Livius Salinator was sent to succeed Attalus in the navy. On his way to Asia, Eumenes routed Polyxenidas, Antiochus' admiral. He sank 10 of his ships and captured 30 more losing only one ship and that one was from Carthage! They pursued Polyxenidas as far as Ephesus. Then they sent back the Rhodian fleet of 25 ships which arrived after the battle. Eumenes with his ships, came to Canas, a town of Lycia. Because the winter was coming, they drew their ships to land and fortified the place where they stayed with works for their defence. (Livy l. 63. Appian. p. 99, 100.)

3067. When this naval battle was fought at Coricus, Antiochus was gone to Magnesia near the mountain of Sipylus to gather his land forces together. When he heard of his naval defeat, he began to prepare a new navy so that he might not appear to be vanquished from the sea. He sent Hannibal into Syria to get ships from the Phoenicians. He ordered Polyxenidas to repair his ships that were damaged in the battle and to build new ones to make up his fleet again. Meanwhile, he made his winter quarters in Phrygia. He sent for help from all parts, even from Gallograecia. (Livy l. 36, 37 Appian. p. 100.) Using fear and his money, he convinced them also to join in arms with him. He thought their height and courage would terrify the Romans. (Appian. p. 89.)

3068. Ambassadors arrived at Rome from Ptolemy and Cleopatra to congratulate them for driving Antiochus out of Europe. He persuaded them to cross into Asia even as far as Syria. He showed that they were ready to do, whatever the Romans would request. The senate sent thanks to the king and queen for their good will and gave each of the ambassadors, 4000 pieces of brass money. (Livy. l. 37.)

3069. Antiochus left his son Seleucus with the army in Eolia, to hold the sea coast there in order. The Romans on the one side and Eumenes on the other were meddling with them everywhere. Seleucus spent all that winter partly in helping his friends and partly in plundering those whom he could not draw over to his side. (Livy l. 37.)

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3070. About the middle of winter, Eumenes with a company of 2000 foot soldiers and 100 cavalry came to Canas where the Roman fleet wintered. There he told them that if they wanted to, they could get much spoil from the country around Thyatira. He did not leave until he had persuaded Livius the admiral, to let him have 5000 men. He went with these and in a short time brought them back again loaded with an enormous amount of booty. (Livy l. 37.)

3071. In the interim, a rebellion happened in Phocaea. There were some who tried to draw the common people to Antiochus. The wintering of the Roman navy there had taxed them very heavily. They were required to furnish them with 500 sea clothes and coats. Grain became scarce so that the ships and garrison were forced to move from there and quarter elsewhere. The faction who sided with Antiochus were no longer afraid after this. However, the elders and chief men of the city stood firmly for the Romans. The leaders of the faction for Antiochus prevailed with the common people. (Livy l. 37.)

3072. Therefore, the magistrates of Phocaea, feared the opinion of the common people. They wisely sent their agents to Seleucus to ask him not to come near their city because they were resolved to do nothing until they saw the outcome of the war. When Seleucus was told that the common people were wholly for his father and that they were short of grain, he did not reply. He immediately marched toward them with his army. (Polyb. Legat. 18.)

3073. At Rome, both the new consuls, Lu. Scipio and Ca. Laelius Nepos, were ambitious to go into Greece. P. Scipio, on the behalf of his brother Lusius said that if they wished to send his brother there, he would go with him as his lieutenant. His words carried the day. They said who was more befitting to fight against Hannibal, as Scipio Africanus who had already vanquished him? (Cic. Philip. 11. Livy l. 37. Valer. Max. l. 5. c. 5. Justin l. 31. c. 7.)

3074. In those days, when Lu. Scipio was on his way against Antiochus and while the anniversary games in honour of Apollo were being celebrated, on the 5th of the Ides or the 9th of June, an eclipse occurred. On a very clear day it grew suddenly dark by an eclipse of the sun. (Livy l. 37.) This eclipse of the sun at Rome is confirmed by the astronomical account. To which if 95. Idus Quintiles, that is the 9th of our July corresponds then it follows that the 1st of January of the next year started on the 29th day of our August. So great was the confusion of the Roman calendar in those days.

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3075. About the beginning of spring, Pausistratus with 36 Rhodian ships, Livius with 30 Roman ships and Eumenes with 7 of his, sailed to the Hellespont. Livius first sailed into the port which was called, Portus Achaorum. From there they went up to Ilium and sacrificed to Minerva. They made a good impression and speech to the ambassadors of some the neighbouring cities, Eleus, Dardanus and Rhetteus. These all came and voluntarily surrendered themselves to him. He left 10 ships to blockade Abydus and went with the rest to the other side to besiege Sestos. After they surrendered, he prepared to return to the Asian side to besiege Abydus. (Livy l. 37. Appian. p. 101.)

3076. While these things happened in the Hellespont, Polyxenidas, the admiral of king Antiochus, told Pausistratus, the admiral of Rhodes, that he would betray the entire of Antiochus' fleet or most of it into his hands. He believed him and went to Samos. He did not keep a proper watch as he should have done. He was killed and lost the 29 ships which he had under his command. There escaped of all his fleet, 5 ships of Rhodes and 2 of the Isle of Cos. (Livy l. 37. Appian. p. 101.)

3077. At the same time Seleucus recovered Phocaea after a gate of the city opened to him. He and his army got in that way. While these things were happening in Eolia, Abydus had endured the siege for a number of days and by the valour of the king's garrison continued to hold out. Finally all grew weary of the business and the chief magistrates of the city with the good consent of the captain of the garrison sent to Livius to ask for conditions of surrender. At that very time, Livius heard of the destruction of the Rhodian navy. Livius would no longer stay to take in Abydus and to keep Hellespont. He with all his fleet set sail for Phocaea. When he found it held by a strong garrison of the king and that Seleucus was not far off with his army, he started wasting the sea coast. He took what spoil he could find in the area. He stayed only until Eumenes could overtake him with his fleet. Then he planned to go to Samos. He finally arrived badly weather beaten. He joined his fleet with the Rhodians which consisted now of 20 ships under the command of Eudamus. (Livy l. 37.)

3078. After Livius had added the Rhodian ships to his fleet, he sailed immediately to Ephesus. He arranged his ships in order of battle before the very mouth of the port. When none came out against him, he divided his fleet into two parts. One part anchored in the very haven of the enemy and the other landed their men. They had ranged there far and near and gotten exceedingly much spoil. As they were returning with it to their ship, Andronicus a Macedonian, (Appian. calls him Nicander) captain of the garrison in Ephesus, sallied out against them and forced them to their ships. They abandoned most of their booty and returned immediately to Samos. L. Emilius Regillus the Praetor met them there. He was to succeed Livius in the charge of the navy. As Regillus was coming there from the Isle of Chios, Livius sent to meet him, 2 good ships of Rhodes of 4 tiers of oars a piece along with Eumenes himself in person with 2 more ships of 5 tiers of oars a piece. (Livy l. 37. & Appian. p. 102.)

3079. After sitting at Samos in council about naval matters, Emilius sailed with all his fleet to the very mouth of the port of Ephesus to terrify the enemy. Livius went to Patara in Lycia. Emilius was driven from Ephesus by a storm and so returned to Samos. The cities which Livius passed by Miletus, Myndus, Halicarnassus, Cnidus and Cos readily accepted him. Lycia did not welcomed him for he encountered both a storm at sea and the enemy at land. Therefore he returned to Greece again. After this, he spoke with the two Scipios who were at that time in Thessaly that he might then return to Italy. (Livy l. 37.)

3080. At Samos, Emilius the Praetor and Eumenes received letters from the Scipios. There was a truce with the Etolians and they were to march towards Hellespont. Also the Etolians said the same to Antiochus and his son Seleucus. (Polyb. Legat. 19.)

3081. Eumenes sent his agents into Achaia to make an association with them which the commons in a general assembly had ratified and sent to him a company of tall young men to assist him. (Polyb. Legat. 20.)

3082. L. Emilius with all his fleet passed by Miletus and the other cities of that coast and landed in the Bay of Bargillia. They went to Iassus, the city was held by a garrison of Antiochus' men. They sent to the magistrates and other chief men of the city to persuade them to surrender. They were told that they would do nothing. Therefore he drew up to the walls in order to besiege it. However, the exiles of Iassus who were among the Rhodians, prevailed with them and through Eumenes' mediation, they drew off and left the siege. (Livy l. 37.)

3083. Those of Heraclea in Pontus sent ambassadors to Emilius. He sent them a very kind and favourable answer in writing purporting that the senate of Rome would be their good friends. Further, neither their counsel nor concerns would be ignored whenever they should have an occasion to use them. (Memnon Excerpt. c. 28.)

3084. While Eumenes was away helping the Romans and Rhodians attack the sea towns of Lycia, Seleucus and his army invaded his country. They first came in an hostile manner to Elaea. When they were unable to take the city, they wasted all the country around it. From there he marched with all his forces to Pergamus itself, the capital city of this kingdom. Attalus, Eumenes' brother drew out and pitched his camp before the city walls. He had many skirmishes with the enemy. He was too weak to fight them so he stayed within the walls and the city was besieged. (Memnon Excerpt. c. 28.)

3085. About the same time, Antiochus went from Apamea and camped first at Sardis, not far from his son Seleucus near the head of the Caicus River. He had with him a huge army made up of various nations. In it, the strongest most frightening squadron was

the Gallograecians who had 4000 soldiers. With these and a few others, he went to ravage and waste all the country about Pergamus from one end to the other. (Memnon Excerpt. c. 28.)

3086. At Samos, Eumenes heard this and he was called away to take care of his own affairs at home. He sailed ship and with all his men and came to Elaea. From there he went to Pergamus before the enemy heard of his arrival. He sailed out from there often and made some small skirmishes with the enemy. A few days later both the Roman and the Rhodian fleet came from Samos to Elaea to help him. (Memnon Excerpt. c. 28.)

3087. Antiochus heard that there were so many fleets come together into the same port. A consul with his army was all ready in Macedonia and making provisions at Hellespont for his crossing into Asia. Antiochus thought it a good time to try for a peace with the Romans, Eumenes and the Rhodians all at once. Therefore he moved his camp and came to Elaea. After taking a little hill opposite the city, he left all his foot soldiers and with his cavalry (who were about 6000 men) and went down into a plain close to the walls of the city. He sent some commissioners into the city to ask for peace. Thereupon L. Emilius sent for Eumenes from Pergamus to come there to him. He advised what was the best course of action. Eudamus and Pamphilidas, the commanders of the Rhodian fleet, were also there giving advice. They said the Rhodians were not against a peace. Eumenes said that it was not for their honour to make a peace treaty. However they could not settle the matter at that time. Therefore Emilius sent Antiochus word that before the coming of the consul no peace could be made. When he had this reply, Antiochus started wasting the country all about Elaea. He left Seleucus to continue the siege before Pergamus and marched away in a rage with the rest of his army. He did not stop until he came into that rich country which was called Thebe's Campus, that is, the plain of Thebes. He made all manner of havock there and greatly enriched all his army for that present time. (Polyb. Legat. 21. Livy l. 37.)

3088. At the same time, the Achaeans sent Diophanes of Megalopolis with 1000 foot soldiers and 100 cavalry came to Elaea for Eumenes. (Livy l. 37. with Polyb. Legat. 20.) These were old veterans and their captain was trained under Philopoen, the most famous commander of all the Greeks in his time. (Livy l. 37. Appian. p. 201. with Polyb. Legat. 20. p. 810. & in Excerpt. Vales. p. 110.)

3089. As soon as they were landed, Attalus sent some to show them the way and brought them to Pergamus. As soon as these Achaeans arrived, they made continual sallies against Seleucus to make him withdraw and leave that country. (Livy l. 37. and Appian. p. 102, 103.) However, Seleucus stayed in the area and annoyed his foes and helped his friends in those parts. (Livy l. 37.)

3090. While Antiochus marched in an hostile manner to Adramyteum, Emilius and Eumenes came by sea to rescue it. Thereupon Antiochus did not attack the town, but started plundering the country around it. He captured Peraea, a colony of the Mitylenians. Likewise he took Cottos, Corylenus, Aphrodysians and Crene on the first assault. He then returned by Thyatira to Sardis. (Livy l. 37.)

3091. The Roman fleet with the Rhodians and Eumenes went first to Mitylene and from there returned to Elaea. They sailed to Phocaea and anchored at Baccius, an island very close to the city of Phocaea. They plundered their temples and monuments which they had spared before. When they came to the city, they found a company of 3000 of Antiochus' foot soldiers who had gotten in their before they came. Hence they did not besiege the place and returned again to the island where they were before. After they first ravaged the country around there, the Roman fleet returned to Elaea and Eumenes and the Rhodians to Samos. (Livy l. 37.)

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3092. About midsummer, the Rhodian fleet fought with Antiochus's navy. The Rhodian fleet had 32 ships of 4 tiers of oars and 4 others of 3 tiers of oars. Hannibal brought this fleet of 37 ships from Syria. Some were of an extraordinary size. The battle happened at Sida, a cape of Pamphylia. The Rhodians routed Hannibal but could not pursue him because their sailors were weak and sickly. However, to prevent him from joining with the old fleet, they sent Chariclitus with 20 ships to Patara and the port Megistus. A little after this, they sent Pamphyulidas with 4 more ships. (Livy. l. 37.) So Hannibal was blockaded in Pamphylia. (Appian. p. 104. see Emil. Prob. in Hannibal)

3093. When Antiochus came to Sardis, he sent ambassadors with letters to Prusias king of Bythnia who was surnamed Cynegus, that is the Hunter. He wanted Prusias to join with him against the Romans. This worried Prusias for the present. However, other letters came to him from the two brothers, Lu. and Pub. Scipio. These told him not to fear the Romans. This was especially true, when shortly after this, an embassy was sent to him from Rome. The leader of it was C. Livius, who recently commanded their fleet. When he spoke with them, he resolved to side with the Romans and to break off entirely with Antiochus. (Polyb. Legat. 22. p. 811, 812. Livy l. 37. Appian. p. 101.)

3094. When Antiochus saw no further hope of getting Prusias on his side, he moved from Sardis to Ephesus. There he viewed his fleet, which had been in preparation for a long time. He saw no other way to prevent the Romans from moving their land army into Asia. He had to make himself absolute master of the sea. He resolved to do what he could and to risk a naval battle. (Polyb. and Livy l. 37.)

3095. Therefore he immediately went to see whether he could take Notium, which was a town of the Cloeophonians not far from Ephesus where he was. He hoped then when the Romans came to relieve their confederate town by land, admiral Polyxenidas would have an opportunity for a major naval victory. Polyxenidas had at that time under his command 89 or 90 good ships. Emilius and the Rhodians fought with him at Myonesus. Livy says that Emilius had 58 ships and the Rhodians, 22. Appianus says the Rhodians had 25. Polyxenidas was defeated and having a good wind on his back fled quickly back to Ephesus. He lost 42 ships (not 29 only, as Appian has it) of which 13 came quickly into the enemy hands with all the men in them. The Romans had only two leaking ships and a few others damaged. Polyxenidas captured a Rhodian ship and took it with him to Ephesus. This fight was made in December, (as the year went then at Rome). This appears by Macrobius, (l. 1. Saturnaliū,) has written:

“that 11 Calend. January, &c. upon the 21st of December, was a feast dedicated to their Lares (i.e. their household gods). At this time, L. Emilius Regillus, praetor, in the war against Antiochus, vowed to build a temple in Campo Martio.”

3096. Livy (Livy l. 40.) tells us his vow was performed 11 years later. There is also a copy, (but most falsely written) of a table, containing the manner of this victory, hung up by him on the doors not only of his new temple but also in that of Jupiter's in the capitol.

3097. Antiochus was disturbed by the news of this defeat. He was poorly advised to withdraw his garrison from Lysimachia lest they should fall into Roman hands. He raised his siege from Colophos and retired to Sardis. He sent letters to Ariarathes, his son-in-law in Cappadocia, to bring him troops from there and everywhere else that he could find men. (Livy l. 40.) Meanwhile he lay idly at Sardis wasting his time which might have been better spent in ordering his affairs elsewhere. (Polyb. Legat. 23.)

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3098. After this naval victory, Emilius sailed straight to Ephesus and arranged his ships in battle formation before the very mouth of the port. This publicly showed that Antiochus had lost the mastery of the sea. Emilius sailed to Chios and repaired his ships damaged in the battle. He sailed to Phocaea which had recently revolted from the Romans. He tried first to take it directly, but it later surrendered to him. He could not prevent his soldiers from plundering it. He returned to them their city, lands and their laws. With the approach of winter, he stayed there because the place had two ports. (Livy l. 37.)

3099. About the same time Lysimachia, which was well supplied with all kinds of provisions, welcomed the Roman generals and the two Scipios when they came. The Romans continued through the Chersonde to the Hellespont. They found everything already prepared by Eumenes for their crossing. They crossed over as if into a friend's country. No man hindered their journey. (Livy l. 37.)

3100. Antiochus was at his wits end and did not know what to do. He sent Heraclides of Byzantium to sue for peace with the Romans. He had instructions both in general to the council of war there and in particular to P. Scipio Africanus. The council replied to him that he must pay the cost of this war and surrender all Asia on this side the Taurus Mountains to the Romans. Antiochus could not imagine anything worse than if he were utterly defeated. He abandoned any attempts for peace and prepared for war. (Polyb. Legat. 23. Diod. Sic. Legat. 6, 7. published by Fulvi. Ursinus, Livy l. 37. Appian. p. 105.)

3101. L. Scipio the consul, journeyed to the Hellespont or Dardanus and Rhetaeus. All the people of both places came joyfully from their cities to greet them. He went from there to Ilium and pitched his camp in the plain which lay beside the walls there. He went up into the city and the citadel. He sacrificed to Minerva as the president and protectrix of that place. There was much joy and mutual congratulations between the men of Ilium and the Romans. They recounted how Aeneas and his captains that went from Troy to eventually found Rome, were their country men. The Romans were just as proud that they were descended from them. They were like parents and children who had been separated by a long absence and now were joyfully reunited. (Livy l. 37. & Justin, l. 31. c. 8.) Demetrius Scepsius says of himself, that when he was a boy and came to Ilium, that he saw their houses lying in such a poor state that they had not so much as roof tiles to cover them with. (Strabo. l. 3. p. 594.)

3102. Scipio left there and after a 6 day march came to the head of the Caicus River. Eumenes met him with his forces. They made provision for food to carry with them for many days. They planned to attack Antiochus and settle the business before winter came. (Strabo. l. 3. p. 594.)

3103. P. Scipio Africanus became sick and was carried to Eleaea. He left his substitute, Cn. Domitius to take over his responsibilities. Antiochus intercepted Scipio in a plain near Thyatira not far from the enemy. He sent the young P. Scipio home to his father without a ransom. This was to ease his mind and to help him get well again. (See Polyb. Legat. 23. Livy l. 37. Justin, l. 31. c. 7. Appian. p. 105, 106. Aurel. Vict. de Vir. Illustr. p. 609.)

3104. The senate and people of Heraclea in Pontus sent an embassy to the Scipioes and desired that they would ratify and confirm that league which Emilius had previously made with them. This was done. They also prayed that Antiochus might be

taken into the favour and friendship of the people of Rome. They drew up a general decree of the people at Heraclea and sent it to Antiochus. They advised him to abandon the war against the Romans. (Memnon, Excerpt. c. 28.)

3105. Florus, (Histor. Roman. 1. 2. c. 8.) tells us that Antiochus had equipped his army with very large elephants all clad and glittering with gold, silver, scarlet and ivory from elephants. In [#APC 1Ma 8:6](#) we read that he had 120 elephants. This is likely correct for he had 102 when he fought with Ptolemy and 150 later. (see notes on 3787 AM & 3799 AM from Polyb.) Livy says he had only 54 elephants, 70,000 foot soldiers and almost 12,000 cavalry. Appian tells us that he only had 70,000 troops in all. However, Florus greatly exaggerates when he says:

``He had 300,000 foot soldiers and as many cavalry and iron chariots in the field that day."

3106. Appian affirms that the Romans had only 30,000 foot soldiers. Livy says that of these, about 2000 Macedonians and Thracians were left to defend the camp.

3107. This battle was fought near to Magnesia at the foot of the Sipylus Hill. Hannibal was not there since he was still bottled up in Pamphylia with his fleet which he brought from Syria. P. Scipio Africanus was not there either because he was sick and in the city of Elaea. The day of the battle was misty. Antiochus, with so large an army, could not see both wings of his army at once. The dampness ruined the strings of the bows and thongs which they threw their darts with. Nevertheless they forced the right wing of the Roman army to run and flee to the camp. When Emilius who was on the left wing, saw them coming, he sent out his men to meet them. They threatened to kill them with their swords unless they returned into the battle. Thereupon, they found themselves hemmed in with their friends ahead of them and the enemies behind. Emilius also offered himself and 2000 of his men to go with them. They turned around and ran desperately into the throng of the enemy and made a vast slaughter of them. This was the turning point in the battle. Antiochus lost 50,000 foot soldiers and 4000 cavalry. (Livy l. 37. Eutrop.) Livy says 1400 were taken prisoner, Justin says 11,000. A few of the elephants were killed and 15 were taken with their masters. A few of the Romans were wounded. They lost not more than 300 foot soldiers and 24 cavalry. Eumenes lost 25 men.

3108. Antiochus escaped with a few in his company. More joined him as he went and he came to Sardis with a reasonably sized army about next midnight. He heard that his son Seleucus and various of his friends fled to Celaenae near which there was a new city of Apamea built. Before day, he went by horse with his wife and daughter and came there to him. He left Zeno to hold Sardis. He made Timon the governor of the province of Lydia. The next day he went to Syria. He left some of his captains there to salvage what they could from this disaster. (Livy l. 37. Appian. p. 110. & Zonaras, from Dion.)

3109. When Polyxenidas, Antiochus' admiral, heard of this defeat he left Ephesus and sailed as far as Patara in Lycia. For fear of the Rhodian fleet which lay not far from Megistle, he went ashore with a few in his company and came by land to Syria. (Livy l. 37.)

3110. After this victory, ambassadors flocked in from all parts to Scipio. They first came from Thyatira and Megnesia. then they came from Sardis, Tralles, Magnesia upon the Maeander and Ephesus. They all surrendered themselves to him. After this all the cities of Asia did likewise. They submitted themselves wholly to his mercy and the sovereignty of the people of Rome. (Livy l. 37.)

3111. The consul then went to Sardis and his brother P. Scipio came from Elaea to meet him as soon as he was able to travel. About the same time Musaeus was sent as an herald from Antiochus. Through the mediation of P. Scipio, he obtained permission for him to send ambassadors to the consul to sue of peace. Shortly after this Antiochus sent ambassadors from Zeuxis the governor of Lydia and Antipater's brother's son came to him. They first talked with Eumenes who was not friendly toward them because of former quarrels between Antiochus and Eumenes. The ambassadors worked through P. Scipio to address the consul directly. The consul called a full council and listened to them. Thereupon, he offered the king the same conditions as he sent him from Hellespont before the battle at Magnesia. P. Scipio publicly proclaimed that the Roman custom was not to be humiliated by defeat nor become haughty in victory. Therefore, Antiochus must leave Europe and part with all Asia on this side of the Taurus Mountains. He must pay the cost of this war. He must pay 15,000 Euboic talents, 500 now 2500 when the senate and people of Rome had ratified the peace and 1000 talents a year in 12 instalments over 12 years. He must pay 400 talents to Eumenes for his damages and the surplus of grain which was owing to his father. He must surrender to the consul, Hannibal the Carthaginian and Thoas the Etolian and some others who had been the first instigators of this war. Lastly he must deliver 20 hostages to ensure compliance with these conditions. When Antipater and Zeuxis had accepted these conditions, it was unanimously agreed to send ambassadors to Rome for the ratification of this. The meeting adjourned. (Polyb. Legat. 24. Diod. Sic. Legat. 9. Livy l. 37. Justin, l. 31. c. 8. Appian. p. 111, 112.)

3112. After this, the consul divided his army and sent them away to their winter quarters. Some went to Magnesia, some to Tralles and Ephesus. (Polyb. & Livy. l. 37.)

3113. The consul went to Ephesus and Antiochus sent him 500 talents as agreed as a down payment as well as the hostages whom he was to give. (Livy l. 37.) Among them was Antiochus, the king's youngest son. (Appian. p. 112, 113.) Although Zonaras

(from Dion.) states that Manlius Vulso, who succeeded Scipio, was the first who demanded him for a hostage.

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3114. M. Aurelius Cotta was sent by the consul to Rome with the king's ambassadors. Eumenes with the ambassadors from Eumenes, Rhodes, Smyrna, and almost of all the cities and states on this side of the Taurus Mountains went too. (Livy I. 37.)

3115. Manius Acilius Glabrio entered Rome in a triumph over Antiochus and the Eolians. (Livy I. 37.)

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3116. Cn. Manlius Vulso went as the consul in Asia. He was to take over the army which L. Scipio had. He brought with him 4000 foot soldiers and 200 cavalry from Rome. The Latins sent 8000 foot soldiers and 400 cavalry. At almost the same time as Manlius the consul had landed in Asia, Q. Fabius Labro came as praetor to take charge of the fleet. (Livy I. 37.) When the new consul arrived at Ephesus in the beginning of the spring, L. Scipio turned the army over to him. When he had reviewed the troops, he made a speech to incite them to prepare for a war against the Gauls or Gallograecians. (Livy I. 37.) Fabius with the fleet, set sail for Crete to liberate any Romans and other Italians who were slaves there. He returned from there to Ephesus and sent 3 ships to Thracia. He ordered Antiochus' garrisons to withdraw from Enus and Maronea and then they were restored to their original liberty. (Livy I. 37. in fi.)

3117. About the beginning of summer, Eumenes with the ambassadors came to Rome. Cotta first told the senate and later the common people what had happened in Asia. Then Eumenes was asked to speak by the senate. He told them what he had done in their service and what his request was to them. He was very moderate in his presentation. However, the Rhodians opposed him because of their own interests and that they sought the liberty of the Greek cities and states there. After both parties were heard, the Senate decreed that all the regions on this side of the Taurus Mountains which belonged to Antiochus, should be given to Eumenes. However Lycia and Caria, as far as to the Maeander River was given to the Rhodians. The rest of the cities in Asia which had been tributaries to Attalus, should pay tribute to Eumenes. Those that were tributaries of Antiochus should be free, and pay no tribute at all. (Polyb. Legat. 25. & 36. Diod. Sic. Legat. 10. Livy I. 37. & 38. Appian. in Syriac. p. 116.)

3118. Antipater and Zeuxis, the ambassadors of Antiochus, had a session in the senate and obtained a confirmation of peace for Antiochus upon such conditions as Scipio had given him in Asia. A while later, the people also ratified the same. Then they made a solemn league with sacrifices made with Antipater, chief of the embassy for Antiochus in the capitol to confirm the agreement. (Polyb. Legat. 25. Livy I. 37.) This league was etched in brass and solemnly hung up in the Capitol as other leagues were. A copy of it was sent to Manlius Vulso, the consul, who succeeded Scipio in Asia. (Appian. p. 113.)

3119. We read #APC 1Ma 8:7 that among other things, in this treaty it was agreed, that Antiochus himself and his successors would pay a large tribute to the Romans. He would give hostages for security and a part of his kingdom. By this agreement, Antiochus was to pay 12,000 talents over 12 years. These were Euboic talents not Attic talents as Livy seems to have misunderstood from Polybius. These were of the purest Attic silver and weighted 80 Roman pounds each. In addition he had to give 540,000 bushels of grain and 20 hostages. The hostages would be changed every 3 years. Even though he lost part of the kingdom he still controlled Comagena, Syria and Judea, as in (Excerpt. Memnon.) In addition he had all the upper provinces beyond Euphrates, as Babylonia, Assyria, Susiana, and the rest. In the lower Asia he had Cilicia, although he was forbidden to come with his ships into the ports of Cilicia west of the Calycadnus River and the cape of Sarpedon. Also he could not wage war there. (Polyb. Legat. 27. & 35. Livy I. 37, 38. Appian. p. 112, 113.)

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3120. When the senate heard from the ambassadors of Smyrna and the other states of Asia, they sent 10 commissioners, as was their ancient custom, to settle all matters in Asia and to compose all differences between the states. (Polyb. Legat. 25. Diod. Sic. Legat. 10. Livy I. 37.)

3121. When there was peace between the Romans and Antiochus, there was a riot in Rome. Cn. Manlius in Asia did what he could to stir up trouble in Asia. He tried to get his hands on Antiochus if he could, but failed. Antiochus knew the consul's real intentions. Although he was often asked to come to a talk with the consul, he kept himself aloof and would not come to him. The consul was desirous to get him and came with his army to the divide on the top almost of the Taurus Mountains. He was unable to pick any quarrel against him or his allies. Therefore the consul attacked the Gallograecians, under the pretence that they had previously helped Antiochus in his war. There was no point driving Antiochus beyond the Taurus Mountains unless these fierce and warlike people were subdued also. Because Eumenes was at that time out of the country at Rome, the consul sent for Attalus, Eumenes' brother from Pergamus to come to him. The consul had moved from Ephesus to Magnesia. When Attalus received this summons, he came to him with 1000 foot soldiers and about 200 cavalry. They went together to the Harpalu River. Atheneus, another brother of Eumenes and Attalus, came to him with Leusus of Crete and Corragus, a Macedonian. Between them they brought an additional 1000 foot soldiers from various countries and 300 cavalry. (Livy I. 38.)

3122. Ambassadors from the state of Alabanda came to the consul. They requested help in subduing a citadel that had recently revolted from them. The consul helped them recover the citadel. The consul continued on to the city of Antiochia on the Meander River. Seleucus, the son of Antiochus, came there also as he might legally do by the articles with Scipio. He came to supply grain for the Roman army. The inhabitants of Taba, a city of Cilicia, bordering upon Pisidia, attacked the army of the Romans and paid for their pains 25 talents and 10,000 bushels of wheat. The inhabitants asked for mercy. The third day later they came to the back of the Chaus River and came to attack the city Eriza. They took it on the first assault. (Livy l. 38.)

3123. Moagetes the tyrant, who had under him three cities, Cybara, Syleum and Alymne or Alnida, was a cruel and subtle man. He could barely be made to purchase his peace at the price of 130 talents and 10,000 bushels of grain. (Livy l. 38. Polyb. Legat. 30.)

3124. When the consul had crossed the Colobatus River, ambassadors came to him from Isiodenes asking for help. The men of Termessa, a city in Pisidia, had joined with the inhabitants of Philomelia and plundered their country and city. They had besieged their citadel into which all their citizens with their wives and children had fled for safety. The consul took control of the situation and marched towards Pamphylia. He raised the siege from before Isiodenes and pardoned the men of Termessa after they paid 50 talents of silver. The people of Aspendus and of Pamphylia were treated likewise. (Polyb. Legat. 32. Livy l. 38.)

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3125. The consul returned from Pamphylia to start his war against Gallogrecia or Galatia. He captured the city Cormasa and found a great deal of booty there. He left and as he proceeded on his way by the marshes of that country, ambassadors came to him from the city of Lysinoe and submitted to him. When he granted them his mercy, he came to the plain of Salagessa, in Pisidia. From there he took away a rich prey of cattle. Ambassadors came to him and presented him with a crown of gold of 50 talents in weight and with 20,000 bushels of barley and as many in wheat. Therefore he made peace with them. (Polyb. Legat. 32. Livy l. 38.)

3126. He went from there to the source of the Obryma River and camped at a place called the Aporis-town. The next day Seleucus came to him from Apamea. The consul sent away his soldiers that were sick or otherwise unserviceable to Apamea. He was supplied with guides. He found the cities abandoned everywhere by the inhabitants for fear of his coming. His army had so much spoil that they were barely able to march 5 miles a day. At that rate they came to the old Bendor and on the 3rd day after that into the country of Galatia. (Livy l. 38.)

3127. He had his camp there for a few days. In that time he sent his ambassadors to Eposognatus, who alone of all the kings of that country had remained loyal to Eumenes and had never helped Antiochus against the Romans. Thereupon, Eposognatus went to the rest of the kings of that country and asked them to submit to the Romans on fair and reasonable terms. (Livy l. 38. with Polyb. Legat. 33.) There were at that time, three kings of these Gauls, still called by their old names of Tolistobogians, Tectosagians and Trochmians. Their names were, Ortiagon, Combolomarus and Gaulotus. (Livy l. 38.) Of the three Ortiagon was a man of great reputation for his bounty, prudence and martial valour. He was thought at that time to be ambitious of controlling the whole country. (Polyb. in Excerpt. Vales. p. 114. & Suidas in Ortiagon.)

3128. Meanwhile, ambassadors came to the consul as he camped in a village called Tyscon from Oroanda. They wanted his friendship which he finally gave to them for 200 talents of ready money. (Livy l. 38.)

3129. While the Romans besieged the citadel of the Galatians, called Cuballus, the enemy's cavalry came and attacked in a disorganized manner, some of the Roman army and killed them. The consul repelled the attack and killed some of them in their flight. He came with his army, without stopping anywhere on the way to the Sangarius River or Sagaris, which is a river in Galatia running through Phrygia into the Pontic Sea. (Livy l. 38.)

3130. Since the river was too deep to ford, he made a bridge and crossed the river on it. Some Balli or eunuchs of Cybele the mother of the gods sent by Attis and Battacus her priests from Pessinute and met him there with ornaments and other trinkets on them. They prophesied in a fantastic way and told him that the mother of the gods sent them to offer the Romans the victory and sovereignty of that country. The consul replied that he accepted the offer. He pitched his camp in the same place. (Livy l. 38. & Polyb. in Excerpt. Vales. p. 209.)

3131. The next day he came to Gordium. It was abandoned by the inhabitants but full of all kinds of provisions. While he was there, Eposognatus came to him and said that he had spoken with the kings of the Gauls but could not bring them to listen to reason. They with their wives and children and their main wealth were all retiring to the Mount Olympus. They planned to defend themselves and trusted in their arms and the location of the place. (Livy l. 38. & Polyb. Legat. 33.) Those of the tribe Oroanda came soon after with more detailed news. The Tolistobogians had already taken the Mount of Olympus and the Tectosagians had taken another hill, called Magana. The Trochmians had left their wives and children with the Tectosagians and had joined forces with the Tolistobogians. (Livy l. 38.)

3132. The camp of these Gauls that were on Mount Olympus was attacked and taken by the consul and Attalus. Claudius Quadrigarius says that they fought twice in Mount Olympus. 40,000 men were killed. However, Valerius Antias says only 10,000 were killed. There is no doubt that 40,000 were killed since they had all sorts of people, young and old, of either sex in the mount. It was more like a colony than an army to fight with an enemy. The consul burnt all their arms in one fire and had all the spoil of them brought to him. He either sold all that was to be sold or equally divided it among his soldiers. (Livy I. 38.)

3133. Yet there still remained the war with the Tectosagians. The consul therefore marched towards them and came to a place called Ancyra, which was a great city there. They camped less than 10 miles from the enemy. There Chiomaris, Ortyagon's wife, was taken prisoner. A certain centurion had ravished her and when she got her chance she cut off his head and sent it to her husband who had gone home from Olympus. (Livy. I. 38. Florus, I. 2. c. 11. & Victor. De Vir. Illustr. c. 55.) This story is more fully told by Polybius, who says that he spoke with Chiomaris herself at Sardis. He added that he wondered at the wisdom of the woman. (Plutarch, De Clar. Mulier, i.e. of famous women.)

3134. While the consul camped at Ancyra, some ambassadors from the Tectosagians came to him asking him to move his camp further from there. They wanted this done before their kings agreed to a treaty with him about a peace. They, under the pretence of a parlay, ambushed a party of the Romans. Since they outnumbered the Romans, they killed many of them. They would have done more, had not some who were abroad foraging, heard their cry and came to their rescue. (Polyb. Legat. 34, Livy. I. 38.)

3135. The Romans were enraged by this. The next day the whole army marched and came where they were. They spent two days in viewing and considering the situation of the hill where they were. On the third, the consul drew out his army and divided them into three brigades. The main force of the enemy was in the Tectosagians and Trochmians who numbered 50,000 foot soldiers plus the cavalry. They could make no use of their cavalry in that craggy ground. They joined with the foot soldiers to the number of 10,000. The Cappadocians sent from Ariarathes and others from Morzes in the left wing and added 4000 more troops. When the battle was started, the Gauls were defeated and the Romans made a huge slaughter of them. The rest fled and every man shifted for himself. In the chase, the Romans slew 8000 more of them and the rest escaped over the Halys River.

3136. The next day the consul viewed the spoil as well as the prisoners. The men were gnawing the chains they were tied to with their teeth and offered themselves to be choked by each other. The spoil was very great. This was a most greedy and rapacious nation which had had the spoil of all Asia on this side the Taurus Mountains for so many years. Later the Gauls that escaped came together naked and wounded, having lost all they had. They agreed among themselves to send to the Romans and sue for peace. The consul wanted them to follow him to Ephesus. It was past mid-autumn and he was desirous to get out of that cold air near the snowy Taurus Mountains and go to the sea side to winter his army. (Livy I. 38. with Appian. in Syriac. p. 115. & Flor. I. 7. c. 11.)

3137. At Rome, on the 1st of February, (according to their year, September 27th by ours,) L. Emilius Regillus held a triumph over Antiochus for the victory which he won at sea. (Livy I. 37.)

3138. About this time, the ten commissioners left Rome for Asia accompanied by those ambassadors and others who came from Asia. They came to Brundisium. L. and P. Scipio came from Asia to land in Italy. A few days later they entered Rome with a triumph. (Polyb. Legat. 25.) L. Scipio held a triumph over Antiochus on the last of February which was a leap year or the 16th of our November. This was almost a year after his consulship had expired. So that he might not seem inferior to his brother Africanus in any point, all men surnamed him Asiaticus. (Livy I. 38.)

3139. C. Manlius Vulso remained in Asia as a pro-consul for another year after his term as consul expired. (Livy I. 38.)

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3140. In the 4th year of the 147th Olympiad, ambassadors came to Manlius the proconsul while he was wintering at Ephesus. They came from all the cities, states and countries in Asia on this side of the Taurus Mountains to congratulate his victory over the Gauls. They presented him with crowns of gold. He entertained them all with so much respect and favour that he sent them away more glad and joyful than when they came. Ambassadors from the Gauls came to him as he had arranged to know on what conditions they might have their peace. He said that he would hear them about that matter when Eumenes came and not before. Ambassadors also came from Ariarathes king of Cappadocia, to ask his pardon and to redeem his offence with money in that he had assisted Antiochus, his father-in-law, in his war. He was fined 600 talents of silver, although Livy and Appian say only 200. Musaeus also came to him from Antiochus. Manlius answered that he would meet with him at the borders of Pamphilia. He would take the 2500 talents and the grain which he was to pay according to the agreement made with L. Scipio by him. (Polyb. Legat. 35. Livy I. 38.)

3816c AM, 4526 JP, 188 BC

3141. At the beginning of the spring the consul reviewed his army. He and Attalus left Ephesus and on the 8th day came to Apamea. After he spent 3 days there, they left and in 3 days came with his army into Pamphylia to the place which he had

appointed for his meeting with Antiochus. He stayed 3 days, and distributed wheat among his army which Antiochus had sent. The money Antiochus sent was consigned to one of the officers to be conveyed to Apamea. From there he went to Perga which was the only place in all that country which was defended by a garrison. When he was near it, the captain of the garrison came out to meet him and asked for 40 days, to ask Antiochus and to receive his answer as what to do concerning the surrender of the place to him. This was granted and on the set day, the garrison left the place. (Livy l. 38.)

3142. About the same time near the beginning of summer, the 10 commissioners with Eumenes arrived at Ephesus. They stayed for only 2 days to settle their stomachs after the voyage. They left and came to Apamea. When the proconsul heard of their coming, he sent his brother L. Manlius with 4000 soldiers to Oroanda to demand from them the money that was in arrears. The proconsul wished for the ambassadors of Antiochus to follow him and returned with his army to Apamea. He found Eumenes there with the 10 commissioners and held a meeting with them as to what should be done. First, all agreed to ratify the peace previously made with Antiochus for its observance according as it was drawn up by the senate. (The details of the agreement are accurately given by Polybius and Livy.) Manlius the proconsul, in the presence of the king's ambassadors took a solemn oath to observe the agreement. After that he sent to Antiochus, Q. Minucius Thermus a colonel and his own brother, L. Manlius, who had just returned from Oroanda with the money which he was sent for. They were to take the same oath from Antiochus and to ratify all its conditions. (Livy l. 38. with Appian. p. 113.)

3143. The proconsul wrote his letters to Q. Fabius Labeo, who commanded the navy to come away immediately to Patara. He was to burn or destroy all the king's ships that were there. (Polyb. & Livy l. 38.)

3144. Labeo left Ephesus and came to Patara. There he burned or destroyed 50 ships of the king's. On the same journey, he recovered Thelmessus. The men there were surprised by the sudden coming of the Roman fleet. He sailed from Lycia. He sent word to Ephesus for those who were left there to follow him. He came through the middle of the islands on his way into Greece. He stayed a few days at Athens until his ships from Ephesus came. Then the whole fleet sailed for Italy. (Livy l. 38.)

3145. According to the peace treaty, the proconsul received the elephants from Antiochus which were at Apamea, according to Polybius. He gave them all to Eumenes. He then heard the disagreements between the cities and states resulting from the war and the new peace. Ariarathes king of Cappadocia had half his fine removed for Eumenes' sake, to whom he had then recently betrothed his daughter. (Livy l. 38.)

3146. At Apamea, the proconsul and the 10 commissioners heard all that came. They selected neutral places by the consent of all parties, to hear about the differences between city and city with respect to boundaries, revenue and the like. The proconsul and the commissioners for ever relieved the Colophonians who lived in Notium, the inhabitants of Cyma and Mylassa from paying tribute. The Clazomenae were freed from tribute and the Drymussa Island opposite their city was assigned to them. The Milesians were restored the place called Sacer Ager: that is, the holy country. They had abandoned it from fear of their enemies. For their zeal and readiness to help in the war, the peoples of Chios, Smyrna and Erythrae were given all the lands they wanted to have. They were given a singular recommendation for their actions. They of Phocaea had their laws and liberties fully restored to them along with all the territory which they possessed before the war began. (Polyb. Legat. 36. Livy l. 38.)

3147. They gave to Ilium, the cities and lands of Rhaetaeus and Gergithus. This was not so much for any great service which they had done but because these peoples were all related from the distant past. (Livy l. 38.)

3148. Before there were a few places, belonging to Pergamus and its jurisdiction, that is, only to the sea side near Elais and Adramyttium according to Strabo. (l. 13. p. 627.) They gave to Eumenes, Lysimachia and the Chersonese of Thracia on the European side. In Asia he received all Lycaonia, Myllus, Phrygia the greater and the less and all the countries of Lydia and Ionia. The towns which were free when the battle was fought with Antiochus were exempted. They also gave him Thralles, Ephesus and Telmessus in Lycia. Since he had previously controlled Mysia and king Prusias had captured it, this land was restored to him. They deferred the allocation of Pamphysia to the senate. Eumenes' ambassadors said it was on this side of the Taurus Mountains and the ambassadors of Antiochus said it lay beyond it. (Polyb. Legat. 35. Livy l. 37, 38.)

3149. The two Rhodian ambassadors Theaetaetus and Philophron, desired that they might have Lycia and Caria, according to a former decree of the Senate. Hipparchus and Satyrus, the ambassadors from Ilium, most earnestly asked the commissioners to consider the blood ties between them and the Lycians and to pardon the Lycians. The commissioners tried to satisfy both parties as best they could. They did not fine the Lycians as a favour to those from Ilium. However, they assigned the whole country of the Lycians to the Rhodians to satisfy their wishes too. The city of Telmessus and its forts and the country belonging to Ptolemy of Telmessus were not given to Rhodes. Caria and all beyond the Meander River was given to the Rhodians except for those places, which were free the day before the battle at Magnesia against Antiochus.

3150. The Lycians protested publicly that they would risk anything rather than be subject to Rhodes. They claimed that they were assigned by the commissioners friends and associates to them not as subjects.

3151. The commissioners according to the articles of the peace, demanded Hannibal from Antiochus. When Antiochus told

Hannibal this, he fled from there and went to Gortyna in Crete. (Justin l. 32. c. 4. & Emil. Prob. in Hannib.) Yet the story is that when Antiochus was defeated by the Romans, Hannibal first fled to Artaxras in Armenia. Hannibal gave him much good counsel. He told him to build the capital city in Armenia, which was named after him and called Artaxata or Artaxiasata. (Plut. in Lucullo, Strabo, l. 11. p. 528.) Artaxias and Thariades or Zariadres were two captains in Antiochus' army. By his consent they previously ruled over all Armenia. The one man ruled over Greater Armenia and the other over the lesser. After Antiochus' defeat, they joined with the Romans and from them each obtained the title of a king in his own dominions. (Strabo Ibid. p. 531, 532.) It is most likely, that at the time when they made friends with the Romans, Hannibal escaped from there also and fled into Crete.

3152. When Antiochus had lost all of Asia, he said that he was very grateful to the Romans, for taking that troublesome area from him and confining him to a more manageable estate. (Cic. pro Dejotaro. Valer. Maxim. l. 4. c. 1.)

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3153. When Cn. Manlius and the 10 commissioners had now settled all things, they went with the whole army toward the Hellespont and planned to settle matters in Galatia on the way. (Polyb. Legat. 36. c. 1.)

3154. They summoned those petty kings to them and gave them conditions of peace as they thought fit. The substance of it was this. They should keep peace with Eumenes and warned them to stop their warring customs and stay within their own lands. (Livy l. 38.) These lands were that part of Phrygia, Paphlagonia, Mysia, where it borders on the mount Olympus and Cappadocia. This was occupied before by them and was now called Galatia, (Zonar ea Dione.) We read [#APC 1Ma 8:2](#) that the Romans imposed a tribute on them. When the Romans had chastised the Galatians for their insolence towards them, they assumed the entire sovereignty of Asia on this side of the Taurus Mountains. They made the mountains the eastern boundary empire for that time. They spared the inhabitants there from that terror which they were formerly in from those fierce and barbarous Gauls. (Polyb. l. 3. p. 159. with Manlius his Oration, in Livy l. 38.)

3155. Manlius gathered all the ships which he could get in all that coast. Eumenes with his ships came to him. He used them to cross into Europe with his army. (Livy l. 38.)

3156. Antiochus marched with his army into his upper provinces (or as Jerom upon [#Da 11](#) speaks, going to the remotest cities of his dominions.) He proclaimed his son Seleucus Philopator to be his successor. [#APC 2Ma 9:23](#)

3817 AM, 4527 JP, 187 BC

3157. Whether Antiochus felt over burdened with the heavy tribute imposed by the Romans or was just greedy and used the Roman tribute as an excuse, he committed sacrilege on his gods. He heard that the temple of Jupiter Belus in Elimaiis had large quantities of silver, gold and other precious jewels that were offered there. He planned to seize it all. He came into Elemaiis and pretended that the inhabitants of that place had revolted from him. At night, his army raided the temple and took an enormous amount of wealth from there. When the people heard of this, the peasants of the country came in and attacked his army and slew both him and them. (Diod. Sic. in Excerpt. Vales. p. 292, 298. Strabo, l. 16. p. 744. Justin, l. 32. c. 2.) Jerom on [#Da 11](#) says that he was slain in a fight against the inhabitants of Elemaiis. However, Arel. Victor. (de Vir. Illustr.) tells us, that he was slain by his drinking companions. Some of these he had beaten in a drunken fit and misused at a feast. Zonaras notes correctly from Dion, that this happened in the year when C. Flaminius and Emilius Lepidus were consuls of Rome.

3158. After his death Seleucus, surnamed Philopator, or as Josephus, (l. 12. c. 4.) Soter (which was indeed the surname of his son Demetrius) succeeded him in the kingdom. He reigned 12 years and was a lazy man and not powerful because of his father's great defeat by the Romans. (Appian. in Syriac. p. 131. with Porphy. Euseb. & Severns, Sulpitius.) When he assumed the kingdom, he had a son called Demetrius whose surname was Soter. According to Polybius (Legat. 107.) he was 23 years old when his uncle Antiochus Epiphanes, died. It is this Seleucus who is referred to in [#APC 2Ma 3:1-3](#).

“When the Holy City lived in all peace, its laws were excellently well executed by reason of the piety of Onias the high priest. He was an utter enemy to all ungodliness. It came to pass that even kings themselves honoured this place and adorned the temple with many rich offerings. Seleucus himself, king of Asia, furnished all the cost out of his own coffers for the public ministry of the sacrifices.”

3159. When Philopoemen was praetor or chief magistrate of the Achaeans, Demetrius of Athens came as an ambassador of Ptolemy from Alexandria to renew his league with the Achaeans. They were very glad for this and sent to him their ambassadors, Lycortas, father to Polybius the historian, Theodoridas and Rhositel of Sicyone. They were to take their oath to the king and also to receive his oath to them. (Polyb. Legat. 37.)

3818 AM, 4528 JP, 186 BC

3160. Cn. Manlius Vulso, contrary to the votes of the 10 commissioners, held a triumph in Rome over the Gauls in Asia, on the

5th day of March. (Livy l. 38. & 39.) Hannibal, having nothing else to do, wrote a book in Greek about the consul's deeds in Asia. He learned Greek from Sosilus, a Lacedemonian at Ilium who wrote the deeds of Hannibal in 7 volumes, according to Diod. Sic. (l. 26. Eclog.)

3161. When Aristaenus was praetor or chief magistrate in Achaia, the ambassadors returned home who were sent from there to king Ptolemy. The general assembly of that country met at Megalopolis. Before it Lycortas declared that according to their commission they had taken their oath to the king and received his oath to them. He added that they had brought a present from the king to the people of Achaia. They received enough brass arms to furnish 6000 targateers and 200 talents of brass in ready coin. (Polyb. Legat. 41.)

3162. Eumenes also sent his ambassadors to that meeting, to renew the league with them which had formerly been between them and his father. He promised to give them 120 talents to loan at interest, so that its income would help defray the cost of those who periodically came to their assemblies. They were all tempted by his generosity, but declined it. (Polyb. Legat. 41. & Diod. Sic. Legat. 13.)

3819 AM, 4529 JP, 185 BC

3163. Eumenes' ambassadors came to Rome, to request the ownership of the cities of Thracia, Enus and Maronaea which they claimed belonged to Eumenes which the Romans had given to him. They complained that Philippus, King of Macedonia had seized them by force and put garrisons in them. He had taken from there some inhabitants and settled them in Macedonia. To settle the matter, the senate sent Q. Caecilius Metellus, M. Baebius and Tib. Sempronius as a commission to Thessalonica to hear both sides of the dispute. (Polyb. Legat. 40, 42, Livy l. 39.)

3820 AM, 4530 JP, 184 BC

3164. When they returned to Rome, the ambassadors on either side said there was nothing but what they had already said before the commissioners at Thessalonica. The senate decreed a second commission, under Ap. Claudius, with instructions to expel all garrisons from Enus and Maronaea and to take all the sea coast of Thracia from the jurisdiction of Philippus and his Macedonians. (Polyb. Legat. 43, 44. & Livy l. 39.)

3165. At the same time, Arcus and Alcibiades, the two head men of Sparta came to Rome. In the senate they complained bitterly about Achaeans. Thereupon the senate thought fit to refer that cause to the same commissioners. (Polyb. Legat. 42. Pausan. in Achaic. p. 214.)

3166. Lycortas of Megalopolis, Polybius' father, the praetor of Achaia, called an assembly of the country. At it, Arcus and Alcibiades, who went to complain of them at Rome, were condemned to die for that act. (Livy l. 39. Pausan. in Achaic. p. 214.)

3167. A while after, the Roman ambassadors came into Achaia and the common council of Achaia met before them at Clitorea in Arcadia. (Livy l. 39. Polyb. Legat. 43.) Their coming did not please the Achaeans especially when they saw Arcus and Alcibiades (whom they in a recent assembly had condemned to death) come with the ambassadors. Lycortas, like a magistrate, pleaded and upheld the cause of the Achaeans very boldly. However, the commissioners did not pay much attention to what he said and declared publicly and with joint consent that Arcus and Alcibiades were honest men. They had done the Achaeans no wrong at all and prevailed so far as to have the sentence against them reversed. (Livy l. 39. Pausan. in Achaic. p. 214.)

3168. When Hannibal had lived a long time very quietly at Gortyna in Crete, many envied him because of his great wealth. He filled some large chests with lead and deposited them in the temple of Diana as a treasure for safe keeping. (??) Thereupon the people, having such a pledge as that from him, were less envious of him. In the meantime he stole away to Prusias, surnamed, as I said before, the Hunter, king of Bythinia. He melted his gold into hollow statues of brass which he carried away with him. (Justin, l. 32. c. 4. & Emil. Probus, in Hannibal.)

3169. A little later Prusias broke his league with Eumenes, king of Pergamus now that he had Hannibal to manage his war for him. (Justin, l. 32. c. 4.) There was a fierce war between them on both land and sea. However, Eumenes with the help of the Romans, over-powered him. Since Prusias was poor and weak, Hannibal procured for him the help of some other kings and states and those from very warlike countries. (Emil. Prob.) Among them, he got the help of Philippus, king of Macedonia, who sent him Philocles his general with a large army to help him. (Polyb. Legat. 46.)

3821a AM, 4530 JP, 184 BC

3170. In the 149th Olympiad when M. Claudius Marcellus and Q. Fabius Labeo, first entered into their consulship, an embassy from Eumenes carried by Athenaeus his youngest brother came to Rome. He brought with him a crown of gold of 15,000 talents. He complained that Philippus had not withdrawn his garrisons from Thracia and that he sent help to Prusias, king of Bithynia, who had wilfully broken his league and made war on Eumenes. (Polyb. Legat. 46. Livy l. 39.) With the other ambassadors from

Lacedemon, Arcus and Alcibiades came to the senate. (Polyb. Legat. 46.)

3821 AM, 4531 JP, 183 BC

3171. After Prusias was defeated by Eumenes on land, he tried to defeat him at sea but was too weak for Eumenes. Hannibal advised him to try to accomplish by craft what he could not do through plain force. Therefore, he put a number of all sorts of snakes into earthen vessels. In the middle of the fight these were to be hurled aboard the enemy's ships. He ordered his soldiers and sea-men, to attack only the ship that Eumenes was in and defend themselves from the rest as well as they could using these snakes. So that they would most certainly know what ship Eumenes was in, Prusias sent beforehand a letter to him by a herald. It was full of contempt and abuses against Eumenes. Therefore, when the battle was started, Prusias' men fought only against the ship which Eumenes was in. Thereupon he was forced to flee. He would have died had he not landed on a shore where he had placed beforehand a company of troops for such emergencies. When Eumenes' other ships pressed close to the enemy, they threw their earthen pitchers full of snakes at them. These landed on the decks and broke releasing the snakes. At first this seemed ridiculous to them. When they could not move anywhere in the ship for the snakes and found themselves as bothered by their bites as with the arrows of their enemy, they abandoned the fight, and fled to their sea camp on the shore. (Justin I. 32. c. 4. Emil. Prob. in Hannibal.)

3172. Hannibal's tricks defeated Eumenes in that battle. In various other engagements Hannibal used various tricks to overcome Eumenes. Once when he advised Prusias to fight he would not because he said the entrails of the beasts forbid him to. Hannibal replied:

``What, will you rely more on a little piece of flesh in a calf than on the judgment of an old experienced captain in the field?"
(Cic. De Divinae. I. 2. Plut. in his Treatise, De Exile, Valer Max. I. 3. c. 7.)

3173. Now when news of these doings came to Rome, ambassadors were sent immediately by the senate, to make a peace between the two kings and to demand Hannibal from Prusias. Polybius (Legat. 47.) tells us that Ti. Qu. Flaminius was sent ambassador at that time to both Prusias and also to Seleucus, king of Syria. Livy (I. 39. from Galerius Antias) says that Lu. Scipio Asiaticus and P. Scipio Nasica were sent as a commission with him to Prusias.

3174. Agesipolis, who before his legal age of maturity was king of Sparta, was sent with others to Rome from those who were banished from Lacedemon. On the way he was killed by pirates. (Polyb. Legat. 49.) Agesipolis was the son of Cleomenes the king of Sparta, who was slain in Alexandria. (See note on 3784 AM) He was legally taken for their king by the Ephori but was turned out again by those usurping tyrants who took over that state. They were Lyncurgus, Machanidas and Nabis. (Polyb. I. 4. p. 304) Now that the lawful king was dead, Arcus, (of whom I spoke before from Polybius, Livy and Pausanias) was a most earnest and strong defender of his country's liberty against the Achaeans now that their power was now controlled by the Romans. He seems to have acquired the title of a king among them. Both writer (Josephus Antiq. I. 12. c. 4 & Euseb. in Chron.) state that Arcus the king of Lacedemon sent an embassy with his letters to Onias the 3rd., the son of Onias, the high priest at Jerusalem. These letters are preserved in Josephus. (Josephus Antiq. I. 12. c. 5. #/APC 1Ma 12:1-23) This book was translated from the Hebrew, (for that book was originally written in Hebrew, as Jerom shows) and retains everywhere the brevity and Hebrewisms of it. In these letters, mention is made of the blood relationship between the Jews and Lacedemonians. This seems to have been taken from the mythological writings of the Greeks. An example of Claudius Iolaus in Stephanus Byzantinus in the word "Judea". That name of the Jews came from Judeus Sportones, a fellow soldier of Bacchus in his wars. Although Pausanias in his Corinthiaca, (p. 58.) assures us that the names of Sportones was completely unknown to the Spartan or Lacedemonians of his time.

3175. Eumenes started to make war with Prusias king of Bithynia and Ortygon, one of the kings of the Gauls. (Prolog. Trogi, I. 32. with Polyb. I. 3. I. 159.)

3176. I think the death of Hannibal, happened in the consulship of L. Emilius Paulus and Cn. Baelius Pamphilus, for Polybius and Valerius Max. state that. It was not in the year before as Atticus and Livy, who copied him, state. Nor was it in the following year as Sulpitius and in Emil. Probus, (in Hannibal.) write. Livy describes how he died. (Livy I. 39. in Justin I. 32. c. 4. in Plut. in the Life of I. Q. Flaminius to Dion. Quoted by Zonaras, in Emil. Prob. in Hannibal, and in Appianus in his Syriaca, p. 91.)

3822 AM, 4532 JP, 182 BC

3177. Hannibal stayed in a little citadel Prusias had given him. He made 7 doors which did not look like doors from the outside. If anyone came to attack the place, they would not place any guards there because they appeared not to be doors. Therefore when he heard that the king's soldiers were in the porch to break in on him, he went to get out at one of those blind back doors. When he found that contrary to his expectation, men were there to take him and the place was totally surrounded, he poisoned himself with the poison he always carried with him. He died at the age of 70 years. Concerning his death it is said that there was this oracle long before uttered.

``The land of Lybia, Hannibal's corpse shall cover."

3178. The word Lybia or Lybyssa, he always understood of Lybia in Africa. However, it was a little village in Bithynia near the seaside also by the same name. Pliny says: (l. 5. c. 22.)

“There was in those parts, a little town called Lybyssa, where is now nothing worth seeing, but only Hannibal's tomb.”

3179. Pharnaces king of Pontus suddenly attacked the city of Synope and captured it. It remained the possession of his and his successors from that time on. (Strabo. l. 12. p. 545, 546.)

3180. In the second year of the 149th Olympiad ambassadors came to Rome from the two kings, Eumenes and Pharnaces who were at war with each other. Ambassadors came from Rhodes and complained of the injustice done to them at Synope, by Pharnaces. Thereupon Marius and others in commission with him were sent as ambassadors to examine the case of Synope and to compose all differences between the two kings. (Polyb. Legat. 52, 53. & Livy l. 40.)

3181. Hyrcanus (the son of Josephus, and nephew of Tobias) was sent to Seleucus to gather his tributes on the east side of the Jordan River. He built a good and most fortified citadel all of white marble which he called Tyros. It was located in the regions of Arabia and Judea on the other side Jordan not far from the land of Heshbon. He was governor of all that region during the last 7 years of Seleucus' reign. All that time there was a constant war with the Arabians and he made large slaughters of them, besides taking many prisoners and slaves. (Joseph. Antiq. l. 12. c. 4, 5.)

3182. Marcius and his commissioners returned to the senate after they investigated the situation between Eumenes and Pharnaces. They reported to the senate what they found. They said that Eumenes was fair and temperate in all his ways. However, Pharnaces was very greedy and hot tempered. (Polyb. Legat. 53.) They said he was the most violent and dangerous king they ever saw. (Polyb. in Excerpt. Vales. p. 130.)

3823 AM, 4533 JP, 181 BC

3183. Ariarathes king of Cappadocia joined in with Eumenes of Pergamus to make war on Pharnaces, king of Pontus. All three at the same time sent their ambassadors to Rome. When the senate had heard them all, they said that they would send commissioners once more into those parts with power to hear and determine all matters between them. (Id. id. with l. 3. p. 159. Livy l. 40.)

3184. Pharnaces scorned the Romans and sent Leocritus in the middle of winter with an army of 10,000 men, to harass and ravage all the country of Galatia. (Polyb. Legat. 55.)

3185. The next spring, Pharnaces in person, mustered all his forces as if he would have attacked Cappadocia. (Polyb. Legat. 55.)

3186. Eumenes was grieved to see him transgress all bounds of law and honesty as he did. He and his brother Attalus who had recently returned from Rome, marched into Galatia against Leocritus. They did not find him there. When Carsignatus (or rather Epossognatus, as Fulvius Ursinus thinks it should be) and Gazotarius sent their ambassadors to desire them not to harm them for they were ready to do whatever they were told to do. Eumenes rejected them as men who had previously falsified and broken their faith and word to him. They went on against Pharnaces. (Polyb. Legat. 55.)

3187. At the end of the 5 day march, Eumenes with his brother came from Calpito or Calpia, a city of Bithynia to the Halys River. On the 6th day they came to Amisus, a city in Cappadocia. Here Ariarathes the king of that country, had joined his army with theirs. They all came into the plain of Amisus and they pitched camp. They were barely settled when news came that the commissioners came from Rome to make a peace between them. Thereupon Eumenes sent away his brother Attalus to welcome them into those parts. In the meantime he doubled his army and put them all into the best shape he could. (Polyb. Legat. 55.)

3188. The commissioners arrived and asked both parties to be at peace. Eumenes and Ariarathes replied with all their hearts they wanted peace and to do whatever else they would be pleased to ask. When the commissioners asked that during the treaty they would withdraw their forces from the enemy's country, Eumenes readily assented and the next morning ordered his forces back into Galatia. (Polyb. Legat. 55.)

3189. The commissioners then talked with Pharnaces and could not get him to come to any conference if Eumenes would be there. After much adieu, they persuaded him to send his ambassadors to some place by the sea side with full power there to make an agreement and that he would abide by the agreement. When his ambassadors came to the appointed place the conference began. Eumenes was ready to yield to any conditions but the ambassadors of Pharnaces behaved in such a way that the commissioners easily knew that Pharnaces had no intention of coming to any agreement. (Polyb. Legat. 55.)

3190. So the conference broke off and no peace was made between them. When the commissioners left Pergamus and Pharnaces' ambassadors departed, the war went on between them as before. Eumenes started to prepare all things necessary for it on his part. However, at the earnest insistence of the Rhodians, who desired his help against the Lycians, he let Pharnaces alone for that time

and went to help them. (Polyb. Legat. 55.)

3191. Leocritus, the general of Pharnaces' Forces, besieged Pius (or rather Teios) a town in Pontus. He forced the garrison which consisted of all mercenary soldiers, to surrender the town to him on the condition that they were granted safe conduct. Later Leocritus received an order from Pharnaces to kill them all because they had previously offended him. He pursued them on the way and killed them all. (Diod. Sec. in Excerpt. Vales. p. 302.)

3192. When Seleucus had assembled a reasonably sized army, he went to help Pharnaces. He was ready to cross the Taurus Mountains and then remembered that he was breaking the peace agreement with the Romans. He followed good advice, stopped the expedition and returned home again. (Polyb. Legat. 55.)

3824 AM, 4534 JP, 180 BC

3193. After this, Pharnaces entered an agreement with Attalus and the rest. They entered into a solemn league between them. Eumenes at that time was sick at Pergamus but was now well. When all was ratified that Attalus had done, he returned to Eumenes. He then sent him and the rest of his brothers to Rome. Everyone who knew what service they had done for the Romans in the wars in Asia, welcomed them heartily. The senate provided lodgings and a generous allowance for them at the public expense. Attalus complained to the senate of the wrongs that Pharnaces had done to them. He desired them to chastise him according to the severity of his offence. They answered him graciously and promised to send commissioners there, who would make a final accord between them. (Polyb. Legat. 56. Diod. Legat. 14.)

3194. Ptolemy Epiphanes desired a closer alliance with the Achaeans. He sent his ambassadors to them and promised them 10 ships, each of 50 oars a piece fully outfitted. The Achaeans considered that the offer was too good to be refused, as it amounted to the value of almost 10 talents. They willingly accepted it. They sent him their ambassadors, Lycortas with his son Polybius, (that is, the historian) even though he was legally too young to be an ambassador. They sent with them, Aratus, the son of Aratus the Sicyonian, with instructions both to thank the king for the arms and money, which he had previously sent them through Lycortas. They were to receive from him the 10 promised ships and to bring them into Peloponese. However, the embassy never went further than Achaia because they received news that Ptolemy had died. (Diod. Legat. 57.)

3195. When Ptolemy laid a trap to take Seleucus in, he sent on foot an army to go against him. One of his captains asked him, where he would get money to go through with what he planned to do. He replied:

``His friends were his treasure:"

3196. This saying spread quickly and his friends and captains in the army heard it. They thought it meant that he planned to enrich himself by impoverishing them. So they poisoned him. (Jerom on #Da 11) Ptolemy Epiphanes, in Priscian the grammarian, is said by Cato to have been a most excellent and bountiful king. The truth is that for a long time, he carried himself very nobly and well. Later he was influenced by some followers of the court. He had Aristomenes whom he had formerly honoured as a father, to drink hemlock which killed him. He did more acts of violence and cruelty and ruled his people more like a tyrant than a king. By these actions, he was so hated and despised by his subjects that they were ready to depose him. (Diod. Sic. in Excerpt. Vales. p. 294, 297.)

3197. At his death, he left two sons who were not of legal age. The oldest was called, Philometor, the younger, Physcon, (Josephus, l. 12. c. 5.) Ptolemaeus Philometor (whom Epiphanius incorrectly calls him Philopator) reigned after his father, 35 years. (Clan. Ptolemaus, in Can. Reg. Clemens Alexandrinus, Eusebius,) Others tell us the same less three months only.

3825 AM, 4535 JP, 179 BC

3198. Pharnaces found himself out powered by this unexpected and violent coming on of the enemy. He sent his ambassadors to Eumenes and Ariarathes and sued for peace. So this war between Eumenes and Ariarathes on the one side and Pharnaces and Mithridates the king of Armenia on the other concluded on these conditions. Pharnaces would not enter Galatia. He would break off all former agreements and leagues made with the Galatians. He would likewise leave Paphlagonia. The inhabitants he deported from there, he would now return home again with their arms. He would restore to Ariarathes, all the places which he had taken from him along with any hostages he had received from him. He would restore all the prisoners which he had taken without a ransom. He would turn over those who had left their king and defected to him. He would restore to Morzias and Ariarathes the 900 talents which he had taken from them and 300 more to Eumenes for his war expenses. Mithridates the king of Armenia would pay 300 talents for making war on Ariarathes which broke the league which he had made with Eumenes. This league, included all the important men of Asia and Artaxias, a petty king of the greater part of all Armenia and Acusilochus. On the European side, Gatalus of Sarmatia, and the free states of Heraclea, Mesembrya, Chersonesus, and Cyzicum were part of this league. As soon as the hostages came from Pharnaces, the armies broke up and every man went to his own home. (Polyb. Legat. 59.)

3826 AM, 4536 JP, 178 BC

3199. Teius was a town in Pontus which Prusias was to restore to Eumenes according to the league. Eumenes freely gave it back to him again and Prusias thanked him for that. (Polyb. Legat. 59.)

3200. After the death of Philippos, king of Macedonia, his son Persius, or Perseus succeeded him in the year when Q. Fulvius and L. Manlius, were consuls at Rome. He reigned 11 years (Livy l. 45.) or rather 10 years, 11 months as Porphyry more exactly says. (Scal. in Grac. Euseb. p. 229.)

3201. This begins the third period of Calippus.

3202. The Lycians sent their ambassadors to Rome to complain of the cruelty of the Rhodians. They were made subject to them by L. Cornelius Scipio. He said that the bondage which they endured under Antiochus in comparison to this was an excellent kind of liberty and freedom. They said there was now no difference between them and the very slaves whom they bought in the market. The senate was moved with this piteous complaint and gave them their letters to carry to the Rhodians. They had the Rhodians remember that the Romans put the Lycians under their rule and protection. However, they were still to be free states under the sovereignty of the people of Rome. (Livy l. 41.)

3827 AM, 4537 JP, 177 BC

3203. Prusias married the sister of Perseus and Perseus the daughter of Seleucus called Laodice. The Rhodians with their fleet received and conveyed her into Macedonia to her husband. (Livy l. 42. Polyb. Legat. 60. Appia. Legat. 25.)

3204. The Rhodians persisted in their ways and now made an open war on the poor Lycians. The men of Xanthus sent their embassies for help to the Achaeans and to the people of Rome. Nicostratus headed up the embassy. (Polyb. Legat. 60.)

3205. The Lycians were already subdued by the Rhodians before their ambassadors could get an hearing with the senate of Rome. It was not until Tiberius and Claudius the consuls of that year had gone out against the Istrians and Agrians, that they saw the senate. When they were admitted, they plainly showed them the cruelty and oppression of the Rhodians against the poor Lycians that they prevailed with the senate to send ambassadors to Rhodes. They were to let them know, that when the senate had perused the acts and records which the 10 commissioners drew up in Asia, they found this. The Lycians, were by the Romans consigned to the Rhodians not as a gift to do with as they liked but to use them as friends and associates. This message was liked by the common sort in Rome who were offended with the Rhodians for their officiousness in bringing home Perseus' wife to him. They would have been content, to have seen the Rhodians and the Lycians fight it out so that the Rhodians might have some opportunity to spend their treasure and provisions which they had so much of. (??) (Polyb. Legat. 60.)

3828 AM, 4538 JP, 176 BC

3206. When the Roman commissioners came to Rhodes, the inhabitants were in an uproar. They said that since all things were now well settled in Lycia, why did they want to give an opportunity for more trouble there? When the Lycians heard what declaration the senate had made on their behalf, they began to revolt and protest publicly that they would endure anything to recover their just rights and liberty again. The Rhodians thought that the senate had been misinformed and abused by some false accusations from the Lycians. They sent Lycophron their ambassador, to Rome. When the senate had heard his errand they gave him an immediate answer. (Polyb. Legat. 61, 62.)

3207. Simon was a man of the tribe of Benjamin, and the head keeper of the temple. He had a disagreement with Onias the 3rd. the high priest. When he could not get his way, he went to Apollonius the governor of Coelosyria and Phoenicia. He told him, that there was an enormous amount of money in the treasury of the temple which the priests made no use of. Therefore it would be better in the king's coffers. When Apollimus told Seleucus this, he sent away his treasurer Heliodorus to Jerusalem to get the money from there. When he came, Onias the high priest told him, that it was true that there was some money in the temple, but that was the money of widows and orphans, who deposited it there for safe keeping. Some of the money belonged to Hyrcanus, the nephew of Tobias. (See note on 3812 AM.) and was a most honourable person. All that was there amounted to less than 400 talents of silver and 200 of gold. Such was the holiness of the place and of the thing itself that no man should take the money. When Heliodorus disregarded the words of Onias and the tumult of the people who lamented the profaning of their temple, he was struck down by the angel of God in the very place. He was carried to his lodging half dead by his own servants that were around him. After he was restored to his health by the intercession and prayers to God made by Onias the high priest, he returned to Seleucus. He magnified the holiness of the temple and the power of God that dwelt there. This story is recorded in #/APC 2Ma 3 and by Josephus in his book, psqi awtohratorosl ogotnou. Josephus writes Apollonius for Heliodotus (Likewise do the Fasti Siculi.) This shows that this event happened a little before the death of Seleucus. By the articles between Antiochus and the Romans, Antiochus was to change his hostages and send new ones instead of the old at the end of every three years. To replace Antiochus Epiphanes, the younger son of the former Antiochus who was then a hostage at Rome, #/APC 1Ma 1:10 Seleucus sent his son Demetrius. (Appian. in Syriac. p. 116.)

3208. Simon the Benjamite, that traitor of his country and the one who told of the money deposited in the temple, accused Onias the high priest. Onias was a man who was well respected by the city and country of the Jews. Simon said Onias had incited Heliodorus against the Jews and plotted all the evil against him and the king. When matters went so far that many murders were committed by Simon and his faction in the city, Apollonius grew very angry and backed him up in what he did. Onias went to Seleucus. #/APC 2Ma 4:1-6. The writer of Jason of Cyrenia seems to say, that Seleucus was dead before he came. Although Eusebius in his Chron. says, that he found him alive and had Simon banished by the king.

3209. So I have I brought this chronicle of Asia and Egypt to the beginning of the time of Antiochus Epiphanes and the history of the Maccabees. I shall continue it until the time of the utter destruction of Jerusalem under the Emperor Vespasian. This together with the Annals of the New Testament and a brief history of the church during that time until the beginning of the fourth century after Christ, I plan to make after this, if God grant me life and health.

Glory be to God on High.

FINIS