

Eusebius' *Chronicle*

**Translated from Classical Armenian
by Robert Bedrosian**

For my sister Karen Bedrosian Richardson

Sources of the Armenian Tradition (Long Branch, New Jersey, 2008)

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Available on other pages of rbedrosian.com are some useful accompaniments to the *Chronicle*: [The Writings of Flavius Josephus](#) (ca. 37-100), Eusebius' [Ecclesiastical History](#), Roger Pearse's translation of Eusebius' chronological tables ([Jerome's Chronicle](#)), and E. A. Wallis Budge's translation of Bar Hebraeus' [Chronography](#) (sections I-VII).

Eusebius' *Chronicle*

Translator's Preface

[i] Eusebius, (ca. 263-ca. 339) author of the *Chronicle* translated below, was a major Christian author and cleric of the fourth century. His other writings, many of which have survived, include the *Ecclesiastical History*, the *Life of Constantine*, historical, martyrological, apologetic, dogmatic, exegetical, and miscellaneous works. Although originally written in Greek, his important *Chronicle* (*Chronography*, or *Chronicon*) has survived fully only in an Armenian translation of the 5th century, of which our present edition is a translation. A fifth century Latin translation (known as *Jerome's Chronicle*) contains only the second part of Eusebius' two-part work, namely the chronological tables which accompany the text of Book One. Nonetheless, the Latin translation of the chronological tables is invaluable, since the beginning and ending of the corresponding Armenian parts of Book Two are damaged. Reflecting 5th century Armenia's multi-lingual cultural *milieu*, Eusebius' *Chronicle* initially was translated into Armenian from the original Greek, then corrected using a Syriac edition. During the same period Eusebius' other influential work, the *Ecclesiastical History*, was translated into Armenian from the Syriac. From almost the moment of their translation, Eusebius' works played an important role in the development of Armenian historical writing.

Many of Eusebius' extant Greek texts were written while the author worked at the library in Caesarea Palestina founded by the scholar Origen (ca. 185--ca. 254), where he had access to numerous works of antiquity which have not survived. Eusebius' welcome technique of including sometimes lengthy passages from such lost works guaranteed his writings an important place in historical literature, quite apart from his impressive literary and analytical abilities. These general characteristics of Eusebius' work are particularly highlighted in the *Chronicle*. The *Chronicle* was the ancient world's first systematic, chronologically sound, universal history. It begins with the earliest extant written records available to our author and continues to his own day, that is to the year 325. Among the sources cited and often quoted from at length are Berosus, Alexander Polyhistor, Abydenus, Josephus, Castor, Diodorus, Cephalion, various named translations of the Bible, the writings of Manetho, Porphyrius, and others. In a brief introduction, Eusebius describes the plan of his work. He proposes to give a prose description of salient events and personalities from the civilizations of the Chaldeans, Assyrians, Medes, Lydians, Persians, Hebrews, Egyptians, and Greeks, plus listings of the Greek Olympiads, and the rulers of the Greek city-states, the Macedonians, and Romans.

[ii] I will convert all the material collected about all these folk into chronological tables. Including, from the beginning, who from each nation ruled as king and for how long, I will put these [facts] into separate [chronological tables] together with the number of years involved. In this way, if we need to know who ruled and for how long [that information] will be easily and quickly accessible. Furthermore, the valiant deeds of each kingdom, which all nations have transmitted, I will place in summary form within [my account] of [these] kingdoms. However, that [material] will be in the second part of this work [Book Two].

Thus the text of Book One carefully established the chronological framework from which the tables in Book Two derived. To modern historians, syncretic chronological tables are taken for granted. However, it was Eusebius who introduced them initially and accurately in the *Chronicle*. This was a radical, revolutionary development in Eusebius' day, not sufficiently appreciated in modern works on historiography.

In addition to its importance as a source for Western historians on the most ancient known recorded history of

Mesopotamia, Egypt, and the Mediterranean lands generally, Eusebius' *Chronicle* is a virtually untapped source for contemporary Armenists. It contains the classical Armenian equivalents of the names of gods, mythological creatures, Olympic sporting events and other terms rarely encountered or so precisely defined elsewhere in Armenian historical literature. Beyond its value for historians, anthropologists, and linguists, the *Chronicle* presents hitherto unexplored material regarding the possible role of extraterrestrial beings in the creation and development of human civilization.

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Unlike any of the other translations in the present series, both Eusebius and his *Chronicle* have a substantial Internet presence. For this reason, readers are urged to consult the links suggested below for materials prepared by specialists. A general biography of Eusebius with references is available from [Wikipedia](#). An excellent annotated bibliography of Eusebius' writings is available in the online article [Editions and Translations of Eusebius of Caesarea](#) by Roger Pearse. For a description of the manuscript tradition, see the same author's online [Eusebius of Caesarea: the Manuscripts of the "Chronicle"](#) which includes his English translation of a German lecture by Dr. Armenuhi Drost-Abgaryan on [the Armenian manuscript tradition](#).

[iii] The present work was translated from the classical Armenian text published in 1818 in Venice by the philologist Father Mkrtich' Awgerean (known in the West as Jean-Baptiste Aucher). Aucher's bilingual edition (classical Armenian and Latin), once a collector's item, now is available as a free download (.pdf format) from [Google Books](#). The Armenian *Chronicle* subsequently was translated again into Latin by Julius Heinrich Petermann and Alfred Schoene (known as the Schoene-Petermann edition, 1875/76), and into German by Josef Karst (1911). [Karst's German translation](#) is available online courtesy of R. Pearse. While the present work is the first English translation of the *Armenian* version of Eusebius' *Chronicle*, it is not the first English translation of the *Chronicle*. That distinction belongs to the noteworthy collaborative work of Andrew Smith, Roger Pearse and colleagues who made an English translation from the Latin translation of Schoene-Petermann, and placed it [online](#). We made frequent use of their work during our own translation, especially for Greek and Latin names and dates. Indeed, it is unlikely that we would have undertaken such an enormous task without their important contribution as a guide. Hopefully the present translation will clear up some of the questions indicated in their work. Eusebius' chronological charts, which accompanied the text of the *Chronicle*, also were given to the public by Roger Pearse. We have included them with our work, since they cannot be equalled. The reader is encouraged to explore at length the websites of the polymaths [Smith](#) and Pearse [[The Tertullian Project](#), [Early Church Fathers](#), and [Roger Pearse's Pages](#)] to see what can be accomplished by motivated scholars who also possess virtuoso computer skills. Their accomplishments are all the more impressive and welcome since they are freely given, for public enlightenment.

The transliteration used here is a modification of the new Library of Congress system for Armenian, substituting **x** for the LOC's **kh**, for the thirteenth character of the Armenian alphabet (խ). Otherwise we follow the LOC transliteration, which eliminates diacritical marks above or below a character, and substitutes single or double quotation marks to the character's right. In the LOC romanization, the seventh character of the alphabet (ե) appears as **e'**, the eighth (ը) as **e''**, the twenty-eighth (ռ) as **r'**, and the thirty-eighth (օ), as **o'**.

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A Note on Pagination

The printed editions of these online texts show the page number at the top of the page. In the right margin the pagination of the Classical Armenian (*grabar*) text also is provided. We have made the following alterations for the online texts: the page number of the printed English editions (*Sources of the Armenian Tradition* series) appears in square brackets, in the text. For example [101] this text would be located on page 101, and [102] this text would be on page 102. The *grabar* pagination is as follows. This sentence corresponds to the information found on page 91 of the Classical Armenian text [g91] and what follows is on page 92. In other words, the Classical Armenian text delimiters [gnn] indicate **bottom** of page.

Eusebius'

Chronicle

[1] I have perused diverse histories of the past which the Chaldeans and Assyrians have recorded, which the Egyptians [g1] have written in detail, and which the Greeks have narrated as accurately as possible. [These works] contain [information about] the times of kings and Olympiads (which translates "athletes"), about the brave deeds which were performed by barbarians and Greeks, by Aryans and non-Aryans [i.e., by peoples inside and outside the Iranian cultural world], and about the marvelous accomplishments of their generals, sages, braves, poets, storytellers, and philosophers. I thought it would be appropriate to write down everything in brief, especially the beneficial and important things, and further to put adjacent to [these accounts] the history of the Hebrew patriarchs as revealed in the Bible. And thus we might establish how long [g2] before the life-giving revelation [of Christ] Moses and the Hebrew prophets who succeeded him lived and what they, filled with the divine spirit, said before [the time of Christ]. In this fashion it might be possible to recognize easily when the braves of each nation appeared [compared with] when the celebrated Hebrew prophets lived and, one by one, who all their leaders were [g3].

Permit me, right at the outset, to caution everyone against [believing that] there can be complete accuracy with respect to chronology. Indeed, we would benefit by contemplating what that wise Teacher told his acquaintances: "It is not for you to know times or seasons which the Father has fixed by his own authority" [Acts 1:7]. It seems to me that [Jesus], as God and Lord, delivered this succinct verdict not solely regarding the end of the world but about all times, in order to discourage those who would dare attempt such a futile undertaking [g4].

Let us also, in our own words, confirm the accuracy of the Teacher's dictum, for it is not possible to know unerringly the chronology of the entire world, not from the Greeks, not from the barbarians, not from other [peoples], not even the from the Hebrews. We would be pleased if just two points were taken from our words. First, do not be deceived into believing, as others do, that chronology [always] can be precisely determined. Second, despite this, to the extent that it is possible, use clarity to recognize the nature of the investigation which confronts you, and then proceed resolutely.

It should come as no surprise that the Greeks are absent [from recording information about events in antiquity] for a long period, since [during that time] they corrupted themselves with diverse forms of iniquities; moreover, for a long period, until Cadmus' generation, they were entirely unlettered since, they say, it was Cadmus who first brought them an alphabet from the land of the Phoenicians. Quite justly did that Egyptian reproach Solon in Plato's book [*Timaeus* 22b] when he remarked: "Oh, Solon, you Greeks are always [like] children [g5]. Nothing resembling an old man may be found amongst you. [And thus] it is impossible to study ancient history from you." On the other hand, the Egyptians relate many fabulous accounts [about ancient times], as do the Chaldeans, since they reckon their literacy embraces more than 400,000 years. The Egyptians have written extensively about [false] gods and their offspring, about ghosts and spirits of the dead, and of other [mortal] kings, in fable-like, delirious ravings [g6].

[2] Why should I, who reveres truth above all, pore over this type of material in such detail? [And why should I] who so loves the Hebrews point out, in the appropriate places, where I have found inconsistencies [in their accounts]? [I have done it] to reprove the boasting of vainglorious chronographers.

I shall approach the task before me with writings which have come down from the past. First I shall present a chronology of the Chaldeans, then [I shall present a list of] the kings of the Assyrians, then the Medes, then

the Lydians, followed by the Persians. In the next section [I shall present] the entire chronology of the Hebrews in order. [This will be followed by] a third section [describing] the period of the Egyptian dynasties [g7] including the Ptolemids who reigned after Alexander of Macedon in Egypt and Alexandria. Next, one by one, I will introduce the beginnings of other [nations], how the Greeks tell their own history. First, [I will tell] about those ruling in Sicyon then in the land of the Argives, then in the city of Athens itself, from first to last, those in Lacadaemon, those in Corinth, and whoever else ruled over any other part of the sea.

I shall add to this a description of the Olympiads, which the Greeks wrote. Once all these [parts] have been set forth, I shall record, one by one, the first kings of the Macedonians, and the Thessalonians, followed by the those of the Assyrians and Asiatics who ruled after Alexander [g8]. Next, each topic in a separate segment, I will describe those descendants of Aeneas who, after the capture of Ilium, ruled over the Latins later called Romans; then the descendants of Romulus who built the city of Rome; then the successors of Julius Caesar and Augustus who became emperors and the consuls who ruled in the intervening years.

I will convert all the material collected about all these folk into chronological tables. Including, from the beginning, who from each nation ruled as king and for how long, I will put these [facts] into separate [chronological tables] together with the number of years involved. In this way, if we need to know who ruled and for how long [that information] will be easily and quickly accessible. Furthermore, the valiant deeds of each kingdom, which all nations have transmitted, I will place in summary form within [my account] of [these] kingdoms.

However, that [material] will be in the [second part of this work](#). But at present, in the next section, let us examine what the Chaldeans' ancestors have related about [their own] chronology [g9].

Eusebius' *Chronicle*

The Chaldean Chronicle

[3] *How the Chaldeans chronicled [their past], from Alexander Polyhistor; about their writings and their first kingdom.*

Here is what Berosus related in Book One, and in Book Two what he wrote about the kings, one by one. He mentions the period when Nabonassar was king, but merely records the kings' names not saying anything precise about their deeds, perhaps because he did not consider that they had done anything worth recalling--beyond [g10] [providing] a list of their names. This is how he begins. Apollodorus says that Alorus was the first Chaldean king to rule in Babylon, reigning for 10 *sars*. A *sar* consists of 3,600 years, and this [figure may be] broken down into [units called] *ners* and *sores*. He says that one *ner* is 600 years, while one *sos* is 60 years. This is how the [Chaldean] ancients reckoned [periods of] years. Having stated this, he proceeds to enumerate the kings of the Assyrians, one by one. There were 10 kings from the first king, Alorus, to Xisuthrus. He says that during [the latter's] time the first great flood occurred, which Moses also mentions. He states that the reign of those kings consisted of a total of 120 *sars*, making a total [in our denomination] of 2043 [Arm. *sxd*] myriad years. He describes them one by one thusly [g11].

He says that on the death of Alorus, his son, Alaparus, [ruled for] 3 *sars*; after Alaparus, the Chaldean Almelon, from the city of Pautibiblon [? Bad-tibira], ruled for 13 *sars*; after Almelon, Ammenon, from the city of Pautibiblon, ruled for 12 *sars*. Now in his day a creature called Idotion, having the [composite] shape of a man and a fish, emerged from the Red Sea. After [Ammenon], Amegalarus, from the city of Pautibiblon, ruled for 18 *sars*, and after him, the shepherd Daonus, from the city of Pautibiblon, ruled for 10 *sars* [g12]. In his day, once again there emerged from the Red Sea four hybrid beings (Arm. *yushkaparik*) of the same man-fish type [as Idotion]. Then Edovanchus, from the city of Pautibiblon, ruled for 18 *sars*. During his reign once again another sort of man-fish being emerged from the Red Sea, called Odacon. He says that all of them [g13] were from Oannes, [and] he concisely describes them, one by one. Then the Chaldean Amenpsinus, from [the city of] Lanchara ruled. His reign lasted for 10 *sars*. Then the Chaldean Otiartes from Lanchara ruled. His reign lasted 8 *sars*. Upon the death of Otiartus, his son Xisuthrus ruled for 18 *sars*. The great deluge occurred in his time. Altogether [this makes] 10 monarchs [ruling for a total of] 100 and 20 *sars*. [This material] may be presented as follows [g14]:

1	Alorus	10 <i>sars</i>
2	Alaparus	3 <i>sars</i>
3	Almelon	13 <i>sars</i>
4	Ammenon	12 <i>sars</i>
5	Amegalarus	18 <i>sars</i>
6	Daonus	10 <i>sars</i>
7	Edovanchus	18 <i>sars</i>
8	Amempsinus	10 <i>sars</i>
9	Otiartes	8 <i>sars</i>
10	Xisuthrus	18 <i>sars</i>

This makes a total of 10 kings [ruling for] [g15] a total of 120 *sars*. And they say that 120 *sars* equal 2043 myriad years, assuming that a *sar* consists of 3,600 years.

Such are the figures related in Alexander Polyhistor's book. And if a person regards this as accurate history, and accepts as valid [reigns lasting] for such myriads of years, then [that person] would have to believe other incredible material found in the same book. Howbeit, I will relate what that same Berosus relates in the aforementioned historical romance, and will resume their previous [thread] which [Alexander] Polyhistor has put in his own book. One after the other he recounts these types of things [g16].

[4] *More apocryphal Chaldean history [taken] from the same book of Alexander Polyhistor about the Chaldeans.*

In the first of [his] Babylonian books, Berosus claims that he lived in the time of Philip's [son] Alexander, and that he wrote based on numerous books which were kept carefully in Babylon [describing a period of] 215 [g17] myriad years, [such as] chronologies, historical accounts, the Creator's making of Heaven and Earth and the Seas, and [information] about kings and their deeds. First, he says, the country of the Babylonians was established on the Tigris [River] and the Euphrates passed through it. The country brings forth of its own accord wild wheat and barley, lentils, peas, and sesame; and in the tranquil, swampy rivers a type of edible tuber is found which they call *gongk'* (Arm. "turnip"), having the [same] virtue as barley bread. Also found there are dates and apples as well as various other fruits. There are fish and birds, wild fowl and marsh fowl. There are sections by the Arab areas devoid of water and fruit, while opposite the Arabs' land are areas which are mountainous and fruit-bearing. In Babylon dwell a multitude of foreign peoples from the Chaldean land [g19], and they live wantonly like beasts and wild animals.

Now it happened that in the first year, in the confines of Babylonia, there emerged from the Red Sea an awesome creature which was named Oannes. As Apollodorus relates in his book, [this being] had the complete body of a fish. Yet by the fish's head was another appropriate [human] head, and by the tail were [a pair of] human feet, and it could speak human language [g20]. A picture/likeness of [Oannes] has been preserved to this day. He further states that this creature kept company with humans during the day, completely abstaining from any kind of food, instructing people in letters and the techniques of different arts [including] city and temple [building], knowledge of laws, the nature of weights and measures, how to collect seeds and fruits; indeed, he taught humankind everything necessary for domestic life on earth. From that time on no one [individual] has discovered more. Now when the sun went down, the Oannes creature once again returned to the sea, remaining until morning in the vast expanse of the waters. Thus it lived the life of an amphibian [g21]. Subsequently other similar creatures came forth, as the book of the kings makes clear. Furthermore it is said that Oannes wrote about deeds and virtues, giving humankind words and wisdom.

[5] There was a time, he says, when all was dark and water. And there were other sorts of creatures [on the earth]. Half of them could reproduce themselves [asexually], while there were others which procreated and bore humans with two wings, others with four wings and two faces, with one body and two heads, male and female, and [others] having both male and female natures [combined]. Other humans had the legs of goats, horns on their heads, others had horses' hooves. Others had the rear half of a horse and the front half of a human. Some had the hybrid [Arm. *yushkaparik*] appearance of a horse and a bull. Also born [g22] were bulls with human heads, dogs with quadripartite bodies having the flippers of a fish and a fish's tail sprouting from the hindquarters. [There were] horses with dogs' heads as well as humans and other creatures with horses' heads and/or human forms and the extremities of fish. In addition there were diverse sorts of dragon-shaped creatures, hybrid fish, reptiles, snakes, and many types of astonishing creatures of differing appearance. The pictures of each of them are preserved at the temple of Belus. All of them were ruled over by a woman named Markaye' who was called T'aghatt'ay in Chaldean. The Greek translation of T'aladday is "sea" [g23]. Now while all of these mixed [creatures] were arising, Belus attacked. He cut the woman [i.e. the sea] in two,

making half the sky and the other half the earth, and he killed the creatures in it. Thus [information] about the natural world is expressed in the form of an allegorical fable which means that initially there existed only water and moisture and the creatures in it. Then that deity cut off its head and another deity took the blood which dripped from it, mixed it with soil, and created humankind. Thus they became wise and partook of the thoughts of the gods [g24].

As regards Belus, which translates into Greek as Dios and into Armenian as Aramazd, he split the darkness in two, separating heaven and earth from each other, and then smoothed and fashioned the world. [Those] creatures which could not endure the strength of the light perished. Then Belus looked at the world, [both] the desert [parts] and the fruitful [parts], and gave an order to one of the gods to take [some of] the blood which was dripping down from his own severed head and to mix it with soil and to create humans, other animals, and beasts which could withstand this air. Belus also established [g25] the sun, the moon, and the five wandering stars. According to [Alexander] Polyhistor, this is what Berosus relates in his first volume. In the second volume he provides [information] about the reigns of the ten kings individually, which we have already treated. [This portion, from Oannes to Belus,] extends [the account back] more than 40 myriads.

[6] Surely if anyone regards as veracious the Chaldean [account encompassing] such a huge number of years, then that person will also accept [as true] other parts of their fallacious history. [The Chaldean account] simply defies reason and is apocryphal, no matter how it is interpreted. [Even] if someone should accept [the account], then [g26] that [individual] should not accept [the Chaldean] calculation of time without examination. If, according to their chronology, there were [really] so many thousands of years amassed, and if the successors of these [early] peoples [performed] their acts and deeds over a similar extended period, and if only 10 kings could have lived for so many myriads of years, who would believe that there might be any truth in such things and fables? Now it is possible that the *sars* we cited [earlier] represented a shorter interval of time than what others have assigned to them. For example, the ancestors of the Egyptians spoke of a lunar cycle, that is, a month contained 30 days [g27], which they referred to as a "year." Others referred to three-month periods as "hours." I am saying that they styled seasons of the year and three-month intervals as "years." Consequently it could be the same sort of thing when the Chaldeans spoke of *sars*.

Accordingly, [the Chaldeans] considered that there were just 10 generations [g28] from Alorus whom they considered their first king until Xisuthrus. They relate that the great Flood occurred in the latter's day. Furthermore Moses, in the Hebrew books, says that there were 10 generations before the Flood, and each generation before the Flood is described, one by one. The Hebrew history reckons 2000 years for those 10 generations. Assyrian histories also detail the same number of generations as the writings of Moses do, though not embracing the same amount of time, since they reckon the 10 generations lasting for 120 *sars*, equaling 2043 myriad years.

Now for those of you seeking the truth in this matter [g29] it is simple to accept that Xisuthrus is the same [individual] as the man the Hebrews call Noah, during whose lifetime the great [g30] Flood occurred. The book of [Alexander] Polyhistor describes [the Flood] in the following manner.

[7] *Alexander Polyhistor on the Flood, from the same book we just mentioned.*

He says that upon the death of Otiartes, his son Xisuthrus ruled for 18 *sars*, during which time the great Flood occurred. His text relates the details as follows.

He says that Chronos--who is called the father of Aramazd [Jupiter] and, by others, Time--came [to Xisuthrus] in his sleep and revealed to him that on the 15th [g31] of the month of Desios, which is the [Armenian] month of *Marer* [December/January], humankind would perish in a flood. [Chronos] commanded that the entire book [of Oannes?]-the beginning, middle, and ending--be taken and buried [for safety] at

Heliopolis ("the city of the sun"), in Sippar. [He also commanded him] to fashion a ship and to go inside it with his family [g32] and closest friends, and to put inside [the ship] provisions and drink, animals, birds, and quadrupeds, and to be completely ready to set sail. Then [Xisuthrus] inquired where he should sail the ship, and [Chronos] replied that he should [just] pray to the gods [and] that all would be well for humanity. And so [Xisuthrus] saw to building the ship which [measured] 15 stadia in length and two stadia in width [g33].

After doing all that he was bidden, [Xisuthrus] entered the vessel with his wife, children, and closest friends. Then the deluge came. As soon as it had receded, Xisuthrus released some birds. However, when they were unable to find anything to eat or any place to perch, he took them back on board. A few days later he again released some birds, and they too returned to the ship, [but this time] their claws were covered with mud. Finally he released them a third time, and this time they did not return to the ship. By this Xisuthrus realized that the ground had become visible. He opened a side of the ship's deck and observed that the boat had landed on some mountain. He emerged with his wife, a daughter, and the [g34] navigator, and worshipped ("kissed the ground"). He fashioned an altar and made sacrifice to the gods. And thereafter he and those who descended with him from the ship did not appear to anyone. Those [people] who had remained on board and had not emerged with Xisuthrus subsequently descended and sought for him, circulating around shouting out his name. But Xisuthrus never again appeared to them. However [his] voice came to them from the air and commanded [g35] that they should worship the gods, and that he, because of his worship of the gods, had gone to dwell where the gods dwelled. His wife, daughter, and the ship's pilot shared in this honor. He also ordered them to return to Babylon, for so the gods had commanded, and to excavate and remove the manuscripts buried at the city of Sippar and give them [back] to humanity. As for the place where they emerged [from the ship], it was the land of the Armenians.

Now when [the people] heard all this, they offered sacrifices to the gods, and then went to Babylon on foot. As for that ship which landed in Armenia, they say that to the present a small portion of it [g36] remains in the Korduats' Mountains [RB: south of Lake Van] in the land of the Armenians. Some [folk] scrape off the naphtha which had been used as a sealant for the ship and make amulets from it to treat pain. Now [those who disembarked] went and arrived at Babylon, excavated in Sippar city and removed [manuscripts of] the book. Then they constructed numerous cities, erected temples to the gods and renewed Babylon once more. Along with this story, [Alexander] Polyhistor tells the following story of the building of the tower [of Babel], similar to the account [found] in the writings of Moses, [almost] to the syllable [g37].

[8] *Alexander Polyhistor on the building of the Tower*

Sibyl states that the people were united and commenced building the lofty [g38] Tower, in order to ascend to the heavens. But Almighty God stirred up a wind which destroyed the Tower, and [God] divided each [of the participants] with distinct languages. It is for this reason that the city was called Babylon. It was after the Flood that the Titan Prometheus lived, and stirred up a war with Cronos. This is sufficient about the building of the Tower.

Polyhistor supplements this [topic] by adding that after the Flood [g39], Evexius ruled over the Chaldeans for four *ners*. After him his son, Comosbelus, held authority for four *ners* and five *soses*. Polyhistor counts a total of 86 monarchs from the time of Xisuthrus and the Flood until the Medes captured Babylon, and he provides the name of each one from Berosus' book. The total for all of them comes to three myriad, three thousand and ninety-one [33,091] years. Now after these generations, one after the other, suddenly the Medes massed troops against Babylon and took it, and set up tyrants of their own [nationality] there.

Then he enumerates the names of the Median tyrants, 8 of them, ruling for 224 years. Then 11 kings for ...years; then Chaldeans again, 49 kings for 458 years; then 9 Arab kings for 245 years. After this period he writes that Shamiram [Semiramis] ruled the Assyrians. Then he briefly lists [g40] the names of 45 monarchs,

giving them a total of 526 years. He says that after them, the kingship of the Chaldeans was held by a man named Phulus [Tiglath-Pileser III], also recalled in Hebrew history as Phulos. They say that he came against the country of the Jews.

Polyhistor relates that following [Phulus] Sennacherib became king. He is mentioned by the Hebrew books as ruling during the time of King Hezekiah and the prophet Isaiah. Scripture mentions in order that "In the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them" [2 Kings 18:13]. After this entire narration he continues with [the information that] [Sennacherib's] son Asordan [Esarhaddon] ruled after him. Then he proceeds to relate that in that period Hezekiah became sick. Continuing on, [g41] he states that the king of the Babylonians, Merodach Baldan [Marduk II], sent messengers, letters, and gifts to Hezekiah. This is what the Hebrew books say.

Now the historian of the Chaldeans mentions Sennacherib, his son Asordan, Marodach Baghdad, and with them Nebuchadnezzar as our passage has done. Here is his description.

[9] From the same Alexander [Polyhistor] on the deeds and valor of Sennecherib and Nebuchadnezzar.

After Sennacherib's brother ruled, then Akises reigned over the Babylonians. He barely held power for 30 days, before he was slain by Maradoch Baladanus [g42]. The latter forcibly ruled for six months until a certain Elibus killed him and seized power. Now Sennacherib king of the Assyrians, in the third year of his reign, massed an army, went against the Babylonians, fought them, and triumphed. He arrested [Elibus] and his associates and had them taken to the country of the Assyrians. So [Sennacherib] dominated the Babylonians. He then enthroned his son Asordanios, and he himself returned to the country of the Assyrians.

Now soon thereafter he received word that the Greeks had come to the land of Cilicia to wage war. [Sennacherib] went there and deployed his troops, brigade by brigade. He triumphed over the enemy, despite the fact that many of his own troops were killed. As a memorial to his conquest, he had a statue of himself erected on the spot and ordered that an account of his bravery and power be inscribed in the Chaldean language as a memorial for the future. [Polyhistor] says that [Sennacherib] built the city of Tarsus in the likeness of Babylon, and named it Tarsin. And he relates that after all his other accomplishments he went on to rule for 19 years, until he died as a result of a plot hatched by his own son, Ardamusanus. This is from Polyhistor.

The account chronologically is in harmony with what is [g43] written in Scripture. According to Polyhistor, Sennacherib ruled during the period of Hezekiah for 18 years; his son succeeded him for 8 years; Sammuges followed, for 21 years; followed by his brother, for 21 years. Then Nabupalasar ruled for 20 years, followed by Nebuchadnezzar, for 43 years. From Sennacherib up to Nebuchadnezzar the regnal years total 88.

If one examines Hebrew writings, nearly the same [information] will be found. For following Hezekiah, his son Manasseh ruled over the remaining Hebrews for 55 years. Then Amos [ruled] for 12 years, followed by Josiah, followed by Jehoiakim. At the beginning of the latter's reign, Nebuchadnezzar came and besieged Jerusalem and took the Jews captive to Babylon. From Hezekiah to Nebuchadnezzar there are 88 years, just as Polyhistor calculated from the Chaldean sources.

After [describing] all this, Polyhistor again turns to the works and deeds of Sennacherib. The Hebrew sources also refer to his son[s]. And he records them one by one. They say that the philosopher Pythagoras lived in this period, during their time. Now following Sammuges, Sardanapallus ruled the Chaldeans for 21 years. He sent an auxiliary army to the patriarch and lord of the Medes, Azhdahak, [g44] to secure one of his daughters, Amuhean, as a wife for his son Nebuchadnezzar. Then Nebuchadnezzar ruled for 43 years. He massed troops

and came and took captive the Jews, Phoenicians, and Assyrians. Since the Hebrew sources are in harmony with Polyhistor here, there is no need to elaborate.

Following Nebuchadnezzar, his son Amilmarudochus ruled for 12 years. In Hebrew history he is called Ilmaroduchus. After him, Polyhistor says, Neglisarus ruled the Chaldeans for 4 years, followed by Nabodenus for 17 years. It was during his reign that Cambyses' son, Cyrus, massed troops and came against the country of the Babylonians. Nabodenus resisted, was defeated, and took to flight. Cyrus ruled Babylon for 9 years. However, he died in another battle, in the plain of Daas. Subsequently Cambyses [II] ruled for 8 years, followed by Darius for 36 years, followed by Xerxes and other Persian kings.

Berosus described the Chaldean kings briefly one by one, and so does Polyhistor. Now it is quite clear that from the time when Nebuchadnezzar massed troops and took the Jews captive until the time of Cyrus' rule over the Persians, 70 years had transpired. Hebrew history also confirms this, considering that they had been in captivity for 70 years, reckoning [that event] from the first year of Nebuchadnezzar until the time of Cyrus, king of the Persians [g45].

Abydenus' Chaldean history confirms this. In agreement with Polyhistor, he relates it as follows.

[10] *Abydenus on the first Chaldean kings.*

So much for an account of Chaldean wisdom. Now it is said that Alorus was the first to rule over the land of the Chaldeans as king [g46]. He claimed that the most provident Lord had designated him as shepherd of [his] people, and he ruled for 10 *sars*. A *sar* is 3,600 years, a *ner* is 600 years, and a *sos* is 60 years. Alaparus ruled after him, followed by Almelson from the city of Pautibiblon. During his reign the second Anidostus emerged from the sea. [He was a being] like Oannes, who had the appearance of a semi-divine hero. [Almelson] was followed by Ammenon, then by Amegazarus. Next the shepherd was Daonus. During his reign, four amphibious beings came on land, emerging from the sea: Iovdocos, E'newgamos, E'newboghos, and Amenentos [g47]. Anodap'os [, another sea-creature, appeared] during the reign of Edorescho who ruled after [Daonus]. Other [kings] ruled after him, until Xisuthrus. These are also recalled by Polyhistor. Now here is what [Abydenus] wrote about the Flood.

Abydenus on the Flood.

After him others ruled, including Xisuthrus. It was to him that Cronos gave advance warning about a great deluge [g48] of rain [which would begin] on the 15th of the month of Desios, which is [the Armenian month of] *Marer*. [Cronos] ordered that all books in the city of Heliopolis, in Sippar, be concealed [i.e. protected]. Xisuthrus did all this, and wanted to set sail for Armenia, when suddenly [the prophesy] of the god was realized on the sailors. On the third day, after the rain had decreased, Xisuthrus released some of the birds to determine whether land could be found in the midst of so much water. Now [the birds] flew off [g49] over the limitless expanse of sea but, not finding any perch, returned to Xisuthrus. [The latter] waited another three days and then released [some birds] again. [This time] they returned with mud sticking to their claws. Soon the gods removed [Xisuthrus] from the sight of humankind. The ship continued on and stopped in the land of the Armenians. The inhabitants of that land were rewarded with a useful medicine made from the wood [of the ship].

Now it seems to me that it should be evident to everyone that what Abydenus writes about the Flood is confirmed by Hebrew history. Nor is it surprising if Greek and Chaldean writers call Noah Xisuthrus or another name, or if they use their customary "gods" instead of God, or if they are silent about the doves, replacing them with "birds" [g50]. Such is Abydenus' account of the Flood [based on] Chaldean history. He

also presents the following account of the building of the Tower, which supports the Mosaic narrative. It is said that people in early times had become so enamoured of their own power and size, that they even mocked the gods and wrought foolishness. They began [g51] to construct an enormous tower in the place now called Babylon. When they neared the gods in heaven, the winds aided the gods by blowing and causing that gigantic, artful structure to collapse. The ruins were called Babylon. [If] until that time, [everyone] spoke the same language, [afterwards] the gods introduced many different languages among the multitudes [g52]. After this Cronos and the Titans engaged each other in warfare. [Abydenus] also recalls Sennacherib in the following manner.

[11] *Abydenus on Sennacherib.*

In this period Sennacherib became the 25th to rule [over the Assyrians]. He conquered and subdued Babylon under his control, defeated the Greek naval fleet off the coast of Cilicia, and constructed a temple of the Athenians erecting [there] a bronze monument and inscribing on it [an account] of his valor. In addition, [Sennecharib] built Tarsus in accordance with the style and plan of Babylon, for the Cydnus River flows through Tarsus, just as the Euphrates flows through Babylon.

After [Sennacherib] Nergilus became king, but he was slain by his son Adramelus. The latter was slain by his brother Axerdis, who shared the same father but not the same mother. He pursued troops to the city of Byzantium and entered it. [Axerdis] was the first to muster mercenary troops, one of whom was [g53] Pythagoras, who became a student of Chaldean wisdom. Axerdis conquered Egypt and parts of inner Syria. He was succeeded by Sardanapallus.

Saracus was the next king of Assyria. Now when he learned that a motley force had attacked by sea, he immediately sent [his] general Busalossorus to Babylon. [This general], however, plotted rebellion and sought the marriage of Amuhean, daughter of Azhdahak [Astyages], the patriarch of the Medes, to his son, Nebuchadnezzar. Then he swiftly went against Ninea, that is, the city of Nineveh. King Saracus was informed of all this and set fire to the palace [killing himself and] whoever was inside it. Then Nebuchadnezzar took the reigns of kingship, and surrounded Babylon with a secure wall.

After relating this [material], Abydenus provides an account of Nebuchadnezzar, which coincides with [what is found in] Hebrew writings [g54].

Abydenus on Nebuchadnezzar.

Now when Nebuchadnezzar took power, he built a wall and triple ramparts around Babylon in the space of about 15 days. He then conducted the Armakalen River [away] from the Euphrates and dug a reservoir on the highland above the city of Sippar which was 40 leagues (*hrasax*) around and 20 fathoms (*girk*) deep. And he constructed gates which could open and always irrigate the plain. These gates were called *E'k'e'tognomonas*, to promote [g55] support and enthusiasm for himself. He also built a wall on the shore of the Red Sea [to protect it] from the pounding waves. He built the city of Terendos at the entrance to the Arabs' land. He also decorated the royal court by planting sapling trees, calling this the Hanging Garden. [Abydenus] presents a detailed description of this so-called Hanging Garden. The Greeks, he says, regarded [the Hanging Garden] as [one] of the seven wonders of the world.

In another place the same author has this to say [g56]. In the beginning, he says, everything was water and it was called the sea. Then Belus lowered [? the waters] and distributed the lands to each [nation]. He fortified Babylon by surrounding it with walls, but after the passage of a long time, [the walls] weakened. So Nebuchadnezzar rebuilt them, and they endured until the time of the rule of the Macedonians, together with

their bronze gates.

Everything that Abydenus relates is confirmed by what Daniel says. [The book of Daniel, 4:30] describes how Nebuchadnezzar boasted inordinately: "Is not this great Babylon [g57], which I have built by my mighty power as a royal residence and for the glory of my majesty?" This is how Nebuchadnezzar spoke in [the book of] the prophet Daniel, since he regarded his power as proof of his goodness. Now listen to what Abydenus says [about Nebuchadnezzar] being stronger than Heracles. Here is his account.

Megasthenes says that [g58] Nebuchadnezzar, who was stronger than Heracles, levied troops and went to Libya and Iberia, which he conquered. He took and settled some of them on the fore part of the Black Sea coast. He subsequently relates from the Chaldeans' [accounts] that when he had returned to the royal court, some deity took control of his mind and spoke [through him] in this manner: "Oh brave Babylonians, I, Nebuchadnezzar, I predict that grief [g59] will befall you." He continues on in this vein for a while and then the historian [tells us] that after this eloquent speech he suddenly disappeared from sight. Then [Nebuchadnezzar's] son, Amilmardochus, ruled. The latter was slain by his son-in-law, Niglissarus. [Amilmardochus] left a son named Labossoracus, who also met with a violent [g60] end. Then Nabonedochus was invited to take the throne, although it was certainly not his [by right]. When Cyrus captured Babylon, he granted [Nabonedochus] the *marzpanate* of the land of Carmania. King Darius partly expelled him from that land. All this coincides with Hebrew accounts.

For Daniel, in his account of Nebuchadnezzar, relates how he declined mentally. There is really nothing peculiar about the fact that the Greeks or Chaldeans disguised his madness by saying that the gods or a demon (Arm. *dew*) entered his body and took it over. It is their custom to claim that such things are caused by gods whom they call demons. All this is [from] Abydenus [g61].

Similarly Flavius Josephus, the Jewish author of *Antiquities* provides the following confirmation of this [g61] [RB: the passage is in Against Apion Book I, 19-21].

[12] *From Josephus' Antiquities about Nebuchadnezzar*

He says: I will now describe what is written and narrated about us in the Chaldean histories one by one. These [accounts] have much in common with our own [Hebrew] writings. Berosus will attest to these [remarks]. He was a Chaldean by nationality and known to everyone interested in learning and wisdom, because he put into the Greek language books on [g62] Chaldean astrology and learning.

Berosus in his book of early times is in agreement with Moses' account of the flood and the extermination of humankind because of its corruption, and about the ark in which Noah, the forefather of our people, was spared, and [about how the ark] rested on the summit of the mountains in the land of the Armenians. One by one [Berosus] describes these folk and their times, from Noah to Nabopolassar, who was king of the Babylon and the Chaldeans. After describing [the latter's] acts and brave deeds, [Berosus] relates how [Nabopolassar] sent [g63] his son Nebuchadnezzar to the country of the Egyptians and to our land with an enormous army, since he had been informed that the inhabitants of the land had rebelled. [Nebuchadnezzar] arrived and subdued everyone, burned and ruined the Temple in Jerusalem and deported all of our people, settling them in the country of the Babylonians. Seventy years passed from this catastrophe--the destruction of the city and the Temple--until the time of the Persian king Cyrus the First. [Berosus] says that [Cyrus] ruled over the Babylonians, the land of the Egyptians, the Syrians, Phoenicians, and Arabs surpassing in valor and bravery all those who preceded him as kings of the Chaldeans and Babylonians. Here is how Berosus described it.

Nebuchadnezzar's father Nabopolassar learned [g64] that the satrap whom he had set over the lords of the land of the Egyptians, the regions of the Syrians and the Phoenician districts had rebelled from him. Now because he himself was not able to suppress [the rebellion], he put part of the troops he had assembled under

the control of his son, Nebuchadnezzar, who had reached maturity [g65], and dispatched them. Nebuchadnezzar went and defeated the rebel in battle, and then subdued the land as before. Now it happened that his father Nabopolassar had become ill in Babylon and had died, after a reign of 21 years.

[13] When, after a long while, Nebuchadnezzar was informed of his father's death [g66], he settled and arranged affairs in the country of the Egyptians and in other lands. He entrusted the captives, Jews, Phoenicians, Syrians, and Egyptians, to some of his friends and ordered them to proceed to Babylon with the heavily-armed troops. Meanwhile he himself [quickly] reached [the city] and found that his kingdom had been preserved by a certain one of the nobles. And so, [Nebuchadnezzar] ruled over his entire patrimonial state. He ordered that the captives be settled in goodly locales in the land of the Babylonians. Then he took booty from the war and adorned the temples of Bel and the other gods [g67] with great abundance. He increased [the flow of] water to the city proper and to the suburbs and secured the place so that no besieger would be able to divert the river into the city. He added three walls to the exterior of the city, in addition to the three walls on the inside of the city building half of baked brick and bitumen and half solely of brick. After enclosing the city with magnificent walls and splendidly decorating its gates, he constructed yet another palace near his father's palace [g68] whose size, beauty, and adornment one can hardly describe. Suffice it to say that it was a splendidly rare accomplishment, completely finished in fifteen days. The palace had a lofty turreted portion at the summit, constructed in such a manner as to resemble mountains and planted with a great variety of trees. This was named the Hanging Garden and it was created to satisfy the longing of his wife for the airy mountainous places where she was [g69] raised, in the high mountains of Media. This is what [Berosus] says about the king. He says a great deal more in the third book of his Chaldean *History*. There he lambasts Greek writers for vainly believing that Babylon was built by [Queen] Semiramis (Shamiram) and for attributing all the glorious wonders there to her.

One must accept this account from the Chaldean *History* as trustworthy. There is additional confirmation from Phoenician archival material which details [events from the reign of] this Babylonian king. For [Nebuchadnezzar] conquered Syria and all Phoenicia. The *History* of Philostratus supports this also where it describes the siege of Tyre. [Confirmation is also found] in the fourth volume of Megasthenes' *History of the Indians*, where he wants to demonstrate that the aforementioned king of the Babylonians surpassed [g70] Heracles in valor and bravery, for he mentions that [Nebuchadnezzar] conquered the greater part of Libya and Iberia. We mentioned earlier that the Temple in Jerusalem had been set afire by the Babylonian troops sent against [the city]. When Cyrus took the kingship of Asia, a start was made at rebuilding [the Temple]. Confirmation of this is found in the writings of Berosus, for in the third book of [his *History*] he writes as follows.

Nebuchadnezzar fell ill and died after beginning the construction of the aforementioned wall. He had reigned for 43 years. His son Amel-Marduk took the kingship, but he governed in a corrupt and impious manner [g71]. He was murdered by his sister's husband, Neriglissar, after ruling for two years. Then that Neriglissar, who had committed the murder, held power for four years. The latter's son Labesorachus ruled as a child for nine months. However, he suffered a violent death at the hands of relatives because of his wicked behavior. After his murder, the conspirators assembled and by general agreement placed a certain Babylonian named Nabonidus on the throne. He had been a participant in the conspiracy.

[14] It was during [Nabonidus'] reign that the walls of Babylon by the river were constructed of baked brick and bitumen. Now in the 17th year of his reign, Cyrus [g72] came from Persia with an enormous army with which he conquered all the other kingdoms. Then he turned upon Babylon. When Nabonidus was informed about his invasion, he resisted him in battle with his troops. Defeated in battle, [Nabonidus] took to flight and then fortified himself in the city of Borsippa with a few of his followers.

After Cyrus had taken Babylon, he ordered that the city's outer wall be razed to the ground because of its [effective] fortification and the trouble it had presented [to him] in capturing the city. Then he went to besiege Nabonidus in Borsippa. Nabonidus surrendered right away since he could not endure a siege. Cyrus

was merciful toward him and settled him in the land of Carmania [g73]. Thus Nabonidus was removed from Babylon and sent there, where he spent the remainder of his life, and died.

This is all true and in accord with our literature, which states that in the 18th year of Nebuchadnezzar our temple was destroyed, and remained ruined for 50 years. In the second year of the kingship of Cyrus the foundations were laid and in the sixth year of Darius' reign it was completed.

I will now add to this the Phoenician records, for it will not be superfluous to add further supporting proofs. The following [citations] are for chronology. Nebuchadnezzar [g74] besieged Tyre for thirteen years in the days of Ithobal, their king; after him reigned Baal, ten years; after him these judges were appointed: Ecnibalus, the son of Baslacus, two months; Chelbes, the son of Abdeus, ten months; Abbar, the high priest, three months; Sipunostus and Gerastratus, the sons of Abdelemus, were judges six years; after whom Balatorus reigned one year; after his death they sent and fetched Merbalus from Babylon, who reigned four years; after his death they sent for his brother Hirom, who reigned twenty years. Under his reign Cyrus the Persian flourished.

So that the whole interval is fifty-four years besides three months; for in the seventh year of the reign of Nebuchadnezzar he began to besiege Tyre, and Cyrus the Persian took the kingdom in the [g75] fourteenth year of Hirom. So that the records of the Chaldeans and Tyrians agree with our writings about this temple. The above is what Josephus has related.

Abydenus, after providing this account of the Chaldean kings, which is similar to [Alexander] Polyhistor's [account] then separately describes the Assyrian kings, one by one, as follows.

Eusebius' *Chronicle*

The Assyrian Chronicle

[15] *Abydenus on the Assyrian Kingdom.*

Here is the way the Chaldeans describe the kings of their land, from Alorus to [g76] Alexander. There is no special attention given to Ninus or Semiramis. So saying, [Abydenus] begins [g77] his account. He says that [the kings of the Assyrians] were Ninus, son of Arbelus, son of Chaalus, son of Arbelus, son of Anebus, son of Babus, son of the Assyrian king Belus [g78].

Then [Abydenus] describes [the rulers] one by one, from Ninus and Semiramis to Sardanapallus, who was the last of them. From the latter until the first [g79] Olympiad 67 years elapsed. Abydenus wrote about each of the Assyrian kings, one by one [g80] in this fashion. He is not the sole [author to write about them]. Castor, too, in the summary of his first *Chronology* describes the Assyrian kings in the same manner to the refuge of Solomon.

From the Summary of Castor, on the kingdom of the Assyrians.

[Castor] says: "Belus was the king of the Assyrians. During his reign [g81], the Cyclopes, using thunder and lightning, fought on Zeus' side in the battle Zeus (Aramazd) fought against the Titans. The kings of the Titans were known at this time, one of them being Ogygus. [Castor], after some brief words about him, states that the giants attacked the gods and were defeated after Heracles and Dionysius--who were descended from the Titans--came to the aid of the gods.

Belus, about whom we spoke earlier, died and was regarded as a god. After him Ninus ruled the Assyrians as king for 52 years. He married Semiramis. After [Ninus], Semiramis was the monarch for 42 years. Then Zames, also called Ninyas, ruled. Then [Castor continues] to mention each of the successive kings of the Assyrians to Sardanapallus. Shortly we too will provide a list of the names and regnal years of the monarchs. [Castor], in his *Canons*, also writes about who succeeded them [i.e. the rulers after Sardanapallus].

[Castor states:] First we described the kings of the Assyrians starting with Belus, but since the length of [g82] his reign has not been passed down with certainty, we have merely recorded his name. We have begun the chronology with Ninus and ended it with the other Ninus who held the kingship after Sardanapallus. In this fashion the entire duration [of the kingdom] may be shown clearly, as well as each individual king's [reign]. Thus it turns out that the [total] duration [of the Assyrian kingdom] was 1,280 years. This is Castor's [account]. Diodorus Siculus collected the same [material] in his *Library*. Here is what he wrote.

[16] *From Diodorus' work on the kingdom of the Assyrians.*

No testimony of the first kings of the Asian world [g83] has survived--neither about their deeds nor [even] their names. Ninus was the first king of the Assyrians found to be worthy of historical remembrance. [Ninus]' deeds and valor were great, and we shall endeavor to describe them briefly. And [Diodorus] informs after

narrating other things, that Ninus had a son Ninyas from Semiramis, and that after [Ninus]' death, Semiramis buried Ninus' body in the palace [out of sight] and stopped being queen [ruling instead as king]. Then after a bit [Diodorus] says that Semiramis ruled over all the Asians except the Indians. She died as we previously stated after living 62 years and [g84] reigning for 42 years. Separately [Castor] says that after [Semiramis]' death, Ninyas, son of Ninus and Semiramis assumed power. He maintained peace, not emulating his mother's martial and industrious manner.

Again, further on, [Diodorus] says that in such a fashion royal power was handed down from father to son, from generation to generation until [g85] Sardanapallus. During his reign royal power passed from the Assyrians to the Medes, after lasting more than 1,300 years as Ctesias of Cnidus observes in his second book. But [these authors] did not bother to record the names of these kings or the lengths of their reigns, since they accomplished nothing worthy of recall. The only event meriting recording [during this interval] was the [military] assistance sent to the Trojans by the Assyrians under general Memnon, Tithonus' son [g86].

While Teutamus--the 26th king from Semiramis' son, Ninyas--was the reigning king of the Asian world the Greeks, under Agamemnon, mustered troops and went to the land of the Trojans to fight. By this time the Assyrians had ruled over Asia for more than a thousand years. Priam, king of Troy, in difficulty because of the war, beseechingly requested [g87] military aid from the Assyrian king. [Teutamus acceded] and provided [Priam] with 10,000 [troops] from the land of the Ethiopians, an equal number from the Nusians, and two hundred chariots, [all] under [the command of] Tithonus' son Memnon. [Diodorus] further states that the barbarians said that Memnon had performed such feats of bravery that they were recorded in the royal books.

Sardanapallus, the 35th king from Ninus who [g88] organized the state, became the final king of the Assyrians. He surpassed all his predecessors in luxurious living and laziness. After a bit [Diodorus] informs that [Sardanapallus] was so dissolute that not only did he ruin his own life, but he wreaked the entire Assyrian state which had endured from time immemorial. Now it happened that there was a certain Arbaces of Median nationality, a virtuous stout-hearted man who was a general of the Medes who were sent each year to Ninus' city. In the course of his military duties, he became friendly with the commander-in-chief of the Median army, who beseeched him to overthrow the Assyrian government. This is what Diodorus relates in book two of the *Historical Library*. Cephalion also mentions Assyrian rule. Here is what he says [g89].

[17] *The historian Cephalion on the Assyrian kingdom.*

Let me begin by writing about what others too have written. First Hellanicus [g90] of Lesbos and Ctesias of Cnidus, followed by Herodotus of Halicarnassus [have written about the Assyrians]. The first of the Assyrians to rule over the Asians was Belus' son, Ninus. During his reign many valorous deeds were done. Then he continues to discuss the birth of Semiramis, Zoroaster the Mage, war with the king of the Bactrians and the military defeat by Semiramis. Ninus' reign lasted for 52 years, and then he died. After him [g91] Semiramis ruled. It was she who built the walls around Babylon in the manner described by many [writers such as] Ctesias, Zenon, Herodotus and others after him.

Then he describes how Semiramis mustered troops [and went] against India, her defeat and flight; how she killed her own sons and then was killed by her son Ninyas, after a reign of 42 years. Then Ninyas assumed power. Cephalion says that he did nothing worthy of recall. Then he and others describe how for a thousand years power passed from father to son with none of them [g92] ruling for less than 20 years. Disliking warfare and strife they were effeminate, carefully keeping themselves fortified indoors, doing nothing, and seeing no one except their concubines or effeminate men. It seems to me that Ctesias records the names of some 23 of these kings, should someone want to know about them in more detail. But what pleasure or satisfaction would it bring to record the barbaric names [g93] of despicable, weak savages who displayed neither valor nor brave deeds?

[Cephalion] says next that 640 years later, Belimus ruled over the Assyrians. Perseus, [son] of Danae arrived in his land with 100 ships. He was escaping from Semele's son, Dionysius. After describing the defeat of Perseus by Dionysius, [Cephalion] says that in later times, when Pannias [g94] ruled over the Assyrians, the fleet of the Argonauts sailed up the Phasis River to Mende' in Colchis. Hercules had [previously] left the ship out of his desire and longing for Hylas. As they say, he wandered about seeking [Hylas] in Cappadocia. Furthermore [Cephalion] says that 1000 years had elapsed from Semiramis to King Mitraeus. If one computes it, [the story of Medea and the period of King Mitreus] join up. [It was then] that Medea left King Aegeus [?Aeetes] of Colchis out of lust [for Jason]. Her son was Medus, whence Media, that is the [Armenian term] Mark' ("Medes"). Moreover that land is called Media, [g95] which is Marastan [in Armenian]. [Cephalion] says that Teutamus succeeded Mitraeus. The former also lived according to the customs and laws of the Assyrians. Nothing new occurred during his reign.

Agamemnon and Menelaus, the Mycenaeans, mustered troops with the Argives and went against the city of Ilium while Priam was general of Phrygia. He said: "The Greek troops [g96] which have come against me have reached your own land. We have engaged them in battle, sometimes winning, sometimes losing. But now, behold, my own son Hector has died among many other brave sons. Send us auxiliary troops under a courageous general." [Cephalion] then describes in detail how Teutamus sent assistance to him under the generalship of Memnon, Tithonus' son. However, the Thessalians (T'eghaghats'ik) treacherously killed him. In another passage [Cephalion] says that Sardanapallus became king of the Assyrians in the 1,013 th year; and then he describes his destruction. After the death of Sardanapallus, (V)Arbaces the Mede, destroyed the power of the Assyrians and transferred rule to the Medes. All this is related by Cephalion.

Here is a list of the Assyrian kings, based on the most trustworthy writings [g97].

[18] *Kings of the Assyrians.*

1	Ninus	52 years
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They say that he was the first king to reign over all the Asians, except the Indians. Abraham, patriarch of the Hebrew people, lived during his time.

2	Semiramis	42 years
3	Zhames, also called Ninyas	38 years
4	Arius	30 years
5	Aralius, also called Amyrus	40 years
6	Xerxes, also called Balaeus	30 years
7	Armamithres	38 years
8	Belochus	35 years
9	Balaeas	12 years
10	Aladas	32 years
11	Mamithus	30 years
12	Machchalaesus	30 years
13	Sphaerus	22 years
14	Mamilus	30 years
15	Sparethus	40 years
16	Ascatades	40 years

Moses, the law-giver of the Jews, lived during his reign.

17 Amintas	45 years
18 Belochus	45 years

His daughter Tratre's, who was also [g98] called Ak'urartist, ruled in her own stead for 17 years. Dionysius and Perseus lived in this period.

19 Balatores	30 years
20 Lamprides	32 years
21 Sosmares	8 years
22 Lampares	30 years
23 Pannias	42 years

During his reign the fleet of the Argonauts and Heracles appeared.

24 Sosarmus	19 years
25 Mithraeus	27 years
26 Teutamus	32 years

During his reign Ilium was captured.

27 Teutaeus	40 years
28 Theneus	30 years
29 Derusus	40 years
30 Eupalmes	38 years

During his reign David, the prominent king of the Hebrews, lived. It was his son [g99] Solomon who built the temple in Jerusalem.

31 Laosthenes	45 years
32 Peritiades	30 years
33 Ophrataeus	21 years
34 Ophatanes	50 years
35 Acrazanes	42 years
36 Sardanapallus	20 years

During his reign Lycurgus made laws for the Lacedaemonians. The kings of the Assyrians were the rulers until this period, when Thespies, Aripbron's son, was king of the Athenians.

According to reliable sources, the entire empire of the Assyrians lasted for 1,240 years. Others say that it lasted for 1,300 years. Thonnus Concolerus, who is called Sardanapallus in Greek, was defeated by Arbaces and Belesius and committed suicide by fire. From [Sardanapallus] until the first Olympiad, 40 years elapsed.

Once Arbaces had destroyed Assyrian rule, he designated Belesius as king of the Babylonians. [Arbaces] himself transferred the authority of the Assyrians to the Medes. Here is [a table of] their [kings'] reigns [g100].

Eusebius' *Chronicle*

The Median Chronicle

[19] *Kings of the Medes.*

1	Arbaces (Varbak)	28 years
2	Maudaces	20 years
3	Sosarmus	30 years
4	Articas	30 years
5	Deioces	44 years
6	Phraortes	24 years
7	Ciaxares	32 years
8	Astyages (Azhdahak)	38 years

[g101]. During his reign Cyrus the Persian ruled as king. He deposed Astyages and destroyed the rule of the Medes, which had lasted 298 years. Other books, however, record the [list of] Median kings differently [g102].

Eusebius' *Chronicle*

The Lydian Chronicle

[20] *Kings of the Lydians.*

1	Ardys, son of Alyattes	36 years
2	Alyattes	14 years
3	Meles	12 years
4	Candaules	17 years
5	Gyges	35 years
6	Ardys	37 years
7	Sadyattes	5 years
8	Odyartes	49 years
8	Croesus	15 years

Cyrus killed Croesus and eliminated the Lydian empire [g103].

Eusebius' *Chronicle*

The Persian Chronicle

[21] *Kings of the Persians.*

1	Cyrus	31 years
2	Cambyses	8 years
3	Smerdis the Mage	7 months
4	Darius, son of Hystaspis	36 years

During his reign the temple in Jerusalem was rebuilt after the first [temple] was burned down by the Babylonians.

5	Xerxes, son of Darius	20 years
6	Artaxerxes, who was called Longimanus	41 years

During his reign Ezra and Nehemiah were recognized as leaders of the Hebrews [g104].

7	Darius	7 years
8	Artaxerxes	40 years
7	Ochus	26 years
8	Arses	4 years
8	Darius	7 years

[Darius] was slain by Alexander, son of Philip, who ruled over both Persian and Assyrian states for 12 years. After [Alexander], Macedonians ruled for 295 years until the death of a certain woman named Cleopatra, who ruled in the 187th Olympiad [32-29 B.C.]. During her reign, Augustus ruled over the Romans. [Augustus] was called Sebastos which translates "adorable" [g105]. [Cleopatra died] in the 15th year of Augustus' reign. Fifty-two years elapsed from that time until the 202nd Olympiad [29-32 A.D.], and the 15th year of Tiberius Caesar. From then until the 20th anniversary of Constantine, there are 300 years. Thus far, this much. Let us now turn to the chronology of the Hebrews.

Eusebius' *Chronicle*

The Hebrew Chronicle

[22] *How the Hebrews transmitted [their] chronology.*

We shall set out the chronology of the Hebrews, taken from the writings of Moses and later Hebrew authors, from *The Antiquities of the Jews* by Flavius Josephus and the chronologies of Africanus.

How the Hebrews chronicled [their history].

In the preceding sections we have recorded the events and kings of the Chaldeans, Assyrians, Medes and Persians [g106]. The fact that the Hebrew people derived from the Chaldeans was clearly demonstrated, since Abraham was Chaldean and his ancestors inhabited that land. Moreover, the Mosaic writings confirm this [in the following passage [Genesis 11.31]]: "Terah took Abraham his son and Lot the son of Haran, his grandson, and Sarah his daughter-in-law, his son Abraham's wife, and they went forth together from the land of the Chaldeans."

Thus it is fitting that the history of Hebrew antiquities follow our exposition of Chaldean history. The story they relate about the flood is quite different from the Greek legendary tale which places the flood during the time of Deucalion [g107], [an event which occurred] long before Ogyges and the great flood which the Greeks say occurred in his time. The flood [recounted in Genesis] took place some 1,200 years before Ogyges' flood, which in turn preceded Deucalion's flood by 250 years.

There are not a few similarities between the Assyrian and Hebrew writings about the flood. [For example] they [both] say that there were ten successive generations before the flood.

After the flood, the human race throughout the entire world was fathered by [only] three men. All Europe [g108], from Mt. Amanus to the western ocean, descended from Japheth. [The people of] Egypt, the land of Libya, and all points westward descended from Ham. The third brother, Shem, fathered [the inhabitants of] Assyria and all points eastward.

Hebrew scriptures regard Nimrod as the first builder of Babylon, describing [the matter] in this way [in Genesis 10.8-11]: "Cush became the father of Nimrod". Cush was an Ethiopian who was considered the father of Nimrod, about whom scripture says: "He was a mighty hunter before the Lord; therefore it is said, 'Like Nimrod a mighty hunter before the Lord'. The beginning of his kingdom was Babel, Erech, and Accad, all of them in the land of Shinar. From that land [g109] he went into Assyria and built Nineveh." Nineveh, which is called Ninus [in Greek], was the first royal city of the Assyrians. It was built by Asshur, one of the sons of Shem, who, as we said held all the eastern areas.

They say that the sons of Shem were Elam, Asshur, Arphaxad, Aram, and Lud. The Elamites, the first nation of the Persians, descended from Elam, who also built the city of Elymais. the Assyrians descended from Asshur who also built the Assyrian city, Ninus, which was called Nineveh. The Arphaxadians descended from Arphaxad also called Chaldeans. The Aramaeans, also called Syrians (Asorik'), descended from Aram. The

Lydians descended from Lud. Arphaxad was the father of Shelah, who was the father of Eber, from whom the name and nation of the Hebrews derives. Abraham, the patriarch of the Hebrew nation, was the sixth generation descendant of Eber, in the tenth generation after the flood. This much should be sufficient to demonstrate in summary fashion that the ancestry of the Chaldeans and Assyrians is mixed with that of the Hebrews. Consequently it is appropriate to begin their [Hebrew] chronology close to those others.

[23] Their chronology commences with an account of the fall from grace of our human race. This occurred [g110] during the time of Adam, the first patriarch, whose name is synonymous with human kind, since in the Hebrew language "Adam" means, generally, "man." The period of his life after his expulsion from Paradise has been recorded by Moses, through the agency of the Holy Spirit. Moses then lists [Adam's] descendants and their ages through successive generations [Genesis 5.1-32]. Because of this we can set down a chronology of the Hebrews from him. But no one can determine when it was that [Adam] dwelled in that Paradise described in the Bible. It seems to me that the marvelous Moses alludes to a goodly, godly existence then in a world better than our own, a place called Paradise where the first man dwelled. [Moses] refers to all of humanity when he describes Adam's sweet and desirable existence in Paradise [g111].

Our chronicle will not provide accounts about that existence [in Paradise] nor about how the Almighty established heaven and earth. This is how some [chroniclers] have thought [to begin]. Rather, we shall begin from the time that our human race experienced mortality and from [the time of] our first ancestor who set out on that path. [That ancestor] was the man named Adam, whose dying, mortal span of years was calculated in Hebrew literature, for it was from this point that Hebrew chronology began. Indeed, the Book of Moses [Genesis 3.23] describes it as follows:

"The Lord God sent him (that is, the first man) forth from the garden of Eden, to till the ground from which he was taken. And he drove Adam out and made him live outside the comforts of Paradise." Further on it says [Genesis 4.1]: "Now Adam knew Eve [g112] his wife and she conceived and bore Cain." Our present chronology will begin at this point. The history of earlier, unknowable times will be set aside here, because it should be kept distinct from subsequent [verifiable] history.

There is considerable disagreement among the Hebrews about their own chronology, so it will be good to commence by examining their differing accounts. By evaluating and comparing all of them, the truth will be arrived at. The five books of Moses describe the creation of the world, life before the flood, the history of the ancients after the flood, the generations of the Hebrews, and the passing of Moses. The Jews [g113] and the Samaritans, who were foreigners who came to live among the Jews, have differing versions of the books of the law. The characters of the Hebrew alphabet used by the Jews differ from those used by the Samaritans. The correct and original [alphabet] is not the one used by the [contemporary] Jews, because their descendants corrupted it. Yet there was no conflict between them [the Hebrews and the Samaritans] until the alteration of the letters. Furthermore there are numerous disagreements between the two with respect to chronology, as will become clear in the comparison below.

The Greek translation [of the Bible] also differs from the Hebrew, though not so much from the Samaritan [version]. There is disagreement [in chronology in the versions] up to the flood, but thereafter, until the time of Abraham, the versions are in harmony. The text we use was translated collectively by seventy Hebrew men [g114] from their language into Greek during the reign of Ptolemaeus Philadelphus. [Their translation] was placed in the library in the city of Alexandria, where it was carefully preserved. Now we shall set forth historical information from each of the versions, one after the other, so that it will be easy to distinguish the discrepancies. We shall begin with the translation of the seventy men [the Greek Septuagint] [g115] and see how it treats the chronology of the period from Adam to the birth of Abraham.

[24] The Septuagint

1. Adam, the first man, was 230 years of age when he fathered Seth. He lived an additional 700 years, until the 135th year of Mahalalel.
 2. Seth fathered Enosh when he was 205 years of age. He lived an additional 707 years, until the 20th year of Enoch [g116].
 3. Enosh fathered Kenan when he was 190 years of age. He lived an additional 715 years, until the 53rd year of Methuselah.
 4. Kenan fathered Mahalalel when he was 170 years of age. He lived an additional 740 years, until the 81st year of Lamech.
 5. Mahalalel fathered Jared when he was 165 years of age. He lived an additional 730 years, until the 48th year of Noah.
 6. Jared fathered Enoch when he was 162 years of age. He lived an additional 800 years, until the 280th years of Noah.
 7. Enoch fathered Methusaleh when he was 165 years of age. He lived an additional 200 years, until he was translated in the 33rd year of Lamech.
 8. Methusaleh fathered Lamech [g117] when he was 167 years of age. He lived an additional 802 years. Thus he would have survived the flood by 22 years. However, [g118] in other versions he died before the flood having lived an additional 782 years [after Lamech's birth] [g119].
 9. Lamech fathered Noah when he was 188 years of age. He lived an additional 535 years. Lamech predeceased his father Methusaleh in the 535th year of Noah [g120].
 10. Noah fathered Shem, Ham, and Japheth when he was 500 years of age. This was 100 years before the flood, which occurred in the 600th year of Noah. He lived an additional 350 years after the flood, until the 83rd year of Eber. [Thus] according to the Septuagint, the full total is 2,242 years [for the period from Adam to the death of Noah].
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Now for the Hebrew version of the Jews.

[25] The Jewish [Hebrew Version]

1. Adam fathered Seth when he was 130 years of age. He lived an additional 800 years, until the 56th year of Lamech [g121].
2. Seth fathered Enosh when he was 105 years of age. He lived an additional 807 years, until the 168th year of Lamech.
3. Enosh fathered Kenan when he was 90 years of age. He lived an additional 815 years, until the 84th year of Noah.
4. Kenan fathered Mahalalel when he was 70 years of age. He lived an additional 840 years, until the 179th year of Noah.
5. Mahalalel fathered Jared when he was 65 years of age. He lived an additional 830 years, until the 234th year of Noah.

6. Jared fathered Enoch when he was 162 years of age. He lived an additional 800 years, until the 366th year of Noah.

7. Enoch fathered Methusaleh when he was 65 [g122] years of age. He lived an additional 300 years until he was translated in the 113th year of Lamech.

8. Methusaleh fathered Lamech when he was 187 years of age. He lived an additional 782 years, until the [time of the] flood.

9. Lamech fathered Noah when he was 182 years of age. He lived an additional 595 years, dying five years before the flood.

10. Noah fathered Shem, Ham and Japheth when he was 500 years of age, 100 years before the flood. The flood occurred in the 600th year of Noah. He lived an additional 350 years after the flood, until the 58th year of Abraham. The total sum [for this version] is 1656 years.

There is a 586 year discrepancy between this version and the Septuagint. The difference [g123] is in the number of years each man from Adam to Noah lived before fathering children. [The versions agree] only for the times of Jared, Methusaleh, and Lamech. This circumstance suggests to us that the text which we use [i.e. the Septuagint] is the best. From the longer period assigned to Jared and his descendants [in the Hebrew version] it is clear that the periods of their predecessors, similarly, should be the same as in the Septuagint version. By adding one hundred years the discrepancy observed between the later and more recent generations in the Hebrew and the Septuagint versions is eliminated. [We might suggest] the possibility that the descendants [g124] lived longer than their ancestors. Yet for each man's life, the number of years before his son was born, and the number of year that he lived afterwards, added together, produces the same total in the Hebrew version and the Septuagint. It is only the number of years before their sons were born which is shorter in the Jewish copies. Therefore we suspect that this was something which the Jews did. They made bold to shorten the time before the fathering of children to encourage early marriages. For if these ancestors lived such long lives, marrying early and fathering children early [g125] as their version clearly states, who would not want to emulate them by marrying early?

The Hebrew version of the Samaritans.

[26] The Samaritan [Hebrew Version]

1. Adam fathered Seth when he was 130 years of age. He lived an additional 800 years, until the 223rd year of Noah.

2. Seth fathered Enosh when he was 105 years of age. He lived an additional 807 years, until the 335th year of Noah.

3. Enosh fathered Kenan when he was 90 years of age. He lived an additional 815 years, until the 433rd year of Noah.

4. Kenan fathered Mahalalel when he was 70 years of age. He lived an additional 840 years, until the 528th year of Noah [g126].

5. Mahalalel fathered Jared when he was 65 years of age. He lived an additional 830 years, until the 583rd year of Noah.

6. Jared fathered Enoch when he was 62 years of age. He lived an additional 785 years, until the time of the

flood.

7. Enoch fathered Methusaleh when he was 65 years of age. He lived an additional 300 years until he was translated in the 180th year of Noah.

8. Methusaleh fathered Lamech when he was 67 years of age. He lived [g127] an additional 653 years, until the time of the flood.

9. Lamech fathered Noah when he was 53 years of age. He lived an additional 600 years, until the time of the flood.

10. Noah fathered Shem when he was 500 years of age, 100 years prior to the flood. The flood occurred in the 600th year of Noah. He lived an additional 350 years, until the 83rd year of Eber. The total [for this edition] is 1,307 years.

[The Samaritan Hebrew version] differs from the Jewish Hebrew [version] by 349 years, and from the Septuagint [g128] translation by 935 years. This much, then, on [the period] before the flood.

Let us advance to the period following this. But first we should mention [again] the similarity between the Hebrew and the Chaldean sources in describing the flood and the ark built by Noah. We consider it superfluous to repeat this account, since we already discussed it in the section on Chaldean history.

As we are writing this chronicle we have received confirmation that the flood rose above the highest mountains--a contemporary eyewitness account of the veracity of the account. In our day, [the fossils of] fish were discovered high up Mt. Lebanon. It happened that while rocks [g129] were being quarried there for construction in the valley, [the fossils of] various types of ocean fish were uncovered, pressed into the mud. These [fossils] had been preserved to the present, thus providing evidence that the old story [of the flood] is credible. Those who hear this may believe it or not. But now we shall advance [g130].

[Beginning with the second year] after the flood, according to the Septuagint.

[27] The Septuagint

1. Noah's son Shem fathered Arphaxad [g131]. He lived an additional 500 years, until the 101st year of Peleg [g132].

2. Arphaxad fathered Shelah when he was 135 years of age. He lived an additional 403 years, until the 9th year of Reu [g133].

3. Shelah fathered Eber when he was 130 years of age. He lived an additional [g134] 406 years, until the 7th year of Serug [g135].

4. Eber fathered Peleg when he was 134 years of age. He lived an additional [g136] 433 years, until the 38th year of Nahor.

5. Peleg fathered Reu when he was 130 years of age. He lived an additional 209 years, until the [g137] 75th year of Serug.

In his time the world was divided up, just as *phaleg* means "division" in Hebrew. [Serug] predeceased [g138] his father. In his day, the tower [of Babel] was constructed, and many languages sprang out of the one [which everyone had spoken], with each nation speaking a different tongue. Holy Scripture recounts this [Genesis 11.5-9] as do secular writings. [For example], Alexander Polyhistor in his writings on the Chaldeans and

Abydenus [in his writings], similarly, describe it. We too mentioned it in our earlier narration of Chaldean history. Now after Peleg:

6. Reu fathered Serug when he was 135 [g139] years of age. He lived an additional 207 years, until the 77th year of Nahor.

7. Serug fathered Nahor when he was 130 years of age. He lived an additional 200 years, until the 51th year of Abraham.

8. Nahor fathered Terah when he was 79 years of age. He lived an additional 119 years, until the 49th year of Serug.

Terah fathered Abraham when he was 70 years of age. He lived an additional 135 years, until the 35th year of Isaac [g140].

9. Year one of Abraham. He was the first patriarch of the Jewish people. During his time Ninus and Semiramis ruled over Assyria and all of Asia.

[According to this version], 942 years transpired from the flood to the first year of Abraham, 2,242 years transpired from Adam to the flood, for a total of 3,184 years.

Now for the Hebrew version of the Jews, starting with the second year after the flood.

[28] The Jewish [Hebrew Version]

1. Noah's son Shem fathered Arphaxad and lived an additional 500 years, until the 50th year of Jacob [g141].

2. Arphaxad fathered Shelah when he was 35 years of age. He lived an additional 403 years, until the 48th year of Isaac.

3. Shelah fathered Eber when he was 30 years of age. He lived an additional 403 years, until the 18th year of Jacob.

4. Eber fathered Peleg when he was 34 years of age. He lived an additional 430 years, until the 79th year of Jacob.

5. Peleg fathered Reu when he was 30 years of age. He lived an additional 209 years, until the 48th year of Jacob.

6. Reu fathered Serug when he was 32 years of age. He lived an additional 207 years, until the 78th year of Abraham.

7. Serug fathered Nahor when he was 30 years of age. He lived an additional 200 years, until the first year of Isaac [g142].

8. Nahor fathered Terah when he was 29 years of age. He lived an additional 119 years, until the 49th year of Abraham.

9. Terah fathered Abraham when he was 70 years of age. He lived an additional 135 years, until the 35th year of Isaac.

Year one of Abraham.

From the flood to the first year of Abraham, 292 years transpired. From Adam, a total of 1,948 years transpired. This [figure] differs from the [total for the] Septuagint translation by 1,235 years [g143].

Now for the Hebrew version of the Samaritans, starting with the second year after the flood.

[29] The Samaritan [Hebrew Version]

1. Noah's son Shem fathered Arphaxad.. He lived an additional 500 years, until the 101th year of Peleg.
2. Arphaxad fathered Shelah when he was 135 years of age. He lived an additional 303 years, until the 39th year of Peleg.
3. Shelah fathered Eber when he was 130 years of age. He lived an additional 303 years, until the 39th year of Reu [g144].
4. Eber fathered Peleg when he was 134 years of age. He lived an additional 270 years, until the 140th year of Reu.
5. Peleg fathered Reu when he was 130 years of age. He lived an additional 109 years, until the 109th year of Reu.
6. Reu fathered Serug when he was 132 years of age. He lived an additional 207 years, until the 77th year of Nahor [g145].
7. Serug fathered Nahor when he was 130 years of age. He lived an additional 100 years, until the 21th year of Terah.
8. Nahor fathered Terah when he was 79 years of age. He lived an additional 69 years, until the 69th year of Terah.
9. Terah fathered Abraham when he was 70 years of age. He lived an additional 75 years, until the 75th year of Abraham.
10. Year one of Abraham. From the flood to the first year [g146] of Abraham totals 942 years, the same figure that the Septuagint provides.

Our [Septuagint] text and this Samaritan Hebrew text are in harmony regarding the number of years each man lived prior to fathering a son. They [both] diverge from the Jewish Hebrew version by 650 years, because, according to the latter, 292 years transpired from the flood until the first year of Abraham. The most ancient Hebrew text, which has been preserved in the Samaritan version, agrees with the Septuagint translation that these men from [the time of the] flood until [the time of] Abraham fathered sons when they were at least a hundred years of age. Then who would suggest that their descendants, who lived longer, had fathered children any sooner than [g147] the period provided in the Septuagint? Consequently, the rational conclusion is that the [figures provided in the] Jewish version from Adam to Abraham are in error, except for the three generations beginning with Jared, and that the Samaritan version is also in error, but only from Adam to the flood, because from the flood to Abraham [the Samaritan version] is in agreement with the Septuagint translation.

[30] Moreover it is obvious that the Hebrew Jewish version is incorrect from the fact that by its calculations Adam and Noah were alive at the same time--something [g148] which no other account proposes. If, according to the Jewish scriptures, there were 292 years from the flood until Abraham, and Noah lived an

additional 350 years after the flood, it is clear that Noah was alive until the 58th year of Abraham. Furthermore it is possible to show that the Jewish version is unreliable in another way, because it says that the generations before Abraham were about 30 years old when they fathered sons, while it makes the generations after Abraham considerably older when they fathered sons.

Thus it is patently clear that the Septuagint was translated from old and accurate Hebrew copies [g149], and is the most appropriate text for us to use in our present *Chronicle*, especially [g150] since the church of Christ, which has spread throughout the world, supports only this version and since the apostles and disciples of Christ used and transmitted this version. In the Septuagint [version], 2,242 years transpired from Adam until the flood, and 942 years transpired from the flood until the first year of Abraham, making a total of 3,184 years.

In the Jewish Hebrew [version], 1,656 years transpired from Adam until the flood, and 292 years transpired from the flood until the first year of Abraham, making a total of 1,948 years.

In the Samaritan Hebrew [version], 1,307 years transpired from Adam until the flood, and 942 years transpired from the flood until the [g151] first year of Abraham, making a total of 2,249 years.

All versions agree that 505 years transpired from Abraham until Moses and the exodus of the Jews from Egypt. It is calculated as follows. When Abraham was 75 years of age, God appeared to him and said that He would give the promised land to his descendants. For it is written [in Genesis, 12.4-5]: "Abraham was seventy-five years old when he departed from Haran. And Abraham took Sarah his wife, and Lot his brother's son." In the same passage, further on [Genesis, 12. 7] it states: "Then the Lord appeared to Abraham and said: 'To your descendants I will give this land.'" Thus [we calculate] 75 years [in the life] of Abraham plus 430 years [from God's promise] until the exodus of the Jews from Egypt. The Apostle Paul confirms this [in Galatians, 3.17-18]: "The law, which came [g152] four hundred and thirty years afterward, does not annul a covenant previously ratified by God, so as to make the promise void." Then he adds: "God gave it to Abraham by a promise." When Abraham was 100 years of age his son Isaac was born, 25 years after God's promise. Four hundred and five years transpired from that event until the exodus from Egypt. Consequently, from the promise [until the exodus] 430 years elapsed.

Now God appeared to Abraham a second time and said [Genesis, 15.13]: "Know of a surety that your descendants will be sojourners in a land that is not theirs, and will be slaves there, and they will be oppressed for four hundred years." The word descendants is used deliberately so that we not allocate [g153] the entire period [solely] to Isaac. Moreover the period of 430 years is mentioned again at the time of the exodus of the children of Israel from Egypt, [Exodus, 12.40-41]: "They and their forefathers dwelled in Egypt and the land of Canaan for 430 years. And at the end of four hundred and thirty years, all the hosts of the Lord went out from the land of Egypt at night." Since the period from God's God's promise in the 75th year of Abraham is 430 years, it is clear that 505 years elapsed from the first year of Abraham to the time of Moses and the exodus from Egypt. Some [authors] have presented [this material] in detail, [g154] as follows: Abraham fathered Isaac at the age of 100. Isaac fathered Jacob at the age of 60. Jacob fathered Levi at the age of 86. Levi fathered Kohath at the age of 46. Kohath fathered Amran at the age of 63. Amran fathered Moses at the age of 70. Moses led his people out of Egypt when he was 80 years old. Thus from the first year of Abraham until the exodus from Egypt, a total of 505 years transpired. According to the Septuagint, [g155] the total from Adam to the exodus from Egypt is 3,689 years; according to the Jewish [Hebrew version], 2,453 years; and according to the Samaritan [Hebrew version], 2,753 years.

Eusebius' *Chronicle*

The Hebrew Chronicle

(Continued)

[31] [The chronology] from the death of Moses to the time of Solomon's construction of the temple is described differently [by the available sources]. The book of Judges, as well as the blessed Apostle Paul in Acts of the Apostles calculate it one way, while the book of Kings and Hebrew tradition calculate it another way. It will be best to describe both and then select [the account] which proves truest.

First, however, we must pause to criticize Africanus, who wrote a five-book *Chronology*. It seems to me that he is greatly in error regarding the matter before us. From the exodus of Moses to [the time of] Solomon and the building of the temple [Africanus], through his own unique calculations assigns 744 years, mostly without any citations, and not only contrary to what is recorded in Scripture, but even audaciously [g156] adding an extra hundred years on his own. [Africanus] inserts an additional 30 years after Joshua, for the elders. Then, after Samson, he adds 40 years of anarchy and another 30 years of peace. By adding these additional years without any proof, he [g157] creates an inflated total of more than 740 years for the period between Moses and the reign of Solomon.

To see the fanciful nature of his calculations, we have to observe the preceding generations and their lengths. From Abraham to David there were 14 generations, and the eleventh generation had already ended at the time of Moses, when Nahshon the son of Aminadab was recognized as the prince of the nation of Judah. Nahshon died in the desert after leaving Egypt, and he was present when the people were first counted. It is clear that there were five generations from Nahshon to David: David was the son of Jesse, who was the son of Obed, who was the son of Boaz, who was the son of Salmon, who was the son of Nahshon. So on what grounds can it be claimed that the five generations after Moses endured for more than 700 years? If the years for men of each generation are evenly divided, we find that each one lived for 140 years before fathering a son, something that no rational person would accept as probable. For Moses himself died at 120 years of age, and his successor, Joshua, died at 110 years of age. Before them Joseph lived a total of 110 years, and earlier still Jacob, who was also called Israel, the patriarch of all the Jews, lived [g158] for 147 years.

Consequently, how could anyone claim that in the period after Moses anyone could have lived as long as we mentioned above? This is the error that Africanus made. Clemens, however, calculated 574 years from Moses' successor Joshua until the building of the temple, in his first book [*Stromata* 1.21]. The blessed Apostle Paul in his speech to the Jews in the Acts of the Apostles [13.19-22] states: "Joshua destroyed seven nations in the land of the Canaanites, and he gave them their land as an inheritance. And after 450 years he gave them judges until the time of Samuel the prophet. Then they asked for a king, and [God] gave them Saul the son of Kish, of the tribe of Benjamin, who reigned for 40 years. Afterwards [God] removed Saul and gave them David in his place.[g159]"

That is what the Apostle says. He calculated 534 years after Joshua in addition to the 450 years for the judges until Samuel. Add to this 40 years for Saul, another 40 years for David, and the four years of Solomon's reign before the building of the temple, which makes a total of 534 years from Joshua the successor of Moses until Solomon. According to the Apostle by adding the 40 years Moses spent in the wilderness, and the 27 years of Joshua the son of Nun, the total for the entire period will be 600 years. The book of Judges is in agreement

with his account, and calculates 450 years to the judges until Samuel, which are divided up as follows:

[32] From the Book of Judges

After Joshua, rule by foreigners, 8 years
Othniel, 40 years [g160]
foreigners, 18 years
Ehud and Shamgar, 80 years
foreigners, 20 years
Barak and Deborah, 40 years
foreigners, 7 years
Gideon, 40 years
Abimelech, 3 years
Tola, 23 years
Jair, 22 years
foreigners, 18 years
Jephthah, 6 years
Ibzan, 7 years
Elon, 10 years
Abdon, 8 years
foreigners, 40 years
Samson, 20 years
Eli, in whose time Samuel [was born], 40 years

The total for all the judges until Samuel is 450 years [g161].

This is in agreement with what the blessed Apostle indicated, for it excludes the figures for Moses, Joshua, Moses' successor, Samuel, or Saul. Currently the dates for Samuel, Saul, and Joshua are not certain. But as the Apostle indicates, the 40 years of Saul should be added to the 450 year period of the judges. Moreover, if the 40 years of David and the 4 years of Solomon are included, the total reaches 534 years--exactly what the Apostle indicated. Add the 40 years that Moses spent in the wilderness, the 27 years of Nun's son Joshua, according to the Hebrews, and we arrive at a grand total of 600 years.

Earlier we mentioned that there were five generations between Nahson and David. Taking the total [of 600 years] and dividing it equally among the generations, we find that the men lived for more than 115 years before becoming fathers, an unbelievable proposition. Since Moses lived for a total of 120 years, how could his descendants reach almost the same age before becoming fathers? There is nothing left [to deduce from the book of Judges] on this point, so let us turn to the book of Kings for [additional] evidence.

[33] The book of Kings confirms that from the exodus of the children of Israel from Egypt until Solomon and the construction of the temple, 440 years elapsed. According to the Hebrew version, it was 480 years [g162]. The third book of Kings [1 Kings, 6.1] states: "It happened in the 440th year after the exodus from Egypt, that Solomon began building the house of the Lord." The Hebrew version says: "It happened in the 480th year." This is because the Jewish doctors [of the faith] calculated that the total figure was 480 years, since they did not count the years that the foreigners ruled over the people separately. They just counted the time that the judges ruled them and included the foreign domination in that figure. This must have been the case, for it is the only way to arrive at a total of 480 years. It seems to me that when the blessed Apostle stated the number of years as mentioned earlier, he was not speaking as a chronographer, or someone trying to make a precise calculation. He was delivering a sermon on salvation. It would have been inappropriate [g163] to insert into it

a treatise on chronological methodology, and so he followed the popular interpretation of the book of Judges.

The book of Kings clearly states that [the period] from the exodus until [the time of] Solomon embraced 440 or 480 years. However, if we examine the years for each of the judges individually and also tally the years of foreign rule separately--as mentioned in the book of Judges--we find 600 years total between Moses and Solomon: Moses was in the wilderness for 40 years. Joshua [g164], 27 years. Judges and foreigners, 450 years. This is what the Apostle states, according to the book of Judges. Samuel and Saul, 40 years. David, 40 years. Solomon 4 years, until the building of the temple. Accordingly, each of the men in the five generations just mentioned must have lived 120 years before fathering a son, a wholly preposterous proposition.

If we follow the book of Kings, we get a total of 480 years, after subtracting the 120 years of the Hebrews' servitude. The Hebrews themselves reckon it this way, combining their years of servitude to foreigners with the years of their freedom. We shall do the same in our *Chronicle*, incorporating the period of foreign servitude with the number of years assigned to each [of the judges] in the book of Kings. [This method] is especially [persuasive] concerning the five generations [g165] from Nahshon to David. By subtracting from the total of 480 years the 40 years Moses spent in the wilderness and the four years of Solomon, 436 years remain to the death of David. Dividing these years equally among the five generations, produces 87 years for each generation. Should people investigate this, they will find a credible account beginning with the birth of David. David was born when his father Jesse was an old man. David was the eighth son born after his seven older brothers. Consequently we can assume that something similar happened to his ancestors.

Thus, for our purposes, we will accept that 480 years elapsed from the exodus from Egypt until Solomon and the construction of the temple. And we will include the years of foreign rule within the reigns of each successive judge. Now it happens that this decision is supported by a statement in the book of Judges made by Jephthah, one of the judges of the people. When the Ammonites who lived on the far side of the Jordan River started a war with him, [Jephthah] sent a messenger [g166] to the enemy with this import [Judges 11.25-26]: "Now are you any better than Balak the son of Zippor, king of Moab? Did he ever strive against Israel, or did he ever go to war with them? While Israel dwelt in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are on the banks of the Jordan, three hundred years, why did you not recover them within that time?" Thus [Jephthah] informed them that Moses and Balak, son of Zippor, lived 300 years before their period. The 300 year total can only be obtained by including the period of the rule by foreigners [g167] within the reigns of the judges.

Should someone tally the years of servitude to foreigners separately, he will obtain a figure which far exceeds the 300 years. Yet if only the years of the judges' rule are counted, then he will discover 300 years between Moses and Jephthah, exactly as Jephthah's message stated. Consequently we will adopt the following chronology in this work:

[34] From Moses to Solomon

Moses, 40 years
Joshua, 27 years [g168]
foreigners and Othniel the judge, 40 years
foreigners and Ehud the judge, 80 years
foreigners and Deborah and Barak, 40 years
foreigners and Gideon, 40 years
Abimelech, 3 years
Tola, 23 years
Jair, 22 years

foreigners and Jephthah the judge, 6 years
Ibzan, 7 years
Abdon, 8 years
foreigners and Samson, 20 years. In his time, the Trojan war was fought.
Eli, 40 years
Samuel and Saul, 40 years
David, 40 years
Solomon (until the building of the temple), 4 years [g169]

From Moses' exodus from Egypt until the building of the temple, a total of 480 years elapsed.

Concerning Joshua, Moses' successor, the book which bears his name mentions only that he died at the age of 110. The Hebrews consider that he was their leader for 27 years, thus he was 43 years old when Moses left Egypt.

[35] As regards Samuel, since the book [which bears his name] says nothing about his duration, I consider that what the blessed Apostle said concerning Saul should be taken to include both Saul and Samuel. For it appears that Samuel was the leader of the people for many years, while Saul ruled for but two years. The first book of Kings [1 Samuel 13.1] describes it this way: "Saul was the son of a year in his reign; and he ruled over Israel for two years more." Symmachus clarifies [g170] this in his translation: "Saul resembled a one-year-old child in his reigning," which means that at the beginning of his reign Saul was sincere and good, and stayed that way for two years. But then he became corrupted and was rejected by God and was strangled by a demon in punishment. Thus the remaining years have been assigned to Samuel and 40 years is the combined total for Samuel and Saul. It is clear that Saul ruled for this period not solely based on the testimony of the Apostle, but through a careful reading of Scripture.

It is written [in 2 Samuel 2.10] that following Saul's death, "Ish-bosheth, Saul's son, was 40 years old when he began to reign over Israel, and he reigned two years. But the house of Judah followed David." The Ish-bosheth mentioned here must have been born [g171] after Saul became king, because when describing events from the beginning of Saul's reign [1 Samuel 14.49], mention is made of three sons of Saul, but not this one. Thus we believe that [Ish-bosheth] was born late, and that the length of Saul's reign was approximately the same as the age of his son following his death.

Thus, the third book of Kings [1 Kings 6.1] states that 480 years elapsed from the exodus out of Egypt until Solomon and the building of the temple; 505 years elapsed from Abraham until Moses and the exodus; 942 years elapsed from the flood until the first year of Abraham; and 2,242 years elapsed from Adam until the flood. Altogether 4,170 years elapsed from Adam until Solomon and the building of the temple.

The historian Josephus in the first book of his *Jewish Antiquities* when describing the time of Solomon and the construction of the temple includes the testimony of some Phoenician men. The evidence of these men seems valuable to me. In that book [*Against Apion* 1.17], [Josephus] writes [g172]:

[36] The evidence of the Phoenicians about the temple at Jerusalem, from Josephus

I will now, therefore, pass from these records, and come to those that belong to the Phoenicians, and concern our nation, and shall produce attestations to what I have said out of them. There are then records among the Tyrians that take in the history of many years, and these are public writings, and are kept with great exactness, and include accounts of the facts done among them, and such as concern their transactions with other nations also, those I mean which were worth

remembering. Therein it was recorded that the temple was built by king Solomon at Jerusalem, one hundred forty-three years and eight months before the Tyrians built Carthage [g173].

In their annals the building of our temple is related; for Hirom, the king of Tyre, was the friend of Solomon our king, and had such friendship transmitted down to him from his forefathers. He thereupon was ambitious to contribute to the splendor of this edifice of Solomon, and made him a present of one hundred and twenty talents of gold. He also cut down the most excellent timber out of that mountain which is called Libanus, and sent it to him for adorning its roof. Solomon also not only made him many other presents, by way of requital, but gave him a country in Galilee also, that was called Chabulon. But there was another passion, a philosophic inclination [g174] of theirs, which cemented the friendship that was betwixt them; for they sent mutual problems to one another, with a desire to have them unriddled by each other; wherein Solomon was superior to Hirom, as he was wiser than him in other respects: and many of the epistles that passed between them are still preserved among the Tyrians. Now, that this may not depend on my bare word, I will produce for a witness Dius, one that is believed to have written the Phoenician History after an accurate manner. This Dius, therefore, writes thus, in his Histories of the Phoenicians:

Upon the death of Abibalus, his son Hirom took the kingdom. This king raised banks at the eastern parts of the city, and enlarged it [g175]; he also joined the temple of Jupiter Olympius (Aramazd), which stood before in an island by itself, to the city, by raising a causeway between them, and adorned that temple with donations of gold. He moreover went up to Libanus, and had timber cut down for the building of temples. They say further, that Solomon, when he was king of Jerusalem, sent problems to Hirom to be solved, and desired he would send others back for him to solve, and that he who could not solve the problems proposed to him should pay money to him that solved them. And when Hirom had agreed to the proposals, but was not able to solve the problems, he was obliged to pay a great deal of money, as a penalty for the same [g176]. As also they relate, that one Abdemon, a man of Tyre, did solve the problems, and proposed others which Solomon could not solve, upon which he was obliged to repay a great deal of money to Hirom.

[37] These things are attested to by Dius, and confirm what we have said upon the same subjects before. And now I shall add Menander the Ephesian, as an additional witness. This Menander wrote the Acts that were done both by the Greeks and Barbarians, under every one of the Tyrian kings, and had taken much pains to learn their history out of their own records. Now when he was writing about those kings that had reigned at Tyre, he came to Hirom, and says thus:

Upon the death of Abibalus, his son Hirom took the kingdom; he lived fifty-three years [g177], and reigned thirty-four. He raised a bank on that called the Broad Place, and dedicated that golden pillar which is in Jupiter's (Aramazd's) temple; he also went and cut down timber from the mountain called Libanus, and got timber of cedar for the roofs of the temples. He also pulled down the old temples, and built new ones; besides this, he consecrated the temples of Hercules and of Astarte. He first built Hercules's temple in the month Peritus, and that of Astarte when he made his expedition against the Tityans, who would not pay him their tribute; and when he had subdued them to himself [g178], he returned home. Under this king there was a younger son of Abdemon, who mastered the problems which Solomon, king of Jerusalem, had recommended to be solved. Now the time from this king to the building of Carthage is thus calculated:

Upon the death of Hirom, Baleazarus his son took the kingdom; he lived forty-three years, and reigned seven years: after him succeeded his son Abdastartus; he lived twenty-nine years, and reigned nine years. Now four sons of his nurse plotted against him and slew him, the eldest of whom reigned [twelve years]: after them [g179] came Astartus, the son of Deleastartus; he lived

fifty-four years, and reigned twelve years: after him came his brother Aserymus; he lived fifty-four years, and reigned nine years: he was slain by his brother Pheles, who took the kingdom and reigned but eight months, though he lived fifty years: he was slain by Ithobalus, the priest of Astarte, who reigned thirty-two years, and lived sixty-eight years: he was succeeded by his son Badezorus, who lived forty-five years, and reigned six years: he was succeeded by Matgenus his son; he lived thirty-two years [g180], and reigned nine years: Pygmalion succeeded him; he lived fifty-six years, and reigned forty-seven years. Now in the seventh year of his reign, his sister fled away from him, and built the city Carthage in Libya. So the whole time from the reign of Hirom, till the building of Carthage, amounts to the sum of one hundred fifty-five years and eight months. Since then the temple was built at Jerusalem in the twelfth year of the reign of Hirom, there were from the building of the temple, until the building of Carthage, one hundred forty-three years and eight months.

Wherefore, what occasion is there for alleging any more testimonies out of the Phoenician histories [on the behalf of our nation], since what I have said is so thoroughly confirmed already? and to be sure our ancestors came into this country long before the building of the temple [g181]; for it was not till we had gotten possession of the whole land by war that we built our temple. And this is the point that I have clearly proved out of our sacred writings in my *Antiquities*.

This is Josephus' account.

[38] For this *Chronology*, the following table shows [the rulers and their reigns] from the building of the temple in the fourth year of Solomon to its destruction by the Babylonians 432 years later. Here are the figures:

1. Solomon, 37 years, including the additional three years
2. Rehoboam, 16 years
3. Abijam, 3 years
4. Asa, 41 years
5. Jehoshaphat, 25 years
6. Jehoram, 8 years
7. Ahaziah, 1 year
8. Athaliah, his mother, 7 years
9. Jehoash, 40 years [g182]
10. Amaziah, 28 years
11. Uzziah, 52 years. In his reign the Greeks established the first Olympic games [776 B.C.].
12. Jotham, 16 years
13. Ahaz, 16 years
14. Hezekiah, 29 years
15. Manasseh, 55 years
16. Amon, 2 years
17. Josiah, 31 years
18. Jehoahaz, 3 months
19. Jehoiakim, 11 years
20. Jehoiachin, his son, also called Jekhoniah, 3 months
21. Mattaniah, also called Zedekiah, 11 years

This makes a total of 432 years.

After this, during [the next] 70 years, the Babylonian captivity of the Jews occurred and the destruction of the [temple's] site. According to the Bible, this ended in the second year of King Darius of Persia, which was during the 65th Olympiad [B.C. 520-517].

Clement agrees with us on this [point] in the first [book of his] *Stromata* [1.21] where he notes [g183]:

The captivity lasted for seventy years, and ended in the second year of Darius Hystaspes, who had become king of the Persians, Assyrians, and Egyptians. As I said previously, it was during his reign that Haggai and Zechariah, of the twelve, and Malachi [Angelus], whose name translates as "angel", prophesied. The high priest at that time was Joshua the son of Josedech.

Such is the account of that credible man [Clement].

[39] Moreover, the prophet Zechariah as a contemporary also testifies that there was a period of 70 years from the destruction of the temple until the second year of Darius. For in the second year of Darius he wrote [Zechariah 1.12]: "God Almighty, how long wilt thou have no mercy [g184] on Jerusalem and the cities of Judah, against which thou hast had indignation these seventy years?"

At this point one might inquire: Why does it state in the beginning of the book of Ezra [1.1]: "In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia so that he made a proclamation throughout all his kingdom and also put it in writing." Furthermore, subsequent [passages] indicate that freedom [was given] to the Jews [at that point] and that it was Cyrus who ordered that the temple be rebuilt. From this one would assume that it was during the time of Cyrus, rather than Darius, that the 70 years of captivity came to an end.

To this I reply that the prophecies refer to two [distinct] 70-year periods. The first began with the destruction of the temple and ended, as Zechariah stated, in the second year of Darius [g185]. The second extends from the enslavement of the Jews to the capture of Babylon and the destruction of the Chaldean kingdom. This began in the time of the prophecy and ended with Cyrus, as Jeremiah recorded. [Jeremiah] further predicted [Jeremiah 29.10]: "For thus says the Lord: When seventy years are completed for Babylon, I will visit you, and I will fulfil to you my promise and bring you back to this place." And he also prophesies [Jeremiah 25.11-12]: "This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. Then, after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, says the Lord, making the land an everlasting waste. [g186]"

All this came to a head during the time of Cyrus. The period of the enslavement [of the Jews] should not be reckoned from the [time of the] destruction of the temple, but earlier--from the second year of [the reign of] Jehoiakim, king of the Jews, when Nebuchadnezzar the king of the Babylonians enslaved them. [It could be reckoned] even earlier, from the time when the prophet Jeremiah first began to prophesy. From that time until the siege [of Jerusalem] and the burning of the temple 40 years elapsed, and 70 years until the first year of Cyrus. From the start of Jeremiah's prophesying until Cyrus' reign, the first 70 years [period] elapsed. However, from the destruction of the temple until Cyrus, 30 years elapsed, while it was in the second year of Darius that [the other] 70 years was completed. [The temple] was restored in the eighth year of Darius [g187].

[40] And from that time onward, the Jews remained without a king from their own [line of] kings. Their chief-priests served as princes and leaders, and throughout the entire period of the Persian kingdom they remained loyal to the Persian kings. Subsequently they served the Macedonians who ruled after Alexander, until the time of Antiochus Epiphanes. [The latter], ruling Syria, harassed the Jews to adopt paganism. During his time Mattathias, a priest in Jerusalem [g188], son of Asamoneus, his son Judas, who was called Maccabaeus, and their descendants re-established the principality of the Jews, and held it until the time of Augustus. It was during his reign that Herod, at the order of the Romans, became the first foreign king of the Jews. Our Savior Jesus Christ was born during his reign. This was the fulfillment of the prophecy of Moses [in Genesis, 49.10]: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet until he comes to whom it belongs; he is the hope of the gentiles." And it happened in just such a manner.

Five hundred and two years elapsed from the time of Solomon and the building of the first temple to the restoration of the temple in the second year of King Darius. Four hundred and eighty years elapsed from the time of Moses and the exodus from Egypt to Solomon and the building of the temple. Five hundred and five years elapsed from the first year of Abraham to the exodus. Nine hundred and forty-two years elapsed from the flood to the first year of Abraham. Two thousand two hundred and forty-two years elapsed from Adam to the flood. Thus the grand total, from Adam to the second year of Darius and the second building of [the temple in] Jerusalem, is 4680 years [g189]. From the second year of Darius which was the first year of the 65th Olympiad [520 B.C.] [until the time of Christ], is 137 Olympiads and 548 years.

[41] This [material] can be shown in more detail [cross-referenced with the kings of Persia] as follows:

Cambyes took the crown following Cyrus, who was the first Persian king.

Then came Darius, who ruled for 36 years. In the second year of his reign, the temple in Jerusalem was restored. Darius ruled for an additional 34 years.

Darius' son, Xerxes, ruled next for 20 years. During his reign the story of Esther took place.

Artaxerxes ruled for 41 years. During his time Ezra lived, who, it is said, knew all the sacred Hebrew texts by heart including the entire Holy Bible, and transmitted it to the Jews in the new Hebrew script, because the world was riven by warfare. Indeed, it was during this time that Nehemiah, the chief cupbearer, lived. By order of the king, he went to the country of the Jews and [re]built Jerusalem, surrounding the city with a wall. For until then [g190] the city had been in ruins, except for the temple which had been restored in Darius' time. After Artaxerxes the following kings ruled Persia:

Darius, 19 years.

Artaxerxes Mnemon, 40 years.

Ochus, 26 years.

Arsaces, 4 years.

Darius, 6 years.

After these [monarchs], Alexander of Macedon eliminated the Persian kingdom and ruled for 6 years. He ruled an additional 6 years after slaying [the last king] Darius. From the second year of Darius [the First] to the death of Alexander--which occurred in the first year of the 114th Olympiad [324 B.C.]--197 years elapsed.

After the death of Alexander, the following monarchs ruled in Egypt and in the city of Alexandria:

1. Ptolemaeus, son of Lagus, 40 years.

2. Ptolemaeus Philadelphus, 28 years. During his reign the Hebrew sacred books were translated into Greek and placed [g191] in the library at Alexandria.

3. Ptolemaeus Euergetes, 24 years.

4. Ptolemaeus Philopator, 21 years.

5. Ptolemaeus Epiphanes, 22 years.

6. Ptolemaeus Philometor, 34 years. During his reign, Antiochus Epiphanes ruled in Syria. And it was during [Antiochus'] reign that the events described in the book of Maccabees took place, including how [Antiochus] tried to force the Jewish people into paganism, how he polluted the temple by placing idols in it, and how he stole the temple's sacred vessels, in the 151st Olympiad [176-173 B.C.]. [To sum up,] 150 years elapsed from

the death of Alexander of Macedon to the first year of Antiochus Epiphanes. And 347 years elapsed from the second year of Darius to Antiochus.

[42] It was during the reign of the aforementioned Antiochus that Mattathias, the son of Asamonaeus, showed zeal for his patrimonial religion and became a general of the people. After [Mattathias], his [g192] son Judas, called Maccabaeus, [led the people]; he was followed by his brother Jonathan, who was followed by his brother Simon. It is with him that the book of the Maccabees ends. It covers a period of 40 years, to the end of the 161st Olympiad [136-133 B.C.]. Eighty-eight years elapsed from that date to the Roman emperor Augustus.

According to Africanus and Josephus, after Simon [ruled] as general of the Jews, Jonathan, also called Hyrcanus, [succeeded him] for 26 years. After him, Aristobulus [ruled] for one year. [Aristobulus] was the first to put the royal crown on his head, simultaneously being king and high priest of the Jewish people. This was 484 years after the Babylonian captivity. After him, Alexander, also called Jannaeus, was king for 25 years. After him, his wife Alexandra, also called Mesalina, [ruled] for 9 years. After her, Aristobulus [g193] and Hyrcanus [ruled]. In their reign, Pompeius the Roman general put the Jews under Roman taxation. He established Hyrcanus as their king, but bound Aristobulus and took him to Rome.

In his reign, in the 184th Olympiad [44 B.C.], Julius Caesar became king of the Romans, ruling as an absolute monarch [emperor] for 4 years and 7 months. He was followed by Augustus, also called Sebastos, who ruled for 56 years and 6 months. It was in his reign that Herod, who was not fit [for the position] became the first foreign king of the Jews, getting [the position] through the Romans. [Herod's] people were from Ascalon. During his reign the Anointed of God [Christ] was born [g194] in Bethlehem, Judaea. Following Augustus, Tiberius ruled the Romans. In the 15th year of his reign, which was the fourth year of the 201st Olympiad [28 A.D.], our Savior and Lord Jesus Christ appeared among humankind.

Thus [the period] from Antiochus Epiphanes until the 15th year of Tiberius contains 201 years. [The period] from Alexander of Macedon to the same [15th] year of Tiberius contains 352 years. From the second year of Darius to [the 15th year] of Tiberius is 548 years. From the 15th year of Tiberius to the very end of the siege of Jerusalem--which occurred in the second year of Vespasian--is a total of 42 years. From Adam until the second year of Darius, is 4680 years. From the second year of Darius until the 15th year of Tiberius, is 548 years. Thus from Adam until the 15th year of Tiberius, a total of 5228 years elapsed. From the 15th year of Tiberius [g195] until the 20th anniversary of Constantinus Victor Augustus, is 300 years. The grand total is: 5518 years according to the Hebrews in the [Greek] Septuagint version; 1237 years less according to the Hebrew version of the Jews; and 935 years less according to the Hebrew Samaritan version.

This is how [our] chronology [is constructed] according to the Hebrews' [sources].

Eusebius' *Chronicle*

The Egyptian Chronicle

[43] *How the Egyptians chronicled [their past], and how Egyptian chronology includes that of the Ethiopians and [the chronology of] the Ptolemies' rule in Egypt and Alexandria.*

After discussing the chronologies of the Chaldeans, Assyrians, and Hebrews, it is time to pass to the chronology of the Egyptians.

Diodorus in the first book of the *Bibliotheca* [1.44] wrote [g196]:

Some of them relate fabulous stories claiming that initially gods and heroes ruled Egypt for a period of somewhat less than 16,000 years. The last god to rule there was Horus, Isis' son. Then humans ruled that land as kings, they say, during the time of Myris. And this has continued for somewhat less than 5,000 years, through the 180th Olympiad [60-57 B.C.], when we visited Egypt. At that time, Ptolemy, called the New Dionysus, was ruling [g197].

For most of this period, [the Egyptians'] own kings ruled the land. However, for a small portion [of time], Ethiopians, Persians, and Macedonians [ruled]. Only four Ethiopian [kings] ruled, and not contiguously at that, rather, [they ruled] at separate times, and for a total of slightly less than 36 years. Persian domination was established by Cambyses who forcibly subdued [the Egyptians]. [Persian rule] lasted for 135 years and was ended by the rebellion of the Egyptians when they could no longer bear the harshness of [Persian] rule and the insults to their country's gods. After this the Macedonians and their descendants ruled for 276 years. For all the rest of the time native kings ruled, [g198] 470 kings and 5 queens.

The priests kept records about all of them in their temple archives, which were transmitted continuously from ancient times from generation to generation. They described each one's bravery and valor, personality and triumphs, and whatever else they accomplished in their periods. However it is unnecessary and even pointless for us to write down what each one wrought, since some of them, even in their own day, were considered useless.

This according to Diodorus. It is fitting and proper to add to this Manetho's account of the Egyptians, since his history seems quite reliable [g199].

[44] *From the Egyptian records of Manetho, who wrote a three-volume work about the gods, demi-gods, spirits, and the mortal kings who ruled over the Egyptians, to the time of the Persian king Darius.*

The first being among the Egyptians was Hephaestus, who discovered fire for them. He was succeeded by the Sun (Arm. *Aregakn*), (who was succeeded by Agathodaemon, followed) by Cronos, followed by Osiris. Then came Typhon, Osiris' brother, then Horus, who was the son of Osiris and Isis. These [entities] were the first rulers of the Egyptians. After them, one ruler succeeded the next until the time of Bidis, for a period of

13,900 years. This [was calculated] as lunar years of 30 days each, for what we now call a month was called a year in those days.

After rule by the gods, a race descended from the gods ruled for 1,255 years. Then other kings ruled for 1,817 years. After them 30 kings from Memphis ruled for 1,790 years. Then 10 other kings, from Thinis, ruled for 350 years. Then, for 5,813 years, the kings were spirits and demi-gods. This makes a total of 11,000 years--lunar years, that is, months.

The Egyptians calculate a total of [g200] 24,900 lunar years--2,206 solar years--to the [rule of the] gods, demi-gods, and spirits. If you compare this [calculation] with [similar calculations of] Hebrew chronology you will get almost the same figure. For among the Hebrews Aegyptus is called Mizraim, and he lived a long time after the flood. Because it was after the flood that Noah's son Ham became the father of Aegyptus, or Mizraim; and at the time of the dispersal of the peoples, he went to Egypt, as its first inhabitant. According to the Hebrews 2,242 years elapsed from Adam to the flood.

Be this as it may, the Egyptians still boast of their great antiquity before the flood. They say that they had gods, demi-gods, and spirits [as rulers in remote antiquity]. If we convert to months the years calculated by the Hebrews, we get over 20,000 lunar years. So when we count the "years" from the first man [Adam] until Mizraim, the Hebrew calculation is approximately the same [as the Egyptian]. Mizraim was first among the Egyptians, and the first dynasty is presumed to descend from him.

Despite this, if the number of years seems excessive, we must [g201] examine the reasons for it. It is conceivable that there were many kings ruling in Egypt simultaneously. For they say that [kings from] Thinis, Memphis, Sais, Ethiopia and elsewhere ruled. It may be that these dynasties did not rule in succession to each other, as is the norm, but in different places at the same time. As a consequence of this, the total number [of kings] is very large. Let us leave this issue, however, and move on to the details of Egyptian chronology.

After the [period of] spirits and demi-gods [g202], the First Dynasty appeared, consisting of 8 kings. The first and most noble of them was Menes. Beginning with him, we shall list the succession of kings from each generation [g203].

[45] 1st Dynasty

Menes of Thinis and his seven descendants.

[Menes], whom Herodotus [in *The Histories* 2.4] calls Min, ruled for 30 (or 60?) years. He took the army beyond the borders of his land seeking glory and renown. A hippopotamus made off with him.

Athotis, his son, ruled for 27 years. He built a palace in the city of Memphis. He was skilled in medicine, and wrote about how to conduct autopsies.

Chechenes, his son, [ruled for] 39 years.

Venephes, 42 years. In his reign a famine gripped [g204] the land. He built the pyramids near Cocome.

Usaphais, 20 years.

Niebais, 26 years.

[Se]mempses, 18 years. During his reign numerous abominations and corruptions occurred.

Vbienthis, 26 years.

Altogether [these kings] reigned for 252 years.

2nd Dynasty

9 kings.

First was Bochus. During his reign an enormous fissure opened up in Bubastis and many people perished.

Then Caechous, in whose reign Apis and Mnevis and [g205] the goat of Mendes were honoured as gods. Then Biophis, during whose reign women got the right to rule as monarchs.

After [Biophis], three other kings ruled, but nothing noteworthy was accomplished during their reigns.

During the reign of the seventh king, it is fabulously related that for eleven days the Nile ran with honey mixed with water.

Then Sesochris [ruled] for 48 years. He is said to have been 5 cubits and 3 palms tall. During [g206] the reign of the ninth king, nothing noteworthy occurred.

Altogether [these kings] reigned for 297 years.

[46] 3rd Dynasty

8 kings of Memphis.

Necherochis. In his reign the Libyans revolted from the Egyptians, but when the moon unexpectedly grew in size, they were moved by fear and went back into service [to the Egyptians].

Sesorthus. He was called Asclepius by the Egyptians because of his skill in medicine. He discovered methods of building with hewn stone, and also was interested in writing.

The other six kings achieved nothing worthy of mention.

Altogether [these kings] reigned for 197 years.

4th Dynasty

17 kings of Memphis, from another line.

Suphis was the third monarch. He built the largest pyramid, the one Herodotus [in *The Histories* 2. 124] [g207] claims was built by Cheops. At one time [Suphis] had been hostile toward the gods, but he subsequently regretted this and wrote a sacred book which the Egyptians hold in great esteem.

Nothing noteworthy has been recorded about any of the other kings [of this line].

Altogether [these kings] reigned for 448 years.

5th Dynasty

31 kings of Elephantine.

Othoes was the first king [of this group]. He was slain by his attendants.
Phiops, the fourth king, began his reign at the age of six and ruled until he was one hundred.

[RB--*From this point Eusebius (or Manetho) does not consistently provide dynasty totals.*]

[47] 6th Dynasty

A woman by the name of Nitocris ruled next. It is said that she was braver than any man of her day and more beautiful [g208] than any contemporary woman, fair haired and red cheeked. The third pyramid is said to have been built by her.

Altogether [these kings] reigned for 203 years.

7th Dynasty

5 kings from Memphis.

Altogether [these kings] reigned for 75 years.

8th Dynasty

5 kings from Memphis.

Altogether [these kings] reigned for 100 years.

9th Dynasty

[g209] **4 kings from Heracleopolis, who ruled for 100 years.**

Achthoes was the first [of this dynasty]. He was harsher than any of his predecessors, and worked crimes throughout the entire country of Egypt. Subsequently he became mad and was killed by a crocodile.

10th Dynasty

19 kings from Heracleopolis, who ruled for 185 years.

11th Dynasty

6 kings from Diospolis, who ruled for 43 years. After them Ammenemes reigned for 16 years.

Manetho's first book concludes here. One hundred ninety-two kings [were described], reigning for a total of 2,300 years [g210].

[48] *From the Second Book of Manetho.*

12th Dynasty

7 kings from Diospolis.

Sesonchosis the son of Ammenemes, 46 years.

Ammanemes, 38 years. He was killed by his own eunuchs.

Sesostris, 48 years. Supposedly he was 4 cubits, 3 palms and 2 digits tall. He conquered all of Asia in nine years, as well as Europe as far as Thrace. Everywhere he erected monuments to show his control over the nations; he depicted men's genitals on the columns for brave nations, and women's genitals for cowardly nations. Therefore the Egyptians [g211] evaluated him as coming after Osiris.

Lamares, 8 years. He built the maze at Arsinoite for his own tomb. His descendants ruled for 42 years.

Altogether [these kings] reigned for 245 years.

13th Dynasty

60 kings of Diospolis, who ruled for 453 years.

14th Dynasty

76 kings of Xoïs, who ruled for 484 years.

15th Dynasty

15 kings of Diospolis, who ruled for 250 years.

[49] 16th Dynasty

5 kings of Thebes, who ruled for 190 years [g212].

17th Dynasty

A dynasty of shepherds who were Phoenician brothers, foreign kings who took Memphis.

Saites was first, 19 years. The district of Saite was named after him. Then they established a city in the district of Sethroite from which they advanced and conquered [g213] the Egyptians.

Bnon, second, 40 years.

Archles, years.

Apophis, 14 years,

Altogether [these kings] reigned for 103 years. Joseph seems to have appeared during the time of these kings.

[50] 18th Dynasty

14 kings from Diospolis.

Amosis, 25 years.

Chebron, 13 years.

Ammenophis, 21 years.

Misphres, 12 years.

Misphragmuthosis, 26 years.

Tuthmosis, 9 years.

Amenophis, 31 years. He [g214] is the one believed to be Memnon, the talking statue.

Orus, 38 years.

Achenchorses, 16 years. In his reign, Moses as general of the Jews, took them out of Egypt.

Acherres, 8 years.

Cherres, 15 years.

Armais, also called Danaus, 5 years. Afterwards he was expelled from Egypt, and fled from his brother Aegyptus to Greece. He captured Argos and became king of the Argives.

Rhamesses, also called Aegyptus, 68 years.

Amenophis, 40 years.

Altogether [these kings] reigned for 348 years [g215].

18th Dynasty

5 kings from Diospolis.

Sethos, 55 years

Rhampses, 66 years

Amenephthis, (?) 40 years

Ammenemes, 26 years

Thuoris, 7 years. Homer [*Odyssey* 4.126] calls him Polybus, the husband of Alcandra. In his reign Troy was captured.

Altogether [these kings] reigned for 194 years.

In sum, the second book [g216] of Manetho contains 92 kings who reigned for a total of 2,121 years.

[51] *From the Third Book of Manetho.*

20th Dynasty

12 kings from Diospolis, who ruled for 172 years.

21th Dynasty

7 kings from Tanis.

Smendis, 26 years.

Psusennes, 41 years.

Nephercheres, 4 years.

Amenophthis, 9 years.

Osochor, 6 years.

Psinaches, 9 years.

Psusennes, 35 years.

Altogether [these kings] reigned for 130 years [g217].

22nd Dynasty

3 kings from Bubastis.

Sesonchosis, 21 years.

Osorthon, 15 years.

Tacelothis, 13 years.

Altogether [these kings] reigned for 49 years.

23rd Dynasty

3 kings from Tanis.

Petubastis, 25 years.

Osorthon, whom the Egyptians called Heracles, 9 years.

Psammu-s, 10 years.

Altogether [these kings] reigned for 44 years.

24th Dynasty

Bocchoris from Sais, 44 years. In his reign, a lamb spoke..

[52] 25th Dynasty, Ethiopian

3 kings.

Sabakon, who captured Bocchoris and burnt him alive, ruled for 12 years.

Sebichos, his son, [g218] 12 years.

Taracus, 20 years.

Altogether [these kings] reigned for 44 years.

26th Dynasty

9 kings from Sais.

Ammeres the Ethiopian, 12 years.

Stephinathis, 7 years.

Nechepsos, 6 years.

Nechao, 8 years.

Psammetichus, 44 years.

Nechao II, 6 years. He captured Jerusalem, and took king Jehoahaz back as a prisoner to Egypt.

Psammuthes (Psammetichus) II, 17 years.

Vaphres, 25 years. The remaining Jews fled to him after Jerusalem had been captured by the Assyrians.

Amosis, 42 years.

Altogether [these kings] reigned for 167 years [g219].

27th Dynasty

8 kings from Persia.

Cambyeses, in the 5th year of his reign, ruled the Egyptians for 3 years.

the magi, 7 months.

Darius, 36 years.

Xerxes, the son of Darius, 21 years.

Artaxerxes, 40 years.

Xerxes II, 2 months.

Sogdianus, 7 months.

Darius, the son of Xerxes, 19 years.

Altogether [these kings] reigned for 120 years and 4 months.

[53] 28th Dynasty

Amyrtaeus of Sais, 6 years..

29th Dynasty

4 kings of Mendes.

Nepheretes, 6 years.
Achoris, 13 years.
Psammuthes, 1 year.
Muthes, 1 year.
Nepherites, 4 months.

Altogether [these kings] reigned for 21 years and 4 months [g220].

30th Dynasty

3 kings from Sebennytus.

Nectanebis, 10 years.
Teos, 2 years.
Nectanebus, 8 years.

Altogether [these kings] reigned for 20 years.

31st Dynasty

3 kings from Persia.

Ochus in the 20th year of his reign ruled over Egypt, for 6 years.
Arses, the son of Ochus, 4 years.
Darius, who was killed by Alexander of Macedon, 6 years.

All this is from the third book of Manetho.

[54] From this point, the information comes from Greek authors, because the kingdom of the Egyptians went into decline. Yet, since we still possess further information from the books of Manetho contained in the writings of Flavius Josephus, which he included when describing the ancestors of the Hebrews, I think it will be good [g221] to include what he put down in his own words. The following [passage] is from the first book of his *Antiquities of the Jews*. [RB: it is from Josephus' *Against Apion* Book I.14-16. The translation below is from the Whiston edition. The extant [works of Flavius Josephus](#) including *Antiquities of the Jews*, *Against Apion*, and other writings are available on another page of this website.]

I shall begin with the writings of the Egyptians; not indeed of those that have written in the Egyptian language, which it is impossible for me to do. But Manetho was a man who was by birth an Egyptian, yet had he made himself master of the Greek learning, as is very evident; for he wrote the history of his own country in the Greek tongue, by translating it, as he saith himself, out of their sacred records [g222]; he also finds great fault with Herodotus for his ignorance and false narrations of Egyptian affairs. Now this Manetho, in the first book of his Egyptian History, writes concerning us in the following manner.

I will set down his very words, as if I were to bring the very man himself into a court for a witness: "[There was a king of ours whose name was Timaus. Under him] it came to pass, I know not how, that God was averse to us, and there came, after a surprising manner, men of ignoble

birth out of the eastern parts, and had boldness enough to make an expedition into our country [g223], and with ease subdued it by force, yet without our hazarding a battle with them. So when they had gotten those that governed us under their power, they afterwards burnt down our cities, and demolished the temples of the gods, and used all the inhabitants after a most barbarous manner; nay, some they slew, and led their children and their wives into slavery. At length they made one of themselves king, whose name was Salatis; he also lived at Memphis, and made both the upper and lower regions pay tribute, and left garrisons in places that were the most proper for them. He chiefly aimed to secure the eastern parts, as foreseeing that the Assyrians, who had then the greatest power, would be desirous of that kingdom, and [g224] invade them; and as he found in the Saite Nomos, [Sethroite,] a city very proper for this purpose, and which lay upon the Bubastic channel, but with regard to a certain theologic notion was called Avaris, this he rebuilt, and made very strong by the walls he built about it, and by a most numerous garrison of two hundred and forty thousand armed men whom he put into it to keep it. Thither Salatis came in summer time, partly to [gather his corn, and] pay his soldiers their wages, and partly to exercise his armed men, and thereby to terrify foreigners. This man reigned for fifteen and then died.

[55] After him reigned another [g225], whose name was Beon, for forty-four years; after him reigned another, called Apachnas, thirty-six years and seven months; after him Apophis reigned sixty-one years, and then Janins fifty years and one month; after all these reigned Assis forty-nine years and two months. And these six were the first rulers among them, who were all along making war with the Egyptians, and were very desirous gradually to destroy them to the very roots. This whole nation was styled *Hykos*, that is, Shepherd-kings: for the first syllable *Hyk*, according to the sacred dialect, denotes a king, as is *sos* a shepherd; but this according to the ordinary dialect; and of these is compounded *Hyksos*: but some say that these people were Arabians [g226]. " Now in another copy it is said that this word does not denote Kings, but, on the contrary, denotes Captive Shepherds, and this on account of the particle *Hyk*; for that *Hyk*, with the aspiration, in the Egyptian tongue again denotes Shepherds, and that expressly also; and this to me seems the more probable opinion, and more agreeable to ancient history. [But Manetho goes on]: "These people, whom we have before named kings, and called shepherds also, and their descendants," as he says, "kept possession of Egypt five hundred and eleven years."

After these, he says, "That the kings of Thebais and the other parts of Egypt made an insurrection against the shepherds, and that there a terrible and long war was made between them." He says further, "That under a king, whose [g227] name was Alisphragmuthosis, the shepherds were subdued by him, and were indeed driven out of other parts of Egypt, but were shut up in a place that contained ten thousand acres; this place was named Avaris."

[56] Manetho says, "That the shepherds built a wall round all this place, which was a large and a strong wall, and this in order to keep all their possessions and their prey within a place of strength, but that Thummosis the son of Alisphragmuthosis made an attempt to take them by force and by siege, with four hundred and eighty thousand men to lie rotund about them, but that, upon his despair of taking the place by that siege, they came to a composition with them, that they should leave Egypt [g228], and go, without any harm to be done to them, whithersoever they would; and that, after this composition was made, they went away with their whole families and effects, not fewer in number than two hundred and forty thousand, and took their journey from Egypt, through the wilderness, for Syria; but that as they were in fear of the Assyrians, who had then the dominion over Asia, they built a city in that country which is now called Judea, and that large enough to contain this great number of men, and called it Jerusalem.

Now Manetho, in another book of his, says, "That this nation, thus called Shepherds, were also called Captives, in their sacred books.[g229]" And this account of his is the truth; for feeding of sheep was the employment of our forefathers in the most ancient ages and as they led such a

wandering life in feeding sheep, they were called Shepherds. Nor was it without reason that they were called Captives by the Egyptians, since one of our ancestors, Joseph, told the king of Egypt that he was a captive, and afterward sent for his brethren into Egypt by the king's permission. But as for these matters, I shall make a more exact inquiry about them elsewhere.

But now I shall produce the Egyptians as witnesses to the antiquity of our nation. I shall therefore here bring in Manetho again, and what he writes as to the order of the times in this case; and thus he speaks: "When this people or shepherds were gone out of Egypt to Jerusalem, Tethtmosis the king of Egypt, who drove them out, reigned afterward [g230] twenty-five years and four months, and then died; after him his son Chebron took the kingdom for thirteen years; after whom came Amenophis, for twenty years and seven months; then came his sister Amesses, for twenty-one years and nine months; after her came Mephres, his son, for twelve years and nine months; after him was Mephramuthosis, for twenty-five years and ten months; after him was Thmosis, for nine years and eight months; after him came Amenophis, for thirty years and ten months; after him came Orus, for thirty-six years and five months; then came his daughter Acenchres, for twelve years and one month; then was her brother Rathotis, for nine years; then was Acenchres, for twelve years and five months; then came another Acenchres, for twelve years and three months; after him Armais, for four years and one month; after him was Ramesses [g231], for one year and four months; after him came Armesses Miammoun, for sixty-six years and two months; after him Amenophis, for nineteen years and six months; after him came Sethosis, and Ramesses, who had an army of horse, and a naval force. This king appointed his brother, Armais, to be his deputy over Egypt." He also gave him all the other authority of a king, but with these only injunctions, that he should not wear the diadem, nor be injurious to the queen, the mother of his children, and that he should not meddle with the other concubines of the king; while he made an expedition against Cyprus, and Phoenicia, and besides against the Assyrians and the Medes. He then subdued them all, some by his arms, some without fighting, and some by the terror of his great army; and being puffed up by the great successes he had had [g232], he went on still the more boldly, and overthrew the cities and countries that lay in the eastern parts. But after some considerable time, Armais, who was left in Egypt, did all those very things, by way of opposition, which his brother had forbid him to do, without fear; for he used violence to the queen, and continued to make use of the rest of the concubines, without sparing any of them; nay, at the persuasion of his friends he put on the diadem, and set up to oppose his brother. But then he who was set over the priests of Egypt wrote letters to Sethosis, and informed him of all that had happened, and how his brother had set up to oppose him: he therefore returned back to Pelusium immediately, and recovered [g233] his kingdom again. The country also was called from his name Egypt; for Manetho says, that Sethosis was himself called Egyptus, as was his brother Armais called Danaus."

[57] This is Manetho's account. And it is evident from the number of years set down by him belonging to this interval, if they be summed up together, that these shepherds, as they are here called, who were no other than our forefathers, were delivered out of Egypt, and came thence, and inhabited this country, three hundred and ninety-three years before Danaus came to Argos; although the Argives look upon him as their most ancient king Manetho, therefore, bears this testimony to two points of the greatest consequence to our purpose, and those from the Egyptian records themselves. In the first place, that we came out of another country into Egypt; and that withal our deliverance out of it was so ancient in time as to have preceded the siege of Troy by almost a thousand years; but then, as to those things which Manetho adds, not from the Egyptian records, but, [g234] as he confesses himself, from some stories of an uncertain origin, I will disprove them hereafter particularly, and shall demonstrate that they are no better than incredible fables.

This is what Josephus relates in his book. One by one he names the kings of Egypt and their chronologies starting at the beginning and continuing until the period of the one named Nectanebus. I have already mentioned Nectanebus previously in the list of kings. After Nectanebus, Ochus the king of the Persians gained control of Egypt, and ruled for 6 years. Then Arses, Ochus' son, ruled for 4 years. After him, Darius ruled for 6 years. Then Alexander of Macedon killed Darius the Persian, and ruled over both the Asians and the Egyptians. Alexander founded the city of Alexandria in Egypt in the sixth year of his reign. After the death of Alexander, his empire was divided between many different rulers, and the Ptolemies became kings of Egypt and Alexandria. The dates of these kings are as follows [g235].

[58] *Concerning those who ruled Egypt and the city of Alexandria after Alexander of Macedon. From the writings of Porphyrus.*

Alexander of Macedon [died] in the 114th Olympiad [324 B.C.]. He was succeeded by Aridaeus, also called Philippos, Alexander's brother by a different mother. For [g236] he was the son of Philippos and Philinna of Larissa. This Aridaeus ruled for 7 years. He was killed in Macedonia by Polysperchon the son of Antipater.

A year after Philippos took power, Ptolemy (Ptolemy) the son of Arsinoe and Lagus was sent to be governor of Egypt. He was governor for 17 years, and then he was king for 23 years. Thus he ruled for 40 years, until his death. However, while still alive he abdicated in favour of his son Ptolemy, called Philadelphus, and he lived for a further two years after his son had become king. Consequently the reign of this first Ptolemy, called Soter, we take to be 38 rather than 40 years.

He was succeeded by his son Ptolemy, who as we said was called Philadelphus. The son reigned for two years while his father was still alive [g237], and then for an additional 36 years, so we consider his reign to have lasted 38 years, the same as his father's.

He was succeeded by the third Ptolemy, called Euergetes, who reigned for 25 years.
He was succeeded by the fourth Ptolemy, called Philopator, who reigned for 17 years.
He was succeeded by the fifth Ptolemy, called Epiphanes, who reigned for 24 years.

The latter was succeeded by his two sons. The elder was called Philometor and the younger [g238], Euergetes the second. Their combined reigns totaled 61 years. We present their reigns as one due to the confusion of the period, since they were perpetually at war with each, and one was always seizing the throne from the other. First Philometor ruled for 11 years; but when Antiochus invaded Egypt and removed him from the throne, the inhabitants of Alexandria put the younger brother on the throne, forced Antiochus out of Egypt, and freed Philometor. They called that the 12th year of Philometor, and the first year of Euergetes. After that the two kings ruled jointly until the 17th year, but from the 18th year onwards Philometor ruled on his own.

Then the elder brother, who had recently been deposed by the younger brother, was restored [g239] by the Romans. So he ruled over Egypt, and gave the land of Libya to his younger brother. [Philometor] ruled [Egypt] alone for 18 years. He died in Syria, which was also under his rule. At that point Euergetes was called back from Cyrene and named king. Euergetes counted his years from the time he first became king, so he seems to have reigned for 25 years after his brother's death, but officially he reigned for 54 years. The 36th year of Philometor should have been called the first year of his reign, but instead he ordered it to be written as the 25th year of his reign. So the combined length of both their reigns is 64 years, 35 years [g240] under Philometor and the rest under Euergetes. Dividing it up into separate reigns would lead to confusion.

[59] Euergetes II Ptoleimid had two sons by Cleopatra, the elder called Ptolemy Soter and the younger called Ptolemy Alexander. First the elder son was brought to the throne by his mother [g241]. She thought he would obey her, so favoured him for a time. But in the sixth year of his reign he murdered his parents' friends. His

mother removed him from power because of his cruelty, and he fled to Cyprus.

His mother summoned her younger son from the city of Pelusium, and appointed him joint monarch with her. Thus the younger son and his mother ruled together and the country was governed in both their names. This year was called the 11th year of Cleopatra and the 8th year of Alexander Ptolemy, because Alexander counted his years from the 4th [g242] year of his brother's reign, which was when he started to rule over Cyprus. Thus matters continued until the death of Cleopatra. After she died, Alexander ruled as the sole monarch, reigning for a total of 18 years after he returned to Alexandria, though officially he reigned for 26 years. In the 19th year, after a dispute with his soldiers, he went away to collect an army to bring to Egypt against them. However they pursued him, and under the leadership of Tyrrus, who was a relative of the kings, they defeated him in a naval battle. Alexander escaped by a hairsbreadth and took refuge with his wife and daughter in Myra, a city of Lycia; from there, he crossed over to Cyprus, where he was defeated by the admiral Chaereas, and died [g243].

After [Alexander's] flight, the Alexandrians sent an emissary to his elder brother, Ptolemy Soter, once more giving the throne to him, when he would sail back from Cyprus. He lived another 7 years and 6 months after his return. The entire period after the death of the brothers' father was counted in his name, which was a total of 35 years and 6 months. But if we divide the period precisely, Ptolemy Soter ruled at two different times for a total of 17 years and 6 months, and in between the younger brother, Ptolemy Alexander, ruled for 18 years. The inhabitants of Alexandria were unable to completely delete Alexander's reign from the records, but as far as was in their power they erased all mention of it. This was due to the fact that Alexander with the help of some Jews had gone against them. So they did not count the years of his reign, but instead attributed the entire 36 year period to the elder brother. Similarly, they do not attribute the next 6 months after the death of the elder brother [g244], which make up the complete 36 years, to Cleopatra, the daughter of the elder brother and wife of the younger brother, who took over control of the kingdom after the death of her father. Nor do they formally attribute to Alexander the 19 days in which he jointly reigned with her.

[60] This Alexander, who was living in the city of Rome, was the homonymous son of the younger Ptolemy Alexander and the stepson of Cleopatra. Since there was a dearth of military men in Egypt at the time, he was summoned [home]. He arrived at Alexandria, married the aforementioned Cleopatra, took the kingdom from her against her will, and then murdered her 19 days later. But he himself [g245] was killed for this loathsome deed by a group of soldiers during a military review.

This Alexander was succeeded by Ptolemy called the new Dionysius. He was the son of Ptolemy Soter and the brother of the aforementioned Cleopatra. He reigned for 29 years.

His daughter Cleopatra was the last of the Ptoleimid dynasty. She reigned for 22 years.

These reigns also were not continuous from beginning to end, as is found in writings, but each had some interruptions in its course. In the reign of the new Dionysus, his daughters Cleopatra Tryphaena and Berenice, had a three year [g246] reign ascribed to them: one year as a joint reign and the following two years, after the death of Cleopatra Tryphaena, as the reign of Berenice on her own. Because Ptolemy had gone to Rome, and was spending a long time there, his daughters took over the rule of the kingdom, as if he was not going to return, and Berenice had some of her male relatives as co-rulers. But when Ptolemy returned from Rome, he forgot all affection towards his daughter, and, full of rage for what she had done, put her to death.

In the first years of Cleopatra's reign, she shared power with her elder brother Ptolemy and then with others, for the following reasons. When the new [g247] Dionysus died, he left four children, two sons called Ptolemy and daughters called Cleopatra and Arsinoe. He handed over power to the two eldest children, Ptolemy and Cleopatra, who reigned jointly for 4 years. This arrangement would have continued if Ptolemy had not wanted to seize sole power for himself, defying his father's orders. However he died shortly, after being defeated in a naval battle by Julius Caesar, who came to the aid of Cleopatra.

After Ptolemy's death, Cleopatra's younger brother, who was also called Ptolemy, became joint ruler with his sister, according to Caesar's wishes. The next year was called the fifth year of Cleopatra and the first year of Ptolemy, and so it continued [g248] for the following two years, until he died. He died in his 4th year, which was Cleopatra's 8th year, due to Cleopatra's treachery. Thereafter Cleopatra ruled on her own, until her 15th year. However, her 16th year was also called the first year, because after the death of Lysimachus the king of Chalcis in Syria, the Roman general Marcus Antonius gave Chalcis and the surrounding regions to Cleopatra. And thenceforth for the remaining years until the 22nd year, which was the last of Cleopatra's reign, the years were counted in the same way, so that the 22nd year was also called the 7th year.

Octavius Caesar, also called Augustus, conquered Egypt [g249] in the battle of Actium, and succeeded Cleopatra as ruler of Egypt in the second year of the 184th Olympiad [43 B.C.]. From the first year of the 111th Olympiad [336 B.C.], when Aridaeus Philippus became king, until the second year of the 184th Olympiad [43 B.C.], is 73 Olympiads and one additional year. Thus the total duration of the rule of all the kings of Alexandria, to the death of Cleopatra, is 293 years [g250].

[61] *The Ptolemids and the Lengths of Their Reigns.*

Alexander of Macedon began his reign in the first year of the 111th Olympiad [336 B.C.]. He founded the city of Alexandria in Egypt, and ruled for 12 years and 7 months. After him, the kings of the city of Alexandria and all of Egypt were:

Ptolemy the son of Lagus, 40 years.

Ptolemy Philadelphus, 38 years.

Ptolemy Euergetes, 24 years.

Ptolemy Philopator, 21 years.

Ptolemy Epiphanes, 24 years.

Ptolemy Philometor, 21 years [g251].

Ptolemy the second Euergetes, 29 years.

Ptolemy Physcon, or Soter, 17 years and 6 months.

Ptolemy Alexander, who was expelled by his mother's father, 3 years.

Ptolemy Philadelphus, returning from exile after the expulsion of Alexander, 8 years.

Ptolemy Dionysus, called Philadelphus, 30 years.

Cleopatra the daughter of Ptolemy, 22 years. In her reign, Gaius Julius Caesar became the first Roman emperor. The next emperor, Octavius Caesar Augustus, called Sebastos in Greek, killed [g252] Cleopatra and put an end to the dynasty of the Ptolemids, who had ruled for 295 years [g253].

Eusebius' *Chronicle*

The Greek Chronicle

[62] *How the Greeks Calculate Their Ancient History.*

[We shall list:]

The kings of the Athenians.

The kings of the Argives.

The kings of the Sicyonians.

The kings of the Lacedaemonians.

The kings of the Corinthians.

Who ruled the sea, and for how long.

How the Greeks reckon each of the Olympiads.

The first Macedonian kings.

The Thessalian, Syrian and Asian kings after Alexander of Macedon.

Greek Chronology.

The Greeks regard the Sicyonians as the most ancient [Greeks]. Their kings [g253] resided at Sicyon. The first king to rule Sicyon was Aegialeus, at the same time as Ninus and Belus, who are the first remembered kings of the Assyrians and of Asia. The Peloponnese was originally called Aegialeia, after this Aegialeus.

Inachus is said to have been the first king of the Argives, 235 years after the start of the Sicyonian kingdom.

Cecrops, called Diphyes, was the first king of the Athenians, [ruling] about 300 years after the start of the Argive kingdom, and 533 years after the start of the Sicyonian kingdom.

This chronicle will start with the earliest rulers, and will begin with a list of the kings of the Sicyonians [g254]. There is considerable disagreement among the ancients who composed chronicles of Greek history. As far as possible, we will select [material] on which there is consensus. The chronographer Castor lists the dates of the Sicyonian kings in his chronicle and then provides a summary of them, as follows:

"We will provide a list of the kings of Sicyon, starting with Aegialeus, the first king, and ending with Zeuxippus. These kings reigned for a total of 959 years. After the kings, [g255] six priests of [Apollo] Carneius were appointed; this priesthood lasted for 33 years. Then Charidemus was appointed priest; but he could not bear the expense, and went into exile." This according to Castor. Below we present the full list of the Sicyonian kings.

[63] *The Kings of the Sicyonians.*

1. Aegialeus, 52 years. The Peloponnese was originally called Aegialeia, after this Aegialeus. He is said to

have started to rule Sicyon in the 15th year of Belus, the first king of the Assyrians. According to legend, [Belus] was the son of Poseidon and Libya [g256].

2. Europs, 45 years. He reigned at the same time as Ninus, the son of Belus.
3. Telchin, 20 years. He reigned at the same time as Semiramis.
4. Apis, 25 years. The Peloponnese was then called Apia, after this Apis.
5. Thelxion, 52 years.
6. Aegydrus, 34 years.
7. Thurimachus, 45 years. During his reign, Inachus became the first king of the Argives.
8. Leucippus, 53 years.
9. Messapus, 47 years. During his reign Egypt was ruled by Joseph, as the Hebrews record [g257].
10. Eratus, 46 years.
11. Plemnaeus, 48 years.
12. Orthopolis, 63 years.
13. Marathonius, 30 years. During his reign, Cecrops Diphyes became the first king of Attica.
14. Marathus, 20 years. During his reign, Moses led the Hebrews out of Egypt, as will be shown in due course.
15. Echyreus, 55 years. During his reign, Danaus became king of the Argives [g258].
16. Corax, 30 years.
17. Epopeus, 35 years.
18. Laomedon, 40 years.
19. Sicyon, 45 years. During his reign, the kingdom of the Argives came to an end, after lasting for 540 years.
20. Polybus, 40 years.
21. Inachus, 40 years.
22. Phaestus, 8 years.
23. Adrastus, 4 years.
24. Polyphides, 31 years. During his reign, Troy was captured [g259].
25. Pelasgus, 20 years. During his reign, Aeneias was king of the Latins.
26. Zeuxippus, 31 years.

There were a total of 26 kings of Sicyon, who reigned for 959 years. After [Zeuxippus], there were no more kings. Instead the priests of [Apollo] Carneius [ruled].

1. The first [of these] priest[s] was Archelaus [who ruled] one year.
2. Automedon, one year.
3. Theoclytus, four years.
4. Euneus, six years.
5. Theonomus, nine years [g260].
6. Amphigyes, twelve years.
7. Finally, Charidemus one year. He could not bear the expense, and went into exile. He was priest 352 years before the first Olympiad [i.e. 1128 B.C.].

The total for the Sicyonian kings and priests is 998 years.

Following this list of the Sicyonian rulers it is appropriate to list the kings of the Argives as they are accurately recorded in ancient histories. Here is how Castor described them [g261].

[64] *Castor on the Kings of the Argives.*

Now we will list the kings of the Argives, beginning with Inachus and ending with Sthenelus the son of Crotopus. These kings reigned for a total of 382 years, until Sthenelus was expelled by Danaus, who seized control of Argos. The descendants of Danaus ruled Argos, ending with Eurysthenes, the son of Sthenelus, the son of Perseus. After Eurysthenes, the descendants of Pelops ruled Argos. The duration of the reign of the kings of the Danaidae was 162 years. The duration of the reign of the Pelopidae was 105 years, starting with Atreus, and ending with Penthilus, Tisamenus and Cometes the son of Orestes, in whose time the invasion of the Heracleidae occurred.

The dates of each of the Argive kings are as follows.

The Kings of the Argives.

1. Inachus, 50 years. The country was called Inachia, after this Inachus. He began to rule [g262] the Argives at the time of Thurimachus, who was the seventh king of the Sicyonians.

2. Phoroneus, 60 years. In his reign, Ogygus founded Eleusis.

3. Apis, 35 years. The country was then called Apia, after this Apis. During his reign, Joseph governed the Egyptians, as recorded by the Hebrews.

4. Argus, the son of Zeus and Niobe, for 70 years. The name of the country was changed to Argeia, after this Argus.

5. Criasus, 54 years.

6. Phorbas, 35 years. During his reign, Cecrops Diphyes became king of the Athenians.

7. Triopas, 46 years. During his reign, Moses led the Hebrews out of Egypt.

8. Crotopus, 21 years.

9. Sthenelus, 11 years.

Altogether these kings reigned for 382 years [g263].

Danaus expelled Sthenelus, and ruled Argos, as did his descendants. The succession of kings, and their dates, are as follows.

10. Danaus, 50 years.

11. Lynceus, 41 years.

12. Abas, 23 years.

13. Proetus, 17 years.

14. Acrisius, 31 years.

Altogether they ruled Argos for 545 years, until the end of the Danaidae.

After Acrisius, rule of the Argives passed to Mycenae, when the descendants of Pelops took power, in the time of Eurysthenes the son of Sthenelus [g264]. Pelops was the first ruler of the Peloponnese, and he encouraged the Olympic games.

After Acrisius, when the Argives were ruled from Mycenae:

Eurysthenes ruled as king for 45 years.
Then the Pelopidae, Atreus and Thyestes, 65 years.
Then Agamemnon, 30 years. In the 18th year of his reign, Troy was captured.
Aegisthus, 17 years.

Orestes, Tisamenus, Penthilus and Cometes 58 years, until the invasion of the Heracleidae, who then conquered the Peloponnese. From the return of the Heracleidae until the migration of the Ionians [g265], 60 years elapsed. From the migration of the Ionians until the first Olympiad [776 B.C.], 267 years elapsed.

It is appropriate to follow this with a list of the kings of the Athenians, summarizing accurate accounts from ancient writers.

Ogygus is said to have been the first [king] of the Athenians. The Greeks relate that their great ancient flood took place during his reign. Phoroneus the son of Inachus, king of the Argives, is considered to have lived at this time. Plato mentions this in the *Timaeus* [22], as follows: "When he wished to acquaint [g266] them with ancient history, so they could discuss the antiquity of this city, he began his account with the old stories about Phoroneus and Niobe, and then what happened after the flood." Ogygus lived in the time of Messapus, the ninth king of Sicyon, and Belochus, the eighth king of the Assyrians.

After Ogygus and until the time of Cecrops, it is said that there was no king in Attica for 190 years, because of the great destruction caused by the flood. The number of years is calculated from the kings of the Argives, who reigned before Ogygus. From the end of the reign of Phoroneus, king of the Argives, in whose time Ogygus' flood is said to have occurred, until Phorbas, in whose time Cecrops became king of Attica, 190 years elapsed. From Cecrops until the first Olympiad [g267], seventeen kings, and twelve archons for life are listed; in this period too, the amazing fables of the Greeks are said to have unfolded. The Greeks count the kings of Attica from [Cecrops], because they do not know for certain the dates of any earlier kings. Castor explained this briefly in his history, as follows.

[65] *Castor on The Kings of the Athenians.*

Now we will list the kings of the Athenians, beginning with Cecrops, called Diphyes, and ending with Thymoetes. The total duration of the reigns of all these kings, called Erechtheidae, was 450 years. After them, Melanthus of Pylus, son of Andropompus, took over the kingdom, followed by his son Codrus. The total duration of their two reigns was 52 (or 58) years. [lacuna]... [archons] starting with Medon (?) son of Codrus, and ending with Alcmaeon son of Aeschylus. The total duration of the rule of the archons for life was 209 years. The next archons held power for 10 years each; there were seven such archons, who ruled for 70 years [g268]. Then the archons started to hold power for one year each, starting with Creon and ending with Theophemus, in whose time the valorous deeds of our land ceased.

This is how Castor put it. Let us now provide a list of all these kings.

[66] *The Kings of the Athenians.*

1. Cecrops Diphyes, 50 years. In his reign Prometheus, Epimetheus and Atlas lived. He began ruling the Athenians in the time of Triopas, the seventh king of the Argives, and Marathonius, the thirteenth king of Sicyon. At this time, Moses had become recognized amongst the Hebrews, as we will show in due course. Also at this time, the flood of Deucalion is said to have occurred in Thessaly [g269], and fire devastated the land of Ethiopia in the time of Phaethon.

2. Cranaus, a native, 9 years.
 3. Amphictyon, the son of Deucalion and son-in-law of Cranaus, 10 years. The deeds narrated about the Danaidae are said to have occurred in his reign.
 4. Erichthonius, the son of Hephaestus, who is called Erechtheus by Homer, 50 years. The Idaean Dactyls lived in his reign.
 5. Pandion, the son of Erichthonius, 40 years. The kidnaping of the girl [Persephone], and what is narrated about Triptolemus, occurred in his reign.
 6. Erechtheus the son of Pandion, 50 years. The deeds narrated about Perseus occurred in his reign.
 7. Cecrops, the brother of Erechtheus, 40 years. The deeds narrated about Dionysus occurred in his reign [g270].
 8. Pandion, the son of Erechtheus, 25 years. Afterwards Pandion went into exile, and became king of Megara. The deeds narrated about Europa, Cadmus and the Sparti occurred in his reign.
 9. Aegeus, the son of Pandion, 48 years. The deeds narrated about the Argonauts and the Centaurs occurred in his reign; and Heracles held the wrestling competitions.
 10. Theseus, the son of Aegeus, 30 years. In his reign, Minos became recognized as a legislator.
 11. Menestheus, the son of Peteus, son of Orneus son of Erechtheus, 23 years. In his reign, Troy was captured.
 12. Demophon, the son of Theseus, 33 years. The deeds narrated about Odysseus and Orestes occurred in his reign; and Aeneias was king of Lavinium.
 13. Oxyntes [g271], the son of Demophon, 12 years. In his reign, the Amazons burned down the temple at Ephesus.
 14. Apheidas, the son of Oxyntes, one year.
 15. Thymoetes, the brother of Apheidas, 8 years.
 16. Melanthus of Pylus, the son of Andropompus, 37 years. In his reign the Heracleidae returned and occupied the Peloponnese.
 17. Codrus, the son of Melanthus, 21 years. In his reign, the Ionians were expelled from Achaea, and took refuge in Athens.
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[67] *The Athenian Princes [Archons] Who Ruled for Life.*

18. Medon, the son of Codrus, 20 years.
19. Acastus, the son of Medon [g272], 36 years. In his reign occurred the migration of the Ionians, including Homer, so they say. At the same time, Solomon built the temple at Jerusalem, as we will show at the appropriate time..

20. Archippus, the son of Acastus, 19 years.
21. Thersippus, the son of Archippus, 41 years.
22. Phorbas, the son of Thersippus, 30 years.
23. Megacles, the son of Phorbas, 30 years.
24. Diognetus, the son of Megacles, 28 years. At this time, Lycurgus had become prominent.
25. Pherecles, the son of Diognetus, 19 years.

26. Ariphron, the son of Pherecles, 20 years. At this time, the kingdom of the Assyrians came to an end, and Sardanapalus was killed [g273].

27. Thespieus, the son of Ariphron, 27 years. At this time, Lycurgus created laws for the Spartans.
28. Agamestor, the son of Thespieus, 17 years.
29. Aeschylus, the son of Agamestor, 23 years. In his twelfth year, the first Olympiad was held, in which Coroebus won the stadion contest.

Adding together the reigns of all the Athenian kings, from the time of Cecrops to the first Olympiad [776 B.C.] the total is 780 years. And 970 years elapsed from Ogygus until the first Olympiad.

Henceforth it is appropriate to provide dating according to the Olympiads [g274].

After Aeschylus, Alcmaeon ruled the Athenians, for 2 years.

After him it was decided to appoint archons for ten years each:

- Charops, for ten years.
- Aesimides, for ten years.
- Cleidicus, for ten years.
- Hippomenes, for ten years.
- Leocrates, for ten years.
- Apsander, for ten years.
- Eryxias, for ten years.

During [Eryxias' reign], it was decided to appoint archons for one year each. The first yearly archon was Creon, in the 24th Olympiad [684-681 B.C.]. Thereafter an archon was appointed each year. There is no need to list their names.

We have provided the dates of the ancient rulers of the Athenians [g275], as related by old and especially reliable historians. We have set down the dates and events before the capture of Troy--which are not regarded as particularly accurate--as well as we could from the many accounts. Similarly, events from the capture of Troy until the first Olympiad are not accurately recorded. However Porphyrius, in the first book of his *Philosophical History*, gives the following summary:

[68] *Porphyrius from the first book of his Philosophical History* [g276].

Apollodorus says that there are 80 years from the capture of Troy [1183 B.C.] until the Heracleidae invasion of the Peloponnese [1103 B.C.]; 60 years from the return of the Heracleidae until the settling of Ionia [1043 B.C.]; 159 years from that point until Lycurgus [884 B.C.]; ... and there are 108 years from Lycurgus until the first Olympiad [776 B.C.]. Altogether, 407 years elapsed from the capture of Troy to the first Olympiad.

I believe that it would be appropriate next to discuss the Greek Olympiads [g277].

Eusebius' *Chronicle*

The Greek Olympiads

[69] From the time of the first Olympiad, in which Coroebus of Elis won the stadion race, Greek chronology appears to have been accurately [g277] recorded. Before that time, however, the dates are provided according to the views of each writer.

About the Institution of the Olympics, which are Athletic Competitions.

It is necessary to discuss briefly [the origins of] the Olympics. There are some who place its beginning in remote antiquity, before the time of Heracles. [This group attributes the founding of the Olympics] to one of the Idaean Dactyls. Subsequently Aethlius [used the concept] as a means of challenging his sons. And it was from his name that the adversaries are called athletes. After [Aethlius] his sons Epeius and then Endymion, Alexinus and Oenomaus were each in charge of the sacrifices [connected with the] festival. Next Pelops [conducted an athletic competition] in honor of [g278] his father, Zeus (Aramazd). And then Heracles, son of Alcmene and Zeus (Aramazd) [held an athletic competition].

Now it was 10 generations--though some say only 3--from the time of Heracles to the time of Iphitus. [Iphitus] was from Elis and was the steward for the entire Peloponnesus. He wanted to reduce the fighting among the cities. To this end he had sent men throughout the Peloponnesus to observe [conditions and] to learn how to lessen the military irritants. Then the gods gave the following commands to the Peloponnesians:

Enter the temples and make sacrifice,
And obey what the soothsayers command.

This additional prophesy was given to the Eleians [g279]:

Eleians, hold firm to the laws of your forefathers
And preserve your land,
And put an end to warfare.
Stay in complete friendship with the [other] Greeks
Until the arrival of a joyous celebration.

As a consequence of this, Iphitus ordered that they stop fighting, and that each [party] begin to experience peace under confederation. He implemented Heracles' command that they not attack one another. And he initiated the [Olympic] games with Lycurgus the Lacedaemonian, who like himself was a descendant of Heracles [g280]. At this time the stadion race was the sole competition; however, subsequently, one by one, other contests were added [to the games].

Aristodemus of Elis relates that in the 27th Olympiad after Iphitus the names of the winners in the athletic contests began to be recorded. Before then the athletes' names were not recorded. In the twenty[-eighth] Olympiad, Coroebus of Elis won the stadion race, and he was the first [winner] to be recorded. Thus were the Olympiads initiated, by which the Greeks reckon their chronology. Polybius supports Aristodemus' information; but Callimachus says that thirteen Olympiads passed after Iphitus without victors being

recorded, and that Coroebus was the victor in the 14th Olympiad. Many [g281] writers state that 459 years elapsed between the institution of the games by Heracles the son of Alcmene and what is [commonly] regarded as the first Olympiad. The Eleians hold the games every fifth year, with a four year interval separating them.

[70] *The Greek Olympiads*

[A list] from the first Olympiad to the 247th, when Antoninus the son of Severus was emperor of the Romans.

1st [776 B.C.] Coroebus of Elis was the victor in the stadion race [g282]. The stadion race was the sole contest until the thirteen Olympiad.

2nd [772 B.C.] Antimachus of Elis, stadion race. Romulus and Remus [the legendary founders of Rome] were born.

3rd [768 B.C.] Androclus of Messenia, stadion race.

4th [764 B.C.] Polychares of Messenia, stadion race.

5th [760 B.C.] Aeschines of Elis, stadion race.

6th [756 B.C.] Oebotas of Dyme, stadion race.

7th [752 B.C.] Diocles of Messenia, stadion race. Romulus built Rome.

8th [748 B.C.] Anticles of Messenia, stadion race.

9th [744 B.C.] Xenocles of Messenia, stadion race.

10th [740 B.C.] Dotades of Messenia, stadion race.

11th [736 B.C.] Leochares of Messenia, stadion race.

12th [732 B.C.] Oxythemis of Coroneia, stadion race.

13th [728 B.C.] Diocles of Corinth, stadion race.

14th [724 B.C.] Desmon of Corinth, stadion race [g283]. A double race was added, which was won by Hypenus of Elis.

[71] 15th [720 B.C.] Orsippus of Megara, stadion race. A long race was added, and the runners were naked; the winner was Acanthus of Laconia.

16th [716 B.C.] Pythagoras of Laconia, stadion race.

17th [712 B.C.] Polus of Epidaurus, stadion race.

18th [708 B.C.] Tellis of Sicyon, stadion race. A wrestling contest was added, and the winner was Eurybatus of Laconia. A pentathlon contest was also added, and the winner was Lampis of Laconia.

19th [704 B.C.] Menus of Megara, stadion race.

20th [700 B.C.] Atheradas of Laconia, stadion race.

21st [696 B.C.] Pantacles of Athens, stadion race.

22nd [692 B.C.] Pantacles for a second time.

23rd [688 B.C.] Icarius of Hyperesia, stadion race [g284]. A boxing contest was added, and the winner was Onomastus of Smyrna. It was Onomastus who established the rules of boxing.

24th [684 B.C.] Cleoptolemus of Laconia, stadion race.

25th [680 B.C.] Thalpis of Laconia, stadion race. A race was added for chariots drawn by four horses, and the winner was Pagon of Thebes.

26th [676 B.C.] Callisthenes of Laconia, stadion race. Philombrotus of Laconia won the pentathlon at three Olympic games. The Carneia, a contest for citharodes, was held for the first time.

27th [672 B.C.] Eurybus of Athens, stadion race.

28th [668 B.C.] Charmis of Laconia, stadion race. Charmis trained on a diet of dried figs. These games were held [g285] by the inhabitants of Pisa, because Elis was preoccupied by a war in the west.

29th [664 B.C.] Chionis of Laconia, stadion race. Chionis could leap a distance of 22 feet.

30th [660 B.C.] Chionis for a second time. The inhabitants of Pisa rebelled from Elis, and [so the Pisans] supervised these and the following 22 games.

[72] 31st [656 B.C.] Chionis of Laconia for a third time, stadion race. [g286]

32nd [652 B.C.] Cratinus of Megara, stadion race. At these games, Comaeus was the third of his brothers to win the boxing contest.

33rd [648 B.C.] Gygis of Laconia, stadion race. At these games, a pancratium contest was added, and the winner was the enormous Lygdamis of Syracuse. He was able to measure out the stadion with his feet, in only six hundred paces. A horse race was added, and the winner was Craxilas of Thessaly.

34th [644 B.C.] Stomas of Athens, stadion race.

35th [640 B.C.] Sphaerus of Laconia, stadion race. The double race was won by Cylon of [g287] Athens, who later attempted to set himself up as tyrant.

36th [636 B.C.] Phrynon of Athens, stadion race. On the island of Coo, Phrynon was killed in single combat.

37th [632 B.C.] Eurycleidas of Laconia, stadion race. A stadion race for boys was added, and the winner was Polynices of Elis. A wrestling contest for boys was added, and the winner was Hipposthenes of Laconia, who won the men's wrestling contest five times in a row, starting from the next-but-one Olympic games.

38th [628 B.C.] Olyntheus of Laconia, stadion race. A pancratium contest for boys was added, but only on this one occasion. The winner was Deutelidas of Laconia.

39th [624 B.C.] Rhipsolaus of Laconia, stadion race [g288].

40th [620 B.C.] Olyntheus of Laconia for a second time, stadion race.

41st [616 B.C.] Cleondas of Thebes, stadion race. A boxing contest for boys was added, and the winner was Philotas of Sybaris.

42nd [612 B.C.] Lycotas of Laconia, stadion race.

43rd [608 B.C.] Cleon of Epidaurus, stadion race.

44th [604 B.C.] Gelon of Laconia, stadion race.

45th [600 B.C.] Anticrates of Epidaurus, stadion race.

46th [596 B.C.] Chrysamaxus of Laconia, stadion race. The boys' stadion race was won by Polymnestor of Miletus, who chased and caught a rabbit while he was shepherding.

[73] 47th [592 B.C.] Eurycles of Laconia, stadion race.

48th [588 B.C.] Glycon of Croton, stadion race [g289]. Pythagoras of Samos was excluded from the boys' boxing contest and was mocked for being effeminate, but he went on to the men's contest and defeated all his opponents.

49th [584 B.C.] Lycinus of Croton, stadion race.

50th [580 B.C.] Epitelidas of Laconia, stadion race. [During this Olympiad] the seven wise men were named.

51st [576 B.C.] Eratosthenes of Croton, stadion race.

52nd [572 B.C.] Agis of Elis, stadion race.

53rd [568 B.C.] Hagnon of Peparethus, stadion race.

54th [564 B.C.] Hippostratus of Croton, stadion race. Arichion of Phigaleia died after winning the pancratium contest for the third time. Though dead he was crowned as victor, because his opponent had already conceded defeat, after his leg was broken by Arichion.

55th [560 B.C.] Hippostratus for a second time. [During this Olympiad] Cyrus was king of the Persians [g290].

56th [556 B.C.] Phaedruss of Pharsalus, stadion race.

57th [552 B.C.] Ladromus of Laconia, stadion race.

58th [548 B.C.] Diognetus of Croton, stadion race.

59th [544 B.C.] Archilochus of Corcyra, stadion race.

60th [540 B.C.] Apellaeus of Elis, stadion race.

61st [536 B.C.] - Agatharchus of Corcyra, stadion race.

62nd [532 B.C.] - Eryxias of Chalcis, stadion race. Milon of Croton won the wrestling contest. He won six times at the Olympic games, six times at the Pythian games, ten times at the Isthmian games, and nine times at the Nemean games.

63rd [528 B.C.] - Parmenides of Camarina, stadion race.

64th [524 B.C.] - Menander of Thessaly, stadion race.

[74] 65th [520 B.C.] - Anochas of Tarentum, stadion race. A race as hoplites (wearing armour) was added, and the winner was Damaretus of Heraea [g291].

66th [516 B.C.] - Ischyus of Himera, stadion race.

67th [512 B.C.] - Phanas of Pellene, stadion race. Phanas was the first to win all three races, the stadion race, the double race and the race wearing armour.

68th [508 B.C.] - Isomachus of Croton, stadion race.

69th [504 B.C.] - Isomachus for a second time.

70th [500 B.C.] - Nicasias of Opus, stadion race.

71st [496 B.C.] - Tisicrates of Croton, stadion race.

72nd [492 B.C.] - Tisicrates for a second time.

73rd [488 B.C.] - Astyalus of Croton, stadion race.

74th [484 B.C.] - Astyalus for a second time.

75th [480 B.C.] - Astyalus for a third time.

76th [476 B.C.] - Scamander of Mytilene, stadion race.

77th [472 B.C.] - Dandes of Argos, stadion race [g292].

78th [468 B.C.] - Parmenides of Poseidonia, stadion race.

79th [464 B.C.] - Xenophon of Corinth, stadion race.

80th [460 B.C.] - Torymmas of Thessaly, stadion race. The wrestling contest was won by Amesinas of Barce, who trained by wrestling with a bull while he was tending cattle. He even brought the bull to Pisa for his training.

81st [456 B.C.] - Polymnastus of Cyrene, stadion race.

82nd [452 B.C.] - Lycus of Larissa, stadion race.

83rd [448 B.C.] - Crisson of Himera, stadion race.

84th [444 B.C.] - Crisson for a second time.

85th [440 B.C.] - Crisson for a third time.

86th [436 B.C.] - Theopompus of Thessaly, stadion race.

87th [432 B.C.] - Sophron of Ambracia, stadion race. After this [Olympiad], the Peloponnesian war began.

88th [428 B.C.] - Symmachus of Messenia, stadion race [g293].

89th [424 B.C.] - Symmachus for a second time.

90th [420 B.C.] - Hyperbius of Syracuse, stadion race.

[75] 91st [416 B.C.] - Exagentus of Acragas, stadion race.

92nd [412 B.C.] - Exagentus for a second time.

93rd [408 B.C.] - Eubatus of Cyrene, stadion race. The pancratium contest was won by the enormous Polydamas of Scotussa, who killed lions and fought without weapons against armed men, when he was with Ochus among the Persians. He was able to bring chariots charging at full speed to a halt. A race was added for chariots drawn by a pair of horses (*Synoris*), and the winner was Euagoras of Elis.

94th [404 B.C.] - Crocinas of Larissa, stadion race.

95th [400 B.C.] - Minon of Athens, stadion race.

96th [396 B.C.] - Eupolemus of Elis, stadion race. A contest for trumpeters was added, and the winner was Timaeus of Elis [g294]. A contest for heralds was added, and the winner was Crates of Elis.

97th [392 B.C.] - Terinaeus [...], stadion race.

98th [388 B.C.] - Sosippus of Delphi, stadion race. The wrestling contest was won by Aristodemus of Elis, whom no one could grasp round the middle.

99th [384 B.C.] - Dicon of Syracuse, stadion race. A race was added for chariots drawn by four colts, and the winner was Eurybatus of Laconia.

100th [380 B.C.] - Dionysodorus of Tarentum, stadion race.

101st [376 B.C.] - Damon of Thurii, stadion race.

102nd [372 B.C.] - Damon for a second time [g295].

103rd [368 B.C.] - Pythostratus of Ephesus, stadion race.

104th [364 B.C.] - Phocides of Athens, stadion race. These games were held by the Pisans.

105th [360 B.C.] - Porus of Cyrene, stadion race.

106th [356 B.C.] - Porus for a second time.

107th [352 B.C.] - Micrinas of Tarentum, stadion race.

108th [348 B.C.] - Polycles of Cyrene, stadion race.

109th [344 B.C.] - Aristolochus of Athens, stadion race.

110th [340 B.C.] - Anticles of Athens, stadion race.

111th [336 B.C.] - Cleomantis of Cleitor, stadion race.

112th [332 B.C.] - Eurylas of Chalcis, stadion race. [During this Olympiad] Alexander captured Babylon, and killed Darius.

[76] 113th [328 B.C.] - Cliton of Macedonia, stadion race [g296]. Ageus of Argos, won the long race. He returned to Argos and announced his own victory on the same day.

114th [324 B.C.] - Micinas of Rhodes, stadion race. [During this Olympiad] Alexander died, and his empire was split into many parts; Ptolemy became king of Egypt and Alexandria.

115th [320 B.C.] - Damasias of Amphipolis, stadion race.

116th [316 B.C.] - Demosthenes of Laconia, stadion race.

117th [312 B.C.] - Parmenides of Mytilene, stadion race.

118th [308 B.C.] - Andromenes of Corinth, stadion race. Antenor of Athens or Miletus, undisputed winner of the pancratium, was crowned in all the major competitions, [g297] and was undefeated in each of three age groups.

119th [304 B.C.] - Andromenes of Corinth, stadion race.

120th [300 B.C.] - Pythagoras of Magnesia-on-Maeander, stadion race. Ceras of Argos, [victor in] wrestling, tore the hooves off an ox.

121st [296 B.C.] - Pythagoras for a second time.

122nd [292 B.C.] - Antigonus of Macedonia, stadion race.

123rd [288 B.C.] - Antigonus for a second time.

124th [284 B.C.] - Philomelus of Pharsalus, stadion race.

125th [280 B.C.] - Ladas of Aegium, stadion race.

126th [276 B.C.] - Idaeus or Nicator of Cyrene, stadion race.

127th [272 B.C.] - Perigenes of Alexandria, stadion race.

128th [268 B.C.] - Seleucus of Macedonia, stadion race.

129th [264 B.C.] - Philinus of Cos, stadion race [g298]. A new race for two-colt chariots was added, and the first winner was Philistiachus [son] of Macedonia.

130th [260 B.C.] - Philinus for a second time.

131st [256 B.C.] - Ammonius of Alexandria, stadion race. A one-colt race was introduced, and the first winner was Hippocrates [son] of Thessaly.

132nd [252 B.C.] - Xenophanes of Amphissa in Aetolia, stadion race.

[77] 133rd [248 B.C.] - Simylus of Neapolis, stadion race. [During this Olympiad] the Parthians revolted against the Macedonians. Arsaces was their first king, whence the [dynastic] name Arsacid.

134th [244 B.C.] - Alcides of Laconia, stadion race.

135th [240 B.C.] - Eraton of Aetolia, stadion race. Cleoxenus of Alexandria, winner in boxing, won without injury at all the major games.

136th [236 B.C.] - Pythocles of Sicyon, stadion race.

137th [232 B.C.] - Menestheus of [? son of] Barcyla, stadion race [g299].

138th [228 B.C.] - Demetrius of Alexandria, stadion race.

139th [224 B.C.] - Iolaidas of Argos, stadion race.

140th [220 B.C.] - Zopyrus of Syracuse, stadion race.

141st [216 B.C.] - Dorotheus of Rhodes, stadion race.

142nd [212 B.C.] - Crates of Alexandria, stadion race. Caprus of Elis won both the wrestling and the pancratium competitions, like Heracles. Thus he was recorded as "second after Heracles".

143rd [208 B.C.] - Heracleitus of Samos, stadion race.

144th [204 B.C.] - Heracleides of Salamis in Cyprus, stadion race.

145th [200 B.C.] - Pyrrhias of Aetolia, stadion race. Moschus of Colophon, [victor in] boys' boxing, was the only boy to have won the boxing competition at all the major games. A boys' pancratium competition was added, and the first winner was Phaedimus of Alexandria [g300].

146th [196 B.C.] - Micion of Boeotia, stadion race.

147th [192 B.C.] - Agemachus of Cyzicus, stadion race. Cleitostratus of Rhodes, [victor in] wrestling, defeated his opponents by grasping their necks.

148th [188 B.C.] - Arcesilaus of Megalopolis, stadion race.

149th [184 B.C.] - Hippostratus of Seleucia in Pieria, stadion race.

150th [180 B.C.] - Onesicritus of Salamis, stadion race.

[78] 151st [176 B.C.] - Thymilus of Aspendus, stadion race.

152nd [172 B.C.] - Democritus of Megara, stadion race.

153rd [168 B.C.] - Aristander of Antissa in Lesbos, stadion race.

154th [164 B.C.] - Leonidas of Rhodes, three times victor in the stadion race.

155th [160 B.C.] - Leonidas for a second time.

156th [156 B.C.] - Leonidas for a third time. Aristomenes of Rhodes [g301] was the third after Heracles to win both the wrestling and the pancratium competitions.

157th [152 B.C.] - Leonidas, victor in the stadion race for a fourth time, was the first and only man to win 12 Olympic crowns over four Olympiads.

158th [148 B.C.] - Othon of Syracuse, stadion race.

159th [144 B.C.] - Alcimus of Cyzicus, stadion race.

160th [140 B.C.] - Agnodorus of Cyzicus, stadion race.

161st [136 B.C.] - Antipater of Epirus, stadion race.

162nd [132 B.C.] - Damon of Delphi, stadion race.

163rd [128 B.C.] - Timotheus of Tralles, stadion race.

164th [124 B.C.] - Boeotus of Sicyon, stadion race.

165th [120 B.C.] - Acusilaus of Cyrene, stadion race.

166th [116 B.C.] - Chrysogonus of Nicaea, stadion race.

167th [112 B.C.] - Chrysogonus for a second time [g302].

168th [108 B.C.] - Nicomachus of Philadelphia, stadion race.

169th [104 B.C.] - Nicodemus of Lacedaemon, stadion race.

170th [100 B.C.] - Simmias of Seleuceia-on-Tigris, stadion race.

171st [96 B.C.] - Parmeniscus of Corcyra, stadion race.

172nd [92 B.C.] - Eudamus of Cos, stadion race. Protophanes of Magnesia-on-Maeander was the fourth after Heracles to win both the wrestling and the pancratium competitions.

173rd [88 B.C.] - Parmeniscus of Corcyra again, stadion race.

174th [84 B.C.] - Demostratus of Larissa, stadion race.

175th [80 B.C.] - Epaenetus of Argos, boys' stadion race. There was no stadion race for men this year, because Sulla had summoned all the athletes to Rome.

176th [76 B.C.] - Dion of Cyparissus, stadion race.

177th [72 B.C.] - Hecatomnos of Elis, stadion race [g303].

178th [68 B.C.] - Diocles [? son of] Hypopenus, stadion race. Stratonicus of Alexandria, son of Corragus, was the fifth after Heracles to win both the wrestling and the pancratium competitions. At the Nemean games, he won four crowns on the same day in the boys' and youths' competitions, competing naked. He attended without a horse. He won through the favour of his friends or the kings, and therefore he was considered disqualified.

[79] 179th [64 B.C.] - Andreas of Lacedaemon, stadion race.

180th [60 B.C.] - Andromachus of Ambracia, stadion race.

181st [56 B.C.] - Lamachus of Tauromenium, stadion race.

182nd [52 B.C.] - Anthestion of Argos, stadion race. [g304] Marion of Alexandria, son of Marion, was the sixth after Heracles to win both the wrestling and the pancratium competitions.

183rd [48 B.C.] - Theodorus of Messene, stadion race. [During this Olympiad] Julius Caesar was emperor of the Romans.

184th [44 B.C.] - Theodorus for a second time. [During this Olympiad] Augustus became emperor of the Romans.

185th [40 B.C.] - Ariston of Thurii, stadion race.

186th [36 B.C.] - Scamander of Alexandria Troas, stadion race.

187th [32 B.C.] - Ariston of Thurii again, stadion race.

188th [28 B.C.] - Sopater of Argos, stadion race.

189th [24 B.C.] - Asclepiades of Sidon, stadion race.

190th [20 B.C.] - Auphidius of Patrae, stadion race [g305].

191st [16 B.C.] - Diodotus of Tyana, stadion race.

192nd [12 B.C.] - Diophanes of Aeolis, stadion race.

193rd [8 B.C.] - Artemidorus of Thyateira, stadion race.

194th [4 B.C.] - Demaratus of Ephesus, stadion race.

195th [1 A.D.] - Demaratus for a second time.

196th [5 A.D.] - Pammenes of Magnesia-on-Maeander, stadion race.

197th [9 A.D.] - Asiaticus of Halicarnassus, stadion race.

198th [13 A.D.] - Diophanes of Prusa [near] Mt. Olympus, stadion race. Aristeas of Stratoniceia or Maeander was the seventh after Heracles to win both the wrestling and the pancratium competitions. [During this Olympiad] Tiberius became emperor of the Romans.

[80] 199th [17 A.D.] - Aeschines Glaucias of Miletus, stadion race. The four-horse race was reinstated, and the winner was Tiberius Caesar.

200th [21 A.D.] - Polemon of Petra, stadion race.

201st [25 A.D.] - Damasias of Cydonia, stadion race [g306].

202nd [29 A.D.] - Hermogenes of Pergamum, stadion race.

203rd [33 A.D.] - Apollonius of Epidaurus, stadion race.

204th [37 A.D.] - Sarapion of Alexandria, stadion race. Neicostratus of Aegae was the eighth and last after Heracles to win both the wrestling and the pancratium competitions. Only eight men between Heracles and our times have achieved this, because after these games the inhabitants of Elis would not award the crown even to those who were capable of it. [During this Olympiad] Gaius became emperor of the Romans.

205th [41 A.D.] - Eubulidas of Laodiceia, stadion race. [During this Olympiad] Claudius became emperor of the Romans.

206th [45 A.D.] - Valerius of Mytilene, stadion race [g307].

207th [49 A.D.] - Athenodorus of Aegium, stadion race.

208th [53 A.D.] - Athenodorus for a second time. [During this Olympiad] Nero became emperor of the Romans.

209th [57 A.D.] - Callicles of Sidon, stadion race.

210th [61 A.D.] - Athenodorus of Aegium, stadion race.

211th [65 A.D.] - These games were not held [at the usual time] because Nero postponed them until his visit to Greece. They were held two years later, and Tryphon of Philadelphia won the stadion race. Nero was awarded the crown in the contests for heralds, performers of tragedy and citharodes; and also in the races for chariots drawn by colts, mature horses and ten colts.

212th [69 A.D.] - Polites of Ceramus, stadion race [g308]. [During this Olympiad] Vespasianus became emperor of the Romans.

213th [73 A.D.] - Rhodon of Cyme, or Theodotus, stadion race.

214th [77 A.D.] - Straton of Alexandria, stadion race. [During this Olympiad] Titus became emperor of the Romans.

[81] 215th [81 A.D.] - Hermogenes of Xanthus, stadion race. [During this Olympiad] Domitian became emperor of the Romans.

216th [85 A.D.] - Apollophanes Papis of Tarsus, stadion race.

217th [89 A.D.] - Hermogenes of Xanthus for a second time, stadion race.

218th [93 A.D.] - Apollonius of Alexandria, or Heliodorus, stadion race.

219th [97 A.D.] - Stephanus of Cappadocia, stadion race. [During this Olympiad] Nerva became emperor of the Romans, followed by Trajan [g309].

220th [101 A.D.] - Achilleus of Alexandria, stadion race.

221st [105 A.D.] - Theonas Smaragdus of Alexandria, stadion race.

222nd [109 A.D.] - Callistus of Side, stadion race. Horse races were reintroduced.

223rd [113 A.D.] - Eustolus of Side, stadion race.

224th [117 A.D.] - Isarion of Alexandria, stadion race. [During this Olympiad] Hadrian became emperor of the Romans.

225th [121 A.D.] - Aristetas of Miletus, stadion race.

226th [125 A.D.] - Dionysius Sameumys of Alexandria, stadion race.

227th [129 A.D.] - Dionysius for a second time

228th [133 A.D.] - Lucas of Alexandria, stadion race.

229th [137 A.D.] - Epidauros Ammonius of Alexandria, stadion race. [During this Olympiad] Antoninus Pius became emperor of the Romans.

230th [141 A.D.] - Didymus Clydeus of Alexandria, stadion race [g310].

231st [145 A.D.] - Cranaus of Sicyon, stadion race.

232nd [149 A.D.] - Atticus of Sardis, stadion race. [Socrates] entered both the wrestling and the citharode competitions, but was rejected by the inhabitants of Elis, in favour of Dionysius of Seleuceia.

233rd [153 A.D.] - Demetrius of Chios, stadion race.

234th [157 A.D.] - Eras of Chios, stadion race.

[82] 235th [161 A.D.] - Mnasibulus of Elateia, stadion race. [During this Olympiad Marcus] Antoninus [Pius] and [Lucius] Verus became emperors of the Romans.

236th [165 A.D.] - Aeithales of Alexandria, stadion race.

237th [169 A.D.] - Eudaemon of Alexandria, stadion race.

238th [173 A.D.] - Agathopus of Aegina, stadion race.

239th [177 A.D.] - Agathopus for a second time [g311]. [During this Olympiad] Commodus became emperor of the Romans.

240th [181 A.D.] - Anubion Pheidus of Alexandria, stadion race.

241st [185 A.D.] - Heron of Alexandria, stadion race.

242nd [189 A.D.] - Magnus [Libycus] of Cyrene, stadion race.

243rd [193 A.D.] - Isidorus [Artemidorus] of Alexandria, stadion race. [During this Olympiad] Pertinax, and then Severus, became emperors of the Romans.

244th [197 A.D.] - Isidorus for a second time

245th [201 A.D.] - Alexander of Alexandria, stadion race.

246th [205 A.D.] - Epinicus, called Cynas, of Cyzicus, stadion race.

247th [209 A.D.] - Saturnilus of Gortyn in Crete, stadion race. [During this Olympiad] Antoninus, called Caracalla, became emperor of the Romans [g312].

248th [213 A.D.] - Heliodorus Trosidamas of Alexandria, stadion race.

249th [217 A.D.] - Heliodorus for a second time

The record the Olympiads which we have found goes [only] this far.

Now it will be appropriate to add lists of the kings of the Corinthians, kings of the Spartans [g313], rulers of the sea and the early kings of the Macedonians. I will list their names and dates, taking them from the *Historical Library* of Diodorus, who gives the most accurate account of them.

Eusebius' *Chronicle*

Kings of the Corinthians, Spartans, of the Seas, of the Macedonians, of the Thessalians

[83] *The Kings of the Corinthians from the Books of Diodorus.*

After this investigation, it remains to tell how Corinth and Sicyon were settled by the Dorians. Almost all the peoples of the Peloponnese, except the Arcadians, were devastated by the invasion of the Heracleidae. The Heracleidae [g314], when dividing up the land, selected Corinth and the surrounding area as the best and most choice. They sent for Aletes, and gave the territory to him to rule over. Aletes was a venerable man who and increased the power of Corinth. He reigned as king for 38 years.

Following his death, the firstborn son reigned as king [successively] until the [time of the] tyrant Cypselus, some 447 after the invasion of the Heracleidae.

The first to reign [after Aletes] was Ixion, 38 years.

Then Agelas, 37 years.

Then Prymnis, 35 years.

Then Bacchis, also 35 years. Bacchis was more distinguished than the kings preceding him. Consequently, the kings after him called themselves Bacchidae instead of Heracleidae.

Then Agelas, [g315] 30 years.

Eudemus, 25 years.

Aristomedes, 35 years.

When Aristomedes died, his son Telestes was still a child; and so his uncle and guardian Agemon [ruled] for 16 years.

Then Alexander was king, 25 years.

Telestes, who had been deprived of power, killed Alexander, and ruled 12 years.

Automenes ruled for one year, after Telestes was killed by his relatives.

The Bacchidae, descendants of Heracles who were more than 200 in number, seized power and jointly governed the city; each year they chose one of their number to be leader, in place of the king. They governed the city for 90 years, until the the tyranny of Cypselus, after which they died out [g316].

List of the Kings of the Corinthians.

1. Aletes, 35 years.
2. Ixion, 37 years.

3. Agelas, 37 years.
4. Prymnis, 35 years.
5. Bacchis, 35 years.
6. Agelas, 30 years.
7. Eudemus, 25 years.
8. Aristomedes, 35 years [g317].
9. Agemon, 16 years.
10. Alexander, 25 years.
11. Teletes, 12 years.
12. Automenes, one year.

After this there were annual leaders.

[84] *The Kings of the Spartans from the Books of Diodorus.*

It is difficult to establish the dates between the Trojan war and the first Olympiad, because there were no [lists of] annual rulers at that time either in Athens or in any other city. We will take the kings of the Spartans as an example. According to Apollodorus of Athens, 308 years elapsed from the destruction of Troy [1183 B.C.] to the first [g318] Olympiad [776 B.C.]. Eighty of those years passed before the invasion of the Heracleidae [1103 B.C.]; the rest are covered by the reigns of the kings of the Spartans - Procles, Eurysthenes and their descendants. We will now set down the order of each of the monarchs to the first Olympiad.

Eurysthenes began his reign in the 80th year after the Trojan war, and he was king for 42 years.

After him, Agis reigned for one year.

Echestratus, 31 years.

After him, Labotas, 37 years.

Dorystus, 29 years.

They were followed by Agesilaus, 44 years.

Archelaus, 60 years.

Teleclus, 40 years.

Alcamenes, 38 years. In the tenth year of his reign, the first Olympiad was established, in which Coroebus of Elis won the stadion race.

Procles was the first king of the other house, 49 years.

After him, Prytanis, 49 years.

Eunomius, 45 years.

And then Chariclus, 60 years.

Nicander, 38 years.

Theopompus, 47 years. The first Olympiad occurred in the tenth year of this reign.

In summary, there were 80 years from the capture of Troy until the invasion of the Heracleidae [g319].

[85] *Next [we list] the Kings of the Spartans.*

1. Eurysthenes, 42 years
2. Agis, one year
3. Echestrates, 37 years
4. Labotas, 37 years

5. Dorystus, 29 years
6. Agesilaus, 44 years.
7. Archelaus, 60 years
8. Teleclus, 40 years
9. Alcamenes, 37 years. In his tenth year, the first Olympiad was established.

In total, 325 years [g320].

The kings from the other house were:

1. Procles, 51 years
2. Prytanis, 49 years
3. Eunomius, 45 years
4. Charicles, 60 years
5. Nicander, 38 years
6. Theopompus, 47 years. In his tenth year, the first Olympiad was established.

In total, 290 years.

A Summary from the Writings of Diodorus Regarding the Sea Powers, the Thalassocracies, Who Ruled the Seas after the Trojan War.

1. The Lydians and Maeones, 92 years
2. The Pelasgians, 85 years
3. The Thracians, 79 years
4. The Rhodians, 23 years
5. The Phrygians, 25 years
6. The Cypriots, 33 years
7. The Phoenicians, 45 years
8. The Egyptians, [...] years
9. The Milesians, [...] years
10. [The Carians, .. years]
11. The Lesbians, [...] years
12. The Phocaeans, 44 years
13. The Samians for [...] years
14. The Spartans, 2 years
15. The Naxians, 10 years
16. The Eretrians, 15 years
17. The Aeginetans, 10 years

[The above ruled] until Alexander crossed over the sea.

It is appropriate following this to turn to the kingdom of the Macedonians [g321].

[86] *The Kings of the Macedonians.*

The Macedonian period followed the end of the Assyrian empire. This came after the death of Sardanapallus the last king of the Assyrians.

Before the first Olympiad, Caranus assembled troops from the Argives and the rest of the Peloponnese, and lead this army into the territory of the Macedonians. At that time the king of the Orestae was warring with his neighbours, the Eordaei, and he called on Caranus to help him, promising half of his territory in return, if the Orestae were successful. The king kept his promise, and Caranus took possession of the territory. He reigned there for 30 years, until he died in old age [g322]. He was succeeded by his son Coenus, who was king for 28 years. After him, Tyrimias reigned for 43 years. Then Perdiccas for 42 years. He wanted to expand his kingdom; so he sent [a mission] to Delphi.

A little further on, [Diodorus] says:

Perdiccas reigned for 48 years, and left his kingdom to Argaeus, who reigned for 31 years.

The next king was Philippus, who reigned for 33 years.

Aeropus, 20 years.

Alcetas, 18 years.

Amyntas, 49 years.

He was followed by Alexander, who reigned 44 years.

Then Perdiccas was king, 22 years.

Archelaus, 17 years.

Aeropus, 6 years.

Then Pausanias was king, one year.

Ptolemy, 3 years.

Perdiccas, 5 years.

Philippus, 24 years.

Alexander, [who] fought against the Persians, for more than 12 years.

Thus the most reliable historians derive the Macedonian kings from [g323] Heracles. From Caranus, who was the first to rule all the Macedonians, until Alexander, who conquered Asia, 24 kings reigned for a total of 453 years.

[87] *[Here is a List] of Each of these Kings.*

1. Caranus reigned 30 years.
2. Coenus, 28 years.
3. Tyrimias, 43 years.
4. Perdiccas, 48 years.
5. Argaeus, 38 years.
6. Philippus, 33 years.
7. Aeropus, 20 years.
8. Alcetas, 18 years. In his time, Cyrus was king of the Persians.
9. Amyntas, 42 years.
10. Alexander, 44 years.
11. Perdiccas, 23 years.
12. Archelaus, 24 years.
13. Orestes, 3 years.
14. Archelaus, 4 years.
15. Amyntas, one year.
16. Pausanias, one year.
17. Amyntas, 6 years [g324].
18. Argaeus, 2 years.
19. Amyntas, 18 years.

20. Alexander, one year.
 21. Ptolemy of Alorus, 3 years.
 22. Perdiccas, 6 years.
 23. Philippos, 27 years.
 24. Alexander the son of Philippos, 12 years .
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[88] *From [the Writings of] Porphyrius the Philosopher, Our Adversary.*

After Alexander the son of Philippos, the following kings [g325] ruled Macedonia and Greece until the Macedonian kingdom was taken over by the Romans.

After Alexander the Macedonians made Aridaeus king. He was the son of Philippos and Philinna of Thessaly, king [and was appointed] because they liked Philippos' family, despite the fact that Aridaeus was the son a courtesan and he was weak-minded. He began to reign, as we said, in the second year of the 114th Olympiad [323 B.C.]. He is considered to have reigned for 7 years, because he lived until the fourth year of the 115th Olympiad [317 B.C.].

Now Alexander [the Great] left two sons, Heracles the son of Barsine the daughter of Pharnabazus, and Alexander the son of Roxane the daughter of Oxyartes the Bactrian; this Alexander was born about the time of his father's death [g326], at the start of Philippos' reign. Olympias, Alexander's mother, killed Aridaeus, but then Cassander the son of Antipater killed her and Alexander's two sons. One he killed by himself and the other he eliminated by ordering Polysperchon to do it. Cassander left Olympias' body where it fell, and forcibly declared himself king of the Macedonians. From that time forth, all the other lords ruled as kings. When the family of Alexander had been eliminated, [Cassander] married Thessalonice the daughter of Philippos. He reigned as king for another 19 years and then died of a wasting disease. His reign, including the year in which Olympias ruled after the death of Aridaeus, lasted from the first year of the 116th Olympiad [316 B.C.] until the third year of the 120th Olympiad [298 B.C.].

[Cassander] was succeeded by his sons, Philippos and Alexander and Antipater, who reigned for 3 years and 6 months [g327] after the death of their father. Philippos, who died at Elateia, ruled first. Then Antipater murdered his mother Thessalonice, who favoured her other son Alexander, and fled to Lysimachus. But Lysimachus put him to death, even though he had married one of Lysimachus' daughters.

Alexander married Lysandra, the daughter of Ptolemy. In a war against his younger brother he sought aid from Demetrius the son of Antigonus, who was called Poliorcetes. But Demetrius killed Alexander, and made himself the king of the Macedonians. The sons of Cassander are considered to have reigned from the fourth year of the 120th Olympiad [297 B.C.] until the third year of the 121st Olympiad [294 B.C.] [g328].

Pyrrhus the king of Epirus--the 23rd in line from Achilleus the son of Thetis--deposed [Demetrius] who had reigned for 6 years, from the [fourth year of the] 121st Olympiad [293 B.C.] until the first year of the 123rd Olympiad [288 B.C.]. Pyrrhus claimed the rule devolved to him after the end of Philippos' family, because Olympias the mother of Alexander, was also a descendant of Pyrrhus the son of Neoptolemus. [Pyrrhus] ruled the Macedonians for seven months in the second year of the 123rd Olympiad [287 B.C.]. In the eighth month, he was replaced by Lysimachus the son of son of Agathocles, a Thessalian from Crannon who had been an attendant of Alexander. However, Lysimachus was king not only of Thrace and the Chersonese, for he now invaded the neighbouring country of Macedonia and took it.

[89] Urged on by his wife Arsinoe, Lysimachus killed his own son. He ruled Macedonia for 5 years and 6 months, from the second year of the 123rd [g329] Olympiad [287 B.C.] until the third year of the 124th Olympiad [282 B.C.]. He was defeated by Seleucus Nicator, the king of Asia, at the battle of Corupedium, and lost his life in the battle. However immediately after this victory, Seleucus was murdered by Ptolemy

Ceraunus, the son of Lagus and Eurydice the daughter of Antipater, despite the fact that Seleucus was his benefactor and had received him [earlier] when he was in flight. Now [Ptolemy] ruled over the Macedonians, until he was killed in battle against the Galatians. He reigned for one year and five months, which lasted from the fourth year of the 124th Olympiad [281 B.C.] until the fifth month of the first year of the 125th Olympiad [280 B.C.].

Ptolemy was succeeded by his brother Meleager. The Macedonians quickly deposed Meleager after only two months [g330] however, considering him unworthy. Because no one could be found from the royal line, they appointed as king Antipater, who was the nephew of Cassander and the son of Philippos. After ruling for 45 days he was put to flight by a certain Sosthenes, who did not consider him to be enough of a general to face the invasion that Brennus the Galatian threatened. The Macedonians gave Antipater the name Etesias, because the Etesian winds blow for about as long a time as he was king. Sosthenes also drove off Brennus, and died after ruling for two complete years. After Sosthenes, Macedonia was without a ruler, because the followers of Antipater and Ptolemy and Aridaeus were competing for control of the state, and no one was completely in charge. From the time [g331] of Ptolemy to the end of the anarchy, that is from the fourth year of the 124th Olympiad [281 B.C.] until the [first year of the] 126th Olympiad [276 B.C.], Ptolemy Ceraunus reigned for one year and five months, Meleager for two months, Antipater for 45 days, and Sosthenes for two years. The remainder is considered a period without rulers.

While Antipater was plotting, Antigonus took power. He was the son of Demetrius Poliorcetes and Phila the daughter of Antipater, and was called Gonatas because he had been born and brought up at Gonni in Thessaly. Antigonus reigned in total for 44 years. Prior to taking control of Macedonia, he had been king for a total of 10 years. He was declared king in the second year [g332] of the 123rd Olympiad [287 B.C.], and became king of the Macedonians in the first year of the 126th Olympiad [276 B.C.]. [Antigonus] conquered the Greek world with extreme force; he lived for 83 years in all, and died in the first year of the 135th Olympiad [240 B.C.].

[Antigonus] was succeeded by his son Demetrius, who conquered all of Libya and Cyrene. He ruled over all of his father's holdings as sole ruler for 10 years. He took to wife a captive whom he called Aureola/Chryseis, and by her he had a son Philippos, who was the first of the kings to fight against the Romans, causing the Macedonians much woe. After [Demetrius], Philippos succeeded under the superintendency of a member of the royal line [g333], named Phuscus. [The Macedonians] subsequently made this Phuscus king when they saw that he honorably served as guardian. And they gave him Chryseis as a wife. The sons she bore him he did not raise [to the throne] because he was holding the kingdom in trust for Philippos. And indeed he was succeeded by Philippos, when he died.

[90] Demetrius, called the Handsome, died in the second year of the 130th Olympiad. Philippos then became king, with the aforementioned Antigonus as his guardian. [Antigonus] died in the fourth year of the 139th Olympiad [221 B.C.]; he had been guardian for 12 years, and lived for 42 years in all. Philippos began to rule without a guardian in the 140th Olympiad [220 B.C.] [g334]. He reigned for 42 complete years, and died in the second year of the 150th Olympiad [179 B.C.], aged 58 years.

Perseus the son of Philippos killed his brother Demetrius and ruled for 10 years and 8 months, until the fourth years of the 152nd Olympiad [169 B.C.]. Then Lucius Aemilius conquered the Macedonians at Pydna. Perseus fled to Samothrace, but then voluntarily surrendered to the combattants. They transferred him to Alba, where he was kept in custody. He died five years later, and with his death the Macedonians' [independent] rule ended.

At that time the Romans allowed the Macedonians to keep their autonomy, [g335] out of respect for their glorious reputation and their former greatness.

But 19 years later, in the third year of the 157th Olympiad [150 B.C.], a certain Andriscus falsely claimed to

be the son of Perseus, and styled himself Philippus. Thus he was known as the false Philippus. With the help of the Thracians he conquered Macedonia. After ruling for a year he was defeated and fled to the Thracians, who surrendered him, and sent him bound to Rome.

Because the Macedonians had been ungrateful, and had aided the false Philippus, the Romans made them tributary in the fourth year of the 157th Olympiad [149 B.C.]. Thus from [the time of] Alexander until [g336] the end, when they became tributary to the Romans, that is from the second year of 114th Olympiad [323 B.C.] until the fourth year of the 157th Olympiad [149 B.C.], the kingdom of the Macedonians endured 43 Olympiads plus two years, for a total of 174 years.

[91] *Listing of the Macedonian Kings Following Alexander, Son of Philippus.*

1. Aridaeus, also called Philippus, 7 years.
2. Cassander, 19 years.
3. The sons of Cassander, 3 years and 6 months.
4. Demetrius Poliorcetes, 6 years.
5. Pyrrhus, 7 months.
6. Lysimachus, 5 years and 5 months [g337].
7. Ptolemy Ceraunus, 1 year and 5 months.
8. Meleager, 2 months.
9. Antipater son of Lysimachus, 45 days.
10. Sosthenes, 2 years.
11. No Ruler/Anarchy, 2 years.
12. Antigonus Gonatas, 34 years.
13. Demetrius the Fair, 10 years.
14. Antigonus Phuscus, 12 years.
15. Philippus, 42 years.
16. Perseus, 10 years and 8 months.
17. Self Rule/Autonomy, 19 years.
18. The false Philippus, 1 year.

After this the Romans ruled them [g338].

The Kings of the Thessalians.

The Thessalians and Epirus had the same rulers as the Macedonians for a long period. The Romans made them autonomous after the Roman general Titus defeated Phillipus in Thessaly. But they too became tributary to the Romans, and for the same reasons. They too were ruled by Aridaeus, also called Philippus, for seven years after the death of Alexander. Then his successor Cassander ruled over Epirus and the Thessalians for 19 years. After him, his son Philippus for 4 months. Then his brothers Antipater and Alexander, for 2 years and 6 months. And then Demetrius the son of [Antigonus] for 6 years and 6 months. After him, Pyrrhus for 4 years and 4 months. Then Lysimachus the son of Agathocles for 6 years. And Ptolemaeus, who was called Ceraunus, for one year and 5 months. Then Meleager for 2 months. After him, Antipater the son of Lysimachus for 45 days. After him, Sosthenes for one year. Then there was anarchy for 2 years and 2 months, after which Antigonus the son of Demetrius [ruled] for 34 years and 2 months.

[92] During these years, Pyrrhus took over Antigonus' army and ruled a few regions, but he lost control of them when he was defeated [g339] by Demetrius the son of Antigonus in a battle at Derdia. Soon after this

Antigonus died, and his son Demetrius reigned for 10 years. After him, Antigonus, the son of Demetrius who went off to Cyrene and of Olympias the daughter of Pauliclitus of Larisa, [ruled] for 9 years. Antigonus came to the aid of the Achaeans, defeated Cleomenes the king of the Spartans in battle, and liberated Sparta. Therefore the Achaean people honoured him like a god.

After him, Philippus the son of Demetrius reigned for 23 years and 9 months, until he was defeated in a battle in Thessaly by Titus the Roman general. Then the Romans allowed the Thessalians to be autonomous, along with the rest of the Greeks who had been subject to Philippus. For the first year there was anarchy in Thessaly, but then they started to elect annual generals, chosen from the masses.

The first to be elected was Pausanias the son of Echecrates, from Pherae. Then Amyntas the son of Crates, from Pieria; in his year, Titus returned to Rome. Then Aeacides the son of Callas, from Metropolis. Then Epidromas the son of Andromachus, from Larisa, for 8 months only; for the remaining 4 months of the year, the leader was Eunomus the son of Polyclitus, from Larisa. Eunomus was leader again for one year [g340]. Then Aeacides the son of Callas, from Metropolis, for a second time. Then Pravilus the son of Phaxas, from Scotussa. Then Eunomus the son of Polyclitus, from Larisa, for a second time. Then Androsthene the son of Italas, from Gortona. Then Thrasymachus the son of Alexander, from Atrax. Then Laontomenes the son of Damothon, from Pherae. Then Pausanias the son of Damothon. Then Theodorus the son of Alexander, from Argos. Then Nicocrates the son of Paxinas, from Scotussa. Then Hippolochus the son of Alexippus, from Larisa. Then Cleomachides the son of Aeneus, from Larisa. Then Phyrinus the son of Aristomenes, from Gomphi. In his year, Philippus the king of Macedonia died, and was succeeded by his son Perseus. As we said, Philippus reigned over the Thessalians for 3 years and 9 months, but in all he reigned over the Macedonians for 42 years and 9 months. From the start of the reign of Philippus [Aridaeus] until the death of Philippus the son of Demetrius, that is from the second year of the 114th Olympiad [323 B.C.] until the fifth month of the second year of the 150th Olympiad [179 B.C.], is a total of 144 years and five months.

[93] *All the Thessalian Kings.*

1. Aridaeus, also called Philippus, 7 years.
2. Cassander, 19 years [g341].
3. Philippus, 4 months.
4. Antigonus and Alexander, 2 years and 6 months.
5. Demetrius, 6 years and 6 months.
6. Pyrrhus, 3 years and 6 months.
7. Lysimachus, 6 years.
8. Ptolemaeus, also called Ceraunus, 1 year and 5 months.
9. Meleager, 2 months.
10. Antipater, 45 days.
11. Sosthenes, 1 year.
12. (Anarchy), 2 years and 2 months.
13. Antigonus, 33 years and 2 months.
14. Demetrius, 10 years.
15. Antigonus, 9 years.
16. Philippus, 23 years and 9 months.

And then the following generals:

Pausanias, Amyntas, Aeacides, Epidromus, Eunomus, Aeacides again, Praviles, Eunomus again, Androsthene, Thrasymachus, Laontomenes, Pausanias, Theodorus, Nicocrates, Hippolochus, Cleomachides, Phyrinus, and Philippus [g342].

Eusebius' *Chronicle*

Kings of Asia [Minor] and Syria

[94]/*The Kings of Asia Minor after Alexander the Great's Death.*

In the 6th year of Philippos [son of] Aridaeus, which was the third year of the 115th Olympiad [318 B.C.], Antigonos became the first king of Asia [Minor]. He reigned for 18 years, and lived in all for 86 years. He was the most formidable of the kings of that period, and died in Phrygia. All the other rulers had attacked him out of fear of him, in the fourth year of the 119th Olympiad [301 B.C.]. His son Demetrius saved himself by escaping to Ephesus. However he lost control of all of Asia. [Demetrius] was considered the most violent of kings. He was particularly [skilled] in siege warfare, and so was nicknamed "the besieger" [Poliorcetes]. Demetrius reigned for 17 years, and lived a total of [g343] 54 years. Starting from the first year of the 120th Olympiad [300 B.C.], he ruled jointly with his father for 2 years, which were included in the 17 years of his reign. In the fourth year of the [123rd] Olympiad [285 B.C.] he was captured by Seleucus and sent to Cilicia, and was kept in custody by Seleucus in a manner appropriate to a king. He died in the fourth year of the 124th Olympiad [281 B.C.]. Such were the reigns of Antigonos and Demetrius.

At this time Lysimachus was ruling in Lydia opposite Thrace, and Seleucus was ruling in the upper (eastern) regions and Syria. Both of them started to reign in the first year of the 114th Olympiad [324 B.C.]. We shall not describe Lysimachus' reign, but we shall describe what took place during Seleucus' reign.

Now Ptolemy, the first [post-Alexandrian] king of the Egyptians, went to Old Gaza and defeated Demetrius the son of Antigonos in battle. After this he appointed Seleucus as king of Syria and the eastern regions. Seleucus went to Babylonia and defeated the barbarians there; so he was given the name Nicanor, which means "victor". He reigned for 32 years, from the first year of the 117th Olympiad [312 B.C.] until the fourth year of the 124th Olympiad [281 B.C.], and lived for a total of [g344] 75 years. Eventually, he was deceived and killed by his friend Ptolemy, called Ceraunus.

[Seleucus] was succeeded by his son Antiochus, from Apame the Persian. Antiochus was called Soter which means "Savior", and died in the [third] year of the 129th Olympiad [262 B.C.] after he had lived for a total of 54 years and had reigned for 19 years, from the first year of the 125th Olympiad [280 B.C.] until the third year of the 129th Olympiad [262 B.C.].

[95]Antiochus Soter's children by Stratonice the daughter of Demetrius were a son Antiochus, and two daughters Stratonice and Apame. Apame became the wife of [?] while Stratonice was married to Demetrius the king of the Macedonians. When he died, he was succeeded by Antiochus called Theos, in the fourth year of the 129th Olympiad [261 B.C.]. After 19 years, Antiochus Theos fell ill, and died at Ephesus in the third year of the [133rd] Olympiad [246 B.C.], after living for a total of 40 years. He had two sons, Seleucus called Callinicus and Antigonos, and two daughters by Laodice the daughter of Achaeus, of whom one was married to Mithridates and the other to Ariathes. The elder son [g345] Seleucus, who as we said was called Callinicus, succeeded Antiochus and reigned for 21 years, from the third year of the 133rd Olympiad [246 B.C.] until the second year of the 138th Olympiad [227 B.C.].

Later on when he died, Seleucus was succeeded by his son, Seleucus called Ceraunus. However during his

lifetime it happened that his younger brother Antigonus refused to accept the state of affairs and tried to take power. Antigonus had help and assistance from [Alexander], the brother of his mother Laodice, who controlled the city of Sardis. He also was allied to the Galatians in two battles. Seleucus won a battle in Lydia, but he was unable to capture Sardis or Ephesus, which was held by Ptolemy. Then Seleucus fought a second battle against Mithridates in Cappadocia, where 20,000 of his men were killed by the barbarians, and he himself lost his life. Meanwhile Ptolemy called Tryphon seized part of Syria, but his siege of Damascus and Orthosia was stopped in the third year of the 134th Olympiad [242 B.C.], [g346] when Seleucus advanced to that region. Antigonus the brother of Callinicus circulated around in greater Phrygia and placed the inhabitants under taxation. Then he dispatched his generals with an army against Seleucus. But he was betrayed by his own volunteers to the barbarians. But he escaped with a few men and went to Magnesia. The next day he fought again and won, with auxiliary military assistance from Ptolemy. He then married the daughter of Zelas. However, in the fourth year of the 137th Olympiad [229 B.C.] he fought twice in the country of Lydia and was defeated, and he warred with Attalus in the region of Lake Coloe. In the first year of the 138th Olympiad [228 B.C.], after a battle in Caria he was forced by Attalus to flee to Thrace, where he died.

Now it happened that Seleucus Callinicus, the brother of Antigonus, died the next year. He was succeeded by his son Alexander, who adopted the name Seleucus, and was called Ceraunus by his troops. Seleucus had a brother called Antiochus. After reigning for three years, Seleucus was treacherously attacked and killed in Phrygia by a Galatian called Nicanor, in about the first year of the 139th Olympiad [224 B.C.]. He was succeeded by his brother Antiochus, whom the army recalled from Babylon. Antiochus was called [the Great] and reigned for 36 years, from the second year of the 139th Olympiad [223 B.C.] until the second year of the 148th Olympiad [187 B.C.] when he [g347] made an expedition to Susa and the eastern provinces, but was killed with all of his nobles in battle with the Elymaeans. He was survived by two sons, Seleucus and Antiochus.

[96]Seleucus succeeded his father in the third year of the 148th Olympiad [186 B.C.], and reigned for 12 years, until the first year of the 151st Olympiad [176 B.C.]. He lived for a total of 60 years. When Seleucus died, he was succeeded by his brother Antiochus called Epiphanes, who reigned for 11 years, from the third year of the 151st Olympiad [174 B.C.] until the first year of the 154th Olympiad [164 B.C.]. While Antiochus Epiphanes was still alive, his son Antiochus called Eupator was made king, when he was only twelve years old, after which his father lived for an additional one year and six months. Then Demetrius, who had been given to the Romans by his father Seleucus as a hostage, escaped from Rome to Phoenicia, and came to the city of Tripolis. Demetrius killed the young Antiochus along with his guardian Lysias, and made himself king in the fourth year of the 154th Olympiad [161 B.C.]; he was called Soter, and reigned for 12 years, until the fourth year of the 157th Olympiad [149 B.C.] when he was slain. He was forced to fight for his kingdom against Alexander, who brought in mercenaries from Ptolemy and other troops from Attalus. But he was killed in battle.

Alexander gained control of Syria [g348] in the third year of the 157th Olympiad [150 B.C.], and ruled for 5 years. He died in the fourth year of the 158th Olympiad [145 B.C.], in a battle near the city of Antioch against Ptolemy, who had come to the aid of Demetrius the son of Demetrius. Ptolemy also was wounded and died in the same battle. The war was continued by the aforementioned Demetrius, the son of Demetrius. Arriving from Seleucia, he defeated Antiochus the son of Alexander, who was based in Syria and the city of Antioch, and started to reign in the first year of the 160th Olympiad [140 B.C.]. The next year, he gathered troops and set off for Babylon and the eastern regions, to fight against Arsaces. But the next year, which was the third year of the 160th Olympiad [138 B.C.], he was captured by Arsaces, who sent him to be held prisoner in Parthia; so he was called Nicanor, "victor", because he had defeated Antiochus the son of Alexander. He was also called Seripides because he was kept in prison in chains. When the younger brother of Demetrius--who was called Antiochus Sidetes since he was brought up in the city of Side--heard that Demetrius had been defeated and made a prisoner, he left Side and in the fourth year [g349] of the 160th

Olympiad [137 B.C.] gained control of Syria, which he ruled for nine years. In the third year of the 162nd Olympiad [130 B.C.] he conquered the Jews, after a siege [of Jerusalem] and put their most select leaders to death.

Arsaces came with 120,000 troops the fourth year of the 162nd Olympiad [129 B.C.], and attacked. Moreover, he tried to make mischief by sending [Antiochus'] brother Demetrius, who had been kept as a prisoner, back to Syria. Now winter was coming on and Antiochus attacked the barbarians in a narrow place. But as the battle grew fiercer he was injured and killed at 35 years of age. [Antiochus'] son Seleucus, who was a lad, had accompanied him. He was captured and taken off by king Arsaces though kept in royal style.

[97]Antiochus the fifth had three sons and two daughters; the first two, the daughters, were both called Laodice. The third, called Antiochus, fell ill and died, like his sisters. The fourth was Seleucus, who was captured by Arsaces. The fifth was another Antiochus, who was raised by Craterus the [g350] eunuch at Cyzicus, where he had fled with Craterus and the rest of Antiochus' servants, through fear of Demetrius. One [of the brothers] had already died, along with his sister, so only Antiochus was left, the youngest of the brothers. He was called Cyzicenus because he lived in Cyzicus. In the second year of the 163rd Olympiad [127 B.C.], Demetrius returned [to Syria]. Thus began his second reign after having been held captive for 10 years. As soon as he returned from captivity, he turned his attention to Egypt. He marched as far as Pelusium, but when Ptolemy Physcon opposed him Demetrius had to retreat, because his soldiers challenged his command and loathed him.

Ptolemy was enraged by this [development] and set up Alexander, the so-called son of Alexander, to be king of Asia. The Syrians called Alexander "Zabinas" [g351] because they thought that he had been bought by Ptolemy to collaborate. Demetrius was defeated in a battle at Damascus, and fled to Tyre, but was refused entry into the city. While trying to escape by boat, he was seized and killed, in the first year of the 164th Olympiad [124 B.C.]. Prior to his captivity he had reigned for 3 years, and after his release he reigned an additional 4 years.

Demetrius was succeeded by his son Seleucus, who died immediately afterwards as a result of his mother's slander. His younger brother Antiochus took charge in the second year of the 164th Olympiad [123 B.C.], and in the third year he defeated Zabinas, who committed suicide with poison because he could not endure the defeat. Antiochus reigned for 11 years, until the fourth year of the 166th Olympiad [113 B.C.]; the one year of his brother Seleucus' reign is also included in this total [g352]. He was called Grypus, which means "hook-nosed", and Philometor. However, he ceded power to the aforementioned Antiochus Cyzicenus--who was his half-brother by the same mother as well as his nephew on his father's side--who attacked him. Thus Grypus gave up his kingdom and took refuge in Aspendus. Thus he was called Aspendus, as well as Grypus and Philometor.

Antiochus Cyzicenus began to rule in the first year of the 167th Olympiad [112 B.C.], after Antiochus [Grypus] fled to Aspendus. But in the second year of the same Olympiad [111 B.C.], Antiochus returned from Aspendus, and seized Syria, while Cyzicenus ruled in another part [Coele Syria]. After the kingdom had been split between them in this way, Grypus remained as king until the fourth year of the 170th Olympiad [97 B.C.] [g353]. He lived for an additional 15 years after his return, so that his reign lasted for a total of 26 years: 11 years on his own, and 15 years after the kingdom had been divided

Cyzicenus ruled from the first year of the 167th Olympiad [112 B.C.], and died in the first year of the 171st Olympiad [96 B.C.], after reigning for 18 years and living for a total of 50 years. Here is how he died. After Antiochus Grypus died at the time which was stated above, his son Seleucus circulated around with an army and seized many cities. Antiochus Cyzicenus brought an army from Antioch, but was defeated in battle. Now his horse carried him into the midst of the enemy. When they were about to capture him, he drew his sword and committed suicide. Thus Seleucus gained control of the entire kingdom, and captured Antioch.

[98]But the surviving son of Cyzicenus began a war [against Seleucus] [g354]. When their armies clashed at the city called Mopsuestia in Cilicia, Antiochus was the victor. Seleucus fled into the city, but when he realized that the inhabitants had recognized him and were planning to burn him alive, he quickly committed suicide. His two brothers Antiochus and Philippus who were called the twins [Didymi], appeared with an army and captured the city by force. They then destroyed the city to avenge their brother's death. But then the son of Cyzicenus came and defeated them in a battle. While fleeing from the battle Antiochus, Seleucus' brother, rode his horse carelessly and fell into the Orontes River, where he was caught by the current and perished.

Then two others began dueling for the kingdom: Philippus, the brother of Seleucus and son of Antiochus Grypus, and Antiochus, the son of Antiochus Cyzicenus [g355]. Beginning in the third year of the 171st Olympiad [94 B.C.], they fought against each other for control of Syria with select armies, each controlling part of the country. Antiochus was defeated and fled to the Parthians. Later he surrendered to Pompey, hoping to get Syria back. But Pompey, who had received a gift of money from the inhabitants of Antioch, did nothing for Antiochus and allowed the city to be autonomous.

Then the inhabitants of Alexandria sent Menelaus and Lampon and Callimander to ask Antiochus to come and rule in Egypt together with the daughters of Ptolemy, after Ptolemy Dionysus had been driven out of Alexandria. But Antiochus fell ill, and died. Philippus whom we mentioned before, the son of Grypus and of Tryphaena the daughter of Ptolemy VIII, was also deposed. He wanted to go to Egypt, because he too had been invited [g356] by the inhabitants of Alexandria to rule there, but Gabinius, an officer of Pompeius who was the Roman governor of Syria, prevented this. Thus the royal dynasty in Syria came to an end with Antiochus and Philippus.

[99]*These are the Kings of Asia and Syria.*

1. Antigonus was king of Asia, 18 years.
2. Demetrius Poliorcetes, king of Syria and the east, 17 years.
3. Seleucus Nicator [or "Nicanor"], 32 years.
4. Antiochus Soter, 19 years.
5. Antiochus Theos, 15 years.
6. Seleucus Callinicus, 21 years.
7. Seleucus Ceraunus, 3 years.
8. Antiochus the Great, 36 years.
9. Seleucus [Philopator], 12 years [g357].
10. Antiochus Epiphanes, 11 years.
11. Antiochus [Eupator] his son, 1 year and 6 months.
12. Demetrius Soter, 12 years.
13. Alexander, 15 years.
14. Demetrius the son of Demetrius, 3 years.
15. Antiochus Sidetes, 9 years.
16. Demetrius again, 4 years.
17. Antiochus Grypus, 26 years.
18. Antiochus Cyzicenus, 17 years.
19. Philippus the son of Grypus [2 years] [g358].

And with the latter the rule of the kings of Syria ended.

Eusebius' *Chronicle*

The Romans

[100] [We shall now present information about] the kings of the Romans, beginning with Romulus [and about the Romans'] consuls and emperors from Julius Caesar to our own time, based on all the historical sources which we have thus far relied upon.

[These sources are:]

Alexander Polyhistor,

Abydenus, who wrote books about the Assyrians and Medes,

the three books of Manetho, about the history of Egypt,

Cephalion's nine books of the Muses,

the forty books of Diodorus' [Historical] Library, containing a summary of events to [the time of] Gaius Caesar,

the eighteen books of Cassius Longinus, containing a summary of 228 Olympiads,

the fourteen books of Phlegon, the freedman of [Hadrianus] Caesar, containing a summary of 229 Olympiads,

the six books of Castor, containing an account of history from Ninus to the 181st Olympiad,

the three books of Thallus, containing an account of events from the capture of Troy until the 167th Olympiad [112 B.C.],

[the writings of] Porphyrius, the philosopher who is our contemporary [containing events] from the capture of Troy until the reign of Claudius [g359].

[101] *The Chronology of the Romans.*

Let us now present the chronology of the kings of the Romans. Their rulers first took the title [of king] in the seventh Olympiad [752-749 B.C.], when Romulus founded the city of the Romans, and gave his name to the city, and to all the people who were ruled by its kings. Before this time they had been called sometimes Latins, and sometimes Aborigines, having different names at different times.

Aeneas the son of Anchises, and his successors ruled over [these folk] after the fall of Troy and prior to the foundation of the city. The history of these kings has been related by many different writers, not only native Romans but also Greeks. It will be sufficient to quote just two of them, as reliable witnesses to the events which we are considering. First I will quote Dionysius [of Halicarnassus, d. ca. 7 B.C.], who provides a summary of the history of the Romans. In addition to books, he wrote an *Ancient History* of the Romans. In the first book, he gives an account of Aeneas and the kings after him following the capture of Troy. I shall

now summarize the relevant portions from Book One [DionHal 1.9] [g360] which concern the matter at hand.

The History of the Romans from Book One of Dionysius of Halicarnassus.

From this city, which the Romans now inhabit, the whole earth and sea is ruled. Its earliest inhabitants, it is said, were a native people, the barbarian Sicels. No one knows for sure what the condition of the place was before [the Sicels], whether it was occupied by others or uninhabited. But some time later the Aborigines gained possession of it, after a long war with its inhabitants. These people had previously lived on the mountains in unwallled villages scattered around here and there [g361].

They say that after them, the Pelasgians and some of the Greeks took the country. At first they were called Aborigines; but under Latinus, their king, who reigned at the time of the Trojan war, they began to be called Latins. Sixteen generations later, Romulus founded the city, and expanded it, and brought great prosperity to it.

Subsequently returning to the topic, Dionysius [DionHal.1.10] adds:

Some claim that the Aborigines, from whom the Romans are originally descended, were natives of Italy, a people which came into being spontaneously (Italy I designate as the entire peninsula which is bounded by the Ionian Gulf and the Tyrrhenian Sea and by the region where the Latins live). The Aborigines were called "clan heads" or "ancestors". Others claim that they were called [g362] nomads/wanderers, coming together out of many places. Still others relate that they were foreigners who came there from Libya. But some of the Roman historians say that they were Greeks, who once inhabited Achaea, and that some of them migrated there many generations before the Trojan war.

[Dionysius] adds:

[102] It is doubtful that this is accurate. In my opinion, the Aborigines belong to the same people now called Arcadians. They were the first Greeks to cross the Ionian Sea and to settle in Italy. They were led there by Lycaon's son Oenotrus [g363], the fifth from Aezeius and Phoroneus, seventeen generations before the Trojan war. Oenotrus settled in the mountains, and called the region Oenotria, and its inhabitants Oenotrians. Later they were called Italians after king Italus, who also gave the name of Italy to the whole country. Italus was succeeded by Morges, from whose name they were called Morgetes. And at the same time as Oenotrus, his brother Peucetius came as a colonist from Arcadia, and settled by the Junian bay, and the people were called Peucetii after him.

All this is [Dionysius'] speculation. Then he writes:

The Pelasgians left Greece and came [g364] and settled in the Italian areas among the Aborigines. The Pelasgians were also called Tyrrheni [Etruscans] and the entire land was called Tyrrhenia, after one of their rulers, who was called Tyrrhenus. Later, Euander arrived with a fleet from Greece, from the city of Pallantium in Arcadia, and he settled in the region of Italy where the city of Rome would later be built. [Dionysius] says that they brought the Greek alphabet to Italy, along with the lyre, a musical instrument, and that they introduced [their] laws. Subsequently Heracles arrived with another Greek fleet and settled in the same area. At first, he was called Saturnius, and from his name the whole region was called Saturnia. Heracles had a son named Latinus, and he too ruled over the land of the Aborigines [g365]. [These people] were called Latins after him. When Latinus died without any sons, Aeneas the son of Anchises

succeeded him as king.

Later [Dionysius] summarizes all of this as follows [DionHal 1.60]:

The Romans derived from the people who congregated there and mingled with the native population of the land. They were: first, the Aborigines, who expelled the Sicels from the area. [The Aborigines] were Greeks, originally from the Peloponnese, who came as colonists with Oenotrus, from the region which is now called Arcadia, I believe. The second [group of colonists], the Thessalians, migrated there from the country which used to be called Haemonia, and is now called Thessaly [g366]. The third [group], the Pelasgians, arrived with Euander from the city of Pallantium in Arcadia. Then another group arrived, who were part of the Peloponnesian army commanded by Heracles. Finally the Trojans who escaped with Aeneas from Ilium, Dardanus and the other Trojan cities [came to Italy].

[103] *From the Same Book, Concerning when Aeneas Arrived in Italy.*

[Dionysius, in 1.63] says: Ilium was captured at the end of the summer, seventeen days before the winter solstice [g367], in the month of Elaphebolion, according to the calendar of the Athenians. There still remained five days after the solstice before the end of that year. I believe that the Achaeans spent the thirty-seven days that followed the taking of the city regulating the affairs of the city, receiving embassies from those who had withdrawn themselves, and creating a treaty with them. The next year, the first after capturing the city, the Trojans set sail after the autumnal equinox, [g368] crossed the Hellespont, and landed in Thrace. They spent the winter there with others who had fled with them, and prepared for their next voyage. When spring arrived, they took ship and sailed from Thrace. They reached Sicily at the end of that year, and passed the winter there living mixed in with the Elymians in their cities.

Now as soon as it was possible to sail, they left the island [of Sicily], crossed the Tyrrhenian Sea, and arrived at Laurentum on the coast of the Aborigines [g369] in the middle of the summer. After capturing the region, they founded Lavinium. Thus ended the second year from the taking of Troy. I have explained these matters as they seem to me.

Next, Aeneas ornamented many sites with temples and other structures which exist to my own day. The following year, the third since the departure from Troy, he ruled as king over Trojans only. However, in the fourth year, after Latinus died, [Aeneas] took over his kingdom as well. This was due to family ties through marriage and the inheritance through Lavinia, after Latinus' death.

A bit later [Dionysius] adds that in a fierce battle over these [?] matters [g370], Latinus, Turnus, and many others had died. Nonetheless Aeneas those with him triumphed. Aeneas took power due to his marriage ties. But after ruling as king for three years after the death of Latinus he lost his life in battle, in the fourth year.

Shortly after this [Dionysius] writes: Aeneas died some the seven years after the taking of Troy. Euryleon, who had been renamed Ascanius during the escape [from Troy], took over rule of the Latin state. Then [Dionysius] adds [DionHal 1.70]: After the death of the Ascanius in the thirty-eighth year of his reign, his brother Silvius took over the kingship. He was had been born of Lavinia, the daughter of Latinus, after Aeneas' death.

[104] Then [Dionysius] adds: Silvius, after holding the sovereignty twenty-nine years, was succeeded by Aeneas, his son, who reigned one less than thirty years [g371]. After him, Latinus

reigned fifty-one, then Alba, thirty-nine; after Alba, Capetus reigned twenty-six, then Capys twenty-eight, and after Capys, Capetus held the rule for thirteen years. Then Tiberinus reigned for a period of eight years. This king, it is said, perished in a battle that was fought by a river. After being thrown by his horse into the stream, the river, which had previously been called the Albula, came to be called after his name. Tiberinus' successor, Agrippa, reigned forty-one years. After Agrippa the tyrant Amulius, who was loathed by the gods, reigned nineteen years. Disrespecting divine powers, he had created imitations of lightning and sounds resembling thunder [g372], with which he hoped to terrify people into thinking that he was a god. But rain and lightning descended upon his house. The house was next to a lake which swelled to an unaccustomed level, so that [Amulius] drowned with his entire household. To the present, in fact, when that lake is clear in a certain part, which happens whenever the level drops and the depths are undisturbed, the ruins of porticoes and other traces of a house can be seen.

[Amulius] was succeeded by Aventius, after whom was named one of the seven hills that are joined to make the city of Rome, and he reigned thirty-seven years. He was followed by Procas for twenty-eight years. Then Numitor, [Amulius'] elder brother, having been unjustly deprived of the kingdom by Amulius [g373], reigned forty-two years. When Amulius had been slain by Romulus and Remus, the sons of a noble maiden, as shall presently be related, Numitor, the maternal grandfather of the youths, after his brother's death resumed the sovereignty which by law belonged to him. In the next year of Numitor's reign, which was the three hundred and thirty-second after the taking of Troy, the Albans sent out a colony, under the leadership of Romulus and Remus, and founded Rome, in that year, which was the seventh Olympiad, when Daicles of Messene was victor in the foot race [752 B.C.], and at Athens Charops was in the first year of his ten-year term as archon.

The same writer adds yet more [information] when relating the different accounts of the history of the city of Rome [DionHal 1.72] [g374].

[105] *Regarding the Construction of the City of Rome.*

There are many problems concerning the construction of the city, its time and founders. In my opinion none of them [the previous accounts] is accurate. Thus, because [the details] are not universally agreed on, we shall present a brief review. Cephalon of Gergis, a very ancient writer, says that the city was built in the second generation after the Trojan war by those who had escaped from Troy [g375] with Aeneas. [Cephalon] names Romus as its founder. [Romus] had been leader of the colony and one of Aeneas' sons. He says that Aeneas had four sons, Ascanius, Euryleon, Romulus and Remus.

Demagoras, Agathymus and many other [authors] agree with [Cephalon] regarding both the time and the leader of the colony. But the author of the history of the priestesses at Argos and of what happened in the days of each of them says that Aeneas came into Italy from the land of the Molossians with Odysseus and became the founder of the city, which he named Rome--after one of the Trojan women. He says that this woman stirred up the other citizens (or women) [g376] and together with them set fire to the ships, since they had grown weary of wandering. Damastes of Sigeum and some others agree with this [account].

But Aristotle, the philosopher, relates that some of the Achaeans were overtaken by a violent storm while they were navigating Cape Malea on their return from Troy. Since they were driven out of their course by the winds, they wandered over many parts of the sea finally arriving at this place in the land of the Opicans which is called Latium, by the Tyrrhenian sea. Being pleased

with the sight of land, they hauled up their ships, and passed the winter there. They were preparing to sail at the beginning of spring, but their ships [g377] were set ablaze one night. Thus they could not depart and were, unwillingly, forced to live in the land where they had landed. He says this was effected by the captive women they were carrying with them from Troy. They burned the ships because they feared that the Achaeans in returning home would make slaves out of them. Callias, who wrote about the deeds of Agathocles, says that one of the Trojan women who came into Italy with the other Trojans, [who was named] Rome, married Latinus, the king of the Aborigines. She bore him two sons, Romus and Romulus, who built a city, and named it after their mother.

Xenagoras, the historian [g378], wrote that Odysseus and Circe had three sons, Romus, Antias and Ardeias, who built three cities and named them after themselves. Dionysius of Chalcis names Romus as the founder of the city, but says that according to some this man was the son of Ascanius, and according to others the son of Emathion.

Now there are also other [writers] who claim that Rome was built by Romus, the son of Italus and Leuce, the daughter of Latinus, while many other Greek historians describe different founders for the city. But so that I will not be considered wordy, let me come to the Roman historians.

The Romans lack even one historian or chronicler who can be considered ancient. But each of their [g379] historians has taken something out of ancient accounts that are preserved on tablets in their temples. Some of these say that Romulus and Remus, the founders of Rome, were the sons of Aeneas. According to others they were the sons of a daughter of Aeneas, without mentioning who their father was. Some say that they were presented as hostages by Aeneas to Latinus, the king of the Aborigines, when the treaty was made between the inhabitants and the immigrants. [According to this version], Latinus gave them a friendly welcome and not only looked after them carefully, but, upon dying without a male heir, willed part of his kingdom to them.

[106] Others say that after the death of Aeneas Ascanius, having succeeded to the entire kingdom of Latinus, divided both the country and the forces of the Latins into three parts, two of which he gave to his brothers, Romulus and Remus. He himself, they say, built Alba and some other towns [g380]. Remus built cities which he named Capua, after Capys, his great-grandfather, Anchisa, after his grandfather Anchises, Aeneia (which was afterwards called Janiculum), after his father, and Rome, after himself. This city was for some time deserted (or ruined), but upon the arrival of another colony, which the Albans sent out under the leadership of Romulus and Remus, Rome again flourished. Thus there were two settlements of Rome, one shortly after the Trojan war, and the other fifteen generations after the first. And if anyone wants to look more carefully into the distant past, even a third [g381] foundation of Rome will be found. This [foundation] occurred before Aeneias and the Trojans came into Italy.

This is related by Antiochus of Syracuse, whom I have mentioned before, hardly a commonplace historian. He says that when Morges reigned in the land of the Latins--which then included all of Italy from Tarentum to the coast of Poseidonia--a man came to him who had fled from Rome. His words are: "When Italus was growing old, Morges reigned. In his reign there came a man from Rome named Sicelus." Thus according to the Syracusan author, an ancient Rome existed even before the Trojan war [g382]. However he left it unsaid whether [Rome] was situated in the same region that the present city stands or whether some other place happened to be called by this name. Consequently I, too, cannot say for sure.

I believe that enough has been said about the ancient foundations [of the city of Rome]. As

regards the last settlement or founding of the city, or whatever it should be styled, Timaeus of Sicily, based on some unknown calculation, places it at the same time as the founding of Carthage, that is, in the thirty-eighth year before the first Olympiad [814 B.C.]. Lucius Cincius, a member of the senate, places it about the fourth year of the twelfth Olympiad [729 B.C.]. Quintus Fabius places it in the first year of the eighth Olympiad [748 B.C.]. Porcius Cato does not give the date according to Greek reckoning [g383], but being as careful as any [historian] in gathering material about ancient history, he places [Rome's] foundation four hundred and thirty-two years after the Trojan war; and this date, when compared with the *Chronicles* of Eratosthenes, corresponds to the first year of the seventh Olympiad [752 B.C.]. In another work I have demonstrated the reliability of the canons of Eratosthenes. In that same work I have also shown how to synchronize Roman and Greek chronology.

Dionysius, in the first book of his *Ancient History of Rome*, describes all the events which transpired following the capture of Troy in this order: the escape of Aeneias from Troy, and his arrival in Italy; his descendants and successors, who were kings of the Latins, until the time of Romulus and the foundation of Rome; the various accounts of the ancient [historians] about the foundation of the city of Rome.

However, some say that Picus the son of Cronus [g384] was the first king in the territory of Laurentium, where Rome is now situated, and that he reigned for 37 years. After him Faunus the son of Picus [ruled] for 44 years. In his reign, Heracles traveled from Spain and erected an altar in the Forum Boarium, to commemorate his killing of Cacus, Vulcanus' son. Then Latinus was king for 36 years. The Latins were named after him. Troy was captured in the 33rd year of his reign. Then Aeneas fought against the Rutuli, and killed Turnus. He married Lavinia, Latinus' daughter, and founded the city of Lavinium. After this he was king for 3 years. This summarizes what we have found in the books of other writers.

Let us continue with yet another author, namely Diodorus [Siculus], who produced in one collection a complete repository of [historical] writing. [Diodorus] recorded the history of the Romans in his seventh book, as follows [g385].

Eusebius' *Chronicle*

The Romans

(Continued)

[107] *On the Ancient History of the Romans, from the Seventh Book of Diodorus.*

Some historians have incorrectly suggested that Romulus [and Remus], who founded the city of Rome, were the sons of the daughter of Aeneas. But this is not the case, for a lengthy period intervened between Aeneas and Romulus [filled with] many kings. Rome was founded in the second year of the 7th Olympiad [751 B.C.], which was [g386] 433 years after the Trojan War. Aeneas became king of the Latins three years after the capture of Troy. He ruled for three years and then vanished from sight, to be honoured [thereafter] as an immortal. He was succeeded as king by his son Ascanius, who founded the city today called [Alba] Longa. It was named after the river which was then called Alba, but is now called Tiber.

Now the historian Fabius, who wrote about things Roman, tells a different tale about the name of this city. He says that it was foretold to Aeneas, that a four-footed animal would lead him to the place where he would must build a city. When he was preparing to sacrifice a pregnant white sow, the sow escaped from his grasp and was chased up a hill, where she gave birth to thirty piglets. Aeneas was astounded by this, and being desirous of fulfilling the prophecy, he commenced building on that site [g387]. But he was warned in a dream, that he should not found the city until thirty years had passed, the same number as the piglets which were born to the sow. And so he abandoned his plan.

After the death of Aeneas, his son Ascanius became king and after thirty years he founded a settlement on the hill, which he called Alba, after the colour of the sow; for the Latin word for 'white' is alba. [Ascanius] also added another name, Longa, which translates 'long', because the city was narrow in width and of great length.

[Diodorus] adds that Ascanius made Alba the capital of his kingdom and conquered no small number of the inhabitants round about. [Ascanius] became a noteworthy man and died after a ruling for thirty-eight years.

After his death, there arose a division among the masses, since two men who were contending with each other for the kingship. Julius claimed that since he was Ascanius' son, his father's kingdom belonged to him. But Silvius, the brother of Ascanius and, furthermore, a son of Aeneas by his first wife [g388] who was a Trojan woman, maintained that the kingdom belonged to him. Now it happened that after the death of Aeneas, Ascanius had plotted against the life of Silvius. It was while the child [Silvius] was being reared by some herdsmen on a mountain, to avoid this plot, that he came to be called Silvius, after the name of that mountain, which the Latins call Silva. After a struggle between the two sides, Silvius finally took the throne with the support of the people. Julius, though he did not take power, was established as supreme priest (*pontifex maximus*) thereby becoming like a second king. They say that the Julian family, which survives in

Rome even to this day, descends from him.

[108] During his reign, Silvius achieved nothing worthy record, and died after ruling for 49 years. He was succeeded as king by his son Aeneas Silvius, who ruled for more than 30 years. He was a strong ruler, in government and in war. He subdued the neighbouring regions, and founded the eighteen cities known as the oldest of the Latins. They are: Tibur, Praeneste, Gabii, Tusculum, Cora, Cometa, Lanuvium, Labicum, Scaptia, Satricum, Aricia, Tellenae, Crustumerium, Caenina, Fregellae, Cameria, Medullia, and Boilum. Some call this Bola.

When Latinus died, his son Albas Silvius was selected as king. He ruled for 38 years. The next king was Epitus Silvius, for 26 years. When his death Capis succeeded as king, ruling [g389] for 28 years. His son Calpetus was the next king, ruling for 13 years. Then Tiberius Silvius ruling for 8 years. [Tiberius] went off to fight against the Etruscans with an army, but while he was crossing the river Alba he fell into a whirlpool and died. As a result, the name of the river was changed to Tiber. After his death Agrippa became king of the Latins, for 41 years. The next king was Arramulius Silvius, who reigned for 19 years.

The next king was Arramulius Silvius, who reigned for 19 years. It is related that Arramulius was arrogant throughout his life, and became so proud that he claimed to rival the power of Aramazd (Zeus/Jupiter). When there was steady and severe thunder during the heat [of autumn], he ordered all the men in his army at a given command to strike their swords against their shields, supposing that by this noise he could surpass even thunder. Consequently the gods exacted vengeance and killed him with a bolt of lightning and submerged his house in the Alban lake. The Romans who live near the lake today still point out some columns which can be seen deep beneath the surface of the water, which are the remains of the royal palace under the lake.

Aventius, who was chosen to be the next king, ruled for 37 years. During a battle against the people who lived around the city, he was trapped in a narrow space and killed near a hill, which was named the Aventine hill after him. After he died, his son Procas Silvius was appointed to be the next king, and he ruled [g390] for 23 years. After his death, his younger son Amulius forcibly seized power, because his elder brother Numitor was in a foreign country. Amulius reigned for a little over 43 years, and was killed by Remus and Romulus, who founded the city of Rome.

[109] *Here is a Listing of the Roman Kings.*

Aeneias became king of the Latins, in the fourth year after the capture of Troy, 3 years.

Ascanius, 38 years.

Silvius, the son of Aeneias, 28 years.

Aeneias Silvius, 31 years.

Latinus Silvius, 50 years.

Albas Silvius, 39 years.

Epitus Silvius, 26 years.

Capis Silvius, 28 years.

Calpetus Silvas, 13 years.

Tiberius Silvius, 8 years.

Agrippa Silvius, 35 years.

[Arramulius Silvius, 19 years].

[Aventius, 37 years].

[p291] Procas Silvius, 23 years.

Amulius Silvius, 42 years [g391].

Romulus founded Rome and became king in the seventh Olympiad [752-749 B.C.]. From Aeneas up until Romulus, 427 years elapsed. From the capture of Troy [up until Romulus], 431 years elapsed.

Kings Beginning with Romulus, Founder of Rome.

Romulus, 38 years.

Numa Pompilius, 41 years.

Tullus Hostilius, 33 years.

Ancius Marcus, 33 years.

Tarquinius, 37 years.

Servilius, 44 years.

Tarquinius Superbus, 24 years.

There were seven kings of the Romans, starting with Romulus, and [the kingship] ceased after a period of 244 years. From the capture of Troy until Romulus, 431 years elapsed. Altogether 675 years elapsed.

Dionysius of Halicarnassus gives a brief account of the dates of these kings, from Romulus to Tarquinius, around the time of the first Olympiad, as follows [Dion Hal 1.75] [g392].

[110] *Dionysius of Halicarnassus Regarding the Kings in Rome after Romulus.*

From Romulus, first ruler of the city, to the time of the expulsion of the kings two hundred and forty-four years elapsed. This is known both from the order of the kings' succession and the number of years each of them ruled. Following Romulus' death the city was kingless for one year. Then Numa Pompilius, who was chosen by the army, reigned for forty-three years.

After Numa, Tullus Hostilius ruled for thirty-three years [g393]. Ancus Marcius, his successor, ruled for twenty-four years. He was followed by Lucius Tarquinius, called Priscus, for thirty-eight years. Servius Tullius succeeded him, reigning for forty-four years. The murderer of Servius, the tyrant Lucius Tarquinius, extended his reign to the twenty-fifth year. Because of his contempt of justice, he was called Superbus. Romulus, the first ruler of the city, must have begun to rule in the first year of the seventh Olympiad [752 B.C.], when Charops at Athens was in the first year of his ten-year term as archon. [We calculate this] because the reigns of the kings [g394] amount to two hundred and forty-four years or sixty-one Olympiads. Thus the count of the [monarchs'] years requires this [determination of the placing of Romulus' rule]; and the number of years that each king reigned is known from writings. Such is the account given by those who lived before me and adopted by me concerning the time of the settlement of the city which now rules supreme.

This is Dionysius' account.

Now after the death of Tarquinius and the collapse of unified [royal] rule, the Romans no longer had kings. Instead, they appointed consuls [starting with] Brutus; then [they appointed] tribunes of the plebs; then dictators, who were orators; and then consuls again. I think it would be superfluous to list the magistrates of each year here, because there would be a huge mass of names. Moreover, if I described their achievements in detail, my account would become greatly enlarged and stray from its intended purpose. Consequently I think

it is appropriate [g395] to leave these magistrates, and everything connected with them, to another chronicle: that is, the consuls who followed Tarquinius, the tribunes of the plebs and the dictators who governed the city of Rome during the years preceding the advent of Caesar. After these remarks, we will return to the reign of the first emperor. From the death of Tarquinius until the time of Julius Caesar, 115 Olympiads--the equivalent of 460 years--elapsed.

[111] Tarquinius died at the end of the 67th Olympiad [509 B.C.]. Caesar became emperor at the start of the 183rd Olympiad [48 B.C.]. Between these [two termini] an interval of 460 years exists. From the 7th Olympiad [752 B.C.], when the city of Rome was founded, [until the death of Tarquinius] 244 years elapsed. Thus, a total of 704 years--which is the equivalent of 176 Olympiads--elapsed from the foundation of Rome until the time of Julius Caesar.

This [schema] is confirmed by the chronicler Castor who writes as follows in a passage summarizing the [relevant] dates [g396]:

Castor on the Kingdom of the Romans.

We have listed the kings of the Romans one by one, beginning with Aeneas son of Anchises, when he became king of the Latins, and concluding with Amulius Silvius, who was killed by Romulus, the son of his niece Rhea. Now we will add Romulus and the others who ruled Rome after him up until Tarquinius Superbus, for a period of 244 years. After these kings, we will give a separate list of the consuls, starting from Lucius Junius Brutus, and ending with Marcus Valerius Messalla and Marcus Piso, who were consuls when Theophrastus was archon at Athens [61 B.C.]. Altogether [they ruled] for 460 years.

That is what Castor says. Now it is appropriate for us to append a list of the emperors of the Romans, starting from Julius Caesar. We shall mention the consuls for each year, equating [these dates] with the Olympiads.

[The Armenian manuscript of Eusebius' *Chronicle* breaks off here]