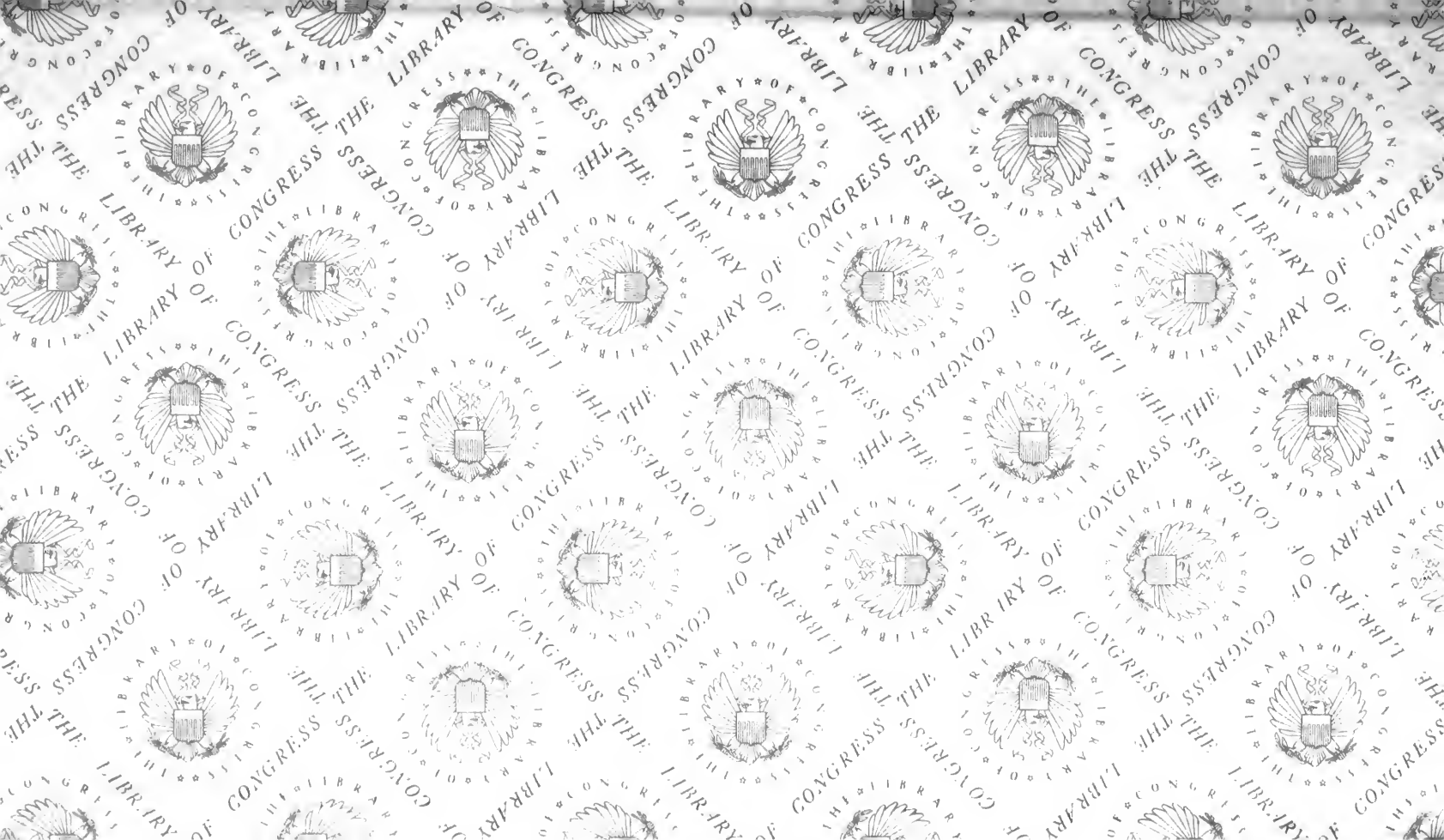
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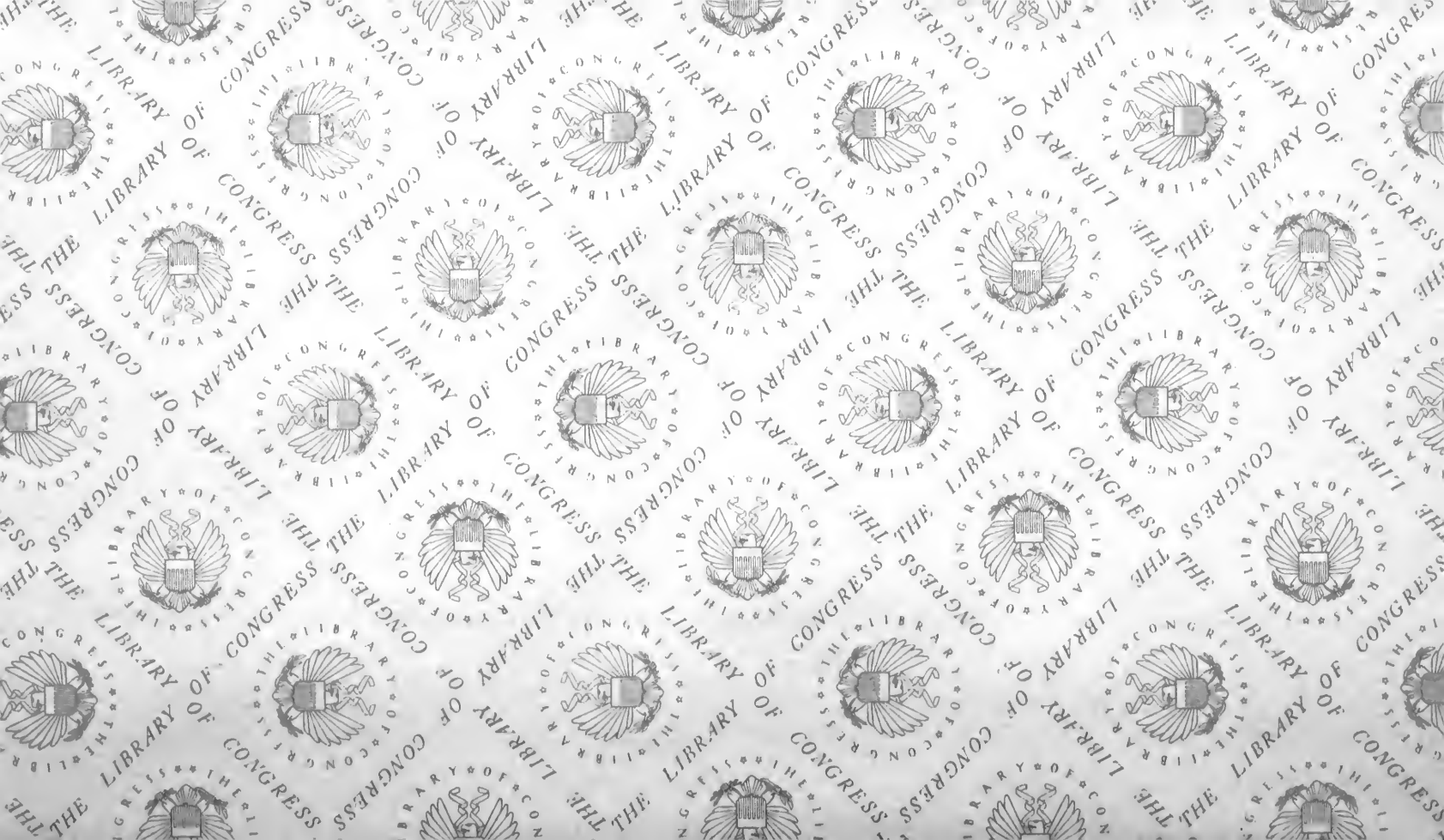
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SUMMARY

OF

RECENT DISCOVERIES

IN

BIBLICAL CHRONOLOGY, UNIVERSAL HISTORY AND EGYPTIAN ARCHÆOLOGY;

WITH

SPECIAL REFERENCE TO DR. ABBOTT'S EGYPTIAN MUSEUM IN NEW-YORK.

TOGETHER WITH

A TRANSLATION OF THE FIRST SACRED BOOK OF THE ANCIENT EGYPTIANS.

BY

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PREFACE.

The application of astronomy to the historic sciences, first attempted by Newton, has, during the last few decennia, superinduced a complete reconstruction of the chronology of the Old and New Testaments introduced by Petavius 1627, of all ancient history down to Titus, and of the archæology of Egypt as hitherto understood. The following pages present a brief survey of recent discoveries made in these sciences, since that time. The reader will find only an outline, as the compass of a few lectures, in which the communications were first made, did not admit of more particular specifications, and the same subjects have been already more fully treated by the author in a number of other works. If the discourses should leave many points insufficiently explained and obscure, further information will be found in the following works of the author. Systema astronomiæ Ægyptiacæ quadripartitum. Conspectus astronomiæ Ægyptiacæ mathematicæ et apotelesmaticæ. Pantheon Ægyptiacum, sive symbolice Ægyptiorum astronomica. Observationes Ægyptiorum astronomicæ. Hieroglyphice descriptæ in Zodiaco Tentyritico Tabula Isiaca sive Bembina, Monolitho Amosis Parisino, Sarcophago Sethi Londinensi, Sarcophago Ramessis Parisino, papyrisque funeralibus annis 1832, 1693, 1631, 1104 a. Chr., 37, 54, 137 p. Chr. cet. Lipsiæ, 1833.—Unser Alphabet ein Abbild des Thierkreises mit der Constellation der sieben Planeten am 7. Sept. 3446 v. Chr. cet. Leipz. 1834.—Unumstösslicher Beweis cet. Leipz. 1842.—

Chronologia Sacra. Untersuchungen über das Geburtsjahr des Herrn und die Zeitrechnung des A. u. N. T. Leipz. 1846.—Die Phönixperiode. S. Zeitschrift der Deutschen Morgenl. Gesellsch. Leipz. 1849.—Berichtigungen der Römischen, Griechischen, Persischen, Ægyptischen, Hebræischen Geschichte und Zeitrechnung, der Mythologie und alten Religionsgeschichte auf Grund neuer historischer und astronomischer Hülfsmittel. Leipz. 1855.—Alphabeta genuina Ægyptiorum, nec non Asianorum, literis Persarum, Medorum, Assyriorumque cuneoformibus, Zendicis, Pehlvicis et Sanscriticis subjecta cet. Lips. 1840.—Theologische Schriften der alten Ægypter zum ersten Male übersetzt. Nebst Erklärung der zweisprachigen Inschriften, des Steins von Rosette, des Flaminischen Obelisken, des Thores von Philæ, der Tafeln von Abydos und Karnak u. a. Gotha, 1855.—Grundsätze der Mythologie und alten Religionsgeschichte, sowie der Hieroglyphensysteme, cet. Leipz. 1843.—Rudimenta Hieroglyphices, cet. Lips. 1826.—Grammatica Ægyptiaca, cet. Leipz. 1855.

May the Lord make these pages subsidiary to the good of his church.

New-York, 1856.

The Author.

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EGYPTIAN ANTIQUITIES.

INTRODUCTION.

The interest taken by the human mind in the monuments of antiquity is a remarkable phenomenon. Who does not regard with reverence an aged tree, which a thousand years ago, beheld generations long since passed from the earth, sitting in its shade? Who would willingly part with the clumsy, tarnished ring, which his aged mother or grandmother had worn upon her finger? Who is not gratified by the sight of a few lines traced by a pen, guided by the hand of the Father of his country? Who does not examine with curiosity an old skin, upon which Mexican priests painted their gods and hieroglyphics 500 years ago? Who can pass without emotion through the silent streets of Pompeii, which once resounded with the bustle of the forum and the song of sailors? Who does not take delight in treasuring up in his casket, among other gems, some old coins of the age in which Pericles sent forth his fleets against envious Sparta?

Who is not happy to exhibit to a friend a fragment of a brick, dried when Cyrus commanded that Jerusalem should be rebuilt? It cannot be denied, that every man regards whatever is ancient, with a certain interest and reverence. And why does he do so? These ancient things, be they beautiful or ugly, complete or fragmentary, lustrous or encrusted with filth, *speak* to every one that beholds them.—Ay, antiquities *speak*. We hear their language distinctly, not with the outward ear, but with an inner sense, with which the Creator has endowed us.—Not men only, but even "stones can speak." And what is it, that these monuments of antiquity have to say to us? Their language is: Consider, how young you are compared with those by-gone generations, whose contemporaries we have been! Bethink you, how soon you will disappear from the series of living things, without leaving behind you any such monuments of your existence! A different world has been on earth before you! Ask of me, and I will tell you what was the condition of things in the world at that time; I will inform you, how the men of that age thought, what they believed, what they did, how they clothed and adorned themselves, how they ate and drank. And thus there are many other things, which, if you be so minded, you may learn of me. If you had no other profit but to learn what you did not know, this would, in itself alone, be something; for knowledge is power. And who would not rather be powerful than feeble?

But there are other monuments of antiquity, which are much older, much more numerous, and far more instructive than the antiquities of nature, than all the antiquities of America, of Italy and Greece, of India and Assyria, which, altogether do not reach farther back than seven centuries before Christ. Who knows not that land which, as early as 666 years after the flood, and 216 years after Noah's death, had a king, and possessed a literature that has been preserved during 4600 years, down to our day; that land, in which Abraham's descendants dwelt 430 years, and where the Old Testament had its beginning; which maintained from the time of Joseph to the destruction of Jerusalem an unbroken connexion with the history of the Old and the New Testament; in which, 250 years before Christ an accurate and reliable translation of the Old Testament was made; which reared anew, at Leontopolis, the temple of Solomon; out of which God "called his Son," and whence he afterwards again brought him, inasmuch as its astronomical monuments, and its sacred writings, containing many of the earliest revelations, are now again bearing witness to the truth of historical christianity, and reaffirming the revelations of the Old and New Testaments, after they had already been classed among "Myths;" the land, of which all antiquity, from the days of Homer, speaks with the highest reverence; whither the Sages of Greece and of Italy went to prosecute their studies; which has erected the greatest structures of the world, the

Pyramids, the Catacombs, the Osimandyeum, the colossal speaking-statue of Memnon; the land, whose monuments, although in ruins, still cover the whole valley of the Nile, the Oases, and the coasts of the Red Sea, and which still lives, and will continue to live in a million of minor relics of antiquity? There is not, upon the whole surface of the globe, a land that can boast an antiquity like that of Egypt. Its written monuments alone are so numerous that a hundred folio volumes would not suffice to contain them. And here we see the reason, why, since the beginning of the present century, all the enlightened countries of Europe have vied with each other in obtaining possession of Egyptian antiquities. Museums of this kind are already found in nearly every city of importance; in Turin, Rome, Florence, Naples, Pisa, Milan, Palermo, Venice, Berlin, Vienna, Frankfort, Prague, Dresden, Munich, Leyden, the Hague, Copenhagen, Stockholm, St. Petersburg, Paris, Lyons, London, Oxford, Cambridge, the monuments in all of which, with scarcely any exception, I have examined and transcribed.—A collection of this kind is at present also, but perhaps for a short time only, in New-York. I refer to the collection of Dr. Abbott, which was brought together at Cairo, during a space of twenty years, with much labor and great expense. All well-educated inhabitants of New-York know as well as myself, and perhaps better, although I have, during thirty-two years, devoted myself almost exclusively to this department of science, and

written upon it many a book, as the Astor-library will bear witness, what a treasure of science lies buried in this collection of Egyptian antiquities. A number of friends have, however, repeatedly requested me to deliver before an assembly of scholars, several lectures upon this Museum, and upon Egyptian antiquities in general, ere I take my departure to my place of destination. Although deeply sensible what an unpleasant impression will be left by these lectures, I felt constrained, in the end, to assent to these repeated and urgent solicitations. I design, therefore, as well as I am able, and in reliance upon your indulgence to present in the first instance a general view of the whole collection, and then to offer some observations upon a number of more particularly noteworthy objects.

Dr. Abbott's Museum contains more than 2000 monuments of Egyptian Antiquity, or objects found in Egypt. It is, therefore, not so rich as the Turin Museum, the first and most important in the world, and containing 100,000 Egyptian monuments; but it possesses several specimens of nearly all Egyptian Antiquities now known, and besides, a large number of such as are exceedingly rare, and even several that had previously been entirely unknown. Among these are a wooden tablet with a demotic inscription, accompanied by a Greek translation, and a new bi-lingual inscription; a small Rosetta inscription; four copies of the ancient sacred writings of the Egyptians on papyrus, in hieroglyphics and in

the hieratic character; several legal documents on papyrus and in the demotic character, accompanied, to some extent, with a Greek text; several Greek papyri and wooden tablets; one papyrus with astronomical observations; a Gnostic seal or signet-stone with three Coptic and Greek inscriptions, being the most remarkable Abraxas extant; a gold finger-ring, having on it the name of Cheops, who built the great pyramid near Ghizeh; a gold neck-chain inscribed with the name of Menes Athothis, 2781 years before Christ, in the time of Pheleg, 666 years after the flood, several bricks from the time of Moses, with the impress of the seal of Pharaoh Amenophis; three mummies of Apis-Bulls; two marble vessels, with the number of cans and buckets which they will hold marked upon them. Among the articles of porcelain, a learned gentleman of New-York, Mr. Edwin Smith, who has, for many years past, devoted himself to the profound study of this branch of science, discovered the signet-ring of the high-priest Ahabanuk, the same man who was the owner of the largest papyrus in the world, measuring 57 feet in length, being the most complete copy of the sacred books of Egypt, and known by the name of "The book of the Dead," in the Turin Museum.—Thus are antiquities, long since parted from each other, with 4000 miles between them, brought together again.

The antiquities in Dr. Abbott's Museum comprise six distinct classes: historical, sacred or religious, statistical, civil, artistic and scientific. To the histo-

rical class belong all those monuments which contain the names of kings, priests and private men, they belong to that great period which extends from Menes, the first king of Egypt, 2781 B. C., or 666 years after the flood, to the reign of Constantine the Great, and even still farther down to the time of the earlier Christian Convents. Among other names we find here those of the Pharaohs, Menes-Athothis, 2780 B. C.; Apophis 2212 B. C., during whose reign Joseph was sold into Egypt; Thuthmosis the first, during whose reign occurred the exodus (departure) of the Hebrews, 1867 B. C.; the later kings of the XVIIIth and subsequent dynasties, Amenophis I. II. and IV., Thuthmosis II. III.; Ramses, the son of the sovereign who built the celebrated Osimandyeum, 1649 B. C.; Ramses II. and IV.; Cheops, who built the great pyramid 1100 B. C., Shishak, Thiraka, Hophra, Psametichus, Boccharis, Ptolemy III. and IV., and others, of whom several are mentioned in the Old Testament. Among the things connected with particular history are a great number of historical statues and stelæ or tomb-stones.

Still more numerous are the sacred monuments. The most important of these are three long rolls of papyrus respectively 22, 23 and 36 feet in length, and containing later copies of the very oldest religious books of the country. Thus also the religious ideas, the sacred usages and the deities of the Egyptians are found represented upon several stelæ and smaller rolls of papyrus. To these are to be added a very

great number of statues and statuettes of the divinities, sacred animals, plants, vessels and furniture.

To the statistical antiquities belong several demotic and Greek papyri, which throw light upon the laws, courts of justice, officials and subjects of a kindred nature.

The collection is particularly rich in objects pertaining to civil and domestic life, upon which Wilkinson wrote his excellent work, entitled: "Manners and Customs of the ancient Egyptians." Here are found garments of every description and articles of ornament; such as mantles or cloaks, ordinary clothes, aprons, boots, shoes, sandals, finger-rings, signet-stones with or without settings, ear-rings, ear-pendants, neck-chains, bracelets and anklets, nets, knitted articles, embroideries, pettorali, canes. To the temple and household furniture belong door-frames, pieces of temple-sculptures, bricks stamped with royal seals, altars, vessels for libations, censers, tables, chairs, foot-stools, pillows, chests, baskets, vessels, and utensils of all sorts from the largest down to the smallest, such as flagons, drinking-horns, cups, spoons, knives, forks, lamps, mirrors, combs, brushes, brooms, colanders, stamps, wagons, weights, spindles, cords, ropes, needles, hatchets, hoes, hammers, writing-materials, sistra (metallic rattles), checker-boards, toys, many kinds of fruit and grain, fig-bread, eggs, which are probably 3000 years old.

Of weapons of war there are clubs, battle-axes,

daggers, bows, arrows, helmets, coats of mail, and surgical instruments.

How admirably the Egyptians understood the art, already mentioned by Herodotus, of preserving dead bodies, is here shown by several human mummies in their ornamented sarcophagi and cerements, many separate parts of these, the mummies of apis-bulls, crocodiles, sacred cats, ibises, sparrow-hawks, serpents and beetles.

The higher arts and sciences of the ancient Egyptians are mirrored in nearly all the objects contained in the Museum. We here see how they wrote, drew, painted and chiselled, how they formed out of metals, stones, clay or wood, all sorts of human and animal representations or images, elevated or depressed, statues and statuettes, busts and limbs. Nearly all these antiquities are, at the same time, monuments of language of the most varied description; for nearly all of them contain Hieroglyphic, Hieratic, Demotic, Coptic, Greek, Cufic, Assyrian and Chinese inscriptions. To the scientific class belong also the astronomical monuments.

The materials, of which these have been made, are gold, silver, bronze, iron, steel, lead, litharge, enamel, granite, basalt, marble, limestone, greenstone, lapis lazuli, cornelian, agate, glass, porcelain-clay, Nile-mud, mineral-colors, leather, ivory, horn, wool, mother of pearl, silk-threads; the sycamore, the juniper-tree, the wood of which is now used for making lead-pen-

cils, the willow, gum, wax, the papyrus-plant, byssus, flax, reed.

As respects their artistic value, it must be admitted, that all these objects are far inferior to nearly all Grecian and Roman antiquities; they are, as every body will perceive, very uniform, ugly and dirty; and yet, to them that significant passage is applicable: "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."—The value of the entire aggregate of Egyptian antiquities consists, not in their forms, but in what they tell us and reveal to us. Each separate object is here an embodiment of truths; it is necessary only to lend a listening ear, in order to call them back to life. With every scarabæus which the inquirer takes into his hand, whole series of conceptions and ideas are connected; nay, these are inseparable from that object, so long as it has not become dust.—How much more emphatically is this true of entire papyrus-rolls and inscriptions that have come down to us from a period that reaches much farther back than the Old Testament, and concerning which no other nation has left us any scientific legacy. In a museum, like Dr. Abbott's, slumber whole series of volumes, yet to be written, and even after hundreds of years it will furnish matter of reflection, inquiry and criticism.

But it will be asked, of what use can this old rubbish be to us? This question may be answered in these words: "Man liveth not by bread alone."—Besides the bread that nourishes the body, human

society requires a variety of intellectual nourishment, without which men would deteriorate and become like unto brute beasts. This intellectual food of the whole world and of all futurity, is, in its widest sense called science. There is not any new, real truth, that does not exert an influence upon our purposes and actions, our pursuits and general conduct. And thus also Egyptian antiquity, which Providence has preserved during so many thousand years, and is now at last beginning to disclose to our view, will bear its fruits, and contribute to the increase of those intellectual stores, that furnish aliment to all the world. What scientific truths, and how many will, in the course of time, be brought to light by means of Egyptian antiquities, no man can determine beforehand, as we have advanced no farther than the vestibule. When that Dutch boy, while playing with spectacle-glasses, discovered the astromical telescope, nobody could yet conjecture, that by means of that same telescope thirty new planets, innumerable comets, satellites, the rings of Saturn with the water on the inner side, the binary stars, the stars of the nebulæ, &c., would afterwards be discovered.—When the youth who attended to the steering of the first steam-engine discovered the steering-wheel, in consequence of fastening his line to the lever, it did not yet enter any one's mind that this steam-engine would, some fifty years later, propel whole fleets of ships, and trains of railway-cars. When, at Gottingen, Professors Gaus and Weber extended two wires from the

cabinet for the apparatus of natural philosophy to the Observatory, across streets and church-steeples, for the purpose of establishing a telegraph, until, struck by lightening, it scorched the dresses of the ladies who were passing beneath, nobody yet so much as dreamed, that the same wire would, thirty years later, spread a speaking-net over the whole of Europe and America. Equally important results may eventually accrue to us from the vast scientific legacy bequeathed to us by ancient Egypt; and therefore no man is justified in prematurely condemning it as worthless. Even now it has brought to light truths of the highest moment and influence. It has, for example, been very generally doubted hitherto, whether, since the days of Adam and Seth, there has been any primeval revelation, which was transmitted through Enoch and Noah, to all the descendants of the latter. It is only the sacred books of the ancient Egyptians that have furnished the proof of this.—Since the destruction of Jerusalem it has been a subject of controversy in the christian church, whether the Hebrew text or the Greek translation, i. e. the Septuagint, contained the true chronology. But it is now ascertained, that a certain Akiba, (Aquila), as was asserted already by Arabian writers and several church-fathers, actually corrupted the Hebrew text, in order that the Messiah, whose advent was promised to take place during the sixth year thousand [millennium] after the creation, might be waited for 1500 years longer than the appointed

time.—Many have hitherto believed, that the chronology of the Bible is discredited by Manetho and the Egyptian monuments. Now it is certainly known, that the two agree precisely, even to years and days, and that both place the creation and the deluge in the same years and upon the same days.—The sojourn of the Hebrews in Egypt was even regarded as a myth. Now it has been positively ascertained that Manetho's shepherd-kings (Hyksos) were the Hebrews, and that they established themselves in the land of Goshen in the year 2082 B. C.—Heretofore it has been maintained that the prophets and the chroniclers had assigned an excess of, at least, four years to the Babylonian captivity. We now have proof positive, that it really lasted seventy years and a few months.—It was formerly considered impossible to determine precisely the length of the cubit which served the Hebrews as their measure in the construction of the tabernacle, the temples, and for the purpose of daily life. But now we know of a certainty, that Goliath did not measure in height more than 10 feet 8 inches English, and that Og's' bedstead was only 17 feet 6 inches long.—Since the council of Nice all christendom has been under the impression, that the Hebrews reckoned time since the days of Moses, by lunar months. Now it has been demonstrated, that until after the destruction of Jerusalem they reckoned by a fixed solar-year, and always observed Easter at the vernal equinox, our 22d of March.—Nearly all historical text-books

at present affirm, that the chronology of the Christian era is incorrect, and that Christ was announced, born, baptized, crucified and raised from the dead in years and on days other, than those specified by the Evangelists. But now we know, on the contrary, that the whole Christian chronology is correct, that the days which mark epochs in the new dispensation are the same as those which were typically consecrated, under the old dispensation, through the construction and dedication of the Tabernacle, of Solomon's, of Zerubbabel's and of Herod's temple. Our Dionysian era or reckoning commenced with the year *nought;* hence the current year is the 1858th after the birth of our Lord, and the *current* century began on the first of January, not of 1801, but 1800, as is stated already in the still extant Easter-canon of Dionysius Exiguus.—It has been asserted, in numberless books, that the Deluge was only partial. It has now been positively ascertained that it was universal, and that it terminated on the 7th of Sept. 3447 B. C.—It is currently maintained that our Alphabet was not invented until 1500 B. C. by the Phœnicians. Now it has been clearly proved that there have existed an alphabet and books since the time of Seth, as early 2400 years before the deluge; that all the alphabets in the world had their origin from one and the same primitive alphabet; that our alphabet was transmitted through Noah, and so arranged as to express the places of the seven planets in the Zodiac at the termination of the Deluge, Sept. 7th, 3447, B. C.—Accord-

ing to a very generally received opinion, the hieroglyphics of the Egyptians, or the cuneiform character of the Persians, Medes and Assyrians was the first of all written characters; now it is ascertained, that all these and similar written characters have the Noachian alphabet of 25 letters for their basis.—Hitherto a great number of Indomaniacs have maintained, that the original language had been the Indo-Germanic, a sort of Sanscrit. Now it is known, that all the languages in the world are derived from the Hebrew original language, as the very names of the antediluvian letters among the different nations, and the language of the ancient Egyptians prove.—According to Letronne and others, our Zodiac had its origin only 500 years B. C. Now we know, that it is as old as the human race, and that it passed through Noah to all the nations of his posterity.—All the world has hitherto believed, that the ancient nations worshipped nothing but dumb idols, stars, animals, plants and the like. Now we know, that they all had more or less faithfully preserved the original revelations, that next to the Creator of all things they worshipped his servants, more exalted creatures, intermediate between God and man, and that they lapsed only in later times into downright idolatry. The seven Cabiri, chief gods of all the ancient nations, were not symbols of deified powers of nature, but emblems of the seven planets, which were thought to be the bodies of the seven archangels. The twelve superior gods of all the ancient nations had reference to the twelve constellations of the

Zodiac, these being regarded as the abodes, or the bodies of the second class of those who ministered to God.—Hitherto it has been supposed, that the earliest and innumeral astronomical observations of the ancient Egyptians, referred to already by Diodorus Siculus, had utterly disappeared from the sphere of human knowledge. Now we know that several hundreds of them, extending down to the Roman emperors, and back to Menes, 2781 B. C. have been preserved upon the pyramids, in temples, on sarcophagi, stelæ and papyrus-rolls. It is only by means of these astronomical observations, being mathematically sure and reliable, instituted upon the occurrence of important events, and at the birth of the Pharaohs, that, because none of these planetary configurations can occur twice in history, and similar ones only after intervals of 2146 years, the entire history of Egypt has been reduced to order. The first twelve Dynasties of Manetho and several others, reigned not in succession, but synchronously in different provinces. Fourteen planetary configurations prove, that Menes did not take possession of Mizraim (i. e. Egypt), until 2781 B. C. during the life of Phaleg, 666 years after the deluge. Moses, whose planetary configuration is mentioned by Josephus, by the Rabbis and even in the Old Testament, was born under the 17th Dynasty 1948 B. C.—It has, heretofore been believed, that the Greeks never observed planetary configurations, or at least preserved no record of them; now a great number of them, going back to the year 778 B. C., expressed

precisely like those of the Egyptians, and preserved upon their temples, statues, Etrurian vases, and in the works of authors, have come to light; and thus we are enabled to determine the dates of the events connected with them, with mathematical certainty. Hitherto it was the opinion of all the world, that the Greeks reckoned by lunar months; now it is made manifest, that they had accurately determined solar months, which corresponded with those of the Hebrews and other nations; and by means of which the dates occurring in Grecian history can be determined to the very day.—In times past, men believed that the Romans had never observed planetary configurations. It is now ascertained, that the Lectisternia of Livy; the Aræ, Candelabra, lamps, temple-friezes, and walls in Pompeii contain such observations, stated in the same manner as by the Egyptians; and thus the dates of all the events of Roman history are fixed with more than historical certainty.—Hitherto the whole christian and enlightened world has, since the publication in 1627, of the Doctrina temporum of Petavius, been convinced, that his chronology and history of the Romans, Greeks, Persians and other nations, as repeated in millions of books, even in Clinton's Fasti Hellenici and Romani, were correct. Now it is ascertained, that Petavius and his copiers have incorrectly inserted the Consules suffecti 47 and 78 after the birth of Christ, and have thus antedated the *whole* Roman and Grecian history down to Titus by one and respectively two years. The assassination

of Cæsar occurred not 44, but 42 B. C., and the Olympiads began not 776 but 774 B. C.—Hitherto all men believed, that the historical Canon of Ptolemy was infallible, because Babylonian observations of eclipses of the moon are connected with certain years in the reigns of his sovereigns; it is now known for certain, that Ptolemy fixed these eclipses only by means of calculations, and that, in almost every instance, he calculated wrong ones. And in this connection it has been demonstrated, that all our lunar tables, as was known already by the total eclipse of the sun in Germany, 1851, are constructed upon the false statements of Ptolemy; hence that they assume, as their basis, an incorrect mean motion of the moon and of the moon's nodes; as also a wrong coëfficient of the secular equation, and that, therefore, they require to be rectified throughout. These corrections can be easily made by means of the total eclipses of the sun, found in the history of Rome, Greece and other nations. The same is to be said of our planetary tables hitherto in use, which are also based upon the statements of Ptolemy. For in Egypt there have been found a vast number of the recorded observations of the position of planets, many of which extend back 3000 years earlier than Ptolemy's day, and serve for the the correction of our planetary tables.—Hitherto it has been a universally received opinion, that those ages of the Romans, the Greeks, the Parsees and others, in which Uranus, Saturn and Jupiter reigned, were mere fables. Now it has become manifest, that these ages of the

world were periods of 2146 years, during which the equinoctial point runs exactly through a sign of the Zodiac. At the beginning of each one of these ages the ancients observed and recorded the places of the seven planets, and thus it has been ascertained, that the first age of the world began 5871 B. C., on the 10th of May according to the Julian reckoning, on a Saturday, being at the same time the vernal equinox. The day on which Christ rose from the dead was the same on which the creation of the world was completed, after the first week of history. Thus we have a confirmation of the true chronology of the Bible, which begins with the Sunday of the vernal equinox 5871 B. C.—Thirty years ago half the world believed that the lesser Zodiac of Dendera, at Paris, was really, as calculations had been made to prove, 17000 years old, and that the Creation and the Deluge were mere fictions. Now we know, that upon that stone the planetary configuration that occurred at the birth of Nero, 37 A. C., is inscribed.—These are some of the scientific results which Egyptian Antiquity has already produced, and is likely to continue to bring to light. And surely no one who examines the Egyptian antiquities, will, upon leaving the Museum, now give his assent to the words which some former visitor wrote in Dr. Abbott's register at New-York: "The greatest humbug," but will, in his heart, join in the words of Solomon: "they *are* black, but very comely, ye daughters of Jerusalem, as the tents of Kedar."

I. THE PAPYRUS-SCROLLS OF THE ANCIENT EGYPTIANS, HEBREWS, GREEKS AND ROMANS.

The first place in every Egyptian Museum is due to the papyrus-scrolls. How were these scrolls, from one to sixty feet in length, produced? When we compare our fine, smooth, white paper, with this yellow, ugly, wrinkled rag, we are apt to smile in pity; and yet, had the Egyptians written on our beautiful paper, not one line of their literature would have attained the age of 4000 years, nay, there would perhaps be very little left of the entire literature of the Greeks and Romans. These rolls of papyrus, then, the same as those which Vesuvius buried, for 1700 years, in Herculaneum, beneath ashes and streams of lava; those rolls, on which Cicero's and Plato's letters were traced, and which have preserved for us the most ancient manuscript-copies of the Old and New Testaments, and of the Gothic translation of the Bible; on which Moses, 3700 years ago, inscribed the law and the prophets recorded the Word of God—how were they produced?

The aquatic plant, called papyrus, i. e. the royal or noble plant, has now entirely disappeared from Egypt, and is found only in Sicily, Syria and in botanic gardens. From a root of the thickness of an arm shoot up long stalks from two to four inches thick, which grow to a height of from eight to sixteen feet. The head or

crown of this straight, trilateral shaft, which tapers but slightly towards the top, is formed by a great number of short branches, from the upper part of each of which three long and very narrow leaves are suspended. Underneath the thin green rind or shell, there is, from the root to the crown, a white pith, through which run threads, or woody fibres, which pierce it longitudinally. This pith, which resembles that of several trees, especially of the elder, is the material of which the paper of the ancients was prepared.* When we examine an Egyptian papyrus by holding it against the light, we discover that the woody fibres run horizontally as well as vertically, and that the two layers were cemented together by means of gum. In order to produce a roll of papyrus, the following processes were found necessary. First, the green rind or bark of several stalks was pealed off; thereupon the stalks were cut into cylinders of equal length, and these were then, by means of a very sharp knife, divided into very thin strips, slices or ribbons. Of these strips a number were now laid vertically against each other, so that each overlapped the other by the twelfth part of an inch. After this first layer had been moistened with gum-water, another layer of such strips was, in like manner, laid horizontally across it; and then both layers were pressed, dried and polished.

* See Naumann's Serapeum. Leipsic, 1842. Feb. 15, p. 33, with my treatise: "Ueber das Papier der Alten, nach Plinius und der Papyrusstaude im botanischen Garten zu Leipzig," with representations of the papyrus-plant.

Thus one leaf of paper was completed. By joining together several leaves and uniting their edges with gum, a roll of papyrus, or what we would call a book, is produced of any required length.

It would appear, that Pliny never saw the papyrus-plant, which accounts for his incorrect description of the paper of the Ancients. That I have correctly described the process, will become evident upon the examination of any papyrus; and I have placed this beyond all doubt, by myself producing from papyrus-stalks, obtained in botanical gardens, a great number of papyri exactly like those of the ancient Egyptians and those found in Herculaneum. No paper in the world is as durable as this. In many Museums we find rolls that are more than 3000 years old, and which can still be unrolled and rolled up without the least injury.

The ink of the Egyptians was not made of the gallate of iron, which would have turned yellow very soon; it was Indian ink, pulverized charcoal mixed with gum; hence their writing has remained black and glossy down to the present day. The titles as well as the first words of chapters were written with red ink, as is still the case among the Copts, the descendants of the ancient Egyptians, and among the Æthiopians. The black ink was prepared out of the bark of the papyrus-plant, which, owing to the great quantity of siliceous earth which it contains, yields an excellent black for writing.

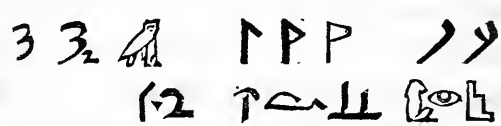
For the purpose of writing, or rather drawing let-

ters, the Egyptians did not make use of goose-quills, steel or reed-pens, but of the branches mentioned above, as forming the crown of the papyrus-plant. These also contain pith and many of the woody fibres before spoken of; by sharpening one of these at one end, it was formed into a pencil or brush, which did not, however, take up much ink, so that, as the written lines plainly show, it was necessary to dip into it very often. Thus the remarkable papyrus-plant alone furnished everything which the Egyptians required for the ordinary purposes of writing.

The manner in which their writing-materials were arranged is shown by many specimens in all Egyptian Museums, and also in Dr. Abbott's. They consist of tablets of wood, furnished with two cavities which contained the black and the red ink, and with a little sliding drawer, in which the small papyrus branches, used for writing, were kept. Similar apparatuses for writing are also found, made of marble or ivory. These were worn by the sacred writers in the girdle, just as the Orientals, who are able to write, still carry their writing-materials about with them in the girdle.

The Egyptian papyri are to be distinguished under the three heads of Hieroglyphic, Hieratic and Demotic or Enchorial writings. The word hieroglyphics denotes the sacred character; for the word is formed of *ἱερός*, sacred, and *γλύφειν*, to engrave. Hieratic is derived from the word *ἱερευς*, priest, and hence the hieratic character denotes that used in ordinary by the priests. Demotic, derived from the word *δῆμος*,

people, designates the character in use among the common people. The same character the Rosetta stone designates as the enchorial, from the Greek ἐγχώριος, indigenous, national. These three different characters or modes of writing grew the one out of the other. The hieroglyphic is the most ancient; from it proceeded the hieratic, by abbreviating the signs, because it required too much time to draw, in every instance, the entire images or figures. Indeed, the hieratic papyri and inscriptions do not reach back as far as the hieroglyphic. The demotic character is the hieratic abbreviated and simplified to the utmost, because, as in the former instance, the hieratic required too much time and labor. The demotic writings do not reach farther back than the sixth century B. C. In what manner the hieroglyphic signs were abbreviated, first into the hieratic and then into the demotic will be readily perceived upon comparing the same words and letters written in hieroglyphics, in the hieratic and in the demotic character; for instance:—



All the three characters are written from the right to the left, as were the letters of nearly all the nations of antiquity. Only the Hieroglyphics were, for the sake of symmetry, sometimes written also in the opposite direction.

II. THE KEY TO THE HIEROGLYPHICS.

Now, in what manner did the ancient Egyptians express their conceptions and thoughts by means of these three written characters? In what manner are we to proceed in order to discover anew the laws, according to which the ancient Egyptians expressed conceptions and thoughts; and what is the true key to the hieroglyphics? This is a question, upon the solution of which depends the restoration to life of the entire and immeasurable literature of the ancient Egyptians, the oldest and perhaps the most important literature of the ancient world.—With the introduction of the Greek language and written character in Egypt since Alexander the Great (330 B. C.), and especially since the translation of the O. and N. T. into the Coptic, by means of the Greek alphabet, the art of reading hieroglyphics was gradually lost. The last instance of a hieroglyphic translation occurred in the reign of Augustus. This emperor caused the large obelisk, which, bearing an inscription of twelve long hieroglyphic lines, has since been erected again at the Porta del popolo, to be brought to Rome; and the inscriptions upon it were, as we read in Ammianus Marcellinus, translated into Greek by an Egyptian priest, named Hermapion.* Since that time, however, the

* Ammianus Marcellinus L. XVII. p. 92. "Verhandlungen der ersten Versammlung deutscher und ausländisher Orientalisten." Leipsic, 1845.; with my treatise: "Bemerkungen über die neue Hieroglyphen-inschrift mit griechischer Uebersetzung auf dem Obelisken an der Porta del popolo in Rom."

key to the hieroglyphics has been, in some degree, preserved and transmitted to us, in the new-fashioned hieroglyphics, in the so-called Rebus. These Rebus express syllables by means of pictures, and are still called hieroglyphics in Italy, France, Germany and elsewhere.

The true key to the hieroglyphics would, probably, have never been discovered again, had not several hieroglyphic inscriptions accompanied with a Greek translation been found from time to time. First Bonaparte found in 1799 the Rosetta-stone (now in the British Museum) with hieroglyphic and demotic text, besides a Greek translation on the base; this was not published until 1812.—In 1824, Young, Professor Spohn, my instructor at Leipsic, and Kosegarten, discovered the Greek translation of two demotic papyri in Berlin and Paris. In the year 1826 I found at Turin the Original, but unfortunately incomplete papyrus of Manetho's work on Egyptian history, and in the same year, at Rome, on the Porta del popolo, the obelisk translated for Augustus by the priest Hermapion. In 1848 I found the translation of the ancient Table of Abydos, (now in the British Museum), preserved by Eratosthenes. In 1849 Lepsius published six inscriptions containing the hieroglyphic names of the 36 Decani (wardens of the Zodiac), known from Greek and Roman authors, and written in different ways; according to Champollion's system these proper names could not be read at all. In 1849 Brugsch discovered the gate of Philæ, with its trans-

lation on the Rosetta-stone. In 1855 I found the translation of the Table of Karnak, in the fragments which we possess of Eratosthenes and Manetho. To these must be added several old Egyptian papyrus-rolls and mummy-chests with Greek translations of some proper names to be found at Turin, Berlin, Leyden, St. Petersburg, in Dr. Abbott's Museum in New-York and in other collections. By means of these numerous bi-lingual inscriptions the true key to the hieroglyphics, which had been sought after during 1800 years, was again brought to light. The key to the hieroglyphics is, of course, the fundamental law of the Egyptian written character, an acquaintance with which law will enable any man to read whatever text he pleases, and to find the same meaning which the writer intended to convey.

The first question that here presents itself, is: *in what language did the ancient Egyptians write?*

This was, of course, the Coptic; for the Copts, the Christian inhabitants of Egypt, are the descendants of the ancient Egyptians, and Coptus is simply the word Ægyptus minus the initial syllable *Æ*, which was dropped in later times. The *later* Coptic must, however, have differed somewhat from the *ancient* Coptic, which is 2000 years older; for, no language remains unchanged during a period of 2000 years. Now, it has been ascertained, that the ancient Coptic was far more nearly related to the ancient Hebrews or Chaldee, than to any other language in the world; that a great many grammatical forms, and nearly all

Coptic roots are derived from the original Chaldee. This is not surprising; for there was an original language; and this was not, as the Indomaniacs maintain, the modern and highly cultivated Sanscrit, but, as can be easily proved, the Hebrew, which bears so unmistakably the stamp of antiquity. Experience has shown, that a nation will, in the progress of centuries, make but a few and unimportant changes in its original language, if it continues to inhabit the same country, under the same circumstances, within the same surroundings.—Now we know, that with Abraham, 1150 years after the flood, 484 years after Phaleg, during whose life the Egyptians and all the other ancient nations emigrated from Babylonia, i. e. 2781 B. C., the Hebrews left their original place of abode; these Abrahamidæ spoke Hebrew, and consequently *this* same language must have been indigenous in Chaldæa. But as Menes also came from Chaldæa, only 484 years before Abraham; the ancient Egyptian language must be most intimately related to the Hebrew. Furthermore, it is known, that all the ancient languages, not only the Semitic, but also the Japhetic, have, in numberless forms and roots, a close affinity to the Hebrew; among these ancient languages are the Greek, the German, the Sanscrit, the Parsee and others. From this it follows again, that the original language was the ancient Chaldee. The same is proved by the names of the letters: Alpha, Beta, Gamma, &c. For all the alphabets in the world are derived from one original alphabet, and this

was preserved and handed down by Noah. The Hebræo-Chaldee letters are pictures with Hebrew names. Aleph, for instance, is the Hebrew name of the bull; and of this animal the letter Aleph, the Alpha of the Greeks, is the picture; and so on.* The same names of the letters we find more or less distinctly preserved among such ancient nations even as differ most from each other; for instance, the Greeks and Hebrews; consequently their original language also must have been the Chaldee. Had not the Chaldee been the mother of the Greek language, the Greeks would certainly not have designated their letters by foreign Chaldaic, entirely unintelligible names. Lastly, the alphabet of Noah, arranged at the time of the deluge, contains within itself, as has come to light twenty years ago, an inscription, and this inscription is Hebrew.† In short, the language of the ancient Egyptians was primarily connected with the Chaldaic original language. But this ancient Coptic language was far from differing as much from the later or present Coptic, as does the ancient Greek from the modern Greek, the Latin from the Italian.

But our next inquiry now is, what is the first principle, the fundamental law, which constitutes the key to the entire literature of the ancient Egyptians? This key is so simple, that it is a matter of surprise, how it could have remained concealed for 1800 years;

* Seyffarth, De sonis literarum Græcorum, cet. Lips. 1824.; Alphabeta genuina. Lips. 1840.

† Unser Alphabet ein Abbild des Thierkreises, cet. Leipz. 1834.

but it is a common experience, that the world seeks afar off, what is close at hand; and often regards its most unlikely conclusions as the most probable. Let us look at the subject for a moment.

In the immense mass of Egyptian inscriptions and papyri there occur not more than 630 different hieroglyphics.* Now, if with each figure the Egyptians had expressed one whole word, as is generally believed even now, they would have known and employed, within 3000 years, not more than 630 words. And surely no sane man will believe this of a people, to whom Homer, Plato and Herodotus assign so high a rank. They certainly must have had at least as many conceptions or ideas as the Copts and the Hebrews; and therefore at least 6000 words.

Now if, in order to express symbolically 6000 words by 600 figures the Egyptians had assigned to each hieroglyphic ten distinct meanings, they would never have been able to understand their own writings a second time. A hieroglyphic inscription of such a character, and consisting of 200 figures would be susceptible of 20,000 different translations; and yet Hermapion was able to translate for Augustus an obelisk 1700 years old, and that in precisely the same manner in which the Rosetta-inscription has been translated. There must have been, therefore, a definite, permanent and simple key. The hieroglyphic character cannot have been symbolical.

All antiquity, as, for instance, Josephus, the Koran,

* Grammatica Ægyptiaca, cet. Gotha, 1855.

the New Testament, the Hindoos, the Chaldæans, the Phœnicians, and others, testify, that within the 2424 years from Adam to Noah, alphabets and books existed, and that the sciences originated with Seth. The same nations, and to specify persons, we may name Sanchunjathon, Berosus and others, expressly affirm, that the original alphabet was handed down, and newly arranged by Noah. Now, if the Egyptians had cast away this glorious invention of a simple alphabet, in order to introduce a system of such a Cimmerian symbolic writing, they would have taken an insane backward stride, and put nonsense in the place of sense.

The original alphabet transmitted by Noah comprised, as a comparison of all the ancient alphabets shows, twenty-five letters with seven vowels, and began with *a b c* and so on.* The same alphabet formed, as Plutarch and others affirm, the basis of the hieroglyphics; for the ancient Egyptians also had an alphabet of only twenty-five letters, inclusive of seven vowels; and their alphabet began with *a*, precisely, as the Hebrew, the Greek, the Latin, the East-Indian and others; in short, all the alphabets of antiquity. Hence the hieroglyphics must also have had an alphabet of twenty-five letters for their basis.

If we should assume that the Egyptians had at one time employed their 630 hieroglyphics symbolically, as representing words; at another literally, as letters,

* Unumstösslicher Beweis, cet. Leipz. 1839.; Alphabeta genuina; p. 97.

the absurdity of their method of writing would be reduced by one half; but then again we cannot comprehend, why they should have mixed up together two entirely different systems, and devised, in the place of a clear and reliable method, one utterly obscure and uncertain. Add to this, that the symbolical interpretation of the hieroglyphics yields us nothing but the greatest nonsense. From the inscription on the Rosetta-stone and other bi-lingual inscriptions we have ascertained, what ideas or conceptions are expressed by certain hieroglyphics. The hatchet  , for example, denoted God; according to all bi-lingual inscriptions. But how can a hatchet, which might, at the utmost, perhaps, have symbolically expressed the act of hewing or splitting, in any intelligible manner denote God? The simple-minded Egyptians probably conceived their God Osiris to be a wood-cutter, or a butcher!

We learn from the Rosetta-inscription, that the Egyptians designated a burnt-offering by a well-bucket  . In all likelihood, therefore, the water of the Nile possessed at that time the properties of fire, and served for burning.

The Egyptians expressed the number 10,000 by means of the drawing of a finger  ; doubtless because, at that time, man possessed upon his hands and feet 10,000 fingers, which have gradually dropped off.

When, finally, we examine the written characters of other ancient nations formerly connected with Egypt, we find that their method of writing was syl-

labic. The written signs of the Chinese, numbering from 40 to 80,000, were, as I learned from Gützlaff, who understood Chinese affairs better than any other European, not symbolic, but abbreviated syllabic hieroglyphics. Thus, for example, they still designate the town Cassel by means of two figures, of which the first was called *Cas*, the second *sel*. In like manner the groups of cuneiform characters employed by the Medes, the Assyrians and the Babylonians, denoted syllables, as has been shown in my Alphabeta Genuina, 1840, and fully confirmed by Rawlinson.—Surely then, the Egyptians might also, with the aid of the ancient twenty-five articulate sounds, have invented a method of syllabic writing; and that such is the case, has now been fully ascertained. An invention of this kind was, moreover, the most simple and the most likely to suggest itself. In the Noachian alphabet each pictured letter represents the sound with which the name of the picture commences. The letter Beth ב is the picture of a bushel-measure, which the Hebrews called Bath; it therefore stands for B; because the name of the picture begins with *that* consonant. And now, in order to obtain for the temple-walls, obelisks, stelæ, and the purposes of writing in general, a shorter written character, it was determined to represent by the picture of the measure called Bath, both the consonants which the name of that measure contains, and therefore to adopt the picture of the Bath-measure to designate the syllable B. T. The same remarks are applicable to many other Hebrew

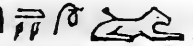
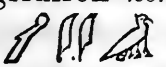
letters, which the Egyptians retained in their hieroglyphic inscriptions.

The key to the Hieroglyphics of the Egyptians, so long sought after, is then, briefly, this: *It is the general principle, that every hieroglyphic represents the consonants, contained in the name of the object of which the hieroglyphic is a picture.*—As in Hebrew and in other Semitic languages, the vowels were commonly left out of the account.

And thus, then, the picture of the hatchet  , in Coptic *hater*, represented the word God, *htor*, not symbolically, but because the two words contained the same consonants *htr*.

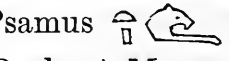
Therefore, also, the well-bucket *klil*  , represented the word burnt-offering, *kalil*, not symbolically, but because both words were formed by the same consonants *kll*.

Therefore the finger  *tba* did not in a fanciful manner denote the number 10,000 *tba*, but because the same consonants *tb* were the basis of both words. The same is true of all the other 630 hieroglyphics of the ancient Egyptians; as my Grammatica Ægyptiaca shows. Sometimes combinations of two or three consonants were required, for which no picture representing these consonants, thus combined, could be found in the Coptic; and in such cases the word was expressed in an alphabetic method; each of its consonants was expressed by a figure, the name of which began with the sound which it was required to express; this was especially the case in respect to near-

ly all proper names. Thus in the name, Ptolemy,  , the *P* is represented by the picture of the Bath-measure, because the name of this measure began with *P* or *B*. Yet even in the case of proper names syllabic hieroglyphics were often used. Thus the Rosetta-inscription expresses, by means of the gridiron *kera*, the syllable *GR* in Graicos (Græcus)  . Besides, the syllabic hieroglyphics are commonly distinguished from the alphabetic by adding the figure of a mount, which signifies "reduplication," like the Hebrew Dagesh forte. Thus then, the name of the king P—*samus* (old P – kamus) is expressed by the group  , because the lion's paw *kom* expressed *km*, and the mount signifies the syllabic pronunciation of that hieroglyphic.

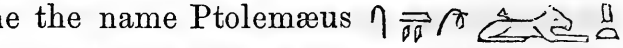
There is not any hieroglyphic, which denotes symbolically any idea, or conception, or word; there is not an inscription in existence, that has a single symbolical sign. The explanation of hieroglyphic inscriptions and papyri depends, therefore, no longer upon fanciful conjectures, in the employment of which every man would stumble upon a different meaning; but it is subject, like every other oriental text, to philological laws. Even the figures or pictures employed by the Egyptians to represent their gods, are not to be explained symbolically, but grammatically. Who is able to tell, with what rational design the Egyptians represented their Horus as a human being  with the head of a sparrow? How could they represent God by a sparrow-hawk, without be-

ing laughed at by every schoolboy? To explain this symbolically, is impossible; but there is no difficulty in explaining it grammatically. The sparrow-hawk was called *hor*, in the old Egyptian language *kor;* and therefore syllabically denoted *kur*, i. e. *κύριος*, herus, the German *Herr*, the Lord. The same is true of all other figures, by means of which the Egyptians represented their gods and their insignia

But the question will be asked: how can it be proved, that this syllabic principle furnishes the true key to the entire literature of the ancient Egyptians? We prove this, in the first place by the fact, that all students of Egyptian Antiquities have now, more or less avowedly, accepted this principle. Among these we may name particularly Champollion himself in later times, Salvolini, Birch, Bunsen, Lepsius, De Rougè, Brugsch, Uhlemann and others. Truth is so mighty, that, sooner or later, it must prevail.—But again, by means of this principle a great number of proper names which Greek authors had made known to us, have been recovered and read; as, Græcus, Psamus  (Psm), Bocharis  (the Egyptian fox Bachar.) Moreover, the same principle has enabled us, at last, to decipher all bi-lingual inscriptions, such as that of the Rosetta-stone; of Hermapion's Obelisk at Rome, the Gate of Philæ, the Tables of Abydos and Karnak, &c.—To this we may add the inductive proof, that a grammar of hieroglyphics must be correct, if it enables us to translate, with logical correctness, entire and extensive written productions. With the aid of my grammar, entire books and chapters, and in-

scriptions have been translated, word for word, from beginning to end. Wherever it has been applied, the text has yielded connected and rational thoughts, which, had the principle been incorrect, could never have been the case. Lastly, my grammar had already been some time published, when Lepsius (Chronologie der Ægypter, 1849) made public more than one hundred proper names of the said Decani; and now it was found that the hieroglyphics which occur in these proper names, the pronunciation of which names have been transmitted to us by Firmicus, Origen, and others, formed syllables, and conveyed precisely the sounds, which had *previously* been ascribed to them in my grammar a long time before. It is needless to adduce any farther evidence.

However, the question may still arise, what has become of the celebrated hieroglyphic discoveries of Dr. Young and of the world-renowned system of Champollion? Dr. Young was the first man that threw any light whatever into the darkness, which had, for 1800 years, enveloped the hieroglyphics. It is true, that the Jesuit Kircher had, before him, published in Rome seven folio volumes upon the hieroglyphics, and translated entire obelisks; but in all those seven volumes there is not a solitary word of truth. He regarded each hieroglyphic as one word, ascribed to each figure ten distinct significations, employing it at one time as a substantive, at another as a verb, now as an adjective, and again as an adverb. In this way he made one group to yield the following meaning. "The

beneficent power of procreation, mighty through the upper and the lower land, promotes the influx of the sacred fluid, which comes from above; Saturn, the regulator of rapidly-flying time, and the beneficent deity, increases the fertility of fields, exerting its influence upon human nature." Now we know, that these same hieroglyphics read and signify neither more nor less than these two proper names: Cæsar Domitianus.* —Dr. Young, therefore, first found, in 1819, on the Rosetta-stone the name Ptolemæus  compared it with that of Arsinœ, and Berenike, in other monuments, and thus discovered the first phonetic signs and the first articles for a lexicon of hieroglyphics. But of the thirteen hieroglyphic letters which Dr. Young was supposed to have discovered, only nine subsequently proved to be correct.† He assigned to his hieroglyphics one consonant with one or two vowels; by the lion, for example, he conceived the sounds *ole* to be represented. All hieroglyphics not occurring in proper names, he regarded, as Kircher did, as symbolic; but he justly considered several as together constituting one word. According to him: house, mouth

* A similar translation of five hieroglyphic letters in Kircher's Obelisk. Pamphil. p. 507 is this: "Beneficentia superna et cœlesti omnia ambientis et vivificantis numinis vi Mophta Niloticus æquali proportione incrementum humidi dispensat." See my Rudimenta Hieroglyphices p. 62.

† Seebode, Jahn and Klotz, Neue Jahrbücher für Philologie und Pädagogik, Leipz. 1834. B. X. H. 2. p. 182, with my treatise: Uebersicht der Ægyptischen Literatur seit Entdeckung der Inschrift von Rosette 1799—1834.—Die Grundsätze der Mythologie, so wie der hieroglyphischen Systeme, cet. Leipz., 1843. p. 225.

and feet  together denoted symbolically: bearing respect, hence: Epiphanes, illustrious.

At the same time, Champollion had published a book for the purpose of proving that the hieroglyphics contained nothing whatsoever of an alphabetic nature. But he no sooner heard of Dr. Young's discovery, than he bought in again, as quickly as possible, the copies of his book, and published, in 1821, his Lettre à M. Dacier, in which he deciphered a great many other names of kings, and made additions to the alphabet of Dr. Young, without even once alluding to him. This was the first literary furtum of the French *savant*, to say nothing of his later ones.— On the other hand, Champollion made the discovery, that the phonetic hieroglyphics do not express a consonant accompanied with vowels, but only a consonant or a vowel, and that the one with which, as in Hebrew, the name of the hieroglyphic begins. Thus, then, the lion, being called Laboï, was made to express the sound or letter *l*, and not *ole*. This was, however, only partially true; for in the same manner as in our language, sundry objects and hieroglyphics had several names, so that the same hieroglyphic does not, in every country, and in all ages express the same sound, as it is the case in the Hebrew.

Soon after appeared, in 1826, my Rudimenta Hieroglyphices, in which it was, for the first time, shown, that no hieroglyphic writing or text whatever, contained any symbolic hieroglyphics, and that many

figure denote two consonants at the same time, and are therefore to be sounded syllabically.

Before this, however, in 1824, Champollion's Précis du Systême Hiéroglyphique appeared and lastly, in 1836, his comprehensive Grammaire and Dictionnaire, which completed Champollion's system. All the world believed that this contained the key to the hieroglyphics, and that any body would be able, by means of it, to read entire works of the ancient Egyptians. But it all amounted to nothing. After the world had, for twenty-one whole years, made laborious and fruitless efforts to turn this system to practical account, Bunsen in 1845 acknowledged, as well as his friends Lepsius and Birch: "We declare, decidedly, that there is not a man alive, who could read and explain [according to Champollion's system] any whole section of the book of the Dead, much less a historical papyrus."*—And why not? All the rules laid down by Champollion proved to be wrong. All his efforts were made in a wrong direction. His entire system was based upon hypotheses that contradict history, and upon the deciphering of very short sentences severed from their connexion, which, precisely, because they were too short and disconnected, are susceptible of a hundred different explanations. Of such his whole grammar is full. Had Champollion endeavored, first of all to decipher the Rosetta inscription and entire hieroglyphic texts from begin-

* Bunsen, Ægypten's Stellung in der Weltgeschichte. Hamb 1845. I. 320

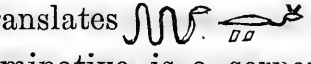
ning to end, he would have propounded an entirely different system, that is the syllabic system.

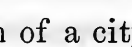
In the first instance, Champollion taught that the half of every hieroglyphic inscription consisted of symbolic signs, and maintained that the symbolic or hieroglyphic preceded the alphabetical writing, without for a moment considering, that even before the deluge there had been an alphabet and books, that the Egyptians possessed an alphabet of twenty-five letters, including seven vowels, and that their first letter was *A*, and that their whole system of writing must have been based upon Noah's alphabet. Moreover, his explanations of the symbolic hieroglyphics was so ingenious, as to be, I acknowledge it, quite beyond my comprehension. Thus, according to Champollion, the Egyptians expressed the word thirst by means of waves of water and a calf. Now we know indeed, that calves are always thirsty, but it was never known that in Egypt they had much thirst for *waves* of water.—According to Champollion's system the intransitive verb was denoted by two feet represented as moving forward. According to our logic we would rather conclude that two feet in motion denoted the transitive and not the intransitive form of the verb. In fact, however, these denoted nothing more than the participle *et*, as also in the Coptic, because the feet expressed the consonant *t*.—Champollion as well as Kircher, very ingeniously translated all the agnomina of the kings symbolically, e. g. "Soleil, gardien de la verité." Unfortunately, however, the Greek trans-

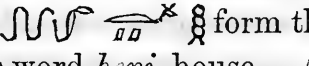
lation of the Flaminian obelisk, and of the Tables of Abydos and Karnak came subsequently to light; and then it was discovered that of the hundred ingenious translations of Champollion not a single one was correct; instead of "Soleil, gardien de la verité" Hermapion read "Ramses;" instead of "ami de Phtha Nubnubei" Diodorus Siculus read "Osimandya." In short, Champollion was unable to allege a single well-founded reason, why the Egyptians should have expressed certain words symbolically by means of certain hieroglyphics; why e. g. the forehead  should logically denote the number ten; a ball of yarn  one hundred; the lotus-leaf  one thousand; the finger  ten thousand; the hatchet  a god; the well-bucket  a burnt-offering, and so on.

The second fundamental law of Champollion's system runs thus: "you must not ascribe to any hieroglyphic a syllabic value or meaning." Although the opposite of this had been demonstrated, as early as 1826, in my Rudimenta Hieroglyphices, Champollion persisted in re-asserting this error in all his subsequent works. Even in his grammar, which was published in 1836, after his death, the same law is repeated, whilst not one table with syllabic hieroglyphics is given in his works. And thus Champollion had effectually deprived himself and all his disciples of every means of correctly translating the Rosetta-inscription or any other text; for, in general, every hieroglyphic figure denotes a syllable of two or three

consonants. In a text of five hundred hieroglyphics four hundred syllabic signs are contained.

Not less pernicious was the influence of Champollion's third fundamental law, that the Egyptians regarded a picture as underlying determinatively the hieroglyphic groups, in order to indicate symbolically to what class of things the word belongs which precedes the determinative. Thus he translates  "serpent," because the determinative is a serpent. This principle gave rise to the most luxuriant absurdity. For example, in the group consisting of a throne, an eye and a man  , it is asserted that the throne denotes dominion, the eye providence, and both together, according to some unknown logic, Osiris; i. e. the most holy God. With this the Egyptians connected the determinative: Man. But any sensible man will naturally demand to know, whether the Creator of all things belongs to the class of human beings?—

Egypt was represented by the reed, we are told;  and with this the plan of a city was conjoined as the determinative. But did Egypt belong to the class of cities, or not rather to that of countries?—

The hieroglyphic letters *hepi*  form the word *hopi*, serpent, but also the word *hepi*, house. As the determinative of this group is the picture of a snake, Champollion translated this group and could not help translating it, serpent or snake. Now, the entire passage comprising that group was thus rendered by Champollion in his Dictionary: "There is a

serpent thirty cubits in length, fifteen cubits broad, and four cubits thick."*—What has become of this prodigy, which still existed in the time of the ancient Egyptians, a serpent thirty cubits by fifteen, and only four cubits thick?—Perhaps this was an antediluvian leech, or Dr. Koch's gigantic lizard, only that it was ten cubits broader; or perhaps even it was our celebrated sea-serpent, measuring fifteen cubits in breadth. However, that hieroglyphic group also denotes house, *hepi*, and its determinative serpent was not symbolic, but syllabic, *hp;* and therefore once again, for the sake of perspicuity, syllabically expresses the preceding consonants *hp*. Hence the sense of the passage was the following: "There is a house thirty cubits long, fifteen cubits wide and four cubits high; this is the habitation of the departed one in the land of the blessed."* In short, there were no symbolic, but only phonetic determinatives; and whoever translates inscriptions according to Champollion's symbolical determinatives, can produce nothing but nonsense. Even those determinatives which apparently represent the same objects preceded by their names phonetically written, are elsewhere used to designate syllabically words of an entirely different signification, or are separate words. Thus, for example, the word *On*  , sun, is followed by the plan of a city, in order to form the compound word: Heliopolis; or the city of the sun; for the city-plan *baki* signifies city, and together with

* Zeitschrift der deutschen morgenländ. Gesellschaft. Leipz. 1850. IV. p. 377.; with my treatise: Der Hieroglyphenschlüssel.

the preceding *on*, or sun, the compound term: city of the sun. This same plan of a city is employed to determine *km*, Egypt, i. e.  in order to form the word, land of Egypt; for the city-plan *bk* is syllabically equivolent to *baki*, land; and therefore *km*—*bk* conjoinedly denote the land of Egypt.

Lastly, Champollion's system teaches the doctrine, that every hieroglyphic inscription contains a multitude of abbreviations. Instead of *suten*  king, the Egyptians, as Champollion says, often put only *s*  , in lieu of *nuter*  only *n*  , in lieu of *ker*  only *k*  , in lieu of *onch*  only *o*  , instead of *pt*  only *p*  , instead *bk* only  *b*, and so on. How can any man conceive of such a method of writing designed to be intelligible to all men? In every passage of five hundred hieroglyphics we are required in four hundred instances to regard one letter as expressing two or three consonants. How would it then have been possible to understand a single line in the sense which the writer intended to convey?—Fifty years ago it was the custom in Germany of adding the letters U. A. w. g. (the favor of an answer is requested) at the bottom of invitation-cards which provoked a play-writer (Kotzebue) to write an entire comedy in order to exhibit the multiplicity of senses, in which the initials in question may be taken, by way of ridicule. Every one interpreted these abbreviations according to his fancy; the gourmands read them: "there will be drinking of choice Hungarian wines;" the young ladies insisted, that they meant:

"and in the evening there will be dancing." Had Champollion not been stricken with blindness, he would have observed as early as 1824, that those isolated hieroglyphics, which are expressive of entire words, were no abbreviations, but were to be pronounced syllabically, and that they served to express the sounds contained in their names, and hence phonetically entire words, the same words which were sometimes written alphabetically.

From this system of Champollion, that of Messrs. Lepsius, Birch and Bunsen differs in only one particular. It is the opinion of these gentlemen, that those isolated hieroglyphics, which are expressive of entire words, were not always abbreviations of the same groups, but sometimes abbreviations of entirely different words. They explained the matter thus: In the earliest times the Egyptian words were all expressed symbolically, according to some undiscovered principle by means of two or three hieroglyphic signs. Subsequently the second and the third hieroglyphic were omitted, and the first was taken in the sense of the original group. At a still later period this remaining hieroglyphic was, besides, used to express syllabically other and entirely different words.—Surely this is treating the sound common sense of mankind with contempt! Who can for a moment reconcile his mind to a system presenting such a mass of confusion. There was, at least, something to be said in favor of Champollion's system. For the Egyptians really did express many words invariably by the same hieroglyphics,

partly because they selected such figures, of which the names themselves contained the vowels of the words to be expressed, and partly for the purpose of establishing a logical connexion between the words to be expressed and the figures employed to express them. Thus, for instance, the word *kam*  Egypt, was not denoted by the lion's paw  , which was read *kome* and thus also contains the sound *km*, but by the reed *kam*, because the latter contained the same vowel, and is, moreover, logically related to Egypt, which abounds in reeds. Thus then Champollion's doctrine, although incorrect, had, at least, something in its favor. For we can conceive of such a thing, as that the Egyptians had abbreviated certain words, because these words invariably began with the same sign, and were generally known. But that doctrine which exhibits a confusion worse confounded, and according to which a hieroglyphic denotes all the words that begin with the same hieroglyphic, is so absurd, that it is unnecessary to waste another word upon it.

We must, however, guard against the assumption, that this mixed system leads to the same results, as the syllabic. For, if we look for the names belonging to our six hundred and thirty hieroglyphics, we perceive at once what consonants each of them contained, and consequently also what words were expressed by each one of them. But according to the mixed system it would first of all be necessary to ascertain in what manner each word was, in the earliest ages, symbolically expressed by several signs, and what hie-

roglyphics originally lay back of any particular figure, in order to ascertain its syllabic signification, in places where it expresses an entire word. The Egyptians, however, have never and under no circumstances written in such a primitive symbolic manner, so that it is impossible to find the syllabic signification of all the hieroglyphics by such a process. And yet men like Lepsius and Birch have endeavored to determine the syllabic signification of the hieroglyphics in conformity with this chimerical principle; which, however, they never applied to more than seventy; and even in respect of two-thirds of these they were utterly mistaken, because their inquiries were confined to hieroglyphic groups which were entirely irrelevant.

Such then is the character of the world-renowned system of Champollion. But how, it will be asked, could the whole world regard and recommend this as the veritable key to the literature of the ancient Egyptians?—The question is easily answered. The facility of the French language gave his doctrine ready access everywhere; and our brain is a tablet of marble. Whatever is first engraven on it, will endure as long as the material itself. Besides, every one knows, that the world gives credence to novelties the more readily, the more marvellous and chimerical they are. Göthe somewhere remarks: "The world cannot comprehend the *True*, because it is too simple."

And now we will proceed to ascertain still farther, by practical tests, what Champollion's system amounts

to. Champollion had the inscription of Rosetta, with its Greek translation, lying on his table for forty entire years, and yet to his dying hour he was never able to translate this inscription. And why not? Simply because this inscription was based upon a method of writing, differing altogether, in its principle, from the one found by Champollion; because he had no conception whatever of the true key to the hieroglyphics.

Champollion was twice in Rome, and examined all the thirteen Obelisks of the "Eternal City," and yet he could not find the obelisk translated by Hermapion, although it stood before the eyes of all men, close by the Porta del popolo. One day, in 1826, he even asked me, in Rome, whether I had found the obelisk in question, but added, without waiting for my answer; "sara ancora in una cantina," it must still lie in some cellar. But although I already knew it well, I still considered it the part of prudence to maintain silence a while longer, in order to secure what I had acquired.

Champollion's successor, De Rougé, the present director of the Egyptian Museum at Paris, published, about four years ago, a translation of a remarkable inscription from the time of Moses, in which he formally renounces Champollion's system and adopts my syllabic alphabet, of which he possessed a copy, as the basis of his version. He says: "It would have been impossible, to translate this inscription according to Champollion's system, in the condition in which

he left it."—And all Egyptologists have now, like him, gradually adopted my syllabic principle.*

A great many proper names of kings and gods, especially those of the Decani, Champollion was unable to read. And why? Because they were expressed syllabically. All the Agnomina of the kings were explained symbolically by him. But these also were syllabic, as we learn from the translations of Eratosthenes and Manetho.

After Champollion's death his most distinguished disciples, Ungarelli and Rosellini, published a translation of the inscriptions on the said obelisk at the Porta del popolo, made exactly after Champollion's system, in accordance with his grammar and his dictionary. It was now time for me to come out with Hermapion's translation of the Flaminian obelisk, which I had discovered in 1826. And what was the result? According to Champollion's system the sense of the entire inscription had been mistaken; of three words only half a one had been correctly rendered, and not a single one correctly explained.† Thus, for example, Champollion's system gave rise to the following version of the second column on the east-side of the obelisk: "From his magnificence this edifice to his beloved, by making his name immortal."—Old Hermapion, on the contrary, had rendered thus: ("a

* Gersdorf, Repertorium der deutschen und ausländischen Literatur. 1853. II. p. 155, 1852. I. p. 26, 1849. II. p. 1.

† Ungarelli, Interpretatio Obeliscorum Urbis. Rome, 1842.; and my treatise concerning it in Gersdorf, Repertorium der d. u. a. Liter. 1844. II. p. 309.

testimonial) of the king, who adorned the abode of the gods, which he had erected, with beautiful Taautic sculptures on the inclosing walls;" meaning, that he adorned them with hieroglyphic figures. There is here a reference to Osimandya (1700 B. C.), the greatest of all the Egyptian kings, and to his world-renowned Osimandyeum, the ruins of which are now to be seen at Karnak.

We will now proceed to inquire, what the inductive proof is worth. Champollion left behind him a large dictionary of hieroglyphics with 6000 articles. The signification of these 6000 groups and figures he determined in the following manner. He ascribes no syllabic signification to any of the hieroglyphics; he very ingeniously represented one half of the hieroglyphics of an inscription to be symbolic, and gave to the groups, which were followed by a determinative, the signification required by the determinative, taken in a symbolical sense. But he did not translate a continuous or connected text, but only short sentences, severed from the context, or isolated words. Now, if Champollion's system is correct, then the translation of any and every continuous text made with the assistance of Champollion's dictionary must yield a rational meaning, or good sense. If, on the other hand, it is erroneous, it will inevitably give rise to nonsense. We select, as a specimen, a portion of one of the religious books of the ancient Egyptians, of which the contents are indicated by a preceding vignette. It exhibits the image of the Creator in

front of the image of the sun, which is emitting burning rays, or, as we say, drawing water, as is wont to be the case when a thunder-storm is approaching. This text, when translated according to Champollion's system and dictionary, reads as follows. All the words occurring in this text are, with few exceptions, defined and translated in Champollion's dictionnaire. But let us hear.*

"The chapter relating to the eye, the god Scarabæus, the mummy of God, appointed the hour, or rather towards the main-road, the darkness, the night."

"This is the image of the truth-speaking Osiris: I am the gazelle—the comely one, the instrument, the lake of the heavenly waters, the woman, the illuminating one, the hour, splendor. The beginning, the hour towards the main-road, the darkness, the night.—The night to the mouth, duality, women, or rather mouth.—Man inhabiting, my sprout..... I am the bride, the hour, the darkness, the night, are going to the man, the hour, the darkness, the night, he the mouth illumining—to me, he duality, stone of the habitations above the heavens, above fame, this lord with him; to go to me; he towards the mouth illumining—to me the royal crown, the entire domination; he the mouth illumining and the meadow-field and enamel—and the two ostrich-feathers, my sprig, to will he, the purse, the belonging to me—I who am

* Jahresbericht der deutsch. morgenl. Gesell. 1846. p. 71; with my treatise: Bemerkungen über das Turiner Hymnologium, Lepsius' Todtenbuch.

the bride, the hour, the darkness, the night, to come to me the hour, the darkness, the night;" and so on.

The real import, however, of this section is as follows: "The discourse concerning the nature of God, the creator, who speaks in trumpets, and causes the clouds of heaven to flash with lightning."

"Thus saith the High and Holy One N. N., the weigher and measurer: it is I who cause the gleaming garment of the heavenly firmament to be shrouded in sack-cloth, when I purpose to speak with my brazen trumpet. Behold the trumpet, the lightnings of the clouds of heaven, the thunder-peals of heaven, which proclaim: Fall down (upon your knees), ye women! and say: Be afraid, be afraid, ye men! Listen to my voice .... I am the holder (keeper) of the trumpet of the clouds of heaven. Prostrate yourselves before me, before my trumpet of the clouds of heaven, when my mouth speaks in thunders; prostrate yourselves before me, when I cause the stones of the houses under the heavens to fall down, and chastise those who enter into their chambers. Prostrate yourselves before me, when my mouth calls; who am crowned with the crown of power. When my mouth calls, bring ye byssus, flax, meal; bring me frankincense for an offering; give each of you a little fruit, dried grapes, every month of the year. For, I am the holder of the trumpet of heaven, the Lord. Prostrate yourselves before me, before the trumpet of the clouds of heaven, before the Lord;" and so on.

After these unedifying, but necessary digressions,

we return to our Egyptian antiquities, or more particularly to the papyri in Dr. Abbott's Museum, in order to ascertain what they have to say to us. We will first take up the three largest.

III. THE SACRED BOOKS OF THE ANCIENT EGYPTIANS.

There was, as is well-known, a primitive revelation, which was transmitted from generation to generation, and which even before the flood was recorded in sacred writings, now no longer extant. Immediately after the fall, the Lord said to the serpent: "It shall bruise thy head," and at the time of Seth it is said: "then began men to call upon the name of the Lord." One of these sacred books was that of Enoch, mentioned in the New Testament, differing, however, from the Pseudo-Enoch now published. The Hindoos likewise relate, that there were sacred records anterior to the flood, after the loss of which men became wicked; whereupon God concluded to extirpate the entire human race.

Through Noah those primitive revelations were handed down to all the nations that sprang from his descendants. This accounts for the fact, that all the ancient nations were in possession of certain sacred books, like the Sibylline of the Greeks and Romans, the Zendavesta, the Vedas, the Taautic writings of the Egyptians. This too accounts for the fact, that among all these nations of antiquity we meet with

traces of a Triune God, expectations of a Saviour in the course of the sixth millennium after the creation, like doctrines concerning the angels, like temples, like sacrifices, like festival-days, like forms of worship, like priests, &c. This accounts, lastly, for Virgil's (Buc. I. 498.) singing shortly before the advent of Christ: "The last age of the world is already approaching. Be propitious to the coming child, with whom the iron age will end, O chaste Lucina! be propitious to him. Then, then will be effaced the traces of our guilt and then the earth will be redeemed from its perpetual terror.—The serpent will die. Accept, the time is already approaching, O accept the exalted honors, thou dear child of God, descended from great Jupiter."

Moses himself has received these primitive revelations, which he transmitted to posterity, enriched by new and more definite ones from Sinai. The Egyptians, in all probability, likewise received primitive revelations of a similar description in their forty-two sacred records, which, according to their traditions, came from Thoth, or Athothis, the son of their first king Menes, 666 years after the flood. If these books had contained no truth of a higher order, they would certainly never have been mentioned and described by the church-fathers, as e. g. by Clemens Alexandrinus; they would never have been copied so often and as late as the times of the apostles. Now the three large papyrus-scrolls in Dr. Abbott's Museum, and all others like them, are precisely such

copies; as I proved in a book, concerning the Berlin-papyri, as early as 1826. In the European Museums there are nearly five hundred such hieroglyphic, hieratic and also demotic manuscript copies of these forty-two sacred books of the ancient Egyptians, more or less complete. The most complete is that of Turin, which is sixty feet in length. Now what may be the contents of these books, which are now upwards of 4600 years old? The first book contains the following text.*

Title: "This is the book of prayers, for the praise of the Lord Lord, who has resolved to create servants, serving the eternal counsellor, the creator of all things."

"The Lord Lord declares, at the same time, in this mummy-scroll, how the deceased Ahabanuk, the child of the Most-Holy, the just, the son of the daughter of Phaminis, the just, his mother, has been exalted."

All the papyrus-scrolls of this description belonged to some particular individual, and were, after his decease, deposited with his corpse in the grave, provided he had led a virtuous life. In this case the name of the deceased was subsequently inserted after that of the Creator in a space, designedly left vacant in transcribing, in order to indicate, that the *soul* of the departed was thenceforward to become partaker

* Theologische Schriften der alten Ægypter, cet. Gotha, 1855; and my Bemerkungen über die Ægyptische Papyrus zu Berlin. Leipz. 1826.

of all the glories of God.—I now proceed to the translation of the first sacred book, perhaps the most ancient extant in the world.

"There is a Most-Holy One (a God), a creator of the fullness of the earth, a ruler of days (a Providence)."

"I am (saith the Lord) the God of gods, the exalted maker of the planets, and of the (heavenly) hosts, which are praising me above thy head; and (I) the Creator of the exalted race of the (heavenly) mighty princes and governors; (I) who sit in judgment; (I) the Most-Holy One, who condemn the wicked; I am myself my king, the preserver of the laws, as long as he walks in the valley of thy promises, O, most-holy (God)."—(The persons are here sometimes confounded, as in other oriental texts.)

"I am the Creator of the exalted generations of the mighty (the celestial powers), of the children of heaven, which (the starry heaven) moves in order to disclose the murderers and persecuters of the pious, in order to find the deceivers, the children of the traducer (of Satan) before his (i. e. before the Creator's) countenance, as long as they walk in the valley of thy promises (i. e. on earth); I, the king of my hosts above thee; I, the planter of my herbs beneath thee."

"I am myself the world, the judge of every deed; myself the light (i. e. the sun), that convicts the evildoer; myself my king, the preserver of the laws of Egypt, who dwell at On, the city of the sun."

"I am the light, the son of the primeval light. I

dwell in the exalted land of light and was born in the land of light (with me there is no night.)"

"The government is mine, ye men and women of Egypt! Mine, who am the high and holy institutor of the adorations, which in the temples of both Egypts concern the Most Holy One (the Creator); mine, who sit in judgment (the holder of courts), the Most Holy One, that convicteth the wicked; mine, who have joined together the glory of the sun, the king of the world; mine, who am the judge and condemner of the wicked; mine who have fashioned the verdure of the earthly pasture."

"The government is mine, who am the prince of my sun, which clothes all lands, the abodes of men; which illumines the house of worship (the world), which manifests the heart of the persecuter of the just; mine, who determined to make burnt-offerings and victims of sacrifice for him, whom all the world feareth."

"The government is mine, who am the Lord, who have made my arm, my right arm to be dreaded; the Most-Holy One, who hath trampled under foot the abode of the wicked; who hath destroyed (in the deluge) the polluted race of the world, who hath made the children of the deceiver (of Satan) and the insolent in the habitation of wickedness upon earth to tremble."

"The government is mine, who am the prince, the Lord of the festive assemblies of the Most-Holy, of the good spirit, of the judge (i. e. the triune God);

who have ordered the solar years, who have commanded the sanctification of the seventh day of the week, the celebration of the new moon at On, "the city of the sun."

"I am that I am, mine own priest at Tantatho, (the sacred city), who slays the victim at Abydos, the comely city; who slaughters the burnt-offering of trespasses for thee; and the high-priest at Abydos, the comely city; the lord of the offering of unrighteousness for thee; the supreme offerer of burnt-offerings and of sacrifices, which are brought to him, whom all the world feareth."

"It is I, who slay the sacred sin-offering of the lamb for thee at Tantatho, and who burn it in his flames."

"It is I, that weave the garments (i. e. the bodies of men), as I am also the inventor of the loom; I, that devised the woof (in the human body.")

"It is I, that produced the vine, grain, sheaves, threshing and meal in the kingdom of Egypt, the magnificent."

"There is one, who has made the walk of the servants, of the (walking) statues in the house of the Most Holy One (i. e. in the world) to be upright, who had made your walk upright; it is the spirit (the wisdom) of the Most Holy and just One; your Sovereign."

"The Most Holy One lives; he seeth, as ye see; he heareth, as ye hear; he standeth, as ye stand; he sitteth, as ye sit."

"There is one, who giveth to the servants, to the (walking) statues in the house of the Most Holy One fruit and refreshing drinks of every kind; who giveth *to you* fruit and refreshing drinks of every kind, every (new) year of the Most Holy One; and he is your sovereign."

"There is one, who hath lighted the lamps of heaven; one, who hath woven the star-covered path (the milky-way) for his servants, the (walking) statues in the house of the Most Holy One; who hath lighted the heavenly lamps *for you*, who hath woven the star-covered path *for you;* and that is the Most Holy One, your sovereign;"

"He, whom my prayer in the house of the Most Holy One exalteth, whom my song of praise exalteth, whom the choral anthem praiseth; he the Most Holy and Just;"

"He, to whom all the world crieth, and whom they seek and worship on bended knees; whom the choir of the anthems of praise exalteth, to whom the circle of musicians shouteth, he, the sitter in judgment over his harvest-fields on earth, who walketh about in his plantations, your sovereign."

"Yea, the Most Holy One walketh through the terrestrial hosts, when evening hath come, and findeth the derider of those who seek after righteousness, as well as the obscurity of the just, who are concerned for the safety (salvation) of many, who instruct the other servants in the fear of the law."

"*He* findeth every one that reveres what is sacred, every one that humbles his head, every one that is willing to attend to thy work, to the hosts of heavenly powers."

"Praise me, (saith the Lord), the Almighty; seek him who upholdeth the terrestrial hosts, augment your care for the hosts of the heavenly powers, of the inhabitants of the celestial firmament, who occupy a habitation like unto your habitation, who walk above the head of the terrestrial hosts."

"I (the Lord) look and take note who offers to the Lord of hosts, whose image (the sun) is sailing upon the heavenly floods (in the blue firmament) sin-offerings and thank-offerings; who worships him on bended knees with humility;"

"Thus also look ye up to me, all ye children of men in the house of praise; look up, too, to the hosts of heavenly powers, to the shining garment of the sky, to the carpet of glory (the starry heavens), to the mansions of the hosts of the mighty, who work *for their master, for my glory;* look up to me, who have established my kingdom above the heavens."

"Hearken unto me, my servant! Weave garments, weave cloths, weave linen, girdles, bracelets of thanks for me in humility of heart, and in profoundest reverence for me, who am the Lord of All."

Here begins the anthem of praise to God, as follows.

"Praise be to thy countenance, who hast woven the hosts of worlds, thou High and Holy God!

Thou Lord of all that breathe the breath of life! Who adornest the entire earth! Let me praise the architect who has made the terrestrial hosts; who, at the appointed time, hath caused all things on earth and beyond the world to spring into existence; who hath constructed them all for me."

"Songs and anthems of praise to the Master-Architect, who made the world for me, who made it for the habitation of man, the Creator's image; praise be to him, who once created that splendid garment of the sky, that alternation of the two heavenly luminaries (sun and moon) every year around."

"I shout praises to the Lord, to the Good Spirit, to the Holy One; I serve the Lord, whom all lands fear, to the Most-Holy One at Tantatho (in the land of light)."

"I extol the works of the Lord, which delight my heart, as long as I walk in the house of the Lord (on earth)."

"O, may my humble efforts have proved acceptable!"

Here follow now the concluding observations to this first book of the sacred writings of the ancient Egyptians:

"Here endeth the first book, the introduction to the writings contained in this sacred mummy-scroll, which glorifies the Lord of the universe."

"O, that the Lord might be exalted in his holy temple, that he might be worshipped with bended

knees, that corn of every kind, refreshing drinks, sheaves, textures of linen and wool might be brought to him upon the altar of the Lord; (might be brought) to him, before whom the meadows and woods of both upper and lower Egypt are bowing their heads; that fields and gardens might be offered to him (to his temples)."

"For his is the end, as is his the beginning (of all things)."—

Now what do we learn from these religious books of the ancient Egyptians, which have so long been enveloped in impenetrable darkness? They tell us, in the first place, how men, whose descendants we are, thought, spoke, acted and worshipped our Lord and Master 4600 years ago. Such, and perhaps still better may have been the state of things 666 years earlier in the family of Noah. Whether the world in general has at the present time advanced farther in piety like this, I leave to every one to answer for himself.

We, in the next place, find here another proof, that there really was a primitive revelation. For, of themselves the ancient Egyptians would never have known anything concerning a triune God, concerning the angels, his ministers; concerning a father of lies; concerning the creation, the flood, the sanctification of the Sabbath, concerning the typical sacrifice of the lamb; concerning the high and other priests.

IV. THE MYTHOLOGY AND THE OBJECT OF RELIGIOUS WORSHIP AMONG ALL THE ANCIENT NATIONS OF THE GLOBE.

Jeremiah Chap. 1, 7. says: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad." Indeed, we find always in the ancient world, the same father of the gods, the same seven Kabiri, the same twelve great gods, the same myths; but nobody could make out what they meant. Mythology was, during 1800 years, enveloped in impenetrable darkness!

We learn from the said *sacred* writings of the Egyptians in the last place, what was properly the object of religious worship among all the ancient nations of the globe. The highest object of every form of worship was the Creator and governor of all things; the "Most Holy One," "the Father of gods and men," "Zeus," the "Deus Optimus Maximus," the "Zedek (the just one) with his seven sons (Angels)," the "great king with his seven ministers," as the ancient people say. Consequently they did not, as is now generally assumed, worship the local powers of nature, animals, plants, but next to the Lord higher beings, created by God, and of an intermediate nature between God and man, who, as we have seen, work for their Lord and for his glory. These are the above-named sons of Zedek, those seven Kabiri of the Greeks, the Romans and others; those seven ministers of the Most-High,

through whom he governs the world. According to the already corrupted opinion of the Ancients, the seven planets were the bodies of these seven Kabiri; and the twelve Constellations of the Zodiac were the mansions of the twelve Dii Majores. Sacred animals were held in veneration by the ancient Egpytians merely because they were, according to the statement of the Ancients themselves, regarded as the "symbols of the divine creative powers, which revealed the single deities." This object has been treated more in extenso in my Theologische Schriften der alten Ægypter, p. 12; Grundsätze der Mythologie und alten Religionsgeschichte; Leipz. 1843. Berichtigungen der Geschichte und Zeitrechnung, p. 130; Astronomia Ægyptiaca, Leipz. 1833, Vol. II; über die höchsten acht Gottheiten, die Kabiren der Germanischen Völker in Illgen's Zeitschrift für historische Theologie, 1834. Vol. IV. Fasc. 2.; Neue Beiträge zur Indischen Mythologie und allgemeinen Religionsgeschichte in Illgen's Zeitschrift für historische Theologie, 1841; Fasc. 3. Ueber Opferplätze und Religion der alten Deutschen, in Neues Lausitzer Magazin, 1842, Vol. VI. Fasc. 2.

Besides this, it is extremely probable, that these sacred writings will in time make us acquainted with many other things, of which we at present have scarcely any conception; they will bring nearer to us an age and a world, which thus far has lain far beyond our horizon.

V. THE JUDGMENT OF THE DEAD, REPRESENTED IN EGYPTIAN PAPYRI.

Nearly all the manuscript copies of the sacred records of the Egyptians contain a pictorial representation of the judgment, to which the souls of the deceased were forced to submit, before they were either united with the Lord, or consigned to perdition. They nearly all contain the same figures, and are accompanied by almost the same inscriptions. The entire picture in the large Papyrus-scroll at Turin (the Todtenbuch) represents the celestial judgment-hall. In the middle of the top of it are inscribed the words: "House of the Tribunal." On both sides are six times repeated the words: "Light, revelation, justice." In the background towards the left is seated the Most Holy One upon his throne, surrounded by the Holy of the Holies. Before him are stationed the witnesses of the tribunal, of which all are personified, as for example, the forty-two personages on the pediment, signifying the forty-two cardinal virtues (justitiæ, Diodor. I. 92.); below appear piety, loyalty, just weight and measure, the four seasons of the year (the four Horæ), which had witnessed all the actions of the deceased; farther to the right stands Thoth (the World). Behind him are seen both the Kabiri: Day (Horus) and Night (Anubis), which are balancing the Virtue of the deceased and the foibles of his heart against each other on a pair of scales. The result is recorded by Thoth upon a tablet, in order to present it to

the Judge. Hereupon follows the woman, Justice, who introduces the soul of the deceased into the sacred mansion of God (into heaven), in order that there it may worship the Creator face to face, throughout all eternity. The soul, thus introduced by Justice, approaches the Most-Holy One with the following words, which are annexed to the figure.

"Let me (O Lord) enter in among thy people for all times. I have carefully refrained from committing murder; I have carefully refrained from trespassing (robbery); I have carefully refrained from secret fraud and deception (from lying); I have maintained reverence for the gods and respect for the law. I have praised thy countenance, thou creator of the fulness of the earth, thou sacred Being, God, Lord of Abydos (Lord of Time), who impartest light to thy servants, flashes of light to the darkness of night. O Lord; I have loved thy servants, who walk in the house of thanksgiving and praise (on earth). I have exalted, I have glorified him, who has made all the world, in this house of creation, even since I have walked among the terrestrial hosts. I have brought sacrifices in abundance in the house of worship, in the house of praise (upon earth).*

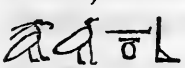
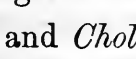
* Theologische Schriften der alten Ægypter, p. 25.

VI. THE DEMOTIC DOCUMENTS OF THE ANCIENT EGYPTIANS.

The administration of justice among the ancient Egyptians was formerly entirely unknown to us. In the course of time, however, a multitude of demotic, hieratic and Greek papyri were brought into Europe, which documents diffused a great deal of light on this point, and enlightened us respecting the history of ancient jurisprudence. The Greek translations and postscripts of judicial documents from all parts of Egypt served especially as valuable aids in this respect. Now we know, that there were tribunals or courts of justice in every city, that all sales or conveyances of property were required to be made according to a regular legal process, that sixteen witnesses were necessary to their validity, that of every deed there existed an original document and an antigraphon (duplicate), that purchases and sales were effected with the utmost circumstantiality and caution, and that the persons concerned were as minutely described as in lettres de cachet. All the documents of this kind began with the year  , i. e. *abot re*, solar year, month and day of the reigning sovereign; they make mention of his predecessors and of the priests and priestesses then living. No American deed can offer greater security than one of these papyri of the ancient Egyptians. Precisely the same arrangement is to be observed in the legal documents from the time of

Psametichus, Darius, Xerxes, Ramses (1650 B. C.) and Amos (1800 B. C.), which are preserved in the Museum of Turin. Dr. Abbott's collection contains six documents of this kind, and even a large papyrus, which is not yet cut asunder, and presents both the original document and its antigraphon. These are all from the time of the Lagidæ; more particularly from the age of Ptolemæus Epiphanes, two hundred and two years B. C., and will furnish many a valuable contribution to the history of jurisprudence.

VII. THE PHŒNIX AND THE PHŒNIX-PERIODS OF THE ANCIENTS.

Nearly all the copies of the sacred writings of Egypt contain, as is evident from the Turin Todtenbuch, p. XXXI., Dr. Abbott's papyrus, No. 766, among others, a religious consideration of two birds *Penoh*  and *Choli*  , placed side by side, and distinguished from each other only by the long feathers which adorn the head of the former. These two birds have reference to the well-known myth concerning the Phœnix. For the word Penoh is identical with Phœnix, or Phœni; and Hermapion translates the picture of that bird sitting on his funeral pile  , which is to be observed in the Flaminian Obelisk, by Phœnix. The name *Choli* corresponds exactly with the name of Phœnix in the book of Job, where it is *Chol*, and also with the later Coptic *Al-*

læ, (the Phœnix). Now what may be the true meaning of the ancient myth concerning the Phœnix, which has been preserved and transmitted upon monuments and coins even down to the time of St. Cæcilia.* The Ancients themselves, who were well acquainted with the import of this myth, give us only the following brief account of it. There is a bird, of which there exists but one specimen in the world, and which comes flying from the East once in the course of six hundred and fifty-one years, in company with many other birds; and after its arrival in the city of the sun (Heliopolis), there burns itself up about the time of the vernal equinox, whereupon it rises again out of its ashes, and flies away again, to return no more till after the expiration of six hundred and fifty-one years. This Phœnix made his first appearance in the reign of Sesostris, a king of the twelfth Egyptian Dynasty, about 2500 B. C., then again, during the reign of Amos, in the eighteenth Dynasty, about 1900 B. C., and, the last time, amid great festivities, in the sixth year of Claudius (50 A. C.) There was, however, also a pseudo-Phœnix (Chol), which consigned itself to the flames as early as the autumn of the five hundred and thirty-ninth year, and besides made its appearance repeatedly during the interval. The latter event occurred under the Consuls A. 310 B. C., under the king Evergetes I., under the Consuls 37 after

* Zeitschrift der deutschen morgenl. Gesellschaft, 1849; p. 63, with my treatise: Die Phœnixperiode. Berichtigungen der alten Geschichte und Zeitrechnung; p. 250.

Christ, under Trajan, during the second and sixth year of the reign of the Antoninus Pius, under Caracalla, Carus, Constantine the Great, Constantine II. and others.—It has now been ascertained, that this singular myth *signified nothing more than the transit of Mercury across the disk of the sun.* The bird Phœnix was an emblem of Mercury, as we are informed by the Isis-table (Tabula Bembina*). There is but one planet Mercury, as there was but one Phœnix. The city of the sun, in which the Phœnix was accustomed to consign himself to the flames, is simply the sun, or the house of the god Sun, in which Mercury during his passage through the disk, may be said to be consumed by fire. As the Phœnix burns himself up every six hundred and fifty-one years, about the time of the vernal equinox, so Mercury subjects himself to a similar process every six hundred and fifty-one years, on nearly the same days of the year. Mercury passes always from east to west across the disk of the sun: it is exactly the same with the Phœnix. Whilst Mercury enters upon his passage across the disk of the sun, he is attended by a multitude of stars; and in a similar manner the Phœnix is accompanied by a multitude of minor birds (flying stars). As the Phœnix came forth anew out of his ashes in the sixth year of Claudius, under Amos and Sesostris, and always at the expiration of six hundred and fifty-one years, so Mercury was likewise, as it were, born again in the years 50 A. C., in 1904 and 2555 B. C. Precisely, as another

* Astronomia Ægyptiaca; Tab. VIII. No. II.

and different Phœnix consigns himself to the flames in the autumn, always after the expiration of five hundred and thirty-nine years, and, according to circumstances, still more frequently; so also does Mercury. Like the Phœnix, Mercury has also made his transits over the sun's disk on October tenth A. 310 B. C., on April eleventh A. 227 B. C., on April thirteenth A. D. 37, on April nineteenth A. D. 109, on October twenty fifth A. D. 138, on April eighteenth A. D. 142, on October twenty-fourth A. D. 217, on October twenty-third A. D. 283, on April twentieth A. D. 326, and on April twenty-second A. D. 339. In a word, there was a Phœnix-period and a Mercurial-period of six hundred and fifty-one and of five hundred and thirty-nine years. In all the years, in which the Phœnix had destroyed himself with fire in the city of the sun, Mercury had likewise performed his transits over the sun.

But it will be asked, what benefit can we derive from these astronomical observations of the Egyptians, which go back as far as the year 2555 B. C.? They show us, in the first place, how far this nation had already at that time advanced in the science of astronomy. And, moreover, as transits of Mercury very rarely occur and are based upon infallible calculations; these facts, as they are distinctly stated to have occurred in particular specified years of certain sovereigns, will serve to rectify ancient history and chronology. They will, as we shall see hereafter, assist us in showing, *that Petavius, the originator of the*

chronology now generally in use, has put all the events of Greek and Roman history one year, and, respectively, two years too high; and that the whole history of Egypt, as determined by Bœckh, Bunsen and Lepsius will have to move down three thousand years.

VIII. THE APIS-MUMMIES IN EGYPT AND NEW-YORK.

It is true, that no other Egyptian Museum is as yet in possession of such an Apis-Mummy. But what information can we gain from these ancient bulls? The voice of no bull is at all agreeable to the ear; and yet from these we shall learn very agreeable things. We learn from them, in the first place, how admirably the ancient Egyptians understood the art of preserving dead bodies for thousands of years. How can they have effected this? Herodotus affirms, that they employed *οἶνος φοινίκιος*, and that the process occupied the space of several months. But what may have been this palm-wine, which is the literal translation of the word? This substance was, as we now know, nothing more, than pyroligneous acid, which is found in the smoke of burning wood, and contains a large quantity of creosote. Thus the mummies of the ancients, specimens of which are to be found in Dr. Abbott's Museum and at St. Louis in Wyman's Hall, were nothing more than our smoked hams. Creosote and pyroligneous acid possess the property of desiccating meat or flesh completely in the process of time, and of pre-

serving it against putrefaction and worms. If the practice, besides, should be revived of administering the flesh of mummies as medicine, to which purpose our ancestors probably appropriated many an entire mummy, then these three bulls in Dr. Abbott's Museum would alone suffice, to supply all the apothecary-shops of America with pills three thousand years old.

But these Apis-Mummies have yet another much more important value, even in confirming the truth of the Sacred Scriptures.* The Egyptians are known to have computed their time, in the transactions of ordinary life according to vague years of three hundred and sixty-five days, without any intercalary day. Hence it happened, that the first day of the year, would come one day too early once in every four years; and so it went on, till after the expiration of one thousand four hundred and sixty-one vague years, the new-year's-day, which was the first day of the month Thoth, would again coïncide with our twentieth of July. On the same day the dog-star Sirius rose in Egypt shortly before sun-rise. Hence it came, that the Egyptians denominated the period of one thousand four hundred and sixty-one vague years, which began in the year, in which the dog-star rose heliacally (i. e. before sun-rise) on the first of Thoth, or on our twentieth of July, a canicular period, or Periodus Sothica. Now these canicular periods commenced on the twen-

* Berichtigungen der alten Geschichte und Zeitrechnung; p. 10.

tieth of July in the years 2782 and 1322 B. C., and the last time, in the year 139 A. C.

About the year 1322 B. C. the Egyptians made the important discovery, that at the commencement of the second canicular-period, on the first of Thoth 1322 B. C., the moon was in its first quarter, exactly as it had been on the first of Thoth, twenty-five years before; in short, that after the lapse of twenty-five vague years the moon presented again precisely the same shape, on the same day, and at the same hour. This observation, which proved conclusively, that the Creator had from eternity so ordained the course of the sun and moon, that after the lapse of twenty-five years, they would again be at exactly the same distances from each other, appeared of such importance to the pious Egyptians, that, for this reason, they instituted a division of time into periods of twenty-five years, and expressed this sacred period by a living symbol, by the Apis-Bull. The bull was among the Egyptians an emblem of the sun; the apis-bull, however, representing, as it did, at the same time also the moon, and the conjunction of sun and moon on the first of Thoth, required to have, marked upon it the symbolic signs of the moon. The Egyptians therefore selected for the worship of Apis, who, according to Plutarch, was to them a living image of the divine wisdom, of the soul of Osiris, a black bull, which had a crescent on its side and a wart in the shape of a beetle (which likewise designated the moon) under the tongue. This apis-bull was worshipped in a

temple of his own at Memphis, and at the expiration of twenty-five years, when the apis-period was at an end, he was killed, embalmed in the shape of a mummy, and in commemoration of the quarter of a century just past, solemnly interred for preservation in one of the apis-catacombs. An apis-catacomb of this description, full of apis-mummies and inscriptions, was discovered a few years ago by Mariette in the vicinity of Cairo, the old Memphis, where the temple of the Apis stood.

But the question now arises, in what years the apis-periods began. This question is answered by several coins, which were struck under the Roman emperors after the commencement of the third canicular period, and which dated the beginning of the apis-period from the same year, with which the canicular period had begun, i. e. the year 139 A. C. The apis-periods therefore commenced simultaneously with the canicular periods, 139 A. C. and 1322 B. C. on the first day of the month Thoth, as is manifested from the moon-crescent on the side of the apis-bull, and from the nature of the case itself. This is a fact of great importance in ancient history. For, the ancient historians record in several places, in what years of the Persian, Greek and Roman sovereigns an apis-period commenced again. And thus it has been ascertained, that the unfortunate Petavius, whom all our historians have, to this day, implicitly followed, has put the dates of all these sovereigns too far back by two years. Thus Alexander the Great did not die

324 or 323, but not until 321 years B. C.; the seventh year of Cambyses was not 723, but 721 B. C.; Cyrus did not ascend the throne in 538, but in 534 B. C.; as is proved by still other incontrovertible facts, especially by the eclipses of this time.*

This goes in the next place to establish and confirm a biblical tradition, which ought never to have been so rashly and unscrupulously assailed. The prophets and chroniclers assure us repeatedly, that the Babylonian captivity lasted seventy entire years. But according to Petavius we can not even make out sixty-six years, simply because he had put Cyrus four years too early. But as Cyrus is now brought down to a date by four years later, that is to the 534th year B. C., the Babylonian captivity actually did extend through a period of seventy years. In the spring of the year 533 the Hebrews returned to Jerusalem, and on the 25th of Sept. of the year 533 B. C. on a Saturday, the twenty-four classes of priests commenced again their weekly rounds of duty, until, on the 22d Sept. of the second year before the commencement of the Christian Era, the birth of John the Baptist was announced to Zacharias, who belonged to the eighth class of priests, to the class Abia.

From these corrections of the ancient history, it likewise follows, as many have already surmised, that the entire historical canon of Ptolemy down to Titus

* German translation of Layard's Nineveh, Leipz. 1854, 2d edition, with my treatise: Die ægyptischen Alterthümer in Nimrod; Berichtigungen der alten Gesch. u. Zeitrech., p. 11.

is entirely erroneous. Consequently, the eclipses, recorded by the ancients, must have been different from those, which Ptolemy calculated; and our lunar tables must be based upon a different motion of lunar nodes from that assumed by Ptolemy. In the year 130 A. C. Ptolemy undertook to construct the first lunar tables, in which he endeavored to determine the elements of the lunar motion. With this end in view, he started upon the basis of the earliest eclipses of the moon and his own observations. He found, however, in older authorities nothing further than the bare announcement of the fact, that in certain years of the reign of certain kings, as far back as 721 B. C. fourteen different eclipses of the moon had been witnessed. But in prosecuting his task, he had the misfortune to be guided by erroneous chronological tables, in consequence of which he placed the eclipses in question into wrong years, and necessarily determined the place of the moon's nodes incorrectly. The later astronomers as far down as the time of Burckhardt and Damoiseau, without any regard whatever to the facts of history, labored under the delusion, that those lunar eclipses, mentioned by Ptolemy, had been observed to the nicety of a minute by the Babylonians themselves; and hence their repetition of the errors of Ptolemy. We can easily conceive that these new lunar-tables, which were based upon entirely false premises, could only for a short time correspond with the observations of later eclipses. It was therefore necessary to construct new tables every one hundred

years, and even still more frequently. We now comprehend at last, why it is that all the lunar tables thus far in use, are not in harmony with the most recent observations of eclipses, as is proved by the total eclipse of the sun which occurred in Germany in 1851, and also in what place the lunar node must really have been in 721 B. C.—In the year 800 B. C. the moon's node was nearly 8° shorter than Ptolemy calculated.*

It is obvious that this fact is one of the utmost importance in astronomy. We now also know the date of the celebrated total eclipse of the sun, so long an object of anxious inquiry, mentioned by Thales, as having occurred during the battle between the Medes and Lydians on the river Halys in Asia-minor. It did not take place 610 B. C., according to which the mother of Cyrus would have been but twelve years of age at the time of her marriage; but on the 18th of May, 622 B. C., which would make Mandane twenty-three years of age.

IX. THE ASTRONOMY OF THE ANCIENT EGYPTIANS.

Diodorus Siculus reports (I. c. 81—83) as an eye-witness, that the Egyptians "from time immemorial had been in the habit of making and recording astro-

* Jahn's Astronomische Unterhaltungen, Leipz. 1853, No. 23, p. 177, with my treatise: Beiträge zur Geschichte der Astronomie.—Klotz, Archiv für Philologik u. Pädagogik, 1848, p. 586, with my treatise: Ueber die Sonnen- und Mondfinsternisse der Alten.—Berichtigungen der alten Gesch. u. Zeitrechn., p. 28.

nomical observations on all the planets." Simplicius (p. 27) saw in Egypt astronomical monuments that were older than 2000 years. An example of this is furnished us by the above-mentioned papyrus in Dr. Abbott's Museum, which besides, is remarkable for this reason also, that it contains demotic explanations, and that it is the only one of the kind at present known to us. But in what way did the ancient Egyptians express and preserve their astronomical observations? In answering this inquiry, we find, in the first place, among the ancients a statement to the effect, that they designated the seven planets by means of the images of their seven supreme divinities, the Kabiri; and the twelve signs of the Zodiac by means of the images of their twelve great gods. The ancients, in consequence of their ignorance of the telescope, were acquainted with only seven planets, arranged in a series according to their several velocities, thus: Saturn, Jupiter, Mars, Sun, Venus, Mercury and the Moon. The Zodiac is the belt of the heavens, within which these seven planets perform their perpetual revolutions. The middle of this belt is the line on which the sun advances, or the ecliptic, a circle, which, like all others, was divided into three hundred and sixty degrees. The Zodiac is divided into twelve sections of thirty degrees, and each of these sections contained a group of stars, into which the imagination conjured figures of men,

† Systema Astronomiæ Ægyptiacæ quadripcotitum. Lips. 1833.

animals and utensils; whence the name of the Zodiac (which is literally the circle, or belt of animals). These images or signs of the Zodiac are in their regular order as follows: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces; their course, when observed with the north-pole behind the spectator, is, like that of the sun, moon and planets, from right to left. Each of these signs of thirty degrees in length was again subdivided into three smaller sections of ten degrees (Decuriæ), into five sections of different lengths (Horia), into twelve sections of $2\frac{1}{2}$ degrees (Dodecatemoria) and lastly in thirty sections of one degree (Moiræ); and every one of these subdivisions of the Zodiac was presided over respectively by one of the inferior divinities.

It was by means of these divinities and their symbols, therefore, that the Egyptians expressed their astronomical observations, and more particularly the position of the seven planets at the time of memorable events. They brought the images of the seven planetary gods in connexion with the images of the twelve zodiacal gods and with the subordinate deities of each sign with which a planet stood in conjunction. This would, of course, be accomplished in several ways, as we can show by a few examples. It is scarcely necessary to state beforehand, that with the assistance of our astronomical tables, these ancient planetary configurations can easily be calculated with mathematical certain-

ty to the year and day. For, a planetary configuration, showing only the signs of the Zodiac in which the seven planets formerly stood at a particular time, can, according to well-known astronomical laws, occur but once in 2146 years; but planetary configurations, showing the Decuriæ, Horia, Dodecatemoria and degrees in which the seven planets formerly stood, can occur but once in the entire course of history, nay, even in millions of years. All the events of ancient history, to which such planetary configurations, as observed by the ancients themselves, are linked, are by means of these planetary configurations chronologically determined with incontrovertible certainty. And this is of the utmost importance for the correction of ancient history. Several hundred such planetary configurations have been preserved, partly in the historical works of the ancients, partly on their monuments, on the pyramids, on temples, in the catacombs, on the sarcophagi, mummy-chests, tablets of stone, papyrus-scrolls and other objects. Among the Egyptians they go back as far as the year 2781 B. C., among the Greeks as far as 778 B. C., among the Romans as far as 752 B. C.; among the oriental nations as far as the years 3447 and 5871 B. C.; Among the most remarkable of them are the following.

X. THE ZODIAC OF DENDERA IN PARIS.

In the year 1799 the French savants who accompanied Buonaparte to Egypt, discovered on the ceiling of the little temple of Dendera, a carved representation of the heavens with the signs of the Zodiac and other figures. After this stone-slab, which formed the ceiling of the temple, had been cut out with a saw, and transported to Paris, the grand discovery was made, that this monument was at least 17,000 years old, and that the flood and the creation in the Bible were myths. From that time to the year 1833, upwards of fifty works of this character have been published. This pre-adamite monument soon created so great a sensation that it was found expedient to make it invisible in Paris, by locking it up in a dark room. Meanwhile the key to the astronomical inscriptions of the ancient Egyptians had been found and published in my Astronomia Ægyptiaca, Lips., 1833, from which it appeared, that this Zodiac of Dendera contains a planetary configuration, by means of which the exact date of this much discussed monument could be determined by its own evidence. We observe, namely, besides other heavenly constellations, expressed by certain figures, the twelve signs of the Zodiac, and also the images of the seven planetary gods, which are distinguished from all the rest by the circumstance that they, like the planetary gods on all other astronomical inscriptions, bear in their

hands the sceptre (*zor*, i. e. Power). ⟦ We find therefore, that at the time of the construction of the temple of Dendera, Saturn stood in the sign Virgo, Jupiter in Libra, Mars in Gemini, the Sun, Venus and Mercury in Aquarius, and the Moon in Taurus. For a copy of the Zodiac, see the Description de l'Egypte, Ant. Vol. V. Every planetary configuration of the kind can be easily calculated; and what was now the result with reference to the date in question? It was not the year 17,000 B. C., but the 11th of February of the 37th year A. C., which was the year of the birth of Nero. This emperor had, according to the account of the Roman writers, constructed and restored many temples in Egypt, and Nero's name is even at the present time still to be found on every side of the temple at Dendera, and half of it even on the Zodiac at Paris. Thus has ended the merry tragedy of the Zodiac at Dendera in 1833 A. C.*

XI. THE ISIS-TABLE, OR TABULA BEMBINA AT TURIN.

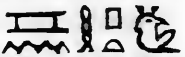
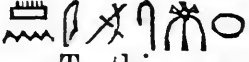
Two hundred years ago a magnificent bronze tablet or plate, inlaid with a great many silver figures of the gods, was dug up in the city of Rome, and came into the possession of cardinal

* Some more notices are contained in Gersdorf, Repertorium der deutsch. und ausl. Literat., Lips. 1849, Vol. II. p. 1.—Der "Lutherische Herold," New-York, Jan. 1st, 1856,—"Lutheran Standard," Columbus, O. April 4th, 1856.

Bembi, whence it has been designated ever since, as the Tabula Bembina. After an examination of many years, the discovery was made, that this table had been executed as early as the time of Moses, and that it contained the secrets of the magnetic needle, or, according to others, the mysteries of Isis, or the original twelve commandments of Moses, &c. A closer examination in the year 1833, however, led to the conclusion, that this table represented in its twelve squares nothing more than the twelve signs of the Zodiac, expressed by means of the twelve superior deities of the Egyptians, and that it furthermore contained in certain squares or signs the figures of the seven Kabiri or planets. It was thus found that this antemosaic and magnetic Isis-table exhibits the planetary configuration of the year 54 A. C., in which year Trajan was born. And it actually contains the names: Cæsar Trajanus and those of his wife and daughter Platina and Sabina. For a fac-simile of the Tabula Bembina and the explanation of the whole, see my Astronomia Ægyptiaca, Tab. VIII.

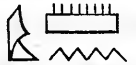
XII. THE SARCOPHAGUS OF OSIMANDYA AT LONDON.

About forty years ago Belzoni discovered near Thebes, in the valley Biban el Moluk (the graves of the kings) a large catacomb, which had never been opened, and which contained thousands of mummies: with these, however, he cooked Billah

for himself and his fellahs. In the innermost chamber, however, he found a costly colossal, royal sarcophagus made of alabaster, and covered both externally and internally with inscriptions and images of divinities, which subsequently was brought into the museum of the architect Soane at London, through the agency of consul Salt. A fac-simile has been published by Sharpe (Egyptian inscriptions, London, 1840, No. V., pl. 61—67). This sarcophagus once contained the lifeless remains of Osimandya,  the greatest king of Egypt, and father of Ramses the Great,  the last king of the XVIIIth dynasty. To this same Osimandya and Ramses was dedicated the obelisk, translated by Hermapion, now standing near the Porta del popolo at Rome. The sarcophagus of this Ramses the Great, was likewise discovered by Belzoni in a catacomb of the vicinity. It is now in Paris; and in 1829 I found its lid or cover at Cambridge, in England. The diagrams of both these catacombs on papyrus-scrolls of the same age, showing all their chambers and their length, breadth and height, was found at Turin by myself in the year 1827. On these two sarcophagi are inscribed the planetary configurations at the birth of the two kings already named, from the years 1731 and 1694 B. C. The planetary configuration of Osimandya on Soane's sarcophagus is likewise preserved on the colossal ruins near Karnak in the vicinity of Thebes. It follows from this, that the ancient Osimandyeum, the largest edifice of antiquity, and minutely describ-

ed by Diodorus, was, what is now known as the ruins of Karnak. Its gigantic columns, which are so large that one hundred men can find standing-room upon one of its capitals, are still standing to this very day, simply because the vandal-hand of Cambyses was unable to overturn them.*

XIII. THE PLANETARY CONFIGURATION OF MENES IN EGYPTIAN MONUMENTS.

Among the greatest curiosities of Dr. Abbott's Museum in New-York is a necklace containing the name of Menes Athothis.  This work of art reminds us of the founder of the Egyptian empire, of the first king of the land, concerning whom there has been so much contention during the last three centuries. It is a fortunate circumstance, that the Egyptians made an observation of the planetary configuration at the time of Menes' arrival in Egypt, and that it has been preserved for us on their temples and in their sacred writings even to the present day. We are at present already acquainted with sixteen temples and monuments, which exhibit a representation of this very planetary configuration of Menes. On the majority of them the ancient Menes stands opposite to the row of the gods, his only garment being a tiger-skin; on others his person and his name are ex-

* For a copy of the Karnak-inscription and the explanation of both planetary configurations, see my Berichtigungen der alten Geschichte, p. 179, 187 and Tab. I.

pressed by means of the crescent  i. e. the letters MN or Menes. The most concise expression of this planetary constellation is to be found on the said Osimandyeum near Karnak from the year 1700 B. C. For a copy of this astronomical inscription and its explanation, see my "Berichtigungen der alten Geschichte," p. 198 and Tab. I. Each of the seven planetary gods is seated on a chair, together with one of the twelve gods, in whose sign the planet happened to stand at the time. We therefore find the Sun in Cancer 0°, the Moon in Scorpio, Saturn in Sagittarius, Jupiter in Aries, Mars in Sagittarius 10°, Venus in Cancer 10°, Mercury in Cancer 5°. This planetary configuration, which has occurred but once in history, has reference to the year 2781 B. C., to the 16th of the Julian July, which was at that time the day of the summer-solstice.

It is by such methods, therefore, that the Egyptians expressed and transmitted their astronomical observations from Menes down to Constantine. Several hundreds of them have been preserved to this very day. They determine the natal year of the Pharaohs, of priests and private individuals, for example, from the years 2781, 1833, 1632, 1573, 1524, 1104, 787, 661, 631 B. C., and so on.

XIV. PLANETARY CONFIGURATIONS OF THE GREEKS AND ROMANS.

By means of the key to the astronomy of the ancient Egyptians we have also found the key to the Greek and Roman astronomical monuments. We are already familiar with the manner in which the Greeks and Romans denominated their seven planets, and expressed them by means of the images of their seven Kabiri (Saturn, Jupiter, Mars, Sol, Venus, Mercury and Luna). To which signs of the Zodiac the twelve Dii majores of the Greeks and Romans related, the ancients have themselves told us. It was consequently easy to explain also the astronomical monuments of the Greeks and Romans. Examples of this description are found in their authors, on their temples, houses, altars, Etruscan vases, lamps, and other monuments of antiquity. Among the Greek planetary configurations, which were denominated *ἱεραὶ κλίναι* (sacræ lecticæ), we may mention the Olympian double-altars from the year 778 B. C., which was the commencement of the Olympiads; the planetary configuration on the statue of the Olympic Zeus 490 B. C., having reference to the battle of Marathon; the planetary configuration on the frieze of the Parthenon from the year 480 B. C., referring to the battle of Salamis; and so on.

In precisely the same way the Lectisternia of the Romans, mentioned by Livy and others, likewise denoted planetary configurations; as, for example, the

Lectisternium 397 B. C. under the tribunes Augurinus and Priscus, and that of 217 B. C. after the battle against Hannibal near lake Thrasimenus. The Roman altars (Aræ) contain the planetary configurations at the birth of the Roman emperors, to whom they were dedicated. We thus find on the Ara Albani the nativity of Augustus of the year 63 B. C., on the Puteolian plinth that of Tiberius, of the year 40 B. C.; on the Capitolian puteole and on the Ara Borghese that of Claudius, of the year 9 B. C., on the Gabinian Ara that of Vespasian, nine years after Christ; and so forth. This subject has been treated more in extenso in my "Berichtigungen der alten Geschichte und Zeitrechnung, Leipz. 1856. All the above-mentioned astronomical and mythological monuments have been published by Winckelmann and other antiquarians.

XV. THE PLANETARY CONFIGURATIONS AT THE COMMENCEMENT OF THE FOUR AGES OF THE WORLD.

Astronomy is, according to the accounts of the ancients, coëval with the human family. Josephus already assures us, that Seth was the originator of this science, and the Egyptians trace it back to a period as early. That astronomy extends back to a period prior to the time of Noah, is manifest beyond a doubt from the fact, that among all the nations of antiquity we meet with the same Zodiac, and the same arbitrary divisions of it, with the so-called Hypsomata of the

planets, that is to say, certain remarkable degrees of the Zodiac, and others. Among these ancient nations we may instance particularly the Romans, Greeks, Egyptians, Æthiopians, Arabians, Phœnicians, Chaldæans, Babylonians, Hindoos, Chinese, Japanese, Persians, and even Mexicans. It will consequently not be surprising to us that antiquity should have transmitted to us astronomical observations of a far earlier date; observations, which, in whatever way we may explain them, go back as far as the creation of man. To these belong the four ages of the world and the planetary configurations observed at their respective commencements.

All the ancient nations were acquainted with the gradual revolution of the entire starry heavens from West to East; and their great world-period of 36,000 years was based upon this fact. What means this period? On the day of the vernal equinox, for instance, in the year 1784 A. C. the disk of the sun may have covered a certain star of the ecliptic; but on the same day of the present year 1857 A. C. the same star stood beside the sun towards the east; it removed during these seventy-two years one degree, or two diameters of the moon. This phenomenon is termed the precession of the equinoctial points. As the ancients had no telescopes, they were unable to determine this phenomenon with sufficient accuracy, and assumed that the heavens moved but one degree in every hundred years. Now, as the ecliptic, in which the sun performs its course, is divided into three hun-

dred and sixty degrees, the ancients calculated thirty-six thousand years for the revolution of the entire heavens; and as the ecliptic was divided into twelve signs of thirty degrees each, the time of the precession of the heavens through a sign, or thirty degrees, would consequently be three thousand years. The periods during which the equinoctial point passes through the different signs of thirty degrees, constituted the basis of the so-called ages of the world among the ancients. The Greeks and Romans expressed these ages by means of the reigns of the gods. In the first, or golden age, Uranus was on the throne; in the second, or silver age, Saturn; in the third, or brazen, Jupiter; in the fourth, or iron, Mars; that is, consequently, in the four periods of time in which the equinoctial point passed through the signs Gemini, Taurus, Aries and Pisces, in which at the present time the sun stands on the day of the vernal equinox. Each of these four ages of the world comprised, as we have already shown, a period of three thousand years in round numbers; as, however, the equinoctial point moves backward a degree even in seventy-two years, the exact number of years for each world-age is two thousand one hundred and forty-six. We are now ready for the inquiry, in what years and on what days these four periods of the world may have begun. It is self-evident that this inquiry is of the utmost importance, inasmuch as these ages among all the ancient nations begin with the very year and the day of the creation and are based upon mathema-

tical and incontestible truth. Now the ancients have preserved the observations of the planetary configurations, as they took place at the commencement of these four periods respectively.* The planetary configuration at the commencement of the fourth age of the world, in which we still live, is to be found in the later Vedas, the sacred writings of the Hindoos. It relates to the year 598 A. C.; and in that same year the equinoctial point passed out of Aries into Pisces. The planetary configuration at the beginning of the third age is preserved in the Ramayana, the celebrated epopee of the ancient Hindoos, and relates to the year 1579 B. C., to the same year, in which the equinoctial point passed out of Taurus into Aries. The planetary configuration at the commencement of the second age is recorded in the Zendavesta, the sacred scriptures of the Parsees, and relates to the year 3725 B. C., in which the equinoctial point passed out of Gemini into Taurus. And lastly, the planetary configuration at the commencement of the first age of the world has been preserved to us by all the nations of antiquity. We find it in the above-mentioned Hypsomata planetarum (beginnings of the planets) of the Romans, Greeks, Egyptians, Arabians, Persians, Chaldæans, Hindoos and others. The most explicit account of it is given by the translator of the chronicle of *Abu Djafar Mohamed Tabari*, an old Arabian writer. It is as follows:

* The following expositions are given more in extenso in my "Chronologia Sacra," Leipz. 1846, p. 149.

"know then, that the astronomers Aristotle, Hipparchus and other great masters of this science before us make mention of the time which is to elapse from Adam (peace be with him) to the day of judgment.—Those masters inform us that at the time when the Almighty and Incomparable One created the moon, the sun and planets, every one of these heavenly bodies remained motionless in its place, until the command went forth from God. At that time Saturn stood in Libra 21°, Jupiter in Cancer 15°, Mars in Capricornus 28°, the Sun in Aries 0°, (others incorrectly 19°), Venus in Pisces 27°, Mercury in Pisces 27° (others incorrectly in Virgo 15°) and the Moon in Taurus 3°. *This was the beginning of the world, and since that time the planets have never again been in the same position.*—And so it is; for, such a planetary configuration can occur but once in millions of years. It took place in no other years and on no other day than the year 5871 B. C., and on 10th of Julian May, which at that time was the day of the vernal equinox and a Sunday. On that day the sun stood near the first star of Gemini (Castor and Pollux), which the celestial globes of the Arabians call Adam and Eve. As for the rest, it will be perceived that these epochs of the four ages of the world: 5871, 3725, 1579 B. C., and 598 A. C. are separated from each other by an interval of 2146 years, during which, as we have seen, the heavens advance through one sign of thirty degrees. It was the last age only that was made thirty years too long by the Hindoos.

Among the most ancient astronomical observations of our forefathers we have yet to mention

XVI. THE PLANETARY CONFIGURATION IN THE PRIMITIVE ALPHABET.

What may be the age of our alphabet, and in what year was it invented, or at any rate, did it receive its present arrangement? Many are now of the opinion, that our alphabet was invented by Cadmus, the Phœnician, about 1500 B. C.; that, consequently, at the time of Enoch and of Moses the art of writing was as yet unknown, and that consequently the Pentateuch could not have originated with Moses. But, as respects the Phœnician Cadmus, this ancient tradition rather imports, that we owe the alphabet to the "Phœnicians from eternity," as Pliny says, i. e. to the Noachidæ; and that the name Cadmus rather signifies in Hebrew the Ancient or the Ancestor, consequently none other than our ancestor Noah. First of all it is obvious to every one that even before the deluge, during the long interval from the creation until Noah, which embraced a period of no less than two thousand four hundred and twenty-four years, an alphabet of some kind must have existed. For the New Testament makes express mention of the book of Enoch: the Koran, the Vedas, the book of the Zendavesta, the apocryphal writings of the Old Testament, Hyginus, the Phœnician Sanchunjathon, the Chaldean Berosus, and others affirm that books and

an alphabet existed already before the flood, and that the latter was invented or newly arranged by Noah himself. These historical traditions are confirmed by the very fact that all the alphabets of the world coincide with each other in point of the number, order, name, form and signification of the letters; and consequently they must have originated at the time when there was as yet only one people in the world. All the ancient alphabets agree in respect of the first twenty-five letters; and Plutarch has already remarked, that even the hieroglyphics of the ancient Egyptians, whose literature goes back, as we have already seen, as far as the 666th year after the flood, also contained an alphabet of twenty-five letters, of which the first was A, as in all other alphabets. That in other countries a letter should have become obsolete and been eventually dropped entirely, or subsequently some new letters appended to the last letter *u*, this can not be a matter of surprise. All the primitive alphabets commence with *a*, *b*, *c*, and end with *s*, *t*, *u*. These twenty-five letters were originally pictures, or figures of objects belonging to ordinary life, from which they also derived their names; and every letter expressed the sound with which its name began. The ancient *A* signifies a bull's head, in the Hebrew *aleph*, and consequently expressed the vowel *a*. Now, if the alphabet had not been invented until 1900 years after the deluge, then the Greeks would have adapted to their own language an alphabet of letters, of which the names and forms were entirely foreign

to them. In short, the agreement of all the ancient alphabets, among which we may likewise include the cuneïform letters of the Persians, Medes and Assyrians, and the twenty-four radical signs of the Chinese and the Japanese, all go to confirm the tradition, according to which Noah rearranged and transmitted the primitive alphabet.

To this we must add the special historical notices among the ancient Phœnicians, Chaldæans, Greeks and others, according to which Noah, or his contemporaries employed the alphabet to indicate the places of the seven planets in the Zodiac at the time of the flood, by means of the seven vowels.* The alphabets of the present time contain but five or six vowels, but the ancient Egyptians still had seven; and the two vowels *ê* and *ê*, which were afterwards dropped, had their place, according to the ancient Arabians, next to the Hebrew *cheth*, the Latin *h*. The Hebrews had, before their present system of vowels, invented by the Rabbis, 700 A. C., the same vowels as the Greeks, Romans and other nations, as Jerome says, and the Hebrew diphthongs prove.† The ancients still further specify to which particular planet each one of these

* Seebode, Jahn und Klotz, Neue Jahrbücher für Philologie u. Pädagogik, 1834, Supplem. II., Fasc. 4, with my treatise: Erklärung einer Stelle in Sanchunjathon's Phönicische Geschichte bei Eusebius Præp. Evangel. I. 10.

† This has been demonstrated in my pamphlet: Ueber die ursprünglichen Laute der hebräischen Buchstaben; ein Beitrag zur Dialectologie der Semitischen Völker, Leipz. 1824, and De pronunciatione literarum Græcarum, 1824.

seven distinct vowels respectively referred, that is: *a* to the Moon, *e* to Venus, *é* to the Sun, *è* to Mercury, *i* to Mars, *o* to Jupiter, *u* to Saturn. That the seven vowels of the Noachian alphabet, as the ancients affirm, really expressed a planetary configuration, is evident from the very fact, that those vowels which are entirely distinct from the consonants, are not put in juxta-position, either at the commencement, or in the middle, or at the end of the alphabet, but scattered, like the planets in different points of the Zodiac.

Now, if these traditions are correct, then the alphabet must indicate the planetary configuration at the end of the deluge, namely on the 7th of Sept. 3447 B. C. For, all the reliable traditions of antiquity, as we shall show hereafter, concur in the testimony, that the deluge ended in the year 3447 B. C. on the 7th day of September, on a Sabbath. If therefore the alphabet was at that time a representation of the signs of the Zodiac, as Sanchunjathon and others expressly say; then the twenty-five letters must be referred to the twelve signs of the Zodiac, and that in such a manner, as that the two first letters are placed in Gemini, which was then the first sign of the Zodiac, and so forth. We then obtain the following places of the planets: the Moon (*a*) in Gemini 0°—15°, Venus (*e*) in Leo 0°—15°, the Sun (*è*) in Virgo 15°—30°, Mercury (*é*) in Libra 0°—15°, Mars (*i*) in Scorpio 15°—30°, Jupiter (*o*) in Aquarius 15°—30°, Saturn (*u*) in Gemini 0°—15°. And this is really, as every one can

find from his astronomical tables, the planetary configuration of Sept. 7th, Anno 3447 B. C. In the same year and on the same day the flood ended, according to the true biblical chronology. This subject has been explained more in extenso in my books, entitled: "Unser Alphabet ein Abbild des Thierkreises," Leipz. 1834, and "Unumstösslicher Beweis," cet. Leipz. 1842. "Alphabeta genuina," Lips. 1840.

But it will be asked, what benefit or advantage can we derive from these ancient Asiatic, Egyptian, Greek and Roman astronomical traditions, although they have thus far been entirely unknown to us? Let every one form his own judgment from what I shall now proceed to say.

XVII. CORRECTIONS OF OUR PLANETARY TABLES.

Our planetary tables are based upon the observations of Ptolemy, 130 A. C. But as, at that time there were as yet no instruments for making astronomical measurements, these observations of Ptolemy must necessarily contain errors; and these increase considerably in importance as we go back towards earlier dates. We are now acquainted with planetary places and constellations, which among the Romans are eight hundred, among the Greeks nine hundred, among the Egyptians three thousand years older than those of Ptolemy, by means of which our planetary tables can be corrected. They furnish us in repeated

instances with coïncident, though not very important, deviations from the ancient observations, and we have thus been already enabled to show, that the mean motions of the planets, their anomalies, nodes and apogees differed in some degree from those assumed in the tables constructed on the basis of Ptolemy's observations.* It is therefore to be hoped, that astronomers by profession will make themselves acquainted with the astronomy of the ancient Egyptians. A similar practical profit, as we have seen above, may be realized from more than one hundred ancient eclipses of the sun and the moon formerly unknown.†

XVIII. THE HISTORY OF EGYPT BASED UPON ASTRONOMICAL OBSERVATIONS.

The celebrated Lepsius, of Berlin, has in his great work on Egyptian history made the immortal discovery, that Menes, the first king of the country, reigned before our dates of the flood and of the creation; that "the deluge was confined to but a small portion of the globe;" that "the sacred scriptures contain no history;" that "the chronology of the Bible must accommodate itself to that of the Egyptians (N.B. as interpreted by Mr. Lepsius)," and so forth. This great savant, however, has exhibited in all his writings to the present day, such a degree of ignorance,

* Berichtigungen der alten Geschichte u. Zeitrechnung, p. 203.

† See my treatise in the "Göttinger Gelehrte Anzeigen," No. 125, Aug. 6, 1855, concerning the eclipses of the moon in Ptolemy's Almagest, and the eclipses of the sun in Greek and Roman authors.

heedlessness and levity, that there is no need of any refutation of his chimeras. Mr. Lepsius has not even learnt as yet, that all great kingdoms or empires have originated in smaller ones; that consequently also, Manetho's dynasties must, from the very beginning, have been contemporaneous. Mr. Lepsius, knowing that the Vetus Chronicon, the oldest Egyptian history, gives to all the kings of the first fifteen dynasties since Menes no more than four hundred and forty-three years, makes the same dynasties successive, and gives them, in spite of genuine historical traditions, more than three thousand years. The whole history of Egypt is now determined, even to minute dates of years and days, by means of the many planetary configurations, mentioned above, as having occurred at the birth of the Pharaohs, at the commencement of the said four ages of the world, and at the beginning of the reign of Menes, the first Egyptian king; by means of the transits of Mercury connected with the reign of certain monarchs, and lastly by means of the Phœnix-periods and Apis-periods, concerning which we have already spoken.* On the basis of these mathematical truths, we, in the first place, find the commencement of the reign of Thuthmoses, the first king of the XVIII. Dynasty, during whose government the Hebrews emigrated, to have been in the year 1904 B. C. On the 7th April of the same year there

* Berichtigungen der alten Geschichte und Zeitrechnung, p. 103. Theologische Schriften der alten Ægypter, p. 104. Die Phœnix-Periode; Zeitschrift der deutschen morgenl. Gesell., 1849, p. 64.

was a renewal of the Phœnix-period of six hundred and fifty-one years, which is said to have taken place in the reign of this very Thuthmoses, or Amos I., and in the sixth year of the emperor Claudius. The arrival of the shepherd-kings (Hyksos), i. e. the Hebrews, as Josephus testifies, is ascertained with equal certainty. Even Manetho states, that these Hyksos became the builders of Jerusalem, subsequently to their expulsion from Egypt; and, according to Africanus' copy of Manetho, they ruled contemporaneously with the Diospolite-kings of the XVIIth Dynasty, that is to say, in their land of Goshen. The Hebrews, therefore, arrived in Egypt, according to Manetho, in the 700th year of the canicular-period, (2782 B. C.), consequently in 2082 B. C. The precise time of Sesostris the Great, of the XIIth dynasty, is determined by the circumstance, that during his reign, and on the 6th of April, 2555 B. C. those Phœnix-periods of six hundred and fifty-one years commenced, which were subsequently renewed in 1904 B. C. under Amos I., and in 50 A. C. under Claudius. The first year of Menes, namely the 2781 B. C., is determined by sixteen astronomical inscriptions, and by the very fact, that the Vetus Chronicon, an old historical work of the Egyptians, places Menes in the first year of the canicular period, that is also in 2781 B. C. Thus it is evident, that between Menes and the XVIIIth dynasty, several dynasties must have ruled simultaneously in upper and lower Egypt, which was early divided into twelve provinces, or Nomi. The question now is, which of these Ma-

nethonian dynasties were contemporaneous? Eratosthenes has left us a translation of a list of the Pharaohs from Menes to the end of the XVIIIth dynasty (1647 B. C.), together with a statement of the years of the respective reigns of these kings; and from these is manifest, not only that Menes did not come from Babylonia into Egypt until the afore-mentioned year 2781 B. C., but also that among the earlier dynasties enumerated by Manetho, the Ist, XIIth, XVIth, XVIIth, and XVIIIth only were successive, and that the intervening ones were contemporaneous with them.

The same Egyptian history is established with still greater certainty by the Table of Abydos, now in the British Museum, of the year 1600 B. C., on which all the Egyptian kings of the Ist, XIIth, XVIth, XVIIth, and XVIIIth dynasties are enumerated in their regular order, but all the intervening ones entirely omitted.* Finally, we have, in addition, the Table of Karnak, of the year 1700 B. C., which divides the kings from Menes to the XVIIIth dynasty into two series, by arranging those that ruled successively on one side, and those who were their contemporaries on the other.—Thus then the strife, which has lasted so many years respecting Manetho's dynasties, and the true commencement of Egyptian history, has at last been set at rest. The history of Egypt did not

* Berichte über die Verhandlungen der k. Sächs. Gesell. d. Wiss. 1846, II. p. 71; with my treatise: Ueber das Laterculum des Eratosthenes.

begin before the flood, not before the creation, and not before the year 2781 B. C., but 666 years after the flood. It is true, that men may differ in opinion; but astronomical and mathematical facts can never be controverted.

Our next inquiry is, what may have been the date which the Egyptians assigned to the creation and the deluge? The day of the creation was, according to their traditions, the day of the vernal equinox, as Philo and the Church Fathers testify. The said planetary constellation of the commencement of the first age of the world, also preserved by the Egyptians, refers us, as we have already shown, to the same day, the vernal equinox of the year 5871 B. C. Furthermore, they placed the creation in the year in which Sirius, the dog-star, rose together with the sun on the day of the vernal equinox, as we are informed by Porphyry, by Æneas Gazæus and others. And this again could take place only in the year 5871 B. C. Lastly, we find it stated by the Alexandrian astronomer Theon, that in the year 27 B. C., the sixteenth of the reign of Augustus, on the 29th of August (the 1st of the month Thoth) a new canicular period (the fifth since the creation, comprising 1461 years) had commenced; by which 5871 B. C. is again confirmed as the year of the creation. In short, the Egyptians, like all the other nations of antiquity, have assigned 5871 B. C. as the year of the creation. The history of the deluge they represented by the myth concerning the death of Osiris, which occurred on the

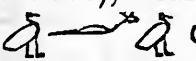
same day, the 17th of the month Athyr, on which the flood began, according to the Sacred Scriptures.

But, how does this agree with Manetho and the Vetus Chronicon, which reckon 30,000 years from the beginning of time to Typhon, the murderer of his brother Osiris (i. e. to the flood; for, Typhon signifies also the sea, as Osiris the mainland); and farther 3984 years from thence to Menes, and besides 217 additional years?—We are informed by Censorinus, Horapollo and others, that the Egyptian word ϩ *abot*, *habot*, (complexus) signified not only a year, but also a month, and also a season of two months. Consequently Manetho and the author of the Vetus Chronicon were authorized to calculate times according to such shorter years, without contradicting the other historical traditions of their nation. Now, we know moreover, that Manetho's history of Egypt was called the book of the Sothis, that is to say, the book of the great canicular period of 36,525 years. This number was obtained by the multiplication of the smaller Sothis of 1461 years with the Apis-period of twenty-five years and proximately coïncided, as we have seen, with the great world-period of 36,000 years. Now since Manetho was very well acquainted with the very year of the creation 5871 B. C., which was recorded in the planetary constellations concerning the commencements of the three first ages of the world, he must have taken shorter years as the basis of those periods, of 30,000 and 3984 years, in order to include in his great Sothis of 36,525 years the entire history

of Egypt down to his time. In short, for the purpose of establishing a history of 36,525 years, called Sothis, Manetho turned solar years into months by multiplication, as we find it also among the ancient Chaldeans, Hindoos, Chinese, and others. He therefore regarded those 30,000 years of his from the creation to the flood as so many lunar months (abot), and consequently reckoned only 2424 solar years for the period in question. Moreover the 3984 years (Horæ) from the deluge to Menes, of which each expressed a season of two months, give but 664 solar years; and Manetho's third period of 217 years rather comprises the days from Menes' departure from Babylonia to his arrival in Egypt.

Hence there is nothing at all irreconcilable between Manetho's Sothis and the other traditions of his people All knew that, according to the above-mentioned planetary configurations, the creation had taken place on the 10th of May, 5871 B. C., and the arrival of Menes on the 16th of July, 2781 B. C. Between the two epochs 3089 years intervene, and precisely this number we have in Manetho's periods of 30,000 months and 3984 Horæ, with 217 days. In fine, as Manetho reckons from the creation down to Typhon (the deluge) 2424 solar years, the Egyptians placed the flood 2424 years subsequent to 5871 B. C., and therefore in the year 3447 B. C., to which year, as has already been said, the planetary configuration in the alphabet refers.

XIX. THE PYRAMID OF CHEOPS NEAR CAIRO.

To the most remarkable among the antiquities in Dr. Abbott's Museum belongs a heavy, gold, signet-ring (No. 1050), bearing upon it the name of king Cheops  (KHPH). This was the king who, according to Herodotus built the great pyramid at Gizeh; and his name has actually been found in a chamber of this pyramid. But at what precise time may this wonder of the world have been erected?—Mr. Lepsius places the pyramid before the flood, and even before the creation; this, coming from such an illustrious philosopher, does not surprise us at all. Yet it will be well to hear what Herodotus, whom Mr. Lepsius does not name, has to say on the subject. Herodotus, Book II. c. 99, mentions all the particularly remarkable kings from Menes (2781 B. C.) down to his own time. Among those who succeeded Menes, the more remarkable, according to Herodotus, were Mœris, the ninth king of the XVIIIth dynasty, 1777 B. C.; after him his son Sesostris (Osimandya) 1731 B. C.; then Pheron (Ramses the Great) 1694 B. C., then Proteus, at the time of the Trojan war; then Rhampsinit; then our Cheops; then Chephren; next Mykerinos; next Asychis, and so on. Thus, then, the erection of the great pyramid occurred long subsequent to the end of the XVIIIth dynasty, the period of which is determined by reliable astronomical observations; nay, its date is later even than that of the Trojan war, which according to the unanimous testimony of anti-

quity, took place about 1200 years B. C. During this time Egypt was governed by the kings of the XXth dynasty, whose names the transcribers of Manetho have unfortunately not preserved. In short, the pyramid of Cheops was not built before the creation and the flood, but as late as the period of the XXth dynasty, later than the fall of Troy, and in the time of David.

XX. THE TRUE CHRONOLOGY OF THE OLD TESTAMENT CONFIRMED BY ASTRONOMICAL FACTS.

The currently received chronology of the Old Testament is based upon the "Doctrina Temporum" of Petavius (Paris, 1627). But this unfortunate chronologist adopted as the basis of his scheme, not the correct statements of the Greek text of the Bible, but the changed numbers of the Hebrew, which shorten the period from the Creation to Abraham by fifteen hundred years. Petavius might, and ought to have known, as well as Perizonius (L'antiquité des Temps, Paris, 1687), that after the destruction of Jerusalem by Titus, a certain Rabbi Akiba shortened the original chronological statements in the Hebrew text by fifteen hundred years, for the purpose of making Christ appear to have been a false Messiah, who had come fifteen hundred years before the time predicted by Habakkuk and others. Petavius ought to have known, that Christ, the Apostles, the first Christian

Churches; nay, even the learned Jew Josephus, seventy years A. C., never knew of any other chronology than that of the LXX.; even the Arabians and the oldest Fathers of the Church bear witness to that intentional corruption; and the Jews in Ethiopia have retained, down to the present day, a biblical history longer by fifteen hundred years, than that of the present Hebrew text. However, even the Greek version of the Old Testament, made two hundred and fifty years before Christ, has, like all other ancient manuscripts, suffered from the carelessness of transcribers, so that we find mistakes in two passages. In the first place, according to the book of Judges, which states the years during which nearly all the Judges governed Israel, according to Josephus and according to the genealogies of the Old Testament, as even Prichard (Egyptian Mythology, London, 1816) already showed, it was eight hundred and eighty years from the Exody of the Hebrews out of Egypt down to the building of Solomon's temple. The Greek text (I. Kings 6, 1) makes it only four hundred and forty years, and the Hebrew four hundred and eighty, but the Hebrew of the Oriental Jews five hundred and ninety-two. This then would make the date of Israel's exody four hundred years earlier than Petavius would have us believe; consequently in the year 1867 B. C. This correction of the present biblical reckoning is established beyond all possibility of doubt by a great number of mathematical and historical facts. Clemens Alexandrinus states that the Israelites emi-

grated five hundred and forty-five years before the beginning of the new Canicular Period, which began 1322 B. C.; consequently in the year above mentioned, 1867 B. C.—Manetho informs us, that the shepherd-kings (Hyksos), who, according to him and Josephus, were the Israelites, had come to Egypt seven hundred years after the beginning of the first Canicular Period, beginning 2782 B. C., therefore in the year 2082 B. C. Now, as the Israelites departed again two hundred and fifteen years later, it is again obvious, that the year 1867 B. C. was indeed the year of their departure. This occurred, as is testified, by ecclesiastical antiquity, under Amos, the first king of the eighteenth Dynasty; but this king reigned, as is shown by the planetary constellations of his successors, and the transit of Mercury, which occurred 1904 B. C. during his reign, from the year 1904 to the year 1867 B. C., when he perished in the Red Sea.—Joseph was, according to ecclesiastical traditions, sold into Egypt during the reign of Apophis (2213 B. C.); twenty-three years later the Israelites came to Goshen; and this again proves that their Exody occurred 1867 B. C.—Josephus and the ancient Commentaries on Numbers 24, 17. inform us, that three years before the birth of Moses a remarkable Conjunction of Saturn and Jupiter occurred in the sign of Pisces, which takes place, according to Kepler, only once in eight hundred years. But the only time when this can have occurred, is 1951 B. C., whence Moses was born 1948 B. C. But as Moses was, at the time of the Exody, eighty years

old; it is again obvious, that this Exody must have occurred 1867 B. C.—Furthermore, the Scriptures reckon from the flood, which ended on the seventh day of September, 3447 B. C., down to the Exody, fifteen hundred and eighty years. Now it has been ascertained that, according to the planetary configuration contained in the Alphabet, the deluge came to an end on the seventh of September, 3447 B. C., hence, again, the Israelites must have made their Exody, 1867 B. C. In short, from the departure of the Israelites out of Egypt down to the building of Solomon's temple, a period elapsed, not of four hundred and forty, or of four hundred and eighty, or five hundred and ninety-two, but of eight hundred and eighty years. The same is proved by the succession of the Judges among the Hebrews in the Book of the Judges, and by the genealogies in the Chronicles.

The second mistake made by transcribers of the Greek text is found in Genesis 5, 25. 26. This appears already from the different readings, and the contradictions that have grown out of them. If, at the birth of Lamech, Methuselah had been only one hundred and sixty-seven years old, as the manuscript copies say, he would have survived the deluge. But if we read three hundred and forty-nine years, Methuselah's death occurred one hundred and sixty-eight years before the flood. This being correct, a period, not of 2242, or 2262, but of 2424 years intervened between the Creation and the flood. In this way the history of the Old Testament is again reconciled with itself,

with the historical traditions current among all the other ancient nations, and, what is in itself decisive, with the ages of the world and the astronomical traditions of all the nations of antiquity. For, from the planetary constellation at the beginning of the first age of the world, on the tenth of May, 5871 B. C. down to the constellation at the end of the deluge on the seventh of September, 3447 B. C., we again have 2424 years. It has been ascertained that the Egyptians also reckoned, from the beginning of time to the death of Osiris by Typhon, i. e. to the deluge, thirty thousand lunar-months, hence 2424 years. All ancient nations, and even Habakkuk reckoned six thousand years from the Creation to Tiberius and Christ. So definite a history of the Old Testament, accurately fixing not only years, but days, would never have come to light, had not the hand of Providence preserved for us so many antiquities of Egypt, together with so many astronomical observations from the time of the Roman emperors back to the day of Creation. The beginning of the first age of the world, according to the Julian year, that tenth of May, 5871 B. C., was really, as the traditions of the ancient nations reported, the day of the vernal-equinox, and at the same time the first day after the first Sabbath of the world. More extensive explanations are given in my Chronologia Sacra; Leipzig, 1846.

Although these historical and astronomical traditions prove, that the true chronology from the Creation down to Abraham still exists, not in the Hebrew, but

in the Greek text of the Pentateuch, and that the Apostate Akiba, for the purpose of rejecting Christ and expecting another, did actually fifteen hundred years later, shorten the lives of fourteen Patriarchs; yet many Christians, who, from their youth, have believed in the infallibility of the Hebrew chronology, will hesitate to change their conviction immediately. They will perhaps make the following philosophical objections.

1. *The Lord could not permit any falsification of his holy and revealed Word.*—This is, however, a mere hypothesis, which confutes itself. For the ancient manuscripts of the Old and New Testament contain, as is well known, a great many corruptions: there are large collections of different readings in the Hebrew and in the Greek Bible. Walton already remarked, that the manuscripts of the Hebrew Testament differ very much the one from the other, particularly in figures and proper names. Kennicott, by comparing more than seventy Hebrew manuscripts, made the same discovery; and Teller, the translator of Kennicott's work, says:* "if we were to assume entire absence of errors in the copies of this ancient book, we would have to take for granted a continuous miracle, performed in the case of every transcriber; and this infallibility would have lasted till the invention of typography." Further, as God has permitted all crimes of men since Adam, so he has permitted also

* Benj. Kennicott, Ratio textus hebraici V. T. interprete Ab. Teller. Lips. 1756.

both designed and unintentional alterations of his Holy Word, in respect to chronology and other subjects. The Samaritan Pentateuch, for instance, written originally with the same letters as the Hebrew, was, after Solomon's death, regarded as the Word of God; and yet we find in it an entirely different chronology from that in the present Hebrew text. Likewise the Greek translation of the Pentateuch, called the Septuagint, also contains the Word of God; and yet from Adam to Abraham it gives fifteen hundred years more than the Hebrew Testament. Now, suppose the chronology in the LXX. to be a falsified one; had God permitted the falsification of his Holy Word, or not? Did he not permit such a falsified Bible to get in the hands of many millions of Jews and Christians, and to pass among them during two thousand years, even down to the present day, for the true Word of God? Moreover, the Hebrew Bibles of the Jews in the Orient contain, as is well known, a chronology different from that in our printed Hebrew Bible. Even Luther and others already showed in many places, e. g. Is. 9, 6., that the Rabbis did, 800 A. C. falsify the Hebrew text, for the purpose of discrediting or obliterating certain prophecies in respect to Christ. How then may any one assert, or attempt to demonstrate, that God was obliged to preserve the Hebrew text of the Old Testament uncorrupted, even in the smallest particulars? A groundless supposition proves nothing, but facts decide. Consequently we may assume a corrupted chronology in the Hebrew

text with the same right as others have assumed it in the LXX. Which has been corrupted, is to be decided by the Word of God itself, or by other true historical and astronomical facts.

2. *The Seventy Interpreters expanded the original chronology of the Old Testament by* 1500 *years for the purpose of harmonizing both histories.*—This is, however, another groundless supposition, and an obvious mistake. For the Egpytians, according to the Vetus Chronicon, Manetho, Herodotus, Diodorus Siculus and others, counted from the Creation to the Deluge 30,000 years, thence down to Menes, in the time of Phaleg, 3984 years, and 217 years from Menes to the Exody of the Israelites, in the time of Amos, more than 4000 years; whilst the LXX., according to the usual editions, reckon only 2242 years from the Creation to the Deluge, thence till Menes only 666 years, from Menes till the Exody only 1580 years. Moreover, the Egyptian history gives for the time from the Exody down to Solomon 880 years, whilst the LXX., according to the best manuscripts (1 Kings 6, 1.), mark only 440 years. Had then the seventy Interpreters entertained the purpose to harmonize the Hebrew chronology and history with the Egyptian, they would have proposed quite different historical periods, and certainly they never would have counted 440 years instead of 880 for the time that elapsed between the Exody and Solomon. That philosophers were capable of devising such an argument against the chronology in the LXX., is a matter of surprise. No ancient au-

thor has ever made such an objection against the LXX.; on the contrary, learned old Fathers of the Church and Arabian authors relate, that a certain apostate Akiba, about 100 A. C., shortened the original chronology in the Hebrew text by 1500 years in order to prove that Christ, born long before the time fixed by the Prophets, was a Pseudo-Messiah, and that the Jews might wait 1500 years longer for the true Christ. This is affirmed by the learned Abulfeda,* who says: "The Jews proceeded in the same manner in reference to the lives of Adam's descendants. The reason of these alterations, it is said, was, to make it appear, that Christ entered the world during the fifth millennium or year-thousand, whilst the Pentateuch and other sacred books had predicted that the birth of the true Messiah would occur in the sixth year-thousand." Not less clear is the testimony of Abulfarag:† (the shortening of the chronology in the Hebrew Bible) "is imputed to Jewish Rabbis. For, it being predicted in the Law and the Prophets, that the Messiah would be sent in the *last times*, they have, in order to reject Christ, shortened the lives of the Patriarchs down to Abraham one hundred years each.—Thus it happened, that, according to their reckoning, Christ was born during the fifth year-thousand. Now they say, we are still in the midst of the time; the predicted time of the Messiah has not yet come."

* Historia cet., ed. Fleischer. Lips. 1831, p. 7.

† Historia Dynastiarum; ed. Pokok. P. 72, Dyn. 7.

Add to these the decisive testimonies of the Evangelists, the Apostles and the first Christian Churches, the first Fathers of the Church, as also Josephus and Philo, who ratify and confirm the chronology of the LXX. St. Augustine says:* "(The Christian communities) claim that it is incredible, that the seventy Interpreters should have been capable of mistake, or that having no reason for so doing, they should have lied." In short, it is a false assertion, that the seventy Interpreters extended the chronology of the Bible for the purpose of harmonizing the Hebrew and Egyptian histories. No ancient author says any such thing; on the contrary all Christian antiquity, orthodox Jews and even learned Mahomedans tell us, that a short time after the destruction of Jerusalem by Titus a certain Akiba, out of hostility to Christianity, shortened the lives of fourteen patriarchs.

3. *Supposing Akiba or Aquila had falsified some Hebrew Pentateuchs, he would never have succeeded in interpolating all the other manuscripts in the hands of the Jews.*—This is, altogether, a ridiculous objection. For, is it actually decided, that all copies of the Hebrew Pentateuch in the world are in like manner falsified? For my part, I am fully convinced, that there still exist, in Asia and Africa, Hebrew manuscripts

* Augustin. Civ. D. XV. 11. 13: Sed cum hoc dixero, continuo refertur, illud Judæorum esse mendacium. Inquiunt (Christiani), non esse credibile, Septuaginta interpretes errare potuisse, aut, ubi nihil eorum intererat, voluisse mentiri.—Judæi vero, dum nobis invident, quod Lex et Prophetæ ad nos interpretando transierint, mutasse quædam in codicibus suis, ut nostris minueretur auctoritas.

of the Old Testament, harmonizing with the LXX. and containing the same chronology which Josephus and the first Christian Churches found in their Hebrew Testaments. Furthermore, after the destruction of Jerusalem by Titus, there were not yet so many Hebrew manuscripts in existence; and thus it was easy for Aquila, to accomplish his object. For, subsequent to the time of Alexander the Great, the Greek language was so universal in the East and West, that the greater part of the Jews forgot the Hebrew and used the Septuagint. Even the Jews in Palestine, as innumerable Greek inscriptions there found, and the New Testament show, spoke Greek in preference to the Hebrew. It is probable, that in the time of Herod many a scribe still kept a copy of the Hebrew Bible; but eighty years A. C., in the time of Akiba, after the temple, the metropolis and all the cities of Palestine had been destroyed by fire, and two millions of Jews killed or sold as slaves; in that time, certainly, Hebrew manuscripts must have become scarce in the world. Thus, then it was easy to alter the small number of manuscripts remaining in Palestine, according to Akiba's readings. Besides, in that time, as our ancient manuscripts sufficiently show, every book was full of mistakes and obliterations; and it was a custom among the Ancients, to compare different copies of a book, the one with the other, as often as possible, and to mark different readings in the margin or in the text itself. Therefore, whoever saw a Hebrew Pentateuch altered according to Akiba, would

suppose, that he found here better and original readings, and mark them, as such, in his own copy. This alteration of the genuine Biblical chronology was particularly promoted by the snpposition, that Akiba's or Aquila's new Greek translation of the Pentateuch was based upon very old and correct manuscripts. But apart, even, from this point, it is clear, why such a shortened Biblical chronology appeared very acceptable to all the Jews. For, if they retained the old chronology in the Hebrew text, they were obliged to believe in Christ, because he was born during the sixth year-thousand, in the time predicted by the Prophets; hence they would have been obliged to submit to baptism. If, on the contrary, they adopted Akiba's chronology, then they had a show of right in waiting for another Messiah, who was to be their mighty temporal sovereign, and in crucifying the Lord a second time. Finally, the Academies of the Pharisees which existed, in the time of Akiba, at Jamnia and Tiberias, and which boasted of possessing "the purest doctrine," may have contributed to the promulgation of Akiba's chronology. In short, after the destruction of Jerusalem it *was* possible to introduce a corrupted Biblical chronology. Whoever regards this as impossible, does not remember the Pharisees, as they appear in the New Testament, nor similar examples found elsewhere. The chronology in the Samaritan Pentateuch is, as everybody knows, a corrupted one; and yet we nevertheless find it in all Samaritan Pentateuchs now in existence. Whoever

takes the LXX. to be a falsified translation, must admit that it was possible to establish and invest with authority a fraud before the eyes of Josephus, Philo, the Fathers of the Church, and many millions of Jews and Christians after the time of Ptolemy and of Christ. In the same way then it was possible also for Akiba's chronology gradually to acquire authority, as authentic, in the Synagogues and Western Christian Churches. Even the sacred writings of the Hindoos furnish a similar example. They ascribed to their Vedas the highest antiquity when the English first became acquainted with them; but at the beginning of this century some one found in those Vedas a portion of the history of Rome, by which the Brahmins were convicted of fraud and deception. Some years after, that same piece of Roman history was not to be found in any copy of the same sacred book. At last one of the Brahmins confessed and said, that the Brahmins had immediately ordered, throughout all India, the erasure of that piece of Roman history, by which they were convicted as liars.—There is extant, also, a modern edition of the Hebrew Bible with a German-Rabbinical interpretation, in which Daniel's seventy weeks are wanting. The assertion then, that in the time of Akiba a Hebrew Bible with a corrupted chronology would never have acquired authority, cannot be sustained.

4. *All the arguments in favor of the authenticity of the chronology given in the Septuagint were refuted already in the theological writings of the*

last century.—This is, however, another incorrect assertion. It is true that many theologians endeavored one hundred or one hundred and fifty years ago, to demonstrate in opposition to Perizonius, Isaac Voss, Baronius, Cary, Jackson, Des Vignoles and others,* that the true chronology had been exclusively preserved in the Hebrew Bible; but how was this attempted? They began by taking for granted, what ought first of all to have been demonstrated from the Word of God and by mathematical certainties, to wit, that it was impossible to change a single jot in the Hebrew text of the Old Testament; they paid no regard to either the testimonies of Christ, the Apostles and Evangelists, or the testimony of the Fathers of the Church and of the oldest Christian Churches; they explained the greatest incongruities of history, arising from the chronology in the Hebrew Pentateuch, by means of alleged miracles; they would neither hear nor see; they pretended that the Cainan in the New Testament (Luke 3, 36), was another person than the Cainan of the Old Testament (Gen. 5, 9.; 1. Chron. 1, 2), in order to prove, that the Evangelists did not follow the chronology of the LXX., but that of the Hebrew, and that consequently the chronology of the Septuagint was not sanctioned or confirmed by the New Testament. When they calculated in this manner, however, they did not recollect the fact, that Christ, the Apostles and

* S. Wachler, Geschichte der Literatur. Lips. 1833, IV. 77.

Evangelists nowhere reject, but repeatedly adduce the LXX., and thus declare it to be the true Word of God, in spite of all who seek to force St. Luke into their service. Besides, these apologies for the Biblical chronology in the Hebrew text were not refuted as thoroughly and effectually as they might have been, and now can be; but the work was done as well as the state of science at that time permitted. Now things are different from what they were a hundred years ago. For, since that time entirely new proofs, both historical and astronomical, confirming the chronology of the Septuagint, have come to light; and these, being as reliable as the multiplication-table, are irrefutable. It is thus an erroneous assertion, that the chronology in our present Hebrew Bible is placed beyond all question.

5. *Moreover, cautious and scrupulous men will, perhaps, say: suppose we grant that the true chronology is preserved, not in the Hebrew, but in the Greek Pentateuch, then the poor Christian people will lose all confidence in the Bible, and the whole Christian Church will be shaken to its foundation. We ought then, at least, to cast aside our Hebrew Bibles, together with Luther's translation and the authorized English version, and regard the Septuagint as alone containing the Word of God.* But, God be praised, nothing of the kind is necessary. For the Word of God, in all that is essential to our salvation, is contained in the Hebrew Bible, in Luther's translation, and in the

authorized English version, as well as in the Septuagint. The question, whether Adam was created 2000 years earlier or later, does not at all belong to those articles of faith, which are vitally important to human salvation. From the time of the apostles down to the present day, two-thirds, at least, of the Christian Church, particularly in the East, have believed and taught, that the true Biblical chronology is preserved, not in the Hebrew but in the Greek text; and yet, the Christian Church has not crumbled into dust, but has increased and prospered since the days of the Apostles, in spite of those chronological variations. Every body knows, that God has permitted a vast number of alterations, both unintentional and designed, in all copies of the Old and New Testaments; that down to the present day, the critics remain in doubt as respects the correct and original reading of many passages, not, however, of essential importance, in both the Old and New Testaments. Wherefore, then, should a Christian, whose one great concern it is to be a child of God, allow himself to be perplexed, and to become an infidel, upon hearing that the Hebrew Testament, or rather the manuscripts that are still accessible to us, contain a few errors more than they were known and proved, centuries ago, by Luther and others, to contain? There is, moreover, no reason whatever for seeking, henceforward, the Word of God rather in the Septuagint, than in the Hebrew Bible, or in Luther's or the English version.—

For, in general, both texts agree entirely, and word for word: the differences are not numerous, and affect only points of minor importance, to which must be reckoned those shortened lives of fourteen patriarchs. Besides, it is possible that the Hebrew manuscripts used by the seventy translators, contained some errors which are now rectified in our printed Hebrew Bibles, in accordance with other and better manuscripts. Finally, as the Rabbis have, since the eighth century, numbered the letters of every biblical section, recording their number at the end of each, the Hebrew text has, of course, been copied with greater accuracy than its Greek translation. From all this we arrive at the conclusion, that in all passages in which the Greek text does not agree with the Hebrew, the latter must be preferred. Only those passages of the Septuagint are to be excepted, which have been quoted in the New Testament, and to have thus been sanctioned by Christ, the Apostles and Evangelists.

It will now be evident that the question, whether the true Biblical chronology has been preserved in the Hebrew text or in the Septuagint, which question has been debated in the Christian Church ever since the destruction of Jerusalem, has not yet, by any means, ceased to be a subject of disagreement and dispute. The East continues, to the present day, to prefer the Septuagint, the West, our Hebrew text. But why should it be impossible to

arrive at a satisfactory, because correct, conclusion in the premises? Are we to believe that Providence has failed to provide for our deliverance from such doubts and uncertainties? The following fact will I trust, serve, by the blessing of God, to convince every Christian of the truth of our position, that the true chronology from the creation till the birth of Christ is to be found in the Septuagint.

1. *Christ, the Evangelists and Apostles repeatedly quote passages of the Septuagint; and, to specify a particular instance, St. Luke makes mention of the patriarch Cainan, whose name is now wanting in the Hebrew text, but to whom the Septuagint ascribes* 135 *years prior to the birth of his son.*

It is well known that, since the destruction of Jerusalem, the Jews condemn and reject the Septuagint, as a corruption or falsification of the Word of God; and the Talmud designates the origin of the Septuagint as a disastrous day.* Suppose that the Septuagint or its chronology, in fixing the time of the Messiah's advent 1500 years earlier, were really chargeable with falsification: suppose, moreover, that the Hebrew text had not agreed with the Greek, ever since the day of Ptolemy, the contrary of which is proved even by Josephus and Philo, would Christ, and the Apostles and Evangelists have, in the sight of all men, quoted, as the

* Talmud, Tractat. Sophar 1

Word of God, a record thus falsified? Would they have appealed to a book justly condemned?* Assuredly not. Thus the chronology of the Septuagint is confirmed by the New Testament, and no Christian will demand any other proofs. Whosoever regards the New Testament as inspired, and this is, of course, the position maintained by the whole Christian Church, is thus bound to acknowledge that the Septuagint contains the true chronology. Whoever, on the contrary, rejects the testimony of Christ, and the Apostles and Evangelists, accepting the chronology in the Hebrew text as the true one, denies, in so doing, the inspiration of the New Testament, and is not, therefore, really a Christian, however much he may boast of his orthodoxy.

2. *The prophets of the Old Testament foretold repeatedly, that Christ would come into the world six thousand years after the creation, and according to Daniel* (9, 24.), *five hundred and thirty-four years after the Babylonian captivity.* But the Hebrew text reckons from Adam to Christ only 4000 years, while, according to the Septuagint, Christ was born nearly 6000 years after the creation. Whoever, then, accepts the Old Testament as an inspired book, must acknowledge that the Septuagint contains the true biblical chronology. Those 6000 years from Adam to Christ we find first in Habakkuk 3, 2. For "the midst of the years" signified,

* John 5, 39. Habak. 4, 2.

as at that time almost every one among the ancient nations knew, the half or middle of the world-period of 12,000 years, which was based upon the slow motion of the Zodiac,* This same era we find among the Chaldæans, the Persians, in Hamza of Ispahan, in the Zendavesta, among the Egyptians, Greeks, Romans, Tuscans, and others. Habakkuk does not say, that after Christ's birth the world would exist six thousand years longer, for nobody knows the end of the world, "except the Father;" he says only, that Christ would be born in the midst of the era of 12,000 years, found by the ancient sages and known everywhere. The same period was foretold as that of the Messiah's advent, by Isaiah (2, 2.), and other prophets, by the words: "in the last days [time]." That is, as the six days of creation were followed by the Sabbath, so would the Christian Sabbath, the Sabbath of the Christian dispensation, be preceded by six days, each consisting of a thousand years; a statement perfectly consistent with prophetic usage. For we find such days of a thousand years mentioned in the Psalms: such also were the six ages of the world among the ancient nations: the successive ages of gold, silver, brass, iron, clay or the heroic, and the human. To these six ages of the world belongs also the gigantic image of time described in the second chapter of the book of Daniel, with its head of gold, breast and arms of silver, belly and thighs

* Chronologia Sacra, p. 104 sqq., p. 152.

of brass, legs of iron, and feet part of iron and part of clay; although, in this place, the six ages denote monarchies, of which that of Nebuchadnezzar was the first. In these and similar passages of the Old Testament, among which we may instance Exod. 31, 13; Gen. 2, 2, all ancient interpreters found the prophecy, that Christ would be born at the expiration of the sixth year-thousand, as is testified, in the first place, by learned Mahometans. For Abulfeda says, in the passage cited above: "*The Pentateuch and other Hebrew books* had promised, that the Messiah should come during the sixth millenium (year-thousand) after the creation." Abulphanag says: "As had been foretold in *the Law and the Prophets*, the Messiah was to be sent in *the last time*, at the end of the sixth year-thousand after the creation."—Again, Josephus reports, that during the Jewish war many pseudo-Messiahs arose, and were regarded as true Saviors; and why was this? Because the Jews knew, that, according to the predictions of the prophets, the advent of the Messiah was to occur six thousand years after the creation, and that, moreover, the sixth millenium or year-thousand was to end seventy years subsequent to the commencement of our era. Suetonius also, and Tacitus relate, that the entire East was, at that time, looking for the promised Messiah.* The Jews must, consequently have

* Sueton Vespas. c. 4. Tacit. Hist. V 13. "Percrebuerat Oriente toto vetus et constans opinio, esse in *fatis*, ut eo tempore Judæa pro-

been aware, that the time for the advent of the Messiah had been fixed by the prophets in the sixth year-thousand. Had the Hebrews, at that time already, found the present shortened chronology in their Hebrew Bible, they would surely not have expected the Messiah at that time, but fifteen hundred years later, as did the Jews in Spain, in the East, and the learned Abarbanel himself, fourteen hundred and sixty years after Christ.

Can any one point to a single passage of the Old Testament according to which we ought to refer the words, "the midst of the years," "the last days [time]," "the sixth day of the world," to the year four thousand after the creation? So far from doing any thing of the kind, the Jews in Spain, after having become powerful in that country, openly assailed the Christian Church, A.D. 680, with the reproach that Christ, having been born fifteen hundred years too early, was therefore a false Messiah; whilst they maintained that the true Messiah would come fifteen hundred years later, i. e. in the sixth year-thousand after the creation.* It was consequently known to every Jew, at that time, that, according to the prophets, Christ should come "in the

fecti rerum potirentur.—Pluribus persuasio inerat, *antiquis sacerdotum libris* contineri, fore ut valesceret Oriens et e Judæa profecti rerum potirentur."

* In confutation of these columnies Julian, the Bishop of Toledo, wrote, in 586, a large work in three volumes, entitled: "De demonstratione sextæ ætatis," first published Hagenæ, 1532; in this he demonstrated that Christ was really born 6000 years after the creation.

midst of the years," i. e. six thousand years after the creation. About the year 1460 A. C., Abarbanel wrote his celebrated commentary on Daniel, in which he bade his brethren in the faith remember, that the true Messiah, foretold by the prophets, would be born in a very short time. It was stated, in 1810, by the missionary Fjeldstedt, an eye-witness, that all the Jews in the East were then anxiously expecting the advent of the Messiah; and why? Because, according to the peculiar chronology of the oriental Jews, the sixth millenium or year-thousand after the creation expired in 1810.—We derive still further confirmation of the chronology of the Septuagint from the primitive Christian Churches belonging to the apostolic age. For during the time of the apostles and the age immediately succeeding, the Christians expected the beginning of the great Sabbath, the seventh year-thousand after the creation, which began in the year 130 A. C. and expired in 1130. Would those primitive Christian Churches have openly spoken of the beginning of the seventh year-thousand, as then expected, if they had not learned from the Apostles and the Fathers of the Church, or directly from the Bible itself, that the six thousand years subsequent to the creation would then have elapsed?—The beginning of this seventh millenium or year-thousand was known even to the Pagans. For the old poet Linus had, at a much earlier period, sung: "When the seventh day [i. e. year-thousand] shall come, the Almighty Father will accomplish all things; and even this day belongs

to the pious."* Hence the Romans, as we learn from Virgil (Bucol. I. 498.) expected, in the time of Augustus, "the coming child, with which the iron (i. e. the sixth) age should end." In short, all the interpreters of the divine Word as recorded in the Old Testament, Christians, Jews, Mahometans and Pagans, knew that, according to the prophets, Christ's advent would take place at the end of the sixth year-thousand. Whoever, then, regards the present chronology of the Hebrew Testament as infallibly correct, must, of necessity, also look upon the prophets as fallible men, and upon the Old Testament, as in the main, uninspired. But he that entertains such views is surely, in his heart, neither Christian, nor Jew, nor Mahometan.

3. *The earliest and most learned Fathers of the Church unanimously declare, that the true chronology of the Pentateuch was preserved in the Septuagint, but shortened by the Jews, after the destruction of Jerusalem.*—Among them we specify Origen (Cont. C. I. 40), Justin Martyr (Dial. c. Tryph. 68. 71), Epiphanius, Eusebius, Jerome, Augustine, Julian of Toledo, Syncellus, besides many others. Eusebius and Jerome adopted the chronology of the Septuagint as the basis of their chronological tables. Jerome asserts, again and again, that the Hebrew text had been corrupted by the Jews: e. g. ad Galat. III. 10. 13.—Augustine combats, in a number of instances, the

* Euseb. Præp. Ev. XIII. 12. 668.: Septima cum veniet lux, cuncta absolvere cœpit omnipotens pater; atque bonis est septima et ipsa.

falsified chronology of the Hebrew text.* "The Christians," says he, "will not refuse credence to those books which the Church has received as possessing the highest authority: they believe that the truth is contained rather in these their books than in those of the Jews."—"The Christians maintain, that it is incredible, that the seventy interpreters could have erred, or would have lied, as they had nothing to gain by it; but that, on the contrary, the Jews had made certain alterations in their books, in order thus to diminish the authority of ours."—"The Christian people are accustomed to hear the translation of the seventy, *which has been approved by the Apostles themselves.*"—"The very highest respect is due to the translation of the Seventy (the Septuagint), who, as the better informed Churches maintain, translated under such an influence of the Holy Spirit, that all were of one and the same mind."—Julianus Pomeranius, the Catholic bishop of Toledo, did not hesitate, A. D. 685, to demonstrate, in spite of the already

* August. Civ. D. XV. 11. 13; XVIII. 43: Christiani nolentes derogare fidem codicibus, quos in auctoritatem celebriorem suscepit ecclesia; et credentes, Judæos potius, quam istos non habere, quod verum sit.—Sed cum hoc dixero, continuo refertur, illud Judæorum esse mendacium.—Inquiunt, non esse credibile, septuaginta interpretes—errare potuisse, aut ubi nihil eorum intererat, voluisse mentiri.—Judæi vero—mutasse quædam in codicibus suis, ut in nostris minueretur auctoritas. —Epist. ad Hieron. Opp. II. f. 86: Plebes Christi, quarum aures et corda illam interpretationem (LXX.) audire consueverunt, quæ etiam ab Apostolis approbata est.—Doctr. Christ. II. 15. Opp. III. 29.: Septuaginta interpretum excellit auctoritas, qui jam per omnes peritiores ecclesias tanta præsentia spiritus s. interpretati esse dicuntur, ut os unum tot hominum fuerit.

authorized Vulgate, that between the Creation and Christ's advent six thousand years had intervened, and that especially the chronology of the Septuagint was the work of the Holy Spirit.* Syncellus says: "I concur entirely in the opinion, that this (the shortening of the lives of several of the patriarchs, in the Hebrew text), was a criminal act of the Jews.† Thus then respectable Fathers of the Church testify, without being contradicted by others, that the original chronology of the Bible was preserved in the Septuagint, but designedly falsified in the Hebrew; and he who ventures to denounce, as liars, such holy men, who have been, at all times, ranked next to the Apostles, is not far from rejecting the testimony of the Apostles and Evangelists themselves.—

4. *To all this, add the testimony of the disciples of John the Baptist, and of the Pharisees.*—For, suppose that Christ *was* born four thousand years after the creation; then John's disciples and all the scribes of Judæa would most certainly have reproached him, as did the Jews in Spain 580 A. C., with being a false Messiah, since the true one was to come in the sixth millenium, or year-thousand. On that supposition, would Christ have ventured to chal-

* Judæi pestilentiosis objectionibus garrientes, quod sumta annorum supputatio ab initio mundi secundum Hebræos codices quintam adhuc sæculi ætatem insinuet, et nectum adhuc Christum venisse, quem in sexta credunt ætate sæculi advenire.—Septuaginta interpretes prophetandi potius munere, quam transferendi officio, divinas scripturas, revelante sibi Domino, transtulerunt.

† Syncell. p. 84. Ed. Paris.

lenge the Pharisees to test his claims, as recorded, St. John 5, 39.: "Search the Scriptures: they are they which testify of me?" Or, would the Apostles have so frequently reiterated the assertion, that Christ came "in the fullness of time? There is no trace to be found in the New Testament, or in all ecclesiastical history, of such scruples respecting the chronology of the Bible.—

5. *The same is proved by the Churches founded by the Apostles themselves, with which, from their beginning down to the present time the Septuagint had the reputation of being an unaltered translation of the genuine Hebrew Bible.*—Had the Alexandrine translation differed as much from the Hebrew as it now does, the Apostles and their congregations would certainly have rejected it. A translation of the Bible, according to which the advent of the Messiah was to be expected fifteen hundred years earlier than the Hebrew text taught, and which, after the fall of Jerusalem, was condemned by all Jews as a wicked forgery: such a Bible would, beyond all question, have never been authorized either in the Synagogues, from which the first Christian communities proceeded, or in the Christian Churches themselves.

6. *Another evidence is to be found in the Chiliasm that prevailed in the time of the Apostles, for some time after.*—For, how came the Christians to know, that the seventh millenium would begin 130 years after Christ's birth? Had such a chronological difference between the Hebrew and Greek

Testaments been at that time already in existence; had the latter been already condemned as a falsification of the Holy Scriptures, nobody would have assumed, that the great Sabbath of the world, the seventh millenium, would begin 130 years after Christ's nativity, and the corrupted chronology in the Septuagint would have been universally denounced.

7. *Philo and Josephus, the most learned and orthodox Jews of antiquity, looked upon the Septuagint as possessing canonical authority.*—Philo, born 25 A. C., declares the Septuagint to be the work of divine inspiration. Josephus, born 39 A. C., the scion of a sacerdotal family at Jerusalem, who received the education and instruction of a priest, who understood, spoke and wrote the Hebrew language, and was the author of many valuable and classical works, assures us (Contr. Apion. I. 1033), that his history of the Hebrews, from the creation, was derived from the Bible; and yet we find in the works of Josephus the chronology of the Septuagint; and why is this? Because there was not yet, in the time of Josephus, any difference between the two chronologies; because Akiba had not yet falsified the Hebrew. Whosoever can believe, that this Josephus had rejected the true history of his people, and had, in spite of his assertions to the contrary, corrupted it wittingly and purposely, antedating the creation, the deluge, the Patriarchs by fifteen hundred years, thus leads us to suspect that he is either unable, or unwilling to distinguish between truth and falsehood.

8. *Of the same character is the testimony of the Jews in Æthiopia, who, have even now, as missionaries relate, a biblical chronology which agrees with that in the Septuagint.* Those Jews emigrated in the time of Nebuchadnezzar from Palestine to Egypt, and thence to Æthiopia; and had they at any time known, that from the creation to Augustus not six thousand, but four thousand years had elapsed, then they would now reckon four thousand years only for that period.

9. *In the time of the seventy interpreters it was impossible, whereas after the destruction of Jerusalem it was possible, to propagate among the Jews a new biblical chronology.* The king, Ptolemæus Philadelphus, 280 B. C., being desirous of connecting in his Alexandrian library all codes of the world, resolved to have a Greek translation of the Hebrew Bible made, and entrusted the seventy members of the Synedrium of Alexandria with this honorable task. For that object the best manuscript copies were brought from Jerusalem. All the seventy learned scribes of the Synedrium took part in this translation; and since that time the Septuagint has found its way into the hands of many millions of Jews and Christians, and to the pulpits of synagogues and churches. Now, who will believe that those seventy officers had ventured to corrupt and abridge by fifteen hundred years the chronology of the Bible, as it was known to every Jew? In what light would the king and his librarians have viewed such a fraud? Would

not such an invention, which misdated Christ's advent by about fifteen hundred years, have been immediately rejected by the Synedrium of Jerusalem and all the synagogues of Palestine, Egypt, Æthiopia, Asia Minor, Greece, Italy, &c.? But entirely different was the state of affairs that obtained subsequent to the final destruction of Jerusalem. For, at that time no Synedrium existed in Jerusalem: nearly all manuscript-copies of the Hebrew Testament had been burnt, and the remnant of the people who spoke Hebrew, had been sold as slaves. Moreover, there was no reason at all, as early as 280 B. C., for lengthening the biblical chronology by fifteen hundred years; whereas, after the destruction of Jerusalem, the unbelieving Jews were under the necessity of devising ways and means for making Christ appear to have been a false Messiah.

10. *Add to all this the positive testimonies of the Mahometans, who had no direct interest in the question, whether four thousand, or six thousand years intervened between Adam and Christ.* Abulfeda says: "Thus then remains to us the Greek translation, confirmed by the best chronologists. There is nothing in it incongruous with the truth."* Abulpharag re-

* Abulfeda ed. Fleischer, Lips. 1831, p. 7: Eodem modo (Judæi) in vita omnium ejus (Adami) posterorum versati id effecerunt, ut ætas mundi 1475 illis annis diminueretur. Cujus rei novandæ Judæis ea causa fuisse dicitur, quod, cum Pentateuchus aliique eorum libri Messiam *extrema mundi ætate* adventurum esse promitterent, Messias (Jes. Chr.) autem revera in sexta mundi chiliade advenerit, illa mutatione facta eum jam in quinta chiliade, igitur, si cum illis hoc sumamus, to-

lates: "According to the Hebrew Testament there elapsed between the creation and Christ 1375 years less, than according to the Septuagint. This shortening of time is the work of the older Rabbis. For, as it had been foretold in the Law and the Prophets, that the Messiah would come into the world in the last days (or time) at the end of the sixth millennium, they shortened the lives of the Patriarchs for the purpose of rejecting Christ, and expecting another Messiah."* Let the man who would venture to charge such candid, well-instructed and impartial men with intentional fraud, adduce a single witness

tam mundi ætatem esse 7000 annorum, eo vero *media*, non *extrema*, advenisse existimandum esset.—Restat igitur recensio Græca, quam probarunt *Chronologi accuratissimi.* Nihil est in ratione veterum temporum, qualis in ea reperitur, quod a veritate abhorreat.

* Abulpharag, Histor. Dynast. Dyn. 7., p. 72., ed. Pokok: Ab initio mundi usque at Messiam secundum computum Legis, quæ in manibus Judæorum est, anni sunt fere quatuor mille ducendi viginti. Et secundum computum Legis ex versione Septuaginta, quæ in manibus Græcorum est, et reliquorum Christianorum sectarum, exceptis Syris, anni sunt fere quinquies mille quingenti octoginta sex; deficiente computo priori a secundo, annis mille trecentis septuaginta quinque. Qui defectus *adscribitur Doctoribus Judæorum.* Nam cum prænunciatum esset in Lege et Prophetis de Messia, missum iri ipsum *ultimis temporibus;* nec aliud esset Rabbinis antiquioribus commentum, quo Christum rejicerent, quam si hominum ætates, quibus dignosceretur Mundi Epoche, mutarent, *subtraxerunt* de vita Adami, donec nasceretur Seth, centum annos, eosque reliquo ipsius vitæ addiderunt; idemque fecerunt in vitis reliquorum Adami filiorum, usque ad Abrahamum. Atque ita factum est, ut indicet eorum computus, manifestatum esse Christum *millenario quinto*, prope accedente ad medium annorum mundi; qui omnes, secundum ipsos, futuri sunt septies mille. Dixeruntque: Nos adhuc in *medio temporis* sumus; et nondum adest *tempus adventus Messiæ desig natus.* At computus Septuaginta Seniorum indicat, manifestatum esse Christum *millenario sexto*, atque *adfuisse* tempus ipsius.

from among the Arabians, Greeks, or Romans, by whose testimony the contrary, that is, the falsification of the Septuagint, can be demonstrated.

11. *All the ancient people reckoned not four thousand, but six thousand years, from the creation of the world till Augustus; and this affords a general refutation of the chronology contained in the Hebrew manuscript copies of the Old Testament now accessible to us.* The history of the human race from the beginning till the deluge was handed down by antediluvian books, like that of Enoch, or by oral traditions, since the time of Noah, Shem, Ham and Japhet, the progenitors of all nations of the world. Since the deluge every nation has had its own historical records and traditions concerning the ages, centuries and millenniums that have passed away since the deluge. No wonder then that we meet with common and corresponding traditions among all the ancients concerning the epochs of the creation and the deluge. In the first place, the ancients mention six ages of the world, as intervening between the creation and the time of Augustus, namely, the golden, the silver, the brazen, the iron, the earthen; during which Uranus, Saturn, Jupiter, Mars, Dionysius or Apollo, ruled the world in succession. Even the great image, seen by Nebuchadnezzar (Dan. 2, 31.), with its head of gold, its breast of silver, its belly of brass, its legs of iron, its feet part of iron, part of clay, indicates the same idea, although relating, there, to kingdoms that came after Nebuchadnezzar. Such ages of one thousand years

are found in the book of Psalms, and are expressly mentioned by other authors.* Sometimes the Ancients assigned to Saturn a reign of two thousand years, Uranus being omitted, as is apparent even from the tradition, that the first settlers arrived in Italy in the time of Saturn; for the first colonization of Italy could not have happened earlier than in the time of Phaleg three thousand years after the creation. Now, we find, that Hesiod, about 800 B. C., places the deluge in the second age of the world, and his own life in the fifth or iron age.† Juvenal says, about one hundred years after Christ, that the iron (the fifth) age, was about to end at that time.‡ The same is proved by a prophetic saying of old Orpheus, purporting that Pagan song and Pagan religion would cease during the sixth millennium after the creation.‖ Therefore Virgil also sung in the time of Augustus: "The last age of the world (the seventh millennium) is approaching, and a new generation will rise out of the elevated heaven. Be, thou chaste Lucina, o be propitious to the coming child, with whose advent the iron age will close."§ It is then clear, that the Greeks and Romans knew, that the sixth millennium, ending about 130 A. C., had begun about 800 B. C., the fifth

* Procolus in Plat. Tim. I. 45: *κατὰ ἐν τοῖς ἱεροῖς γράμματα τῇ χιλιάδι μετρεῖ τοὺς βίους τῶν πολέων. Ταυτῇ γὰρ λέγονται καὶ οἱ δαίμονες τὸν χρόνον μετρεῖν.*

† Hesiod. Georg. v. 130, 154.

‡ Juvenal. Sat. XIII. 28.

‖ Plato, Phil. 66. C.; *ἕκτῃ ἐν γενεᾷ καταπαύσαται κόσμον ἀοιδῆς*

§ Virgil. Ecl. IV. Bucol. I. 498.

about 1800 B. C., the fourth about 2800, the third about 3800, the second about 4800, and the first beginning with the creation, about 5800 B. C. But as they commonly assigned the first and second ages to Saturn, their fifth age of the world began about 800 B. C. and so on. The same six thousand years between the creation and Christ were known to the Egyptians. For they reckoned 30,000 lunar months (2424 solar years) from the creation to the deluge: thence to Menes, in the time of Peleg, 666 years, and from Menes, who, according to astronomical observations, reigned after 2781 B. C., down to Augustus 2750 years; together 5830 years.* We have also the testimony of the Phœnicians, that the deluge began in the thirty-second year (century) of Saturn's reign: and this, as we shall see, corresponds with the year 2424 after the creation. The same year is given as that of the deluge by the Chinese.† And thus also Clemens Alexandrinus, Eusebius, Josephus and others mention a number of ancient historians, who counted from the creation to Augustus not four thousand but six thousand years.‡ Thus then the historical traditions of the ancient nations preserved by the instrumentality of Noah and his descendants among all nations, confirm the history of the Septuagint, and confute the chronology arranged by Akiba. Any

* Procl. in Plat. Crotyl. § 138. p. 80. Boiss.: *τρία γένη, τέταρτον γένος, πέμπτον γένος.*

† Chronologia S. p. 236.

‡ Clem. Al. Strom. C. I. Euseb. P. E. C. IX. Josephus c. Ap I

man capable of pronouncing so many harmonizing historical traditions to be mere chimeras, has never had a just conception of what history is, nor ever learned, that every true historian is bound to retain ancient historical statements so long as their impossibility has not been demonstrated.

12. *The Hebrew chronology, as arranged in the Masoretic Text, according to the common manuscript copies, confutes itself.* For, in the first place, it is related that there existed as early as the time ot Nimrod, a great people and a large kingdom, "beginning with Babel, and Erech, and Accad, and Calneh, in the land of Shinar." Now, if this same Nimrod lived one hundred years after the flood, how came it to pass, that in the course of one hundred years such populous nations and kingdoms proceeded from one and the same grandfather?—But according to the LXX. six hundred years intervened; and within a period of this length a population so numerous was not at all impossible. For at that period a population would increase at least like the squares of the times (1. 4. 9. 16. ...), or their cubes (1. 16. 81. 253.)—It is stated, moreover, that in the time of Phaleg, Noah's descendants built the immense tower of Babel, and were scattered over the whole surface of the earth, and that thus all countries became inhabited, as is set forth in the tenth chapter of Genesis. Now, if Phaleg lived 130 years after the deluge, who can conceive how it was, that 130 years after Shem, Ham and Japhet, their descendants were so numerous as to have

populated all countries in Asia, Africa and Europe? But, according to the LXX., from Noah to Phaleg 666 years passed; and thus the stumbling-block crumbles into dust.—Furthermore, Abraham, arriving in Canaan, met there with several mighty kings, against whom he warred. Now, I think 367 years after the deluge, Canaan, as well as the other countries of the world, hardly contained already such mighty kingdoms. But, the LXX. makes the same period 1149 years long; and then the impossibility is removed. Likewise we find in the LXX., that the lives of all patriarchs from their birth till the birth of their sons diminish, since Adam, the later, the more. But, in in the Hebrew text now at hand we read, that the patriarchs from Noah to Abraham begot the first son a hundred years sooner, than the later patriarchs from Abraham to Joshua. And why? Because Akiba had shortened the lives of all the patriarchs, anterior to Abraham, one hundred years each. He, who prefers removing such contradictions and extravagancies by wonders, does not yet know, for what scope the true wonders of God were destined.

13. *Astronomical observations, made by the Ancients, and going back till Phaleg, and the deluge, and the day after the creation, confirm the LXX., and refute our present Masoretic chronology with mathematical certainty.* The knowledge of the starry heavens and the first planets, including the sun and moon: Astronomy, is coëval with the human eye, as is self-

evident, and as the Ancients expressly say.* The Word of God itself tells us (Gen. 1, 14.): "Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs (of time), and for seasons (periods), and for days, and and years." Of the planets the Ancients knew Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the the Moon; and likewise all the constellations of the Zodiac, its thirty-six Decuriæ and 360 degrees, among which they saw the planets every day moving a little. The conjunction of the seven planets with certain signs, or certain segments of the Zodiac, is called a planetary configuration. Every day brings another planetary configuration; and there are in the whole history of the world, as every astronomer knows, not two days with the same planetary configuration.† This fact is the only basis of a true chronology, and the only instrument for correcting, with mathematical certainty, the ancient history and chronology, since the day of creation. For since that day human eyes have observed, in what places of the Zodiac the seven planets stood, as often as in their days a remarkable event occurred; and such planetary configurations were remembered and handed down to us by the instrumentality of monuments and sacred records. And all such planetary configurations were real perceptions of the human eye, not at all results

* Jos. Ant. I. 2, 3. 3, 8. Cicero De Divin. I. 1. Astron. Æg. I. 1. III. 212.

† Astronomia Ægypt. p. 51.

of astronomical calculations. For, without the Copernican system and astronomical tables, which were denied to the ancient world till Copernicus, nobody was able to determine, what places of the heaven were, at a certain time, occupied by the seven planets. For us, on the contrary, it is an easy matter to make out, by means of our valuable tables, the date of every old planetary configuration, and consequently to determine also the years, and days, and hours of historical events, being connected with such astronomical observations.

In the first place, the ancient Egyptians since the time of their first king Menes, observed and recorded numberless planetary configurations, occurring at remarkable events, for instance, at the birth of a Pharaoh, at the beginning of a new era, &c.* Of that kind are sixteen monuments, already found, representing the planetary configuration at the beginning of the Egyptian empire after Menes' arrival, in the time of Phaleg.† And this configuration occurred only in the year 2781 B. C., on the twentieth of July, then the day of the summer solstice. In the same year, the commencement of the first canicular period, Menes began to reign according to the Vetus Chronicon, Herodot, Diodorus Siculus, Manetho, Eratosthenes, the Tables of Abydos and Karnak. Now, supposing

* Diodor. Sic. I. 81. 83: *τὰς περὶ ἑκάστων ἄστρων ἀναγραφὰς ἐξ ἐτῶν ἀπίστων τῷ πλήθει φυλάττουσι.* Aristotel. De Cœlo II. 12. Simplicius p. 27, a.

† Berichtigungen der alten Geschichte und Zeitrechnung. Tab. 1.

the chronology in our Masoretic text to be true, Menes did reign not in the time of Phaleg, but 1135 years before the deluge; then we must declare the general flood to be a myth. The LXX., on the contrary, put Menes and Phaleg in the year 666 after the flood, which ended 3447 B. C.

The same is proved by passages of Mercury (Phœnix) over the disk of the sun, and by the Phœnix-periods of the ancients Egyptians. For, those periods of 652 years, as the Ancients tell, began with Sesostris, a king of Manetho's twelfth Dynasty, the last one in the sixth year of the emperor Claudius; and, in fact, Mercury passed the sun-disk 2555 B. C., April sixth, in the time of Sesostris. Consequently Sesostris and all his predecessors must be placed before the deluge, according to the chronology of our Masoretic text.

Furthermore, the year of the deluge (2311 B. C. according to the Hebrew, 3447 B C. in the LXX.), is determined mathematically by several astronomical observations.* First, the Ancients say, that the Alphabet is as old as the language; and, indeed, the one was inseparable from the other. Then we meet with the tradition among the Phœnicians, Babylonians, Greeks, Romans and other nations, that Noah, in the time of the flood, had brought the letters of the Alphabet in a new order for the purpose of expressing,

* Unser Alphabet ein Abbild des Thierkreises, am 7. Sept. 3446 v. Chr. Leipz., 1834. Unumstösslicher Beweis, cet. Leipz., 1839. Alphabeta genuina, cet. 1840.

by means of the seven vowels, the places of the seven planets in the Zodiac.* Thus we find the following places of the planets: Saturn and Moon in the first part of Gemini, Jupiter in the second part of Aquarius, Mars in the second part of Scorpio, Venus in the first part of Leo, Mercury in the first part of Libra, the Sun in the second part of Virgo. As such a planetary configuration could not occur but once in millions of years, and did only occur in the year 3447 B. C., Sept. 7th; the true epoch of the deluge is determined; and then the Biblical chronology in the LXX. mathematically confirmed. The same epoch is ascertained by an old astronomical tradition, viz. "in the time of the deluge the luminous star Taurus (*α* Tauri) was four degrees only distant from the vernal equinoctial point." For, according to the shortened chronology in the Hebrew, which makes the deluge 1100 years later, the same star stood more than sixteen degrees off; and 2311 B. C. quite another planetary configuration was to be seen than that expressed in the Alphabet.

Lastly, even the year and day of the creation are fixed by a great number of astronomical traditions, of which one confirms the other mathematically. In

* Sanchunjathon in Euseb. P. E.; I. 10: *μιμησάμενος τὸν οὐρανὸν, τῶν θεῶν ὕψεις κρόνου τε καὶ ταγῶνος καὶ τῶν λοιπῶν, διετύπωσεν, τοὺς ἱεροὺς τῶν στοιχείων χαρακτῆρας*, i. e. "(Noah) made the Alphabet to be a sketch of the Zodiac, namely of its signs, of the houses of Saturn, Jupiter and the other gods." This passage has been explained in extenso in Seebode, Jahn and Klotz's Jahrbücher für Philol. 1834. II. Suppl. B p. 505.

the first place, all the nations of antiquity held, that between the creation and the time of Augustus nearly four great world-periods, averaging three thousand years each, intervened. Such periods were the Yugas of the Hindoos, the Saras of the Chaldæans, the periods of three thousand years in the Zendavesta, the four world-periods of the Orphici, and others.* The first of these four periods began with the day of creation, and each of them comprised the term during which the Zodiac progresses thirty degrees, and the equinoctial point recedes thirty degrees in the Zodiac. In reality the Zodiac moves thirty degrees towards the East, during the space of 2146 years; but as the ancients, who had no astronomical instruments, found that the Zodiac moved forward one degree in one hundred years, they gave to every world-period three thousand instead 2146 years. To those same periods the Grecian and Roman myths also refer, which represent the world as having been governed, during the first age, by Uranus, until he was cast into Tartarus by his son Saturn, who then assumed the reins of government, and was afterwards himself dethroned and succeeded by his son, Jupiter. Saturn, so says the myth, devoured his own children, with the exception of Jupiter; and thus the tradition states, that the flood swallowed up the children of the world during the time of Saturn's reign, i. e., at least 2146 years after the creation.

* Procl. in Plat. Tim. 135. Creuzer's Symbolik, IV. 88. ed. 3. vide Chronologia Sacra, 153 sqq.

The ancients, moreover, divided each of these world-periods into three parts or astronomical ages of, in round numbers, a thousand years each, assuming that during one thousand years the Zodiac moved the third part of a sign, one Decuria, or ten degrees. But as the Zodiac requires only 715 years to advance ten degrees, each of these astronomical ages more properly comprised 715 years. These astronomical ages, then, were by the Hindoos called Avataræ (mutations); by the Parsees, small signs of the Zodiac, of which the first three, Aries, Taurus and Gemini, belonged to the constellation of Gemini.* According to the Hindoos, eight Avataræ elapsed between the creation and the time of Augustus, and two more down to the present time, being ten altogether: the Parsees reckoned from the creation to the Sassanidæ (641 B. C.), nine such astronomical ages. Now it is shown, by an easy calculation, that in the 5871 B. C. the vernal equinoctial point occupied the last degree in the sign Gemini, and that in the year 3725 B. C. the same point was between Gemini and Taurus, in the year 1579 B. C. between Taurus and Aries, and lastly, in 568 A. C. between Aries and Pisces. In short, the ancients knew, that the first world-period of 2146 years began at the time when the equinoctial point was in the last degree of Gemini; that from the creation to Augustus eight astronomical ages of 715 years had expired, and so on; consequently it

* Chronologia Sacra, 165. Zendavesta, Bun-Deh. XXXIV. p. 110. Kleuk.

was universally known, that the history of the world had commenced 5871 B. C. The same year of the creation is pointed out by the tradition, that, at the time of the creation, the dog-star, Sirius, rose together with the Sun, and also by the astronomer Theon, who relates, that a new canicular period began in the fifth year of Augustus (27 B. C.), on the first day of Thoth (29th August).* For both these witnesses point to the year 5871 B. C., as the beginning of history. Thus then all these astronomical observations, preserved and distinctly handed down by antediluvian records, or Noachian traditions, concur in again confirming the chronology of the Septuagint, and in confuting that which is contained in the present Masoretic text.

Lastly, the hand of Providence has preserved for us even the planetary configurations, observed by the ancients at the beginning of those four world-periods.† That planetary configuration, which is connected with the commencement of the first world-period, and which, clearly explained by Hamza of Ispahan; was designated by all the nations of antiquity as the Hypsomata Planetarum (the beginnings of the planets), exactly describes the places of the seven pla-

* Porphyr. and Æneas Gaz. Ant. Nymph. 264. Comp. Schmidt's Zeits. f. Gesch. II. 264.

† Bentley, Historical View of the Hindoo Astronomy. Lond. 1825, p. 110. 15 Ramayana, I. 19. Zendavesta, II. 353. ed. Anquet., III. 63. ed. Kleuk. Chronique d'Abou Dj. Moh. Tabari, Par. 1836. ed. Dubeux, C. 2. Ptolem. Quadrip. I. c. 20. p. 15. ed. Bas. Sext. Empir. V. c. 32. See Astronom. Æg. I. 17. Chronologia Sacra, p. 177.

nets on the tenth day of May (Julian style), in the year 5871 B. C., which day was, at that time, that of the vernal equinox, and a Sunday, on which day Christ, the second Adam, rose from the dead.

The planetary configuration connected with the commencement of the second world-period, 2146 years subsequent to the first, gives the year 3725 B. C.; the third, 2146 years later, brings us to 1519 B. C.; the fourth and last, 2146 years later, to the year 598 A. D. All these have their origin, not in planetary configurations, are not the result of calculations; for the ancients had neither the system of Copernicus, nor astronomical tables; but from autoptical contemplation of the starry heaven; and this heavenly clock, mentioned already in Genesis 1, 14., has never run down or gone wrong since the day of its creation. In short, all these and the other astronomical observations of the ancient world, which mutually confirm each other, concur in demonstrating with mathematical certainty, that between Adam and Christ not 4000, but 6000 years elapsed. Thus then, although many a Christian may, since the Vulgate was invested with canonical authority in the Occident, have entertained the conviction, that the true biblical chronology was preserved in the Hebrew text, as found in manuscripts accessible 300 years ago in European libraries, and not in the Septuagint; we may fairly hope that many readers will now change their opinion. May every one examine calmly and without prejudice the aforesaid arguments, which have just

been presented, and of which we here give a brief resumé.

No man has ever proved, nor is it susceptible of proof, that God was under obligations to preserve in the Hebrew Pentateuch the true chronology. And the question, whether the true biblical chronology was handed down in the Hebrew text, or in the Septuagint, which reckons 2000 years more, does not at all belong to those articles of faith, on which the salvation of the Christian Church, or of individuals depends.

Christ, the Apostles and Evangelists did not reject either the Septuagint, or its chronology, but confirmed it, as is explicitly stated by St. Augustine, one of the Fathers of the Church.

The Prophets of the Old Testament, who were under the guidance of the Holy Spirit, reckoned from Adam to Christ not 4000, but 6000 years, as all the ancient interpreters testify.

The disciples of John the Baptist, the Pharisees, the first Christian Churches believed, without contradiction, that Christ was to be revealed in the fullness of times, in the sixth millennium after the creation.

The oldest and most learned Fathers of the Church, and Mahometans also, testify, that the Apostate Akiba shortened the original biblical chronology by about 1500 years.

The Chiliasts in and after the time of the Apostles knew, that in their day not 4000, but nearly six thousand years had elapsed since the creation.

Philo, Josephus, and the Jews in Æthiopia, and even the Mahometans confirm the chronology of the Septuagint.

In the time of the seventy interpreters it was impossible, but after the fall of Jerusalem it was quite possible, to propagate a corrupted biblical chronology.

All ancient nations reckoned, in accordance with Noachian traditions, not 4000, but 6000 years from the Creation to Christ.

The chronology of the present Masoretic text presents the strangest contradictions and incongruities, whilst the Septuagint agrees with itself.

Among all the nations of antiquity old astronomical observations were preserved, by means of which the beginning of each of the four world-periods, the date of the deluge, the arrival of Menes in Egypt, in the days of Phaleg, the arrival of the Israelites in Mizraim, the birth of Moses, the exody of the Hebrews, and many other historical events become fixed as certainly as the multiplication-table; and all these epochs thus fixed, do not harmonize with the Hebrew chronology, shortened by Akiba by 1500 years, but on the contrary, they agree with the Septuagint.

And now I may be allowed to ask the reader, by what arguments these irrefutable facts can be controverted? Or, who is able to refute what has been thus mathematically established as truth?—

XXI. THE GRECIAN AND ROMAN HISTORY CORRECTED BY ASTRONOMICAL OBSERVATIONS

The computation of time as respects the history of the Greeks and Romans, which is, at present, universally in use, has been derived from Petavius, but also contains, as is well known, the greatest contradictions and incongruities. The most recent demonstration of this will be found in the Chronological Tables of Clinton and Fischer. Thus, according to Grecian chronology, as given by Petavius, the Olympic games occurred in years differing from those obtained by means of his Roman chronology: a great number of eclipses of the sun and the moon, which the historians place in the years of particular Consuls and Archons, occurred, according to the reckoning of Petavius, a year or two later, than is affirmed by annalists and eye-witnesses; and Petavius even pretended that many of them had been supernatural phenomena. All these contradictions and mathematical impossibilities, have now been rectified by means of Egyptian, Greek and Roman astronomical observations, and through the Apis-periods, and the re-appearances of the Phœnix.* Petavius has, in his heedlessness, had the misfortune to take the consuls of 47 and 78 A. C., namely, L. Coccajus Commodus,

* This subject has been treated in extenso in my "Berichtigungen der Römischen, Griechischen, Persischen Geschichte und Zeitrechnung," Leipz., 1855. "Chronologia Sacra," Leipz. 1846, p. 9. 16. "Göttinger Gelehrte Anzeigen," 1855, No. 125, p. 1241.

associated with D. Novius Priscus, and the consuls Rufus, associated with Silvanus, for ordinarii, whereas, they were mere consules suffecti, or extraordinarii, as might and ought to have been ascertained from the Roman inscriptions and coins. Petavius, assigning to each of those consuls two entire years, inserted them in the succession of the ordinary consuls, and hence dated all their predecessors, consequently also the whole Roman and Grecian history too far back from Titus to Claudius by one year, and from Claudius backward, by two years. One example will elucidate this sufficiently. On account of the Consuls inserted in the years 47 and 78 A. C., Petavius was obliged to place Cæsar's death in the year 44 instead of 42 B. C. In the same year the Julian calendar was introduced, and its first January, as we learn from the historians, and from the Julian coins, struck, at the same time, and for that purpose, began on the day of a new moon. But in the year 44 B. C. the new moon occurred twenty days later; and only in the year 42 B. C. the new moon appeared on the first of January. Further, the last lunar year of the Romans must, for the very reason that it was a lunar year, have begun with a new moon. This last lunar year of the Romans, consisting of 445 days, had commenced, as is well-known, on the 13th of October. But neither in 46, nor in 47, and not until 44 B. C. did a new moon occur on the 13th of October; again, therefore, two years later. The historians furthermore relate that on the night preceding Cæsar's assassination, on the 15th of March,

Calpurnia, Cæsar's wife, was awakened by the light of the full moon; another impossibility for Petavius to dispose of; for not until 42 B. C. was the moon full in the night from the 14th to the 15th of March. A short time before Cæsar's death the Romans witnessed a total eclipse of the moon; but this could have occurred on the 13th of March only in the year 42 B. C.—In short, Petavius has incorrectly inserted the said consuls in 47 and 78 A. C., and Cæsar's death did not occur in the year 44, and not until 42 B. C. The same is proved by all eclipses of that time, certified by the ancients; for these eclipses occurred two years later, than would be required by the chronology of Petavius.

As respects the Grecian history, we know that in the month of July next following Cæsar's death, the Olympic games were celebrated. Now, as this did not occur in 44, but as late as 42 B. C.; all Grecian history, as arranged by Petavius, must move down two years. This appears already from the aforementioned planetary configuration at the beginning of the Olympiads, which occurred not 780, but 778 B. C. For the Olympiads, like all the eras of the Ancients, began with nought. Not until the close of the first Olympiad were events dated from their epochs, and therefore, for example, Olympiad 1, year second, signifies the second year of the second Olympiad. Thus then this second Olympiad began not 776, but 774 B. C., i. e. two years later than Petavius taught. By means of these corrections in Grecian history two

other facts of great importance have come to light; these facts, namely, that the Greeks and the Hebrews computed time, not by *lunar* months, but by fixed *solar* months. As respects the Greeks, this was maintained already by Scaliger, Clinton, and many others, but they were prevented by the confusion which Petavius had introduced in Grecian history, from proving what they asserted, or giving a correct view of the solar calendar of the Greeks, which even Halma found in an ancient manuscript. The Attic month Gamelion, the Macedonian Apellæus, always commenced on the fourth of December, according to the Julian year. That the Hebrews reckoned until after the destruction of Jerusalem, by fixed solar months of thirty days, we learn from Josephus, the earlier Rabbis, many passages of the Old Testament and the days of the Jewish Sabbaths assigned to certain days of the month in certain years. The first day of the month Nisan of the ecclesiastical year of the Hebrews began on the sixth of March, Julian time.

The arguments which prove that the Greeks and Hebrews always reckoned time according to solar months, are the following.*

1. Theodorus Gaza (Petavii Uranolog. c. 9.) says expressly, that the ancient Greeks had for their religious festivals a lunar year of 354 days, but for the civil life a solar year, consisting of 12 months of 30

* Berichtigungen der alten Geschichte u. Zeitrechnung, p. 17. Chronologia Sacra, p. 26.

days each, with 5, and in leap years, with 6 intercalary days. The same is affirmed by Censorinus (De die nat. c. 18), the best chronologist of the Ancients, who says also, that the years in which the Olympic games took place were solar leap-years.

2. Homer, 1000 B. C., Hesiod, 900 B. C., and Herodotus, 500 B. C., hence the most ancient poets and historians among the Greeks nowhere mention lunar months, but speak of the tropic, or exact solar year of the Greeks.

3. According to this same year, with its four seasons, and its twelve months of thirty days each, the ancient inhabitants of Attica were divided into four Philæ, twelve Phratriæ, and thirty tribes; which do not at all agree with the thirteen months of lunar years, nor with the twenty-nine days of lunar months.

4. The well known chronological riddle of Cleobulus, in the time of Solon, 600 B. C., is based upon the 12 solar months, and the 30 days of the solar month. Those 12 mothers, and the 30 children of each, being on one side black, on the other white, obviously to signify the 12 months and their 30 days, being partly dark, and partly bright.

5. During the festival, called Daphnophoria, not 354, but 365 ribbons, emblems of the 365 days of the ordinary year, were suspended from a globe, representing the Sun, the author of the year and its days.

6. Aristotle (Hist. An. VI. 20), Hippocrates (De

morb. vulg. II. 1031.; De corn. p. 254), Julian (Or. IV. p. 155, Lips.) instance only solar months of thirty days, as the basis of their reckonings.

7. Supposing that the different countries and islands of Greece had a lunar calendar, like Meton's; then their months would necessarily have everywhere begun with the same day, because the crescent was visible everywhere on the same evening. But the Greek historians relate, that the same months always began in Sparta two days later, in Bœotia seven days earlier, in Corinth five days earlier, in Ephesus ten days earlier than they did in Attica, and so on; which would have been impossible according to lunar calendars.

8. At and subsequent to the time of Alexander the Great, the Macedonian months were introduced into all parts of Asia; but we meet there always with Macedonian months of thirty days, and not with a lunar calendar.

9. The Scholiast to Pindar, Ol. III. 35, relates, that the Olympic games, which were always celebrated from the 11th to the 16th of the lunar month Hecatombæon, happened sometimes in the month of Apollonius, sometimes in the month of Parthenius; consequently the latter were solar months.

10. Alexander the Great was born during the Olympic games, that is on the 6th of Boëdromion (Plut. Alex. 3. and others); consequently this month must have been a solar one.

11. The Equinoxes and Solstices always occurred among the Greeks on the same days of the Grecian months (Aristot. Hist. An. V. 9. 11. Theophr. H. P. IV. 12. VII. 1, and so forth), consequently the Greek calendar was a solar one.

12. In the year 489 B. C. a full moon happened on the 2d of Boëdromion (Herod. VI. 106. 120). In the year 429 B. C. a crescent was observed by Meton on the 13th of Scirophorion (Diod. Sic. XII. 36). In the year 411 B. C. a total eclipse of the moon was observed on the 9th of Metageitnion (Thuc. VII. 50. Plut. Nik. 33). In the year 422 B. C. an eclipse of the sun was seen on the 16th of Anthesterion (Thuc. IV. 52. Schol. ad Aristoph. Nub. 581. Scaligeri Synag. and Euseb. 1658, p. 431). In the year 409 B. C. a new moon occurred on the 2d day of Hekatombæon (Corpus Insc. Græc. Vol. I. P. II. No. 107). In the year 312 B. C. the 26th of the lunar month Gamelion corresponded with the 11th of the solar month Gamelion (Corp. Insc. Græc. Vol. I. P. II. No. 11).

By means of these historical and mathematical traditions, as well as of many others of the same kind, it is demonstrated with incontrovertible certainty, *first*, that both the Athenian and the Macedonian *civil* months, which were of the same character (Demosth. D.C., Orat. Græc. I. 280), were not at all, as many chronologists have asserted, lunar months like Meton's; *secondly*, that the "Greek calendar," discovered by Halma (Chronologie de Pto-

lemée, p. 40), in an old manuscript, which compares the Greek months with Julian days, as is shown below, was indeed that of the ancient Greeks. All the said astronomical observations of the Greeks correspond with the Julian days, which Halma's manuscript compares with Greek dates. Accordingly, the civil months of the ancient Greeks always began on the annexed Julian days, that is to say, at *sunset.*

Attic Calendar.	Macedonian Calendar.	Julian Days.
Gamelion,	Apellæus,	4th December.
Anthesterion,	Andynæus,	3d January.
Elaphebolion,	Peritius,	2d February.
Munychion,	Dystrus,	4th March.
Thargelion,	Xanthicus,	3d April.
Scirophorion,	Artemisius,	3d May.
Hekatombæon,	Dæsius,	2d June.
Metageitnion,	Panemus,	2d July.
Boedromion,	Lous,	1st August.
Pyanepsion,	Gorpiæus,	31st August.
Mæmacterion,	Hyperberetæus,	30th September.
Poseideon,	Dius,	30th October.
5 Epagomenoi,	5 Epagomenoi,	29th November.

With the aid of this calendar it was easy to remove all the chronological contradictions and incongruities in Clinton's Fasti Hellenici, and similar Tables, and thus all the dates of Grecian history have now been definitely traced to distinct days of

our own reckoning, with which they precisely correspond.

In respect of the Hebrew calendar it was also believed, that it consisted of lunar months.* This opinion was based upon the Rabbis, who pretend, that the Jewish calendar in use since the destruction of Jerusalem by Titus, is as old as Moses. But these Rabbis are contradicted by others, and by their own falsehoods. For other Rabbis testify, that, down to the destruction of Jerusalem, the Hebrews used solar months only. But who can believe, that the Grand Synedrium of Jerusalem was thrice convened, at the time of every new moon, for the purpose of waiting for three reliable witnesses; that thereupon they announced by fires, the crescent, whose arrival had been thus certified; that after they had been imposed upon by the Samaritans, this announcement was, in later times, made by runners despatched to every part of Judæa, and that, finally, these witnesses were entertained at the public expense? It was impossible for the whole of Palestine, which extended over fifty geographical miles, to begin the lunar months in this way, everywhere and always with the same evening, particularly if there happened to be cloudy weather in Jerusalem at the time of several consecutive new moons.—The Hebrew name of the

* See Zeitschrift der deutschen morgenländischen Gesellschaft, 1848, p. 344, with my treatise: Haben die Hebräer schon vor Jerusalems Zerstörung nach Mondmonaten gerechnet?

new moon *hodesh*, proves nothing in favor of those Rabbis, as many have pretended. For *hodesh*, as well as the Greek *numenia* (new moon) signifies both the first day of the solar and the first of the lunar month. The same remark applies to Josephus' dates, *kata selenen*. For *selene* signified in Greek the middle of the month, the fifteenth day; and the months of the Jewish ecclesiastical year began in the middle, i. e., of the fifteenth day of the several civil months. As often then, as Josephus mentions a date, *kata selenen*, he means the months of the ecclesiastical year. That the Hebrews, as well as the Christian Church had two different years, an ecclesiastical and a civil year, which (i. e. the civil), began 15 days later, we learn already from Haggai 2, 1. 2., where the 24th of the 6th coincided with the 11th (not 21st) day of the 7th month, and from many other traditions.—Finally, the book, De Septennio, which has been ascribed to Philo, but is wanting in nearly all manuscripts, is refuted by Philo himself.—It is then impossible to demonstrate that the Hebrews used lunar months before the destruction of Jerusalem.

The arguments which prove the use of the solar calendar by the ancient Hebrews are principally these. Credible Rabbis testify that the original months of the Old Testament were solar months. Haggai 2, 1. 2. is unmeaning without solar months. Josephus relates, that Moses, at the time of the exody, retained the Egyptian calendars, and the

Egyptians never used lunar months.—Josephus and Philo assure us, that Easter always occurred on the "day of the vernal equinox," "the day of the creation," which would have been impossible according to lunar months. The earliest Fathers of the Church, and the first Christian communities derived none but solar months from the Jews and the Apostles, as, for instance, the Quartadecimana testify.—Daniel and the Apocalyse express three years and six months by 1260 days, because the calendar of the Hebrews consisted of solar months of thirty days. Josephus computes large intervals of time according to solar months, for instance, Ant. XVIII. 2. 2. Bell. Jud. VI. 4. 8.—From 1 Chron. 28, 1, and 1 Kings 4, 7. and 1 Sam. 20, 5. it is evident, that the Hebrews had none but twelve solar months, which began on certain days. The history of the deluge is based upon solar months of thirty days each.—In the Old Testament we meet very often with periods of 30, of 60 and 90 days; which correspond with solar months.—Suppose that the Hebrews had used during 2000 years a lunar year, with an intercalary month inserted after two or three years, there would be some mention or memorial of this; but there is no trace of an intercalary month either in the whole Old and New Testament, or in Josephus and Philo, or in the Apocrypha, or in the ancient Menologia, or in the ancient history of the Church.—Josephus very often compares Hebrew months and days with Macedonian months and days, and ex-

presses Hebrew dates by means of the Greek calendar only, the latter, however, was a solar one.—According to solar months all remarkable events of the Old Testament happened on the days of the Equinoxes and the Solstices, for instance, the foundations and the dedications of the temples and altars. On the same cardinal days the most remarkable events of the New Testament happened, for instance, the annunciation, the birth, the resurrection of Christ, and the birth of John the Baptist. And thus we learn, that all remarkable epochs of the New Testament were typically sanctified a long time before by the Old Testament, beginning at the day succeeding the end of the creation, which was the day of the vernal equinox, the day of the resurrection.—During the crucifixion, on the 14th day of Nisan, Dionysius Areopagita saw in Æthiopia an eclipse of the sun; which, according to lunar months, could not have happened on that day.—The Greeks, the Romans, Josephus, the Apocrypha, and the New Testament mention a great number of Hebrew dates that fell upon Saturdays or Sundays; and all these events according to lunar months, occurred on other days than those stated by the ancients. Thus the 6th of Sivan (10th May) 125 B. C. was a Sunday (Joseph. Ant. XIII. 8. 4), the 15th Nisan (20th March) 59 A. C. a Tuesday (Acts 20, 6—12), the 10th Lous (Ab), and the 8th Gorpiæus (Elul) 71 A. C., the 10th of Tischri 62 and 35 B. C. Saturdays, the 17th of Nisan 33 A. C.

a Sunday (Matt. 28, 1), and so on. By means of these mathematical and astronomical facts it was easy to re-establish both the ecclesiastic, and the civil solar calendar of the ancient Hebrews, subsequent to the Babylonian captivity, as follows.

Ecclesiastical Year.	Civil Year.	Julian Year.
1st Nisan,	20th Adar,	6th March.
12th	Intercalary days,	17th
17th	1st Nisan,	22d
1st Jjar [Zif or Ziv]	15th	5th April.
17th	1st Jjar or [Zif]	21st
1st Sivan,	15th	5th May.
17th	1st Sivan,	21st
1st Tammuz,	15th	4th June.
17th	1st Tammuz,	20th
1st Ab,	15th	4th July.
17th	1st Ab,	20th
1st Elul,	15th	3d August.
17th	1st Elul,	19th
1st Tischri,	15th	2d September.
17th	1st Tishri,	18th
1st Marcheshvan, [Bul,]	15th	2d October.
17th	1st Marcheshvan, [Bul]	18th
1st Cisleu,	15th	1st November.
17th	1st Kislev,	17th
1st Tebeth,	15th	1st December.

Ecclesiastical Year.	Civil Year.	Julian Year.
17th Tebeth,	1st Tebeth,	17th December.
1st Shebat,	15th	31st
17th	1st Shebat,	16th January.
1st Adar,	15th	29th
17th	1st Adar,	15th February.
Intercalary days,	15th	1st March.

With the aid of this calendar it is possible now, to determine to the very day all dates in the New and Old Testament, and the days of the Hebrew festivals, as far back as the Babylonian captivity. The leap-years of the Hebrews were the same as the Grecian. Besides, this calendar is in perfect conformity with the ancient Arabian.

XXII. THE HISTORY OF THE NEW TESTAMENT RE-ESTABLISHED BY MATHEMATICAL FACTS.

For a long series of years it has been very generally believed and taught in a thousand books, that Christ did not appear in the sixth millenium of the world; had not been announced, or born, or baptized, or crucified, or raised from the dead, in the years or days foretold by the Prophets, testified by the Evangelists and believed by the primitive Christian Churches. All these formerly received epochs of the New Testament have been transferred to another millenium, to other years and days; and for what purpose?—In order to reduce the New Testament to a "Myth."

We are to consider Christianity under three distinct aspects, the historical, the dogmatical and the ethical. Historical Christianity forms the basis of Christian faith and Christian love. For, suppose it were true that the Prophets, the Apostles and their disciples, the early Church-Fathers, were mistaken respecting the historical ground-work of the New Testament, that, for instance, Christ was born 1500 years before the time foretold by the prophets; then, of course, not the slightest credence would be due to them in respect of all other matters; and therefore the structure of the Christian Church would, sooner or later, have to crumble into ruin. This the enemy had already perceived; and therefore he began with undermining the basis of the Christian Church, historical Christianity. Let us be thankful to God that, by means of the new historical and mathematical aids, which have been specified, we are now enabled to demonstrate the correctness of the dates, both as to years and days, of all the New Testament epochs, without exception, which have been transmitted to us by the Church.*

Everybody knows that the Christian era begins with the first of January next following the birth of Christ; that is, with the year which the astronomers designate with nought. If from the 1st of January

* Chronologia Sacra. Untersuchungen über das Geburtsjahr des Herrn und die Zeitrechnung des Alten und Neuen Testaments; Leipz. 1846. Berichtigungen der alten Geschichte und Zeitrechnung; Leipz. 1855.

of the current year 1856 we count back 1856 entire years, we arrive at what has just been stated to be the beginning of the Christian era. This is the order fixed by Dionysius Exiguus (625 A. C.), the originator of our era, or method of computing time since the birth of Christ; for his calculations of the Easter-full-moons for the entire Christian era are still extant. Dionysius places the first Easter-festival after the birth of Christ in the year nought.* It is, indeed, the opinion of many that according to Dionysius, the current year is the 1857th, and not the 1858th; but they have forgotten the Easter-canon of Dionysius, and neglected to consider that all the eras of the Ancients began with a year nought, and had, of necessity, to begin in this way, in order that no ambiguities might arise. The same is true of the Olympiads and the Era nobis conditæ, as astronomical facts which were copied by Dionysius have demonstrated. In like manner the first hour after noon begins at the moment when the clock strikes twelve; but it does not strike one until sixty minutes after noon, when the first hour after noon ends and the second hour commences. According to this ancient chronology our watchmakers put the 1 at the end of the first hour, as Dionysius put the 1 at the end of the first year of his Era. The present, or current century began, therefore, not on the first of January 1801, but on the same day 1800. And now let us

* Ideler, Chronologie, Vol. II., p. 372. 292.

inquire, whether the New Testament is really "a fable."

The first point that is fully confirmed, is, that Christ came into the world in that century, which is foreshadowed by the six days of creation,* and foretold by the prophets Daniel 2, 31., Isaiah 2, 2., and Habakkuk 3, 2. For "the midst of the years," the "last days" was according to all the ancient nations, the middle of a period of 12000 years; whence also the Greeks and Romans expected the Redeemer of the world at the time of Augustus.† Now, as all the astronomical traditions of antiquity and especially the true chronology of the Old Testament place the Creation in the year 5871 B. C., Christ really came into the world "in the fullness of time," in the sixth year-thousand after Adam. The Jews, therefore, have no authority what-

* D. Ambrosii Opp. Bas. 1567. III. 140: Sex itaque diebus factum mundum exprimit (Moses) non quod Deus tempore indiguerit ad constitutionem ejus, cui intra momentum suppedit facere quævelit (dixit enim et facta sunt), sed quia ea, quæ fiunt, ordinem quærunt.—Hebdomas Vet. Testamenti, octava Novi, quando Christus resurrexit et dies omnibus novæ salutis illuxit (6000 years elapsed from Adam till Christ.)—Ubi hominem fecit Deus, requievit ab omnibus operibus suis in die septima.—Ibid. V. 93: Mille anni in conspectu Domini, tamquam dies una (Ps. 89.)—Malumus, sex dies per symbolum dici, quod sex diebus mundi opera sunt creata.—Et ideo mundi temporibus impletis, resurrectio futura monstratur.—Abulfeda, Histor. ed Fleischer, Lips. 1831, p. 7: Quum Pentateuchus aliique eorum libri Messiam *extrema mundi ætate* adventurum esse promitterent, Messiam autem revera in *sexta mundi chiliade* advenerit, etc.

† Zendavesta, Bundehesch xxxiv. 119.; I. 59. Hamza of Ispahan, Zendavesta, III. 62. Suidas at Tyrrhenia, Virgil's Ecl. IV. Horatius Carmen sæcul. 4. 21. Od. I. 2. 30. Plato in Phil. 66. Euseb. P. E. xiii. 12. 668. Sueton Vesp. c. 4. Tacit. Hist. v. 13. See my Chronologia Sacra, p. 104. 154.

ever for still looking for the Messiah, as they do since the destruction of Jerusalem, in consequence of those two thousand years now wanting in the Hebrew text.

Furthermore, Christ was born, as is stated by Luke, in a census-year. A census of this kind was, at the time of Augustus, taken every seven years, for instance 69, and 27, and 20 and 9 B. C., 6 A. C., and 15 A. C.* Now since the years of Augustus move down, as we have seen, two years; one census mentioned by the historians, occurred in the year 9 B. C., another in the year 6 A. C. Hence it follows that also in the year preceding our era, such a census was taken, although it is not mentioned by any of the Roman authors that have come down to us. Christ was, therefore, really born during the first census of Quirinus, as the New Testament relates.

Herod is known to have died three months after the birth of Christ, and, according to the account of Josephus, two months after an eclipse of the moon.† Now since the years of his reign, which were linked to those of Augustus, are likewise brought nearer to us by two years, and since the lunar-eclipse in question can have taken place only on the 9th of January of the said year nought, therefore, Christ must have been born shortly before the commencement of our era, which begins, as we have seen, with the year nought.

* See Chron. S. p. 9. 248. 85; and the Ancyron Marbles, written by Augustus himself.

† Chronologia S. p. 82. 292.

From Josephus (Ant. II. 9, 2. and 7.), and from the Rabbinical commentaries of Abarbanel, Elieser, and others, on Numbers c. 24, v. 15, it appears, that three years and some months before the birth of Moses a remarkable conjunction of Saturn and Jupiter in the sign of Pisces had taken place, which really did occur in the year 1951 B. C., and that a similar conjunction was to occur three entire years previous to the birth of the Messiah.* In fact, such a conjunction did take place in the fourth year prior to the commencement of the Dionysian era. The eastern Magi, who were acquainted with this prediction of Baloam, came, of course, to Herod three years after that conjunction, i. e. shortly before the commencement of the year nought, and found the child at Bethlehem; whence it is again manifest that Christ was born shortly before the said commencement of our era.

Eusebius, Tertullian and others place the birth of Christ in the same year of Augustus. And thus the prophecy of Daniel c. 9, v. 24. has been fulfilled in every particular. For, according to that remarkable prediction of the greatest of all prophets, quoted by Christ himself, Matt. 24, 15.; John 5, 39, the Saviour of mankind was to come in the world in the year 532 after the Babylonian captivity, which terminated in the first year of the reign of Cyrus 534 B. C. For, it must be born in mind that Daniel distinctly specifies in the Hebrew text seven years and sixty-two

‡ Chonologia Sacra, p. 90.

years; and that he reckons his weeks by years of six, twelve and twenty-four months, in conformity with the custom of his time, according to which the term month was applied indifferently to intervals of fifteen, thirty and sixty days.* Daniel's weeks of years, are periods of seven years computed in accordance with this manner of employing the term month. This is made evident even by the words, that "Christ was to die in the middle of a week," and yet "confirm the convenant with many, for one entire week." For, one week could not be equal to half a week of three years and six months, had Daniel not taken in the first place months of fifteen days and in the second ordinary months of thirty days. Besides, Daniel says, that Christ was to die sixty years and two years after the end of the Babylonian captivity, which would make nonsense, if we reckoned according to years equal in both cases. For nobody dies before his birth. Consequently, those sixty years and two years, as we shall see, must also contain different years composed of different months of fifteen, thirty and sixty days. This subject has been treated more in extenso in my Chronologia Sacra p. 107. All the former explanations of Daniel's seventy weeks must prove abortive, because the interpreters thought Daniel's different weeks to be of the same length. Besides, they omitted to explain the sixty weeks and two weeks intervening between Christ's death and Cyrus; and finally they forgot

* See Ideler, Chronology, Vol. I. p. 93.

that Daniel's reckoning begins, as he expressly says, with the end of the Babylonian captivity, in the year 534 B. C. Daniel, therefore, reckons from the first year of the reign of Cyrus (534 B. C.) to the birth of our Lord seven weeks of years consisting of years of twenty-four months each, in other words ninety-eight ordinary years; and then again sixty-two additional prophetic weeks, composed of years of twelve months each, in other words 434 years, which added together give us the sum of 532 years. Now, since Christ was born shortly before the commencement of the Dionysian era, he really came into the world 532 after the Babylonian captivity, as Daniel predicted 534 years before.

The birth-day of Christ, which is the day of the winter-solstice, or our 22d of December, is determined in the first place by the testimony of the Gnostics. For, these heathen-Christians existed already before Christ, were waiting for the birth of the Saviour, and have left us a multitude of monuments, some very ancient, others more recent, according to which Christ was born on the day of the winter-solstice. Clemens Alexandrinus together with the oldest and most credible Fathers of the Church, gives his testimony in favor of the same day. The Constitutiones Apostolorum L. V., c. 13., moreover, assign the Saviour's birth to the 25th of December, which, according to the old Julian style, was the day of the winter-solstice. To this must be added the evidence afforded by the chronograph, preserved in

the works of Cardinal Noris, according to which Christ was born on the day of the full-moon; and the 22d of December of the year preceding the said commencement of our era was actually the day of a full-moon and a Sunday. The words of John the Baptist: "He must increase, but I must decrease," serve to prove, as is affirmed by the Fathers of the Church, that John was born on the longest day of the year, and Christ, who was six months younger, on the shortest, i. e. again on the 22d of December.—The same thing is proved by the sacerdotal class of Abia at the annunciation of John the Baptist. For in the year 533 B. C. the Jews returned to Jerusalem, and on Saturday the 25th September, upon the occasion of the dedication of the new altar of sacrifice, by Zerubbabel, the twenty-four classes of priests resumed once more their weekly turns of official duty (Esra 6, 18., 1 Esd. 7, 5.), which continued until the destruction of the temple, seventy-one years after Christ. Now it was in the year 2 before the commencement of our era, on Saturday the 22d of September, that this 8th sacerdotal class Abia, to which Zacharias belonged, left the temple, after the birth of John the Baptist had been announced to him. Consequently John was really born on the 22d of June, and Christ, as he was six months younger, on the 22d of December. Thus has the prophecy of Haggai c. 2, v. 6. 7. 18. been literally fulfilled. For, the 24th day of the 9th month, to which the Prophet points us, was, at that time, the day of the winter-solstice. It was on the

same day that the dedications of the temple by Hezekiah and Judas Maccabæus were typically performed.

The baptism of Christ and the beginning of his prophetic ministry are first of all determined by the testimony of St. Luke. For, since the fifteenth year of Tiberius, in which the Baptist entered upon his prophetic ministry, is by our present calculation brought down two years later, Christ must have been baptized in the 29th year after the commencement of our era "at an age of nearly (*ὡσεί*) thirty;" to enter, forty days later, upon his prophetic office. On the same day, the 22d of December, Christ was thirty years of age; and as Christ, was, as he says, "born under the law," and consequently obliged to enter the priestly office on the first day of the 31st year;* he must have commenced his public ministry on the 22d of December A. D. 29, and received his baptism on the 13th of November. Epiphanius specifies the 8th of November, simply because, on account of the shifting of the five *Ἐπαγόμεναι* (the intercalary days), his 8th of November corresponds with our thirteenth.

The Evangelists report, still farther, that Christ entered upon the duties of his prophetic ministry forty-six years after the erection of Herod's temple (John 2, 13). As the 18th year of Herod's reign, in which he laid the foundation of the temple, on the 22d of March,† is now brought down two years later;

* 1. Chron. 23, 24. 23, 3. Num. 4, 3. See Chronologia Sacra, p. 92.

† Joseph. Ant. XV. 11, 1. 5. 6. See Chronologia Sacra, p. 74, 100.

it again appears that Christ must have commenced his public ministry 29 A. D.

The three years and seven months of our Lord's prophetic ministry are indicated with sufficient clearness in the parables concerning the fig-tree, (Luke 13, 6.) and the vine-dresser, (Luke 20, 9.; Mark 12, 9.) and by the four feasts of the passover, mentioned by St. John (John 2, 13; 5, 1; 6, 4; 19, 14.) This period is marked still more distinctly in the Apocalypse by 42 months, or 1260 days; for, as the Hebrews always calculated by solar-months of thirty days, that statement will give us exactly three years and six months. Thus then the prophecy of Daniel, according to which Christ "was to confirm the covenant with many for one week," was literally fulfilled; for exactly three years and six months, that is 42 months, or 1260 days elapsed from the baptism of Christ to the effusion of the Holy Spirit, on the first Christian feast of Pentecost. This prophetic week of Daniel, was, as we have already shown, composed of months of fifteen days, consequently of years of six solar months, of which seven make exactly three years and six months of our ordinary years. Dr. Luther has already given the exact explanation of Daniel's half week in his works Vol. VII. p. 1448. ed. Walch.

The year of the death of Christ, A. D. 33, is in the first place, determined by the years of his priestly office, and of his birth. For, since our Lord was baptized in the 15th year of Tiberius (29 A. C.) "at the age of nearly thirty," and then preached the Gospel

during three and a half years afterwards, he must have died A. D. 33, and in the 18th year of the reign of Tiberius. The same year of Tiberius is named as that of the death of Christ by the Martyrologium Pauli, by Eusebius, Epiphanius, Prosper, Malala, by the Chronicon Paschale and others.* And thus has the prophecy of Daniel again been fulfilled. For he reckoned from the end of the Babylonian captivity (534 B. C.) to the year in which Christ "shall be cut off and not be," according to the Hebrew text, an interval of twenty weeks of fourteen years each (i. e. 280 years), forty weeks of seven years each (i. e. again 280 years) and two weeks of three and a half years each (i. e. seven years), in all 567 years, he has consequently placed the death of Christ in the year A. D. 33.

It is well known, that the death of our Lord took place on the 14th of the month Nisan, on the day before the feast of the passover, which was called "the preparation, Parasceue." For in Exod. 12, 6; Lev. 23, 5; Num. 9, 3. we read: "Ye shall keep the lamb up *until* the fourteenth day of the same month (Nisan), and the whole congregation of Israel shall kill it in the evening (*ben haarbaim.*) And they shall eat the flesh in *that* night." —Lev. 23, 5: "In the *fourteenth* day of the first month (Nisan) at *even* is the Lord's passover. And (the following day) of the fifteenth day of the same

† See Chonologia Sacra, p. 116.

month is the feast of unleavened bread unto the Lord."—Deut. 16, 6: "Thou shalt sacrifice (kill) the passover at *even* (baareb), at the *going down* (kebo) of the sun (Conf. Ex. 29, 29)." Every Hebrew day began with sunset, and the evening, the first part of every day, extended from sunset to sunrise (Gen. 1, 5.) As then the lamb was to be kept up *until* the fourteenth, and killed *after* sunset, or *ben haarbaim*, i. e. at six in the evening, at the end of the natural evening, and at the beginning of the civil evening; and as it was eaten in *that* night, on *that* even of the fourteenth day, while on the fifteenth of Nisan, twenty-four hours later, the feast of Easter began, Christ, of course, being born under the law, was obliged to eat the lamb after six o'clock during the evening of the 14th Nisan. And so he actually did. He was condemned on the 14th of Nisan. For the Talmud says: "There is no judgment on the 15th of Nisan." And the Evangelists testify, that the corpses were taken from the cross, lest they should remain hanging during the passover, the 15th of Nisan, which was a high Sabbath." That *pascha phagein* (John 18, 28) explains itself. For in the time of the passover, as Josephus relates, two millions of Jews, who required at least 50,000 lambs, were resident at Jerusalem. As it was impossible to kill them all in the temple before the morning; many Jews were prevented from eating the lamb before Christ's condemnation. Besides, all the ancient Christian

Churches, particularly the Quartadecimani put Christ's death on the *fourteenth* day of the month Nisan. The name of the Quartadecimani, i. e. Christians who celebrated Christ's death always on the fourteenth of Nisan, originated from this ecclesiastical usage.

The Paraseue (14th Nisan) always corresponded, as we have already seen, with the 19th of the Julian March. It was on these same days of March, that the earliest Christian Churches, those which were founded by the Apostles themselves, always observed the festival of Easter, and more particularly the Quartadecimani, the Cappadocians, the Gauls, and others; all place the death of Christ, the Passio, by which they meant the whole space of time intervening between the crucifixion and the resurrection, upon the 19th, 20th, 21st and 22d of March. The solar eclipse of Dionysius Areopagita confirms that as the day of Christ's death with mathematical certainty. While travelling in Egypt and Æthiopia, this author was witness of an eclipse of the sun, at the sight of which he exclaimed: "Now the Lord is suffering something." This solar eclipse on the 14th of Nisan, i. e. on the 19th of March, could have taken place only in the year 33 after Christ; it occurred at two o'clock in the afternoon, consequently during the very same hours, in which Christ expired on the cross. It was, however, not at all visible in

Palestine.* Christ died, therefore, precisely on the same day on which the paschal-lamb had been typically slain in Egypt; that is to say, three days before the vernal equinox.

The resurrection of Christ took place, as we all know, on the following Sunday, which, in the year 33 A. C., was on the 22d of March, the day of the vernal equinox. This fact is already attested by Augustine, (De Trin. IV. 5; C. D. XVIII. 54); for he says, that Christ's death, or passion, occurred on the very day on which the annunciation to Mary had taken place. The Constitutiones Apostolorum also refer this annunciation to the day of the vernal equinox, and at the same time to "a Sunday."† Now, this day of the vernal equinox occurred upon a Sunday only in the year preceding the commencement of our era; from which it is again manifest, that the birth of Christ occurred on the 22d of December. The resurrection, therefore, took place on the very day that had already been typically sanctified by the exody from Egypt, by the founding of the temples of Solomon and Herod, and by the dedication of Zerubbabel's temple.‡ In like manner the dedication of the Ark of the covenant, the entry into the promised land, and the dedication of the temple of Solomon, and the Altar of Zerubbabel, had been fixed upon the day on

* See the calculation of this eclipse in my Chronologia Sac., p. 285.
† Cotelerii Opera Patrum. Vol. I., Lib. V. c. 13.
‡ Chronologia Sacra, p. 30. 71.

which the birth of John the Baptist was announced, which was the 22d of September, the day of the autumnal equinox. Finally, Christ, the second Adam, rose from the dead on the very day on which, as we have already shown, the Almighty had completed the work of creation. And thus the prophecy of Daniel has likewise been fulfilled, that Christ was to "confirm the covenant with many for one week," and to be "cut off in the midst of the week. For as the Hebrew year commenced on the day of the autumnal equinox, the middle of the prophetic week must have been the day of the vernal equinox, i. e. the 22d March.

Besides, since Christ died on the 19th of March and rose again on Sunday the 22d of March, he must have remained in the grave three days and three nights; for this 19th March, A. D. 33, was a Thursday.* This is evident already from the testimony of the Evangelists. They make minute mention of all the events of the sacred week, and expressly refer Christ's death to Thursday, to the fourth day after Palm-Sunday, the third before the resurrection. Thus then, the typical death of Jonah, which our Saviour expressly referred to himself, found here its perfect antitype. Christ was really, like Jonah, in the "heart of the earth for *three* days and *three* nights." Formerly, it was, indeed, a general opinion, that our Lord died on a Friday; this is, however, contradicted

* A Table for calculating all days of the week from 6000 B. C. to 2000 A. C. is given in my Chronologia Sacra, p. 241.

by the Evangelists; the opinion had its origin in the oldest Christian communions, which solemnly devoted Friday to mourning and fasting, because it began immediately after, or during the inhumation of Christ's body; as has been demonstrated in other places.* This chronology, however, requires that particular attention should be given to the Greek words *Sabbaton* and *Sabbata*, which are treated as synonymous terms in the English translation of the New Testament, for *Sabbaton* signified every extraordinary holiday, while *Sabbata* expressed the Saturday of every week. Thus, then, Christ died on the *Prosabbaton*, or Parasceue, the day before Easter, and not on the day before the Saturday (Prosabbata). The following day was the *Sabbaton*, Easterday; the next was the *Sabbata*, our Saturday; the following *Mia Sabbaton*, the Sunday, on which the resurrection took place. Therefore, the succession of events during the holy week was the following:—

14th March, 9th Nisan, Saturday: Christ, "six days before Easter," in Bethany. John 12, 1.

15th March, 10th Nisan, Sunday: Christ's entry into Jerusalem. Matt. 21, 8. Mark 11, 12. Luke 19, 45. John 12, 1.

16th March, 11th Nisan, Monday: Christ again in Jerusalem. Matt. 21, 18. Mark 11, 12.

17th March, 12th Nisan, Tuesday: The fig-tree withered away. Matt. 21, 20.

18th March, 13th Nisan, Wednesday: "after two

* Chron. S. p. 128. Lutherische Herold, New-York, June 15, 1856.

days is the feast of the passover." Matt. 26, 2. Mark 14, 1.

Six o'clock, P.M.: the lambs are being slaughtered. Ex. 12, 6. Lev. 23, 5. Deut. 16, 6

14th Nisan (Thursday), which begins during our 18th March with sunset. Gen. 1, 15. Christ and the twelve sit down and eat. Matt. 26, 26. Mark 14, 22. Luke 22, 17. John 13, 1.

19th March, 14th Nisan, Thursday, midnight: Christ goes over the brook Cedron. John 18, 1. Judas betrays Jesus. Matt. 26, 48. Mark 14, 44. Luke 22, 47.

Christ arraigned before Hannas and afterwards before Caiphas. John 18, 12. Matt. 26, 57. Mark 14, 53.

Six o'clock, A. M.: Christ arraigned before the Synedrium. Luke 22, 66.

Pilate examines Christ. Matt. 27, 1. Mark 15, 1. Luke 23, 1. John 18, 28.

Christ conducted to Golgatha. Matt. 27, 32. Mark 15, 20. John 19, 16.

Ninth hour, A. M.: Christ crucified. Matt. 27, 35. Mark 15, 24. Luke 23, 33. John 19, 18.

Noon: Darkness and earthquake. Matt. 27, 45. Mark 15, 33. Luke 23, 44.

Third hour, P. M.: Christ yields up the ghost. Matt. 27, 50. Mark 15, 37. Luke 23, 45.

Sunset, the 15th Nisan (Friday): Christ in the tomb. Matt. 27, 59. Mark 15, 46. Luke 23, 53. John 19, 40.

Easter-day begins, the *Sabbaton*. John 19, 42.

20th March, 15th Nisan, Friday, Sabbaton: The women rest during the Sabbath-day, according to the commandment. Luke 23, 56.

Sunset, 16th Nisan, (Saturday): the Sabbata begins. Mark 16, 1. 2.

21st March, 16th Nisan, Saturday, Sabbata: Christ still in the tomb. Luke 24, 1. Matt. 27, 62.

Sunset, 17th Nisan, *Mia Sabbaton* (Sunday) begins: The women prepare spices and ointments. Matt. 16, 1. Luke 23, 56.

22d March, 17th Nisan, Sunday, the day of the vernal equinox, on which the week of creation expired. Philo de Septen. p. 1178.

Mary Magdalene and the other Mary come to the grave. Matt. 28, 1. Mark 16, 1. Luke 24, 1. John 20, 1.

Sunrise: Christ risen from the dead, after three days and three nights. Matt. 12, 40.

Such, then, are some of the fruits, which the antiquities of Egypt, preserved to us by Providence, have borne to us; of that Egypt, out of which God designed "to call his Son." We have here a mathematically accurate confirmation of the entire Old and New Testament, a thorough and complete rectification of the Egyptian, Assyrian, Persian, Greek, Roman histories and chronologies down to Titus. And who can determine, beforehand, what advantage may yet, in time to come, accrue from this source to the Christian Church!

XXIII. THE RUINS OF NINEVEH AND THE CUNEIFORM INSCRIPTIONS, PARTICULARLY AT ST. LOUIS.

Among all the historic discoveries of modern times, none has awakened a more universal interest than that of the ruins of Nineveh; and, certainly, there is good reason for this. For, this immense city of the ancient world, destroyed, according to "Layard's Nineveh," in 626 B. C., is mentioned repeatedly in the Bible; its destruction was foretold by the Prophets; it exerted a most important influence upon the affairs of the Hebrew nation. And then again, the antiquities discovered in the ruins of Nineveh are far more remarkable than could have been expected. Although but few of those archæological mounds have yet been excavated, the marble sculptures found in them, have, to say nothing of those which have been destroyed or sunk in the ocean, already formed entire Museums in London and Paris. The artistic value of those is so great, that no beholder can leave them without admiration; as works of art they come very near those of the most flourishing periods of Greece and Italy. But these Museums leave behind one painful impression, from the consideration that these antiquities could not be preserved in their original connection. Those Assyrian regal halls were not designed to preserve mere works of art; on the contrary, these sculptures expressed in their connection a definite meaning.

The same fate has befallen the Etrurian vases and other vessels. The Etrurians were wont to place in their tombs a number of vases in a circular arrangement, in order, by their relative positions, to express important facts. Whenever such a tomb was discovered, the order of these vessels was immediately broken up; and thus has archæological vandalism for ever destroyed the higher scientific meaning which was expressed by the pictures upon the separate vessels, arranged in this proper order and connection. The same remarks apply to the Assyrian antiquities. Thus we find a large marble-slab at St. Louis, brought from Nimrud, and representing one of the twelve signs of the Zodiac, while others remained in Nineveh, or stand in the British Museum.

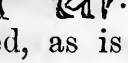
But the ruins of Nineveh acquire additional importance from the fact, that they preserved entire libraries in stone, which serve for the elucidation ot the Sacred Scriptures, and will throw light upon countries and ages, concerning which we now know scarcely any thing, and which seemed to be enveloped in perpetual night. These cuneiform inscriptions will all, some day, be translated; the way is already prepared for the attainment of this result. In my Alphabeta Genuina I showed as early as 1840, that the thirty-six groups of the so-called Persian cuneiform character, correspond with the thirty-six letters of the modern Persians, and that the first twenty-four of these groups coincide with the Noachian alpha-

bet;* that now nearly two hundred groups of the Median cuneiform character express the same letters in combination with different vowels; all which was confirmed four years afterwards by Westergoord;† and that the Assyrian cuneiform groups very often denote, as among the Egyptians and the Chinese, syllabic combinations of consonants with other consonants. Although my alphabet was still incomplete, Rawlinson translated, with the aid of it, entire inscriptions. The written monuments of Nineveh will therefore, in the course of time, constitute a distinct branch of ancient literature. Surely, then, the bringing to light again of the ruins of Nineveh with their countless works of art and their inscriptions, must be numbered among the most important historical discoveries of our century.

Doubts have, however, been expressed, as to whether those palaces, dug up on the banks of the Tigris, near Mosul, really belonged to ancient Nineveh, and whether those ruins are actually to be referred to a date as early as 626 B. C.—Now it is a remarkable fact, that at the bottom of those heaps of ruined structures, many Egyptian antiquities have been found, among which a splendid ivory table, with the name of a well known Egyptian king inscribed upon

* Alphabeta genuina Ægyptiorum and Asianorum literis Persarum, Medorum, Assyriorumque cuneoformibus, Zendicis, Pehlvicis, Indicis subjecta, cet., Lips. 1840.

† Westergoord, On the deciphering of the second Achæmenian, or Median species of arrow-headed writing. See Memoires de la Société des Antiquaires du Nord. Copenhag. 1844.

it, makes it impossible any longer to doubt that those royal palaces on the Tigris were destroyed, not in the year 626 B. C., by Nabopolassar, the father of Nebucadnezzar, but at a much later period. To prove this, we refer to "Layard's Nineveh," where the reader will find (Vol. II. p. 208,) an accurate copy of that table, now in the British Museum; and the royal cartouche, represented upon it, expresses, by its seven hieroglyphics, the following letters: AHB-N-HR-P  . Out of these letters Mr Birch contrived, as is shown by Layard on the specified page, to conjure up, according to *Champollion's* system, a king Aubnura, or Auvnura. Although, according to Manetho, Eratosthenes, Syncellus and others, no such king ever reigned in Egypt, Birch, nevertheless, conceived that he might have belonged to the XXII. Dynasty (950 B. C.), or, perchance, to the XVIII. Dynasty (1900 B. C.), or even to the Dynasty of the Hyksos, to the Israelites, or Abrahamidæ in the XVI. and XVII. Dynasty (2400 B. C.) With the aid of my grammar, however, we obtain the name which, in the Bible, is written Hophra, Hephre, and by Herodotus Hapries, Apries. This name is, in fact, composed of the Coptic roots *ahap*, *hop*, to love, and *hra*, *ra*, sun, with the sign of the genitive case *n*, and the article *p*. —It is well known, that the article *p*, and the sign of the genitive case *n*, were often omitted, so that, for instance, the Egyptian king Shischank, Sisonchosis, is in the Bible and on Egyptian monuments, simply called Shishak. Those hieroglyphics, therefore give

us the name: Ahab-Hra, abbreviated into Hop-Ra, the Biblical Hophra, i. e. the favorite of the Sun-god. Such names and combinations occurred very frequently among the Egyptians.—Thus the owner, already mentioned, of the book of the Dead at Turin, and of his signet-stone in Dr. Abbott's Museum, was called: Ahap-Anuke, i. e. the favorite of the goddess Anuke  . For this name is also composed of the root *ahop*, *hop*, to love, and the name Anuke, which goddess, herself represented on Layard's Hophra-table, is written with the ansated cross  , expressing syllabically the letters ANK.

Now, it is well known, that king Hophra, Hapries, reigned at the time when Nebuchadnezzar destroyed Jerusalem, in 585 B. C., and that he afforded the fugitive Jews an asylum in Egypt. And this gives us a clue to the manner in which those Egyptian antiquities found their way to Nineveh.

After the destruction of Jerusalem Nebuchadnezzar marched against Tyre, and thence against Hophra, because he had assisted the Jews. After conquering Egypt and dethroning Hophra, he returned from Egypt, as Josephus relates, with the trophies gathered during this campaign. Hence it now follows, that the ruins exhumed by Layard and others do not belong to the time of Nebuchadnezzar's father, 626 B. C., because they contained inscriptions much more recent.

These researches have been explained more extensively in the German translation of Layard's

Nineveh, Leipzig, 1855, in the Appendix (Die Ægyptischen Alterthümer in Nimrud und das Jahr der Zerstörung Niniveh's.)

In this connection I take the liberty of calling attention to two cuneiform inscriptions, which, the property of Mr. Marsh at St. Louis, are perhaps the greatest literary curiosity of that city, and the only specimens in the United States. The smaller one, of hard marble, although a fragment, is remarkable, because it contains the most beautiful cuneiform letters now extant. The other inscription is on a burnt brick, nearly twenty inches by twenty, and four inches thick, and was found in that same ancient city of Nineveh. An exact copy of the inscription is given in the transactions of the Academy of Science of St. Louis, 1857, Plate 4. The same inscription, a few groups excepted, is repeated upon all bricks found in the Central-Palace at Nimrud, as the fac-simile in Layard's Nineveh, New-York, 1849, Vol. II, p. 155, shows.

What may be the import of the inscription of this brick, and to what epoch does it belong?

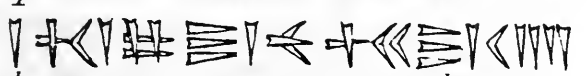
There are four kinds of cuneiform inscriptions; the so-called Persian, the Median, the Assyrian, and the Babylonian. The language, in which these inscriptions speak to us, is the Old Persian, the mother of the modern Persian, preserved in the Zend and Pehlevi, related to the Sanscrit, the Greek, Latin and German, in short, to all the Japhetic languages.

This cuneiform character was, a long time since, regarded as the primitive mode of writing, earlier than the Phœnician, Hebrew, Greek and other alphabets. In 1840, however, I demonstrated in the book mentioned above, that those cuneiform letters of the Persians, Medes, Assyrians, and probably of the Babylonians also, had the Hebrew, or rather the Noachian alphabet for their basis.

For, all those groups of wedges originate from combinations of different wedges; and by bringing them, particularly the 36 Persian groups in a row or file, according to the law of combination, it appears, that these letters then follow, the one after the other, like the letters of our alphabet *a*, *b*, *c*, and so on. Thus the 36 cuneiform groups of the Persians correspond with the 36 letters of the modern Persians. Those 200 groups of the Median system express the same 36 letters pronounced with different vowels. The Assyrian groups, of which 400 are already known, signify partly those 36 single letters, partly the same combined with vowels, partly the same joined to different consonants; as was first shown in my "Alphabeta Genuina," and confirmed some years ago by Rawlinson. My cuneiform alphabet of the Assyrians, which was published sixteen years ago, is not at all complete; and my cuneiform Dictionary, as every body will find, upon referring to my book, p. 124—138, is a very poor one. It has, nevertheless been considered the first key to this immense new

literature. Rawlinson, in the midst of Assyrian antiquities, has adopted it, enlarged, and, without doubt, corrected it; his book, however, with his alphabet, Dictionary, and numerous translations of entire inscriptions I have not yet been able to examine. I am happy, however, to be able to give some information concerning this Assyrian inscription, which, after many hundred years, has made its way from old Nineveh to St. Louis, through the instrumentality of an American missionary at Mosul.

The cuneiform groups of the brick read as follows. *Houro-Muzdasa, pabou paopala, hosdo pamalho, pabou paopala, horuzpaopala dah Koshaulsah, buna Kha Dhalhabosh;* i. e. *Xerxes, the son of Darius,* (namely Hystaspes 518 B. C.), *the Lord of the earth, the master of the earth, has given,* (the building in question) *to Hormuzd* (the Persian name of God), *to the Lord of the earth, to the king of the people.* The name of *Hormuzdasa* is written thus:



This brick then is now 2300 years old; it was burnt in the time of Xerxes (d. 463 B. C.), and thus demonstrates, that the ruins of Nineveh, where this brick was dug up, or that, at least, some parts of Nineveh's ruins actually belong to a period 160 years later than the year 626 B. C., to which Layard has referred them.

My deciphering, I confess, contains some doubt-

ful letters; but the proper names and many other words are certain, as similar inscriptions prove. Nobody can give more than he has to give.

XXIV. THE EGYPTIAN AND HEBREW MEASURES OF CAPACITY EXPLAINED BY EGYPTIAN MONUMENTS IN DR. ABBOTT'S MUSEUM.

Among the most remarkable curiosities of Dr. Abbott's Museum are two vessels, on which their measure of capacity is indicated. It is known that at the time of their departure from Egypt, the Hebrews carried with them the Egyptian weights and measures, and retained these in use, until the destruction of Jerusalem by Titus. All the names of these weights and measures are known to us from ancient Egyptian, Coptic, Hebrew and Greek authorities; but until a few years ago no man was able to compare them with our modern measures. Attempts have been made to determine the weights of the Hebrews, and consequently those of the ancient Egyptians, by means of the Hebrew coins of the time of the Maccabees. The result, however, is still an uncertain one, and the weights preserved in Dr. Abbott's Museum may perhaps help to shed some additional light upon the subject. Since the five cubic-measures have been found in the catacombs, we are, as they give all the Egyptian measures of length, with their names, even to the sixteenth part of an inch, in possession of an accurate criterion for determining the Hebrew and

Egyptian method of measuring length.* But the solid and liquid measures of the Hebrews and Egyptians are still wrapped in impenetrable darkness. Every conceivable method has been devised, in order to determine the capacity of the Hebrew liquid-measures; for instance, that of the brazen sea in the temple of Solomon; but the results reached are utterly unsatisfactory. Dr. Abbott's Museum is now the only one in the world, by means of which the subject in question can be settled. The carefully executed measure, No. 389 of the collection, contains the number 19; probably, because it was capable of holding 19 Hins, which in Egypt and Palestine was the measure most commonly in use, and equivalent to about a pint of our measure. In the same manner the large amphora, No. 6, contains, as a friend discovered, the number 4, probably because its capacity was equal to that of 4 Egyptian amphoræ. But, it will be said, that these are matters of trifling consequence. It is

* Die Biblischen Maasse durch die antiken Ægyptischen Ellen in den Museen zu Turin, Paris und Leyden bestimmt. See my "Alphabeta Genuina," p. 139. That these Egyptian cubit-measures were those in common use, is easily proved. In 1827 I discovered at Turin some large Papyri, representing the ground plans of the catacombs of Osi mandya and of Ramses the Great (1700 B. C.), near Thebes. The copies of these papyri are preserved in my "Bibliotheca Ægyptiaca Manuscripta," Vol. VII., No. 6937, 6938, 6936. At the same time the papyri indicate, how many cubits and inches long, and broad, and high each chamber was. Now the same catacombs and chambers have been measured by meters, during the French Expedition in 1799; and by comparing the ancient and the modern measurements with each other, it was discovered, that the said cubit-measures were actually those of the ancient Egyptians.

true, they may be so; but it is well known, that important truths have often been brought to light by apparent trifles.

XXV. THE ABRAXAS OF THE CHRISTIAN GNOSTICS, PARTICULARLY THOSE IN DR. ABBOTT'S MUSEUM.

In conclusion I would yet mention two signet-stones (Nos. 969 and 971), which were worn by Gnostic Christians. The name Abraxas, or Abrasax contains, as Matter (Gnosticismus II. 30.) has first shown, the number 365, according to the numerical value of the Greek letters, hence the number of the days of the year, and thus, the Lord of the year, or of time. The Gnostics considered Christ as the promised Saviour of the world; but their creed contained an admixture of a variety of pagan superstitions; and this accounts for the peculiar character of these Abraxas-stones. Thus Martian (450 A. C.), who was a Gnostic, says: "Be saluted thou true image of the Gods and face of the Father, whose name consists of three letters expressing the number 608." This name written in Hebrew QHY and pronounced *kev*, is, indeed the Gnostic name of Christ *kav*, or *kev*, and expresses the number 608.* The specimens of Abraxas-stones in

* See my Grundsätze der Mythologie und alten Religionsgeschichte, p. 27. Martian. De nupt. phil. II. 51: Ignota vis celsa Patris vel prima propago—Regnum, naturæ decus atque assertio divûm—ultra mundanum fas est cui cernere Patrem.—Solem te Latium vocitat. —Te Serapim Nilus, Memphis veneratur Osirin, dissona sacra Mitram,

Dr. Abbott's Museum belong to the most important monuments of the kind; they were entirely unknown to Prof. Matter, and afford a good deal of new and important information respecting the sect of the Gnostics. No. 969 is remarkable from the fact, that it presents the image of Christ with Pagan insignia and holding two Phœnixes in its hand. We learn from the Fathers of the Church and from Münter, that the Phœnix was a Christian symbol, probably because the Phœnix, (or Mercury) had made its transit over the sun in the month October, i. e. at the beginning of the Hebrew year, immediately after the birth of Christ, and also after his resurrection, and had thus marked the resurrection and the commencement of a new Era.

The Abraxas No. 971 exhibits an entirely new represention of Christ, and besides, four remarkable inscriptions, which, although they offer many difficulties to the translator, on account of the corrupt Coptic and Greek terms contained in them, are yet susceptible of an appropriate rendering. Christ's image is a God with a lion's head, with the ansated cross in his right hand, a sceptre in the left and the sun-disk, encompassed by the snake Uræus, on his head.  . These symbols phonetically denote the Lofty One, the

Ditemque ferumque Typhorum; Atys pulcher item curvi et puer almi aratri, Ammon et arentis Lybies et Byblius Adon.—Salve vera Deum facies vultusque paterne, *octo et sexcentis numeris cui litera trina conformat sacrum nomen, cognomen et omen.*

prince, the mighty one, the Lord, by their Coptic names.* Underneath we find the inscription: ΑΜΜΩΝΙΩ, i. e. "To the Illustrious One." For Caillaud's mummy at Paris contains the words: ΠΕΤΑΜΕΝΩΨΙC Ο ΚΑΙ ΑΜΜΩΝΙΟC, and Amun signifies in the Coptic the Illustrious One.† To the right of the figure we find the words: ΩC ΟΥCΙΡ ΜΙ ΩC ΦΡΗ ΤΟ ΦΩC ΠΥΡ ΦΛΟΞ; on the other and left side: ΜΙ ΩC ΜΙ ΩC ΙΑΡ ΜΙCΙ Μ ΙΕΦΕ (i. e. Jehovah) ΦΝΟΥΕ (i. e. ΦΝΟΗ) ΙΑΕΩC (i. e. Eloah's), which I have thus translated: "Great is Osiris, greater the Sun, the light, the fire, the flame; but the greatest of all is Horus (Christ), the son of Jehovah, the out-breathing of Eloah." On the reverse we read:

ΚΛΥΘΙ ΜΟΙ Ο ΕΝ ΛΕΟΝΤΩΠΟΛΙ ΤΗΝ ΚΑΤΟΙΚΙΑΝ ΚΕΚΛΗΡΩΜΕΝΟC Ο ΕΝ ΤΩ ΑΓΙΩ CΗΚΩ ΕΝΙΑΡΥΜΕΝΟC Ο ΑCΤΡΑΠΤΩΝ ΚΑΙ ΒΡΟΝΤΩΝ ΚΑΙ ΑΝΕΜΩΝ ΚΥΡΙΟC Ο ΤΗΝ ΕΝΟΥΡΑΝΙΟΝ ΤΗC ΕΩΝΙΟΥ ΦΥCΕΩC ΚΕΚΛΗΡΩΜΕΝΟC ΑΝΑΝΚΗΝ.

"I will praise him, who possesses a dwelling at Leontopolis, who is surrounded by the Holy of Holies, the Lord of the lightnings and of thunder, of the storms and of the winds, to whom belongeth the heavenly government of everlasting nature."

Around the circumference of the edge we perceive the words: CΥ ΙΟΤΑΧΥC (i. e. ὁ δηγὸς) Ε[Λ]ΕΟCΘΕΝ ΗΚΟΟC ΘΕΟC ΜΕΓΑΛΟΔΟΞΟC ΛΕΟΝΤΟΜΟΡΟΦΟC Ο [Ε]ΝΜΟΛΑC (i. e. ἔνμαλος, or ὢν μαλός) ΟΙ (i. e. ἀεί).

* See my Grammatica Ægyptiaca, p. 7; Alphabet No. 9. 202. 574.

† Grundsätze der Mythologie und der Hieroglyphensysteme, p. 268.

"Thou art the guide that came from the sun, the God of glory, lion-shaped, illustrious to all eternity."*

The Jews had a temple at Leontopolis in Egypt, which was constructed after the model of Solomon's temple at Jerusalem and destroyed in the same year with that of Herod, in A.D. 71. Now, as our Abraxas alludes to the resurrection of Christ and the temple in question as still existing, it must be referred to the time between the resurrection of Christ 33 A. C. and the destruction of Herod's temple, 71 years A. C.

* We regret that we are not enabled to produce a very perfect representation of the inscription, on account of our not having the Old Coptic Capital characters.—*The Printer.*

APPENDIX.

The most important Events of Biblical, Egyptian, Assyrian, Median, Persian, Greek and Roman history down to 130 A. D., *chronologically arranged on the basis of new historical and mathematical discoveries.*

Petavius' Chronological Tables of ancient history, Paris, 1627, which have been repeated, unexamined, in good faith, in Clinton's Fasti Hellenici and Romani, Fischer's Griechische und Römische Zeittafeln, and in a thousand modern works on history, contain not a single correct date prior to the year 80 A. C., as the new historical and mathematical discoveries mentioned above demonstrate. There being no correct history without correct chronology, I have not shunned the trouble of preparing new Chronological Tables of the entire ancient history down to 400 A. C., together with a commentary on them, of which the following is a short abstract. The following are the principal mistakes made by Petavius in his chronology.

1. As regards Biblical History, he has adopted as the basis, not the chronology of the Septuagint, but that of the Hebrew text, shortened by Akiba. For from Adam to Christ not 4000 years, but exactly 5870 must be reckoned; from the Creation to the Deluge not 1500, but 2424 years; from thence to the departure of Abraham from Chaldea not 367, but 1150 years; from the Exodus from Egypt to the building of the Temple not 480, but 880 years. There are no interregna in the history of the kings of Israel, but several kings of Juda, sons with fathers, reigned during certain years synchronously. The Babylonian captivity lasted not 64, but 70 entire years. Herod did not die four years before the birth of Christ, but three months after. Christ did not die in the 29th, but, as Daniel had foretold, in the 33d year of the Dionysian Era. Jerusalem was destroyed not in 70, but in 71 A. C. The Hebrews did not reckon by lunar months, but by fixed solar months; hence Petavius has fixed all the dates of the Old and New Testament on the wrong days.

2. Egyptian history was, previous to the discovery of the numerous astronomical monuments before mentioned, a complete chaos, whence Petavius, Lepsius, Bunsen, Boeckh, Lesieur, and others, in determining its epochs, differ from each other by hundreds and thousands of years. The kings of Persia and the Lagidæ were ante-dated by Petavius by

two years. Cleopatra, the last queen of Egypt, did not die in 30, but 28 B. C. (historically). The kings from Menes to the XVIIIth Dynasty did not reign successively, but for the most part contemporaneously.

3. In regard to the Assyrian, Median, and Persian history, Petavius has taken the eclipses of the moon, erroneously calculated, for old Babylonian observations; whence he has post-dated Nabonassar by one year, and ante-dated the following kings by two years, and Cyrus even by four years.

4. The entire history of Greece has been ante-dated by Petavius by two years, the same error having been committed by him in regard to the Olympiads. Besides all this, he has introduced the Archon Pisander in 412 B. C. contrary to the Parian Marble, whereas he should be placed before Pythador I. in 432 B. C. (historically). That a whole year was missing between Thucydides and Xenophon's Hellenica had not been noticed by Petavius; and the Peloponnesian war has been shortened by one year. From the battle of Marathon to the Peloponnesian war Petavius has counted one year too many, and thus ante-dated all the events of the Persian war by one year. The death of Alexander must not be placed in 324, but 321 B. C. (histor.). Moreover, Petavius fixed all the dates of Grecian history by lunar, instead of solar months, hence erroneously, without exception.

5. As regards Roman history Petavius has ante-dated the foundation of Rome by one year, and shortened the period of the kings by one year. He has ante-dated all the Consuls from Brutus to 331 (historic.) by two years, and introduced a pair of Consuls in this year, contrary to Livy and all other historians. The following Consuls down to Julius Cæsar are ante-dated by one year. The reign of Cæsar has been shortened by Petavius by one year, he was assassinated, not in 44, but 42 B. C. (histor.), on the 15th of March; Augustus did not die in 14, but 16 A. C. For the years 47 and 79 A. C. Petavius has introduced two pairs of Consuls, who were Extraordinarii or suffecti, with two whole years, hence the Consuls between the death of Cæsar and 47 A. C. must be placed later by two years, the succeeding Consuls to 80 A. C. by one year.

A summary of all these corrections of ancient history will be found in the following Chronological Tables. In general all the synchronous events of ancient history were quite different from what Petavius has taught, and he does not even make the Olympian games correspond with the years of Rome, or the Archons with the Consuls, as the Ancients relate.

The astronomical observations of the Ancients, on which these corrections are based, especially all the solar and lunar eclipses, which at

the same time serve for correcting our astronomical Tables, have been given complete.

The years marked in the following Tables begin with the 1st of January, old style; but the years themselves have in every case, been reckoned not historically, but astronomically. For astronomers have, ever since Dionysius Exiguus 625 A. C., always called the year which immediately preceded the Dionysian Era, the first year B. C., while historians, some centuries ago (we do not exactly know when), commenced calling the same year the *second* year B. C., and consequently in every case counting one year more, and shortening the Dionysian Era by one year. This double chronology, the astronomical and historical, adopted in innumerable books, has been the cause of great confusion in ancient history, and still leads to daily mistakes. The most recent instance of that sort is exposed in the Evangelical Review, Gettysburg, July, 1857, Vol. ix. No. 33, p. 58. The years A. C. are reckoned alike both by astronomers and historians; but whenever we find a date B. C. in historical works we cannot tell with certainty whether the year is meant historically or astronomically, unless it be marked *hist.* or *astr.*

This is the origin of the many mistakes and contradictions in ancient history. In addition to this, the historical chronology is evidently wrong, and in direct contradiction with the author of the Christian Era. For Dionysius Exiguus never called the year following the birth of Christ the year *one* B. C., but he called it the *first* year post Christum natum, and designated it by 0 (nought), as is still customary with astronomers, which is proved by Dionysius' calculation of all the Easter full moons from the birth of Christ to 625 A. C. this being still extant, and beginning with the year nought. Conf. Ideler's Chronology, II., 372, 292. Moreover, the Romans, since Dionysius, have regularly observed the commencements of the whole centuries, the halves and quarters of the Christian Era, which secular years commenced on the 1st January of the years 700, 800, 900, 1000, 1800, 1850 A. C., not 701, 801, &c., hence Christians in former times must have unanimously commenced the Christian Era with the year 0, according to Dionysius, as astronomers continue to do. It was impossible for Dionysius to proceed otherwise, for the Eras of the Ancients, the years of Rome, the Olympiads, &c., which Dionysius copied, begin with 0, and write *year* 1 after the completion of the first 365 days. On all sun-dials, mile-stones, ells, &c., 1 was placed at the end of the first hour, mile, &c. Moreover, the years B. C. and A. C., astronomically counted, are easily added and substracted, while in counting historically, a year must always be subtracted, which many ignore. Thus, reckoning astronomically the period from the 1st of January 10 B. C. to the 1st

of January 10 A. C., comprises 20 years, while reckoning historically it comprises 19 years only. In order to find the year 100 before the death of Augustus (16 A. C.) historians have to deduct 16 from 100 and add 1 year. Therefore it is very desirable that this absurd, confused, and evidently wrong, so-called historical chronology should be abandoned.

To this it will be objected that this mode of reckoning has been adopted by many, and is found in many books. But the Chronology of Petavius in use to the present time will undoubtedly, because it is wrong, have to be changed sooner or later in all Chronological Tables and historical works, and for the universal introduction of astronomical reckoning that epoch will no doubt be the most proper, when the whole Chronology of Petavius has commenced to make room for one that is better and demonstrated to be correct. Whoever can unhesitatingly retain a reckoning so confused and incorrect as that which is termed the historical, may do so. For my part I could not make up my mind to this in these new Chronological Tables.

B. C.		A. M.
5870	May 10th, Julian style, on the day of the vernal equinox Sunday; Planetary Configuration in the beginning of the first week after the Creation preserved in the Hypsomata planetarum of all ancient nations and in the Chronique d' Abou Djafar Moham. Tabari, c. 2, where it is said, "Know what the astronomers Aristotle, Hipparchus, and all the great masters in astronomy before us state, how much time will elapse from Adam (peace be with him) till the day of Judgment. The said masters relate that, when God, the Almighty and Incomparable, created the Moon, Sun and Stars, each of these heavenly bodies stood fixed in its place till the commandment of God went forth. At this time Saturn stood 21° east in Libra, Jupiter 15° in Cancer, Mars 28° in Capricorn, the Sun 0° in Aries, Venus 27° in Pisces, Mercury 27° in Pisces, the Moon 3° in Taurus.—*This was the beginning of the world and since that day these heavenly bodies have never stood thus again;*" i. e., on the 10th of May, Julian style, 5870 B. C., two days after the creation of Adam. Conf. Seyffarth, Chronologia Sacra, Leipsic, 1846, P. 176.	0
	Sirius rises together with the Sun. Porphyr. Antr. Nymph. p. 264, Cant.; Biblioth. Magn. Patr., Par., Vol. XII., p. 647, Macrob. Somn. Scrip. c. 21.	
	The first Canicular Period of Theon begins. Comp. year 26 A. C.	
	Helios governs 30,000 abot (lunar months), i. e., 2424 solar years to the deluge. Vetus Chron., Manetho according to the Turin papyrus.	

B. C.		A. M.
5869	January 1st. Beginning of the first Julian year after the Creation. Beginning of the 1st Era of the world of 2146 solar years, during which the point of the vernal equinox passes through the sign of Gemini, and Ophion reigns. The 1st Yuga under Brahma. Beginning of the 1st world-period of 1000 years, i. e., "the golden," during which Uranus reigns. The 1st Avatara begins. Hesiod. Georg. v. 154; Procul. in Platon. Tim. I. 45; Juvenal. Sat. XIII. 28.	1
5640	Seth born 230 years after Adam, lives 912 years, (Gen. v. 3), the author of Astronomy, Chronology and Chirography. Joseph. Ant. I.	230
5435	Enos, born 205 after Seth, lives 905 years.—Gen. 5, 6.	435
5245	Cainan I., born 109 years after Enos, lives 910 years.—Gen. 5, 9.	
5075	Mahalaleel, born 170 after Cainan, lives 805 years.—Gen. 5, 12.	705
4940	Adam dies, 930 old.—Gen. 5, 5.	930
4910	Jared born 165 years after Mahalaleel, lives 962 years.—Gen. 5, 15.	960
4870	Beginning of the 2d world-period (or age of the world) of 1000 years, the "silver" age, during which Saturn reigns. Orphici; Hesiod. Georg. 154.	1000
4778	Enoch born 162 years after Jared, lives 365 years.--Gen. 5, 18.	1122
4728	Seth dies 912 years old.—Gen. 5, 8.	1142
4583	Methuselah born 165 years after Enoch, lives 969 years — Gen. 5, 21.	1287
4530	Enos dies 905 years old.—Gen. 5, 11.	1340
4383	Enoch received into heaven in the 365th year of his life.—Gen. 5, 24.	1487
4335	Cainan I. dies 910 years old.—Gen. 5, 14.	1535
4234	Lamech born 187 (Ms. 167) and 162 years after Methuselah, lives 753 years.—Gen. 5, 25.	1636
4180	Methuselah dies 895 years old.—Gen. 5, 17.	1690
4046	Noah born 188 years after Lamech, lives 950 years.—Gen. 9, 29.	1824
3948	Jared dies, 962 years old.—Gen. 5, 20.	1922
3870	Beginning of the 3d world-period (or age of the world), of 1000 years, i. e., the brazen, during which Jupiter reigns. Orphici, Hesiod. Georg.	2000
3724	Beginning of the 2d Era of the World, i. e., the silver one, of 2146 years. The vernal equinoctial point moves from Gemini into Taurus, while Saturn reigns. Orphici. Planetary configuration in the beginning of this Era observed. Zendavesta II. 353 (Anq. d. P.), III. 63 (Kleuk). Comp. Seyffarth, Chronol. S., P. 189.	2146
3614	Methuselah dies, 969 years old.—Gen. 5, 27.	2256
3566	First announcement of the Deluge, 120 years before it occurred.—Gen. 6, 3.	2304

B. C.		A. M.
3546	Japhet born, 500 years after Noah.—Gen. 5, 32.	2324
3543	Shem born, 100 years before Arphaxad.—Gen. 11, 10.	2327
3540	Ham born after Shem.—Gen. 5, 32.	2330
3481	Lamech dies, 753 years old.—Gen. 5, 31.	2389
3447	Novemb. 8th, Julian style, (on the 17th day of the 2d month). The Deluge commences in the 600th year of Noah. Gen. 7, 11, 6.—Typhon (the sea) kills his brother Osiris (the continent), and encloses his remains in a chest. Mythologi Ægypt. Xisuthrus saves himself, his family, the alphabet, &c., in a ship; Berosus in Josephus.—Demarus (the earth) is overpowered by Pontus (the sea) in the 32d year (of the gods) i. e., 2423 B. C. Sanchunjathon ed. Orell. p. 33. 34.—Ophion is cast by Satan into the sea. Apollon. I. 502; Tzetzes ad Lycophr. 1192.—Prometheus is chained to the Caucasus. Hesiod. Theog. 507; Apollod. I. 2; Ovid. Met. I.—Deucalion (Ogyges, Cadmus) spared at the deluge, invents the new alphabet. Mythol. Lat.—Varro tria discrimina temporum esse tradit: *primum* ab hominum initio ad cataclysmum priorem; *secundum* a cataclysmo ad Olympiadem. Censorin. Fid. n. 21, and so on.	2423
3446	Sept. 7th: Configuration of the Seven Planets, at the end of the deluge preserved in the Noachian alphabet. See Seyffarth, Unser Alphabet ein Abbild des Thierkreises: Leips. 1834; Unumstœsslicher Beweis, cet. Leips. 1839; Alphabeta Genuina, cet. Lips. 1840.—Horus Stoliarcha (the sea-captain) avenges the death of Osiris, Mythogr. Æg.—Taant invents the Alphabet imitating the heavens: Sanchunjath, &c.	2424

B. C.		A. M.
3445	Jan. 1st: Beginning of the post-diluvian Era.—The superior gods of the Egyptians reign 3984 and 117 abot (i. e., 666 solar years) till Menes. Vetus Chron., Manetho, Herodot.—Noah goes forth from the Ark.—Gen. 8, 13 seq.	2425
3442	Arphaxad born, 100 years after Shem, two full years after the end of the Deluge.—Gen. 11, 10; Luke 3, 36.	2428
3407	Cainan II. born 135 years after Arphaxad.—Gen. 11, 12; according to the LXX.; Josephus and Luke 3, 36.	2563
3177	Salah born 130 years after Cainan II.—Gen. 11, 13; according to the LXX., Josephus and Luke 3, 36.	2693
3096	Noah dies, 950 years old.—Gen. 9, 29.	2774
3047	Heber born, 130 years after Salah.—Gen. 11, 14; Luke 3, 35.	2323
2942	Shem dies 500 years after Arphaxad's birth.—Gen. 11, 10.	2928
2913	Phaleg born, 134 years after Heber.—Gen. 11, 16.	2957
2907	Arphaxad dies, 400 years after Cainan II's. birth.—Gen. 11, 12.	2963
2870	The 4th Period of the world of 1000 years begins, (the iron). Hesiod. Georg. v. 154; Virgil.	3000
2847	Cainan dies 330 years after the birth of Salah.—Gen. 11, 13.	3023

B. C.		A. M.
	Nimrod at this time (600 years after the Deluge) lays the foundation of the empire of Sinear on the Euphrates and Tigris (Babylonia, Erech, Arcad, Chalne), builds Nineveh and the Babylonian tower.—Gen. 10, 11. 12.	
2817	Salah dies 230 years after the birth of Heber.—Gen. 11, 14.	3053
2783	Rhegu born 130 years after Phaleg.—Gen. 11, 18.	3087
	Dispersion of the nations from Babel; origin of dialects and languages in the time of Phaleg.—Gen. 11, 9.	
	Menes (Mizraim) moves from Babel to Egypt.	
2781	July 20th, (old style): Sirius rises heliacally in Egypt, beginning of the first Canicular Period of 1460 years.	3089
2780	July 16th, (Summer Solstice): Planetary Configuration at the foundation of the empire of Egypt, represented on the temple at Karnak, on many other monuments, in Manetho, Vetus Chronicon. Herodot., Syncell. Seyffarth, Berichtigungen der alten Geschichte, Leips. 1855, Tab. I.—Beginning of Egyptian history and the Manethonian Dynasties. Simultaneous reign of the first 12 Dynasties of Manetho.	3090
2747	Ninus King of Sinear builds Nineveh. Diod. II. 1.	3123
2719	Athothis (Thoth) the 2d King in upper Egypt, inventor of the hieroglyphics (Man. Eratosth., Table of Abydos), author of the sacred writings of the ancient Egyptians.	3151
2651	Serug born 132 years after Rhegu.—Gen. 11, 20.	3219
2643	Heber dies 132 years after Phaleg's birth; 238 years after the dispersion.—Gen. 11, 16.	3227
2554	Sesostris, the Great, (Sirius in Eratosthenes) the 3d King in the XII. Dyn. of Manetho, reigns in Upper Egypt under whom the Phœnix-Periods of 652 years began. Maneth., Eratosth. Tab. of Abydos.	3316
	April 6th: Mercury (Phœnix) crosses the solar disk under Sesostris. Tacit. An. VI. 28.	
2521	Nahor born 130 years after Serug.—Gen. 11, 22; Luke 3, 34.	3349
2474	Phaleg dies 209 years after Rhegu's birth.—Gen. 11, 18.	3396
2444	Rhegu dies 207 years after Serug's birth.—Gen. 11, 20.	3426
2442	Sarah born 79 years after Nahor's birth.—Gen. 11, 24.	3428
2372	Abraham born 70 years after Terah's birth.—Gen. 11, 26.	3490
2321	Serug dies 200 years after Nahor's birth.—Gen. 11, 22.	3549
2161	Ægiolus, the 1st King of Sicyon. Euseb. Chron., Sync.	3709
2317	Nahor dies 125 years after Terah's birth.—Gen. 11, 24.	3553
2297	Abraham 75 years old goes from Mesopotamia to Canaan and Egypt, 215 years before Israel.—Gen. 12, 4. 40. Josephus Ant. II. 15; B. 7. V. 9.	3573
2296	The first Dynasty of the Shepherd Kings (Hyksos, Dyn. XV.) reign in Goshen contemporaneously with Egyptian Kings. Manetho according to Julius African.	3574
2286	Ishmael born of Hagar in the 86th year of Abraham.—Gen. 16, 3. 16; Joseph. Ant. I. 10, 5.	3584
2273	Sodom and Gomorrha burnt, origin of the Dead Sea.—Gen. 14, 3; 13, 10.	3597

B. C.		A. M.
2272	Isaac born 100 years after Abraham.—Gen. 21, 5; 17, 1.	3598
2237	Terah dies in Charan 205 years old.—Gen. 11, 32.	3633
2232	Isaac 40 years old marries Rebecca.—Gen. 25, 20.	3638
2212	Israel born 60 years after Isaac's birth; at the same time with him Esau.—Gen. 25, 26.	3658
2197	Abraham dies 175 years old.—Gen. 25, 9.	3673
2164	Isaac dies 108 years old.—Gen. 35, 28.	3706
2121	Joseph born 30 years before his elevation.—Gen. 41, 46.	3709
2104	Joseph 17 years old is sold into Egypt.—Gen. 37, 2.	3766
2091	Joseph 30 years old is made Pharoah's counsellor.—Gen. 41, 45. 50.	3779
2082	Israel, 700 years after the beginning of the canicular period (2782 B. C.) settled in the land of Goshen. Maneth. The 2d Dynasty of Shepherd Kings (Hyksos, Dyn. XVII.) reigns contemporaneously with Egyptian Kings 215 years. Joseph. Ant. II. 15; Clemens Alex. Strom. I. 145.	3788
2065	Jacob dies 147 years old, 17 years after settling in Egypt. Gen. 47, 28.	3805
2011	Joseph dies 110 years old, 65 years before the birth of Moses.—Gen. 50, 22.	3859
1954	Jerusalem founded by Melchisedek, 1368 years before its destruction by Nebuchadnezzar (586 B. C.). Joseph. B. 7. VI. 10, 1.	3916
1951	Conjunction of Saturn and Jupiter in Pisces three years before the birth of Moses. Joseph. Ant. II. 9, 2. 7; Abarbanel, Comm. in Dan. Amst. 1547, p. 83; R. Elieser, Lugd. B. 1644, c. 48, p. 130; Ideler, Chronol. II. 400.	3919
1950	Aaron born three years before Moses.—Ex. 7, 7.	3920
1947	August 3d, (1st day of the 11th month): three years after the great conjunction of Saturn and Jupiter in Pisces (See 1951 B. C.) Moses is born three years before the Exody from Egypt.—Ex. 7, 7.	3923
1928	Aseth, last King of the XVIIth Dyn. of Manetho, 32d King from Menes dies. He is followed by Misphrathuthmos. and the Kings of the XVIIIth Dyn. Vetus Chron. in Syncell.; Joseph. c. Ap.; Manetho.	3942
1911	Joshua, great grandson of Joseph, born forty-five years before the Exody.—Jos. 24, 29.	3959
1906	Moses forty years old, flies in Midian to Jethro in the reign of Misphrathuthmoses.—Ex. 2, 21.	3964
1903	Amos I., King of the XVIIIth Dyn. of Egypt, succeeds Misphrathuthmoses, under whom the Phœnix period of 652 years is renewed. Conf. 2554 B. C. April 7th: Mercury (Phœnix) passes over the solar disk. Tacit. An. VI. 28.	3969
1878	Chebron, co-regent with his father Amos I., governs thirteen years. Joseph. c. A., Manetho.	3992
1870	The 5th Period of 1000 years commences. Hesiod.Georg. 154.	4000
1867	Moses is called to deliver his people.—Ex. 3, 2 seq.	4003

B. C.		A. M.
	Moses and Aaron appear before Pharoah Amos I. (Thuthmoses).—Ex. 7, 11.	
1866	April 4th : (14th Nisan, 19 Pharmuthi) : Institution of the Passover of the Hebrews, three days before the vernal equinox.—Ex. 12, 6.	4004
	April 5th, Sunday, (15th Nisan) : Exody of the Hebrews from Egypt under Amos I. and Chebron.—Num. 33, 3 ; Exod. 12, 40 ; 13, 18.	
	Chebron perishes in the Red Sea.—Exod. 14, 28.	
	April 7th, vernal equinox : beginning of the civil year of the Hebrews.—Ex. 12, 2.	
	April 12th : the Israelites at Marah.—Ex. 15, 23 ; Numb. 33, 8.	
	May 20th, (15th day of the 2d month) : The Israelites in the desert of Sin.—Ex. 16, 1.	
	July 8th, (1st day of the 3d month) : Legislation on Sinai.—Ex. 19, 1.	
	Oct. 10th, (1st day of the 1st month) : autumnal equinox ; consecration of the tabernacle.—Ex. 40, 1.	
1831	August 14th : Planetary configuration at the birth of Amos II. on the Paris Monolith. Seyffarth, Astron. Æg. 270.	4039
1827	The 40th year after the Exodus from Egypt.—Num. 33, 37.	4043
	January 31st, (1st day of the 5th month) : Aaron dies 123 years old.—Num. 32, 33.	
	August 3d, (1st day of the 11th month) : Moses dies on the anniversary of his birth, 120 years old in mount Nebo. Deuter. 31, 2 ; 34, 5.	
1826	Octob. 9th, (10th day of the 1st month) : autumnal equinox ; Joshua eighty-five years old, passes over Jordan into Canaan.—Josh. 4, 19.	4044
1820	Sept. : The first Sabbath-year ends.—Josh. 11, 23.	4050
1801	Joshua dies 110 years old, 25 years after Moses.—Josh. 24, 29. Joseph. Ant. XXIV., 29.	4069
1778	The 1st Servitude of the Israelites.—Jud. 3, 8.	4092
1770	Othniel, Judge of the Israelites during 40 years.—Jud. 3, 8.	4100
1730	The 2d Servitude of the Israelites.—Jud. 3, 14.	4140
	January 4th : Planetary configuration on the Osimanthyeum at Karnak, and the Sarcophagus of Osimanthya in Saone's Museum at London, Seyff., Berichtigungen d. a. G. Tab. I.	
	Birth of Osimanthya, father of Ramses the Great, last King but one of the XVIII. Dyn.	
1715	Sparta founded by Spartus, according to Euseb.	4155
1712	Ehud, Judge of the Hebrews for eighty years.—Jud. 3, 30.	4158
	The Moabites are conquered 300 years before Judge Jephtha.—Jud. 11, 26.	
1693	Planetary configuration on the Sarcophagus of Ramses the Great in Paris. Seyff., Astron. Æg.	4177
	Ramses Meiamun, son of Osimanthya, 15th King of the XVIIIth Dyn., born. Manetho.	

B. C.		A. M.
1632	Third Servitude of the Hebrews.—Jud. 3, 31.	4238
1631	Samgar, Judge of the Hebrews.—Jud. 3, 31.	4239
	Planetary configuration on the Sarcophagus of Sethos in the Brit. Mus.	
1605	Sethos, first King of the XIX. Dyn. of Eg. Man.	4265
1585	Fourth Servitude of the Hebrews.—Judg. 4, 1. 3.	4286
1578	Planetary configuration in the beginning of the 3d Era of the world (Yuga), comprising 2146 years, during which Jupiter (Rama) reigned.—The equinoctial point moves from Taurus into Aries. Comp. 5870 and 3724 B. C. Seyff. Chronol. S.	4292
	Cecrops, 1st King of Athens, founds the castle of Cecropia. Parian Marb.	
1572	February 1st: Planetary configuration at the birth of Raphaces (Ramses III.), 2d King of the XIX. Dyn. Seyff. Berichtig. d. a. G. P. 137.	4298
1565	Deborah judge of the Hebrews.—Jud. 5, 31.	4305
1525	Fifth Servitude of the Hebrews.—Jud. 6, 1.	4345
1524	April 5th: Planetary configuration on the Sarcophagus of Raphaces, governor. See year 1572 B. C. Seyff. Berichtig. Tab. I.	4346
1518	Gideon, Judge of the Hebrews.—Jud. 8, 28.	4352
1507	Danæus and the Danaidæ come from Egypt to Greece, and found the temple of Minerva, in the 3d year of Erichthonius. Par. Marb. Ep. 9th.	4363
1478	Sixth Servitude of the Hebrews.—Jud. 8, 33.	4392
1477	Abimelech, Judge of the Hebrews at this time.—Jud. 9, 22.	4393
1474	Thola judges the Hebrews about this time.—Jud. 10, 2.	4396
1451	Jair judges the Hebrews about this time.—Jud. 10, 3.	4419
1429	Seventh Servitude of the Hebrews.—Judges 10, 8.	4441
1428	Minos I. King of Crete. Par. Marb. Ep. 11.	4442
1412	Jephthah judges the Hebrews.—Jud. 12, 6. Note. From Judge Ehud to Jephthah are 300 years.—Jud. 11, 26.	4458
1406	Ibzar, Judge of the Hebrews.—Jud. 12, 8.	4464
1399	Elon, Judge of the Hebrews.—Jud. 12, 10.	4471
1395	Orpheus flourishes in Greece in the 25th year of the reign of King Erechtheus. Par. Marb. Ep. 14.	4475
1389	Abdon, Judge of the Hebrews.—Jud. 12, 14.	4481
1381	Eighth Servitude of the Hebrews.—Jud. 13, 1.	4489
1341	Samson, Judge of the Hebrews.—Jud. 15, 20.	4529
1326	Janus, King of Italy about this time. Dion. Hal.	4544
1324	Ilium founded according to Clemens Al.	4546
1322	July 15th: Commencement of the Apis-periods of twenty-five vague years each.—Plut. De Is. 56.	4549
	July 20th: Sirius rises heliacally; beginning of the 2d Canicular Period of 1460 years.	
	Menephres, King of the XXth Dyn., reigns in Egypt.—Manetho.	
	Interregnum in the Period of the Judges of nearly 172 years.—Jud. 17, 6; 19, 1.	

B. C.		A. M.
1260	Troy conquered according to Herodotus II., 145; I. 7. II. 13.	4610
1255	Theseus, 10th King of Athens.—Isthmia instituted. Par. Marb. Ep. 20.	4615
1251	Cheops (Chemmis), King of the XXth Dyn., who built the largest Pyramid at Ghizeh, lived about this year, after the downfall of Troy. Herod II.	4619
1213	Chephren (Chephris), King of the XXth Dyn., who built the second large Pyramid near Ghizeh, according to Herod. II., lived about this year.	4657
1177	Micerinus, King of the XXth Dyn., who built the 3d Pyramid at Ghizeh, according to Herod II.	4693
1156	Homer about this time, according to Philostr. Heroic. p. 194. Bois.	4714
1149	Eli, Judge of the Hebrews.—1 Sam. 4, 18. 15.	4721
1109	Samuel enters his prophetic mission.—1 Sam. 4, 1.	4761
1089	Samuel is made Judge of the Hebrews.—Joseph. Ant. VI. 13, 5.	4781
1077	The XXIst Dyn. of Manetho reigns 130 years. Man.	4793
1076	Aristodemus, the 1st King of Sparta about this time. Euseb. Chron.	4794
1070	Saul anointed King by Samuel.—1 Sam. 10, 1. Assumes the reign the following year. Samuel retires.—1 Sam. 12, 2.	4800
1068	Medon, after Codrus' death, first Archon for life of the Athenians; according to Euseb.	4802
1029	David, after Saul's death, reigns in Hebron.—2 Sam. 2, 11.	4841
1001	Amenophthis, 4th King of the XXIst Dyn., reigns about this time.	4869
989	Solomon, after David's death, King in Jerusalem.—2 Kings 11, 43; 1 Kings 2, 12.	4881
986	March 22d, (vernal equinox), 2d day of the month of Siv: foundation of Solomon's Temple 880 years after the Exodus of Egypt.—1 Kings 6, 1; 2 Chron. 3, 2.	4884
979	Sept. 23d (autumnal equinox), 16th day of the month of Bul; dedication of Solomon's Temple.—1 Kings 6, 38.	4891
949	Rehoboam, after Solomon's death, King of the Hebrews.—2 Chron. 12, 13.	4921
	Jeroboam I., King of Israel, independent of Rehoboam. 1 Kings 12, 2.	
947	The XXII. Dyn. of Manetho begins to reign, according to Julius African.	4923
945	Shishak conquers Jerusalem in the 5th year of Rehoboam.—1 Kings 14, 25.	4925
931	Abijam, 2d King of Judah.—1 Kings 15, 1; 2 Chron. 13, 1.	4939
928	Asa, 3d King of Judah in 20th year of Jeroboam.—1 Kings 15, 8.	4942
	Nadab, 2d King of Israel.—1 Kings 15, 25.	
926	Baasha, 3d King of Israel.—1 Kings 15, 33.	4944
923	Lycurgus, according to Clemens Al. Strom. I. 309. Syll.	4947

B. C.		A. M.
902	Elah and Zimri, 4th and 5th Kings of Israel.—1 Kings 16, 22.	4968
901	Tibni and Omri, 6th King of Israel.—1 Kings 16, 22.	4969
891	Ahab, 7th King of Israel.—2 Chron. 16, 13.—The Prophet Elijah about this time.—1 Kings 17, 1. 5. 9; 18, 40.	4979
888	Jehoshaphat, co-regent of his father Asa of Juda.—1 Kings 15, 23; 2 Chron. 14, 2.	4982
887	Carthage founded by Dido, 134 years sooner than Rome. Joseph. Ant.	4983
870	The 6th Period of 1000 years (the leaden or clay), begins: Juvenal. Sat. XIII. 28; Hesiod. Georg. 154; Virg. Ecl. IV.	5000
867	Ahaziah, 8th King of Israel.—1 Kings 22, 51; 2 Kings 1, 1.	5003
866	Jehoram, 9th King of Israel.—2 Kings 3, 1.	5004
862	Jehoram, 6th King of Judah.—2 Kings 8, 16; 2 Chron. 21, 5.	5008
855	Ahazia, 7th King of Judah.—2 Kings 8, 25; 2 Chron. 22, 2.	5015
854	Athalja, 8th sovereign of Judah; Jehu, 10th King of Israel. —2 Kings 10, 36.	5016
852	Aventinus, 12th King of the Latins. Dion. Hal.	5018
848	Jehoash, 9th King of Judah.—2 Kings 12, 1.	5022
826	Jehoahaz, 11th King of Israel.—2 Kings 13, 1.	5044
823	Petubastis, 1st King of the XXIII. Dyn., according to Man.	5047
812	Joash, 12th King of Israel.—2 Chron. 24, 1; 2 Kings 13, 10.	5058
811	Caranus, 1st King of the Macedonians. Euseb.	5059
808	Amaziah, 10th King of Judah.—2 Kings 14, 1.	5062
806	The Prophet Jonah in Nineveh.—Jon. 1, 1.	5064
803	Jeroboam II., 13th King of Israel, co-regent of his father Joash.—2 Kings 14, 21.	5067
799	Uzzia, 11th King of Judah, co-regent of his father Amaziah.—2 Chron. 25, 1.	5071
797	Capua and Nola founded. Vellej. I. 7.	5073
783	The XXIV. Dyn. of Manetho reigns 44 years. After Euseb. Isaiah and Obadiah about this time.—Is. 1, 1. Alcamenes, King of Sparta in the 7th year of his reign, when the Olympic games were introduced. Euseb. Chr. I. 166. March 29th (vernal equinox): Planetary configuration three months before the first Olympic games. Pind. Olymp. V. 10, with the Schol.; Pausan. V. 14. See Seyff. Berichtigungen p. 230.	5087

B. C.	Olymp.	A. M.
777.	0, 1. June 2d (1st Hekatombæon): The first Olympic games were celebrated four years later. Note.—After the completion of the first four Olympian years they wrote, Olymp. 1, 1; according to ancient usage, i. e., in the first year after the completion of the first Olympiad; consequently in the 773d year B. C.	5093
776	Telestes, last King of the Corinthians dies;	5094

B. C.	Olymp.		A. M.
		introduction of annual Prytani. Euseb. Chron. II. 318.	
...	0, 2.	June 2d (1st Hekatombæon): beginning of the second Olympian year.	.. ...
775	...	Æschylus, the 12th Archon for life, in the 2d year of his reign the Olympian games were celebrated for the first time. Euseb. Chron. II. 318; Par. Marb.	5095
...	0, 3.	June 2d, (1st Hecatombæon): Beginning of the 3d Olympian year, erroneously the first with some authors.	.. ...
773	...	The second year of Æschylus, the Archon for life.	5097
..	1, 1.	June 2d, (1st Hecatombæon): The first Olympian games were celebrated from the 11th to the 16th day of the lunar month Hecatombæon always previous to the Summer solstice. Chorœbus 1st Olympian victor.	.. ...
771.	1. 3.	November 19th, $0^h\ 45'$: Solar eclipse in Rome (♑ 7° east,) nine months before the birth of Romulus. Plut. Rom. c. 12; Dion. Hall. II. 56.	5099
762.	...	Zachariah and Shallum, 14th and 15th Kings of Israel.—2 Kings 15, 8. 15.	5108
760.	4, 2.	Menahem, 16th King of Israel.—2 Kings 15, 17.	5110
755.	5, 3.	Bocharis, 1st King of the XXIV. Dyn. of Manetho.	5115
754.	5, 4.	Institution of the Ephori in Sparta. Euseb. Chr.	5116
753.	6, 1.	Romulus seventeen years old in August, founds Rome on the day of the vernal equinox of the following year, according to Varro, one year later according to Cato.	5117

B. C.	Ol.		U. C.	A. M.
752.	6, 1.	Beginning of the year, in which Rome was founded, according to Varro.	0	5118
...	...	Vernal Equinox (Parilia), according to the Roman Calendar XI. Kal. May, (April 21st): Rome founded. Varro.	..	...
...	...	May 25th, 16^h P. T.: Eclipse of the Sun at Teos (♌ 2° east), during the building of Rome. Plut. Rom. c. 12; Cic. De Div. II. 47.		
...	...	May 25th: Planetary configuration during the building of Rome, according to the calculation of Tarutius in Solin. Polyh. I. 18.	..	...
....	6, 2.	Commences on the 2d of June, (1st Hecatombæon).	..	...
751.	...	January 1st: Beginning of the 1st year after	1.	5119

B. C.	Olymp.		U. C.	A. M.
		the foundation of Rome, according to Varro, whence Vellejus I. 8. correctly reckoned, 783 years from the foundation of Rome to the Consuls 32 A. C.		
750.	6, 3.	Pekahiah, 17th King of Israel.—2 Kings 15: 23.	2.	5120
749.	6, 4.	Sabakon, 1st King of the XXV. Dyn. of Manetho.	3.	5121
748.	7, 1.	Pekkah, 18th King of Israelites.—2 Kings 15, 27.	4.	5122
747.	7, 2.	Prophet Isaiah; Is. 1, 1. Jotham, 12th King of Judah.—2 Chron. 27, 1.	5.	5123
741.	9, 4.	Ahaz, 13th King of Judah, co-regent of his father Jotham.—2 Kings 16, 1.	11.	5129
728.	12, 1.	Hosea, 19th and last King of Israel.—2 Kings 17, 1.	24.	5142
725.	12, 4.	Hezekiah, 14th King of Judah, co-regent of his father Ahaz.—2 Kings 18, 1; 17, 23.	27.	5145
721.	14, 1.	Septemb. 23d, 1^h 30′ P. T.: Lunar eclipse in Babel (☊ cor. 1° east) in the year of Mardokempad. Ptol. Alm. IV. 244.	31.	5149
720.	14, 2.	Skalmanaser destroys the kingdom of Israel. —2 Kings 17, 5.	32.	5150
...	...	March 19th: Lunar eclipse in Babel (Ptolom. Alm.) in the 2d year of Mardokempad.	..	...
715.	15, 3.	June 5th, 20^h 15′: Solar eclipse in Rome (☊ 4° west); Romulus dies. Cic. R. P. I. 16; Plut. Rom. c. 27.	37.	5155
713.	15, 4.	Numa Pompilius, King of the Romans. Liv. I. 21.	39.	5157
696.	20, 2.	Hezekiah dies; Manasseh, 15th King of Judah.—2 Kings 21, 1.	56.	5174
695.	20, 3.	The XXVI. Dyn. of Manetho reigns.—Man.	57.	5175
680.	24, 2.	Creon, the first annual Archon. Paus. IV. 15, 1; Par. Marb. Ep. 32.	72.	5190
670.	26, 4.	Tullus Hostilius, 3d King of Rome. Liv. I. 31.	82.	5200
641.	34, 1.	Amon, 16th King of Judah.—2 Chron. 33, 21.	111.	5229
638.	34, 4.	Josiah, 17th King of Judah.—2 Chron. 34, 1.	113.	5231
...	...	Ancus Martius, 4th King of the Romans. Liv. I. 35.	..	...
624.	38, 2.	Nabopolasser, father of Nebuchadnezzar, King of Babylon. Ptol. Can.	128.	5246
621.	38, 4.	May 3d, 2^h (P. M.) P. T.: Lunar eclipse in Babylon. Ptol. Alm.	131.	5249
...	...	May 18th, 8^h 15′ (A. M.) P. T.: Total eclipse near the river of Halys one year before the birth of Mandane, mother of Cyrus. Her. I. 74. 103.	..	...
620.	39, 1.	April 1st. Lunar eclipse in Babel. Ptol. Alm. V. 14, p. 340.	132.	5250

B. C.	Olymp.		U. C.	A. M.
614.	40, 3.	Tarquinius Priscus, 5th King of the Romans. Liv. I. 40.	138.	5256
...	...	Nebuchadnezzar co-regent of Nabopolassar for ten years.	..	...
607.	42, 2.	Josiah, vanquished by Necho, dies.—2 Chron. 35, 23.	145.	5263
...	...	Jehoahaz, 19th King of Judah for three months.—2 Chron. 36, 1. 3.	..	...
...	42, 3.	Jehoiakim, 20th King of Judah.–2 Kings 23, 34.		
604.	43, 1.	Nebuchadnezzar defeats the Jews and Necho II. near Circisium.—Jer. 25, 1; 46, 2.	148.	5266
...	...	Hophra, King of Egypt. Man.	..	...
...	...	Beginning of the Babylonian Captivity of seventy years.—Jer. 25, 1; 36, 5; Dan. 1, 1.	..	...
596.	45, 1.	Jehoikim dies; Jehoiachin, 21st King of Judah, who three months after is succeeded by Zedekiah, last King of Judah.—2 Kings 24, 18.	156.	5274
...	...	Second deportation of the Jews to Babylon. —2 Chron. 36, 10.	..	...
...	45, 2.	Cyrus born, ascends the throne of Persia forty years later. Cic. De Div. I. 23; Dan. 6, 1,	..	...
587.	47, 2.	Institution of the Pythian games and the Pythiads, which like the Olympiads began with 0. Par. Marb. Ep. 37; Pausan. X. 7, 3.	165.	5283
...	47, 3.	Octob. 8th, (10th day of the 2d month), commences besieging Jerusalem.—2 Kings 25, 1.	..	...
585.	47, 4.	The 10th year of Zedekiah, the 18th of Nebuchadnezzar.—Jer. 32, 1.	167.	5285
...	48, 1.	Olympian games celebrated. Archon Philippus. Clem. Al. Strom. I. 331.	..	...
584.	...	The 11th year of Zedekiah, the 19th year of Nebuchadnezzar.	168.	5286
...	48, 2.	August 9th (9th Ab.), Saturday: Destruction of Jerusalem 365 years after Solomon's death. —2 Kings 25, 8; Jer. 39, 2; 52, 5; Seder Olam p. 91, seq.	..	...
581.	48, 4.	March 27th, 17^{h} 15′, total solar eclipse at Miletus, predicted by Thales. Plin. H. K. II. 12, 9.	171.	5289
579.	49, 2.	Cyrus sixteen years old leads an army against the Assyrians. Cyrop. I. 4, 16.	173.	5291
...	49, 3.	Nebuchadnezzar defeats Hophra, conquers Egypt and brings hieroglyphic inscriptions to Nineveh (Nimrud). Joseph. Ant. X. 9, 7; C. An. I. 19; Layard Nin. II. Tab. 22.	..	...
576.	50, 1.	Servius Tullus, 6th King of the Romans, (Liv. I. 44), who governs forty-four years. Dion. Hal. I. 75.	176.	5294
570.	51, 3.	The 34th year of the Babylonian Captivity. See 604 B. C.—Ezek. 1, 1.	182.	5300

B. C.	Olymp.		U. C.	A. M.
...	51, 4.	Autumnal Equinox: Institution of the Nemean games. Euseb. Arm. II. 338; Hieron. ad Olymp. 53, 1.	...	..
560.	54, 1.	Nebuchadnezzar dies; he is succeeded by Evil Merodach (Illvarudam). Ptol. Can.; 2 Kings 25, 27.	192.	5310
557.	54, 4.	Cyaxares II. King of Media after Alyattes. Cyrop. I. 5, 4.	195.	5313
556.	55, 1.	Cyrus, King of Persia. Diod. II. 32; Euseb. P. Ev. X. 10. p. 488 ad Ol. 55, 1.	196.	5314
552.	56, 1.	Belshazzar (Nabonnad), King of Babylonia. —Dan. 5, 1; Ptol. Can.	200.	5318
543.	58, 2.	Cyrus conquers Sardes; Crœsus captured. Par. Marb. Ep. 42.	209.	5327
534.	60, 3.	Cyrus conquers Babylon; Nabonnad slain. Cyrop. VII. 4, 16.	218.	5336
533.	60, 4.	Cyrus becomes King of Babylonia after Cyaxares II.'s death, and governs seven years longer. Cyrop VIII. 7, 1.	219,	5337
...	61, 1.	End of the Babylonian Captivity.—Is. 23, 15.	..	...
...	...	Daniel prophesies the birth of Christ to happen after 532 years; his death after 565 years. —Dan. 9, 24.	..	...
532.	61, 1.	Serubbabel leads the Jews back to Jerusalem. —Esr. 2, 64.	220.	5338
...	61, 2.	Sept. 30th, day of the Autumnal equinox. Consecration of altar for burnt-offerings; the twenty-four orders of priest began their weekly Turns on the 25th of Septemb.	...	..
...	...	Tarquinius Superbus, last King of the Romans. Livy. I. 60.	..	...
526.	62, 3.	Cyrus dies, Cambyses (Ahasverus) succeeds. Cyrop. VIII. 7, 1.	226.	5344
521.	63, 4.	Cambyses conquers Egypt. Diod. I. 68.	230.	5348
520.	64, 1.	The 1st day of Thoth, i. e., the 1st of January. Renewal of an Apis-Period of twenty-five years. Her. III. 37.	231.	5349
...	...	Cambyses returned from his expedition in Æthiopia on beginning of a new Apis-Period Her. III. 37; Conf. 1321 B. C.	..	...
...	64, 2.	June 22d, 14^h P. T.: Eclipse of the moon in Babylon, (Ω 10°, cor. 15° west). Ptol. Alm. V. 14.	...	..
518.	64, 3.	April 19th, 20^h: Eclipse of the sun in Athens, (Υ 13° east). Fast. Sic. p. 146.—Darius co-regent of Cambyses.	234.	5352
515.	65, 2.	The 2d year of Darius Hystaspes; the Prophets Zachariah and Haggai.—Zach. 1, 1.; Hag. 1, 1.	237.	5355
511.	66, 2.	March 26th (Nisan 21st), vernal equinox: Consecration of Zerubbabel's temple.—Ezr. 6, 22.	241.	5359

B. C.	Olymp.		U. C.	A. M.
506.	47, 4.	Idus Sept., after the expulsion of the Roman Kings, which occurred in February, the Consuls: Luc. Jun. Brutus, and L. Tarq. Collatinus are created. Liv. I. 60. II. 18.	246.	5364
499.	69, 2.	May 4th, 10^h 15′ P. T.: Eclipse of the moon in Babylon during the 20th year of Darius. Ptol. Al. IV. 9.	253.	5371
489.	72, 1.	Sept. 25th, autumnal equinox: Planetary configuration on the socle of the Olympian Jupiter with reference to the battle of Marathon in the following year. Pausan. V. 11, 3. See Seyff. Berichtigungen p. 233.	263.	5381
...	...	Octob. 8th, 4^h 30′ P. T.: eclipse of the moon in the 31st year of Darius Hyst. Ptol. Al. IV. 8.	..	...
488.	72, 2.	June: Arch. Phœnippus. Par. Marb. Ep. 48; Plut. Aristid. c. 5.	264.	5382
...	...	August 2d: Full-moon, four days before the battle of Marathon. Herod. V. 106. 120.	..	...
...	...	August 6th, (the 6th day of Bœdromion); battle of Marathon, ten years before the battle of Salamis. Thuc. VII. 1.	..	...
...	...	Cal. Sept.: Coss. M. Minuc. Augurinus II., A. Sempr. Atratinus II. Liv. II. 34, 36.	..	...
486.	72, 3.	Xerxes, co-regent of Darius Hystaspes. Par. Marb. Ep. 49; under the Arch. Aristides.	266.	5383
483.	73, 3.	Darius dies; Xerxes (Ahasverus, Artashastha Esth. 1, 1; 7, 1.) King of Persia in the 5th year after the battle of Marathon. Her. VII. 4.	269.	5387
479.	74, 2.	Esther married to Xerxes in the 7th year of his reign.—Esth. 2, 16.	273.	5391
...	...	March 26th: Planetary configuration on the Parthenon-Frieze in relation to the deliverance of Greece.	..	...
...	...	April 3d, (the first day of Nisan): Ezra conducts a colony to Jerusalem.—Ezr. 7, 7; Joseph. Ant. XI. 5, 1.	..	...
478.	74, 3.	February 27th, 15^h 30′: Total eclipse of the sun at Sardes (♈ 12° east). Her. VII. 37.—Arch. Themistocles. Schol. Thuc. I. 93.	274.	5392
...	...	Xerxes builds the bridge of boats over the Hellespont, which is destroyed. Par. Marb. Ep. 51.	..	...
477.	75, 1.	Arch. Xantippes. Par. Marb. Ep. 52.	275.	5393
...	...	Battle at Thermopylæ during the Olympian games. Herod. VII. 206.—Battle at Artemisium. Herod. VIII. 15.	..	...
...	...	Sept. 23d, (the 20th day of Bœdromion): Battle at Salamis. Polyæn. III. 11; Herod. VIII. 113; Par. Marb. Ep. 51.	..	...

B. C.	Olymp.		U. C.	A. M.
476.	75 2.	August 2d, 1^h 30′: Eclipse of the sun near Corinth, (♌ 5° west). Her. IX. 10.	276.	5394
...	...	August 4th, (4th Bœdromion): Battles at Platææ and Mycale. Plut. Arist. 19.	..	...
...	...	Mardonius in Athens, even before the battle of Platææ. Herod. IX. 3.	..	...
...	...	Ezra conducts a colony into Judea. Joseph. Ant. XI. 5, 1.	..	...
465.	78, 1.	Arch. Lysistratus. Diod. XI. 66.	287.	5405
...	...	Kal. August: Coss. T. Quinct. Capitol. Barbatus II.; Q. Servil. Prisc. Structus. Liv. II. 64.	..	...
...	...	Decemb. 25th, 20^h: Total eclipse of the sun in Greece, (♌ 11° west), Pind. in Dionys. Hal. p. 167.	..	...
464.	...	(Halley's) Comet visible in the time of the said eclipse of the sun. Plin. H. N. II. 59.	288.	5406
...	...	Siege of Naxos.—Battle at Eurymedon. Thuc. I. 98. 100.	..	...
462.	78, 3.	Xerxes dies, succeeded by Artabanus and Artaxerxes Longimanus soon after. Ptol. Can.	291.	5409
...	...	April 30th, 1^h 30′: Eclipse of the sun in Greece, (♈ 1° east). Fast. Sic. ad Olymp. 78, 4. (Perhaps he means the eclipse of the sun 460 B. C., March 9th, 23^h).	..	...
457.	79, 4.	Arch. Philocles. Diod. XI. 78; Plut. Mor. 835.	295.	5413
...	...	Dec. 27th, 3^h 45′: Total eclipse of the sun in Athens, (♈ 11° east). Euseb. ad Ol. 49, 4. instead of Ol. 80, 1.	..	...
453.	81, 1.	Kal. Aug.: Coss. M. Valer. Maximus, Spur. Virgin. Tricost. Cœlimont. Liv. III. 31.	299.	5417
452.	...	Ludi sæculares celebrated under the said Consuls. Censor. De D. N. 17; Euseb. Chron. ad. Ol. 81, 4.	300.	5418
443.	83, 3.	Arch. Lysimachides. Diod. XII. 22; Aristoph. Vesp. Schol.	309.	5427
...	...	Pericles conquers Eubœa again. Pausan. V. 23, 3.	..	...
...	...	Id. Dec. Coss. Agrippe Fur. Medullus Fusus, T. Quinct. Capit. Barbatus. IV. Liv. III. 66.	..	...
441.	83, 4.	April (Nisan): Nehemiah conducts a colony into Jerusalem during the 20th year of Artaxerxes.—Neh. 2, 1.	311.	5429
431.	86, 3.	Archon Anonymus, (? Pisander), whom the Parian Marble puts between Ol. 84, 3 and Ol 86, 4; but Diodor. refers to the year 412 B. C.	321.	5439
...	...	Ambassady of Corcyra and Corinth in Athens Thuc. I. 31.	..	...
...	...	Id. Dec.: Tribb. mil. M. Mart. Capitolin., Serg. Cornel. Cossus. cet. Liv. IV. 23.	..	...

B. C.	Olymp.		U. C.	A. M.
430.	86, 3.	Spring: Sea-fight near Corcyra. Thuc. I. 46.	322.	5440
...	86, 4.	Arch. Pythador I. Thuc. II. 2; Diod. XII. 36.	..	...
...	...	Battle at Potidæa 6 months before the beginning of the Peloponnesian war, according to the reckoning of the Lacedæmonians and of Xenophon. Thuc. II. 2.	..	...
..	...	Sept.: Ephor Ænesias in Sparta. Thuc. II. 2, 1; Xenoph. Hell. II. 3, 9.	..	...
...	...	Id. Dec.: Tribb. mill. M. Fab. Fibulan., M. Foslius Flaccinator, cet. Liv. IV. 25.	..	...
429.	86, 4.	Jan. 26th, 22h: Eclipse of the sun in Athens, (♌ 5° west). Thuc. II. 28.	323.	5441
...	...	May: Potidæa assailed by the Thebans. Thuc. II. 2. Beginning of the Peloponnesian war on the Lacedemonian side.	..	...
...	87, 1.	Archon Apseudes. Diod. Sic. XII. 36.	..	...
...	...	Sept.: Ephor Brasidas. Xen. Hell. II. 3, 9.	..	...
...	...	The Athenians make an alliance with Sitalces, King of Thracia. Thuc. II. 29.	..	...
428.	87, 1.	February 22d, (21st Elaphebolion): Beginning of the Peloponnesian war on the Athenian side, lasting therefore only 27 years. Thuc. II. 2.	424.	5442
...	...	May 13th, (11th Scirophorion), evening: the true new moon visible.	...	...
...	...	May 15th, (13th Scirophorion): the crescent is visible in Athens, with which Medon's lunar calendar began. Diod. XII. 36.	..	...
...	...	June 28th, (21st Phamenoth), at 4 A. M.; Meton and Euctemon observe the summer solstice. Ptol. Alm. III. 2.	..	...
...	87, 2.	July 2d: Beginning of the semaster χειμών. Thuc. II. 33 seq.	..	...
...	...	Archon Euthydemus. Diod. XII. 35; Athen. V. 217.	..	...
...	...	Sept.: Ephor Isanor. Xenoph. Hell. II. 3, 19.	..	...
...	...	Id. Dec.: Coss. Tit. Quinct. Pennus Cincinn., C. Jul. Mento. Liv. IV. 26.	..	...
427.	87, 2.	January: Beginning of the 2d year of the Peloponnesian war with the Athenians, the 3d with the Lacedæmonians. Thuc. II. 47.	325.	5443
426.	87, 3.	May 21st, 16h P. T.: Eclipse of the sun, nearly total in Athens, (♉ 1° east). Cic. R. P. I. 16; Plut. Per. c. 35.	326.	5444
422.	88, 3.	January: The θέρος and the 7th year of the Peloponnesian war begin. Thuc. IV. 1.	330.	5448
...	88, 4.	July: The semester χειμών begins. Thuc. IV. 50.	..	...
...	...	Arch. Stratocles. Diod. XII. 60; Aristoph. Nub. Schol. 580.	..	...

B. C.	Olymp.		U. C.	A. M.
422.	88, 4.	August 5th, (Bœdromion): Cleon extraordinarily elected Strategus. Arist. Nub., 580 Schol.	330.	5448
...	...	August 18th, 15^h: Eclipse of the moon (☊ 12° east). in the Bœdromion during Cleon's election. Arist. Nub. 580. Schol.	..	...
...	...	Artaxerxes Longimanus dies, followed by Xerxes II. Thuc. IV. 50.	..	...
421.	88, 4.	January: The 8th year and the δέρος of the Peloponnesian war begin. Thuc. IV. 52.	331.	5449
...	...	January 28th, 4^h P. M.: Partial eclipse of the sun in Athens, (☌ 25°, ecr. 20° east). Thuc. IV. 52.	..	...
...	...	Darius Nothus, after Sogdian's death, King of Persia. Diod. XII. 71.	..	...
...	89, 1.	Arch. Isarchus. Diod. XII. 65; Argum. Arist. Nub.	..	...
420.	89, 1.	January: The 9th year of the Peloponnesian war begins. Thuc. IV. 117.	332.	5450
...	...	Cleon regularly elected Strategus. Thuc. IV. 122.	..	...
...	...	January 18th, (Anthesterion 16th), 2^h P. M.: Eclipse of the sun in Athens, (☌ 17°, cor. 11° east). Arist. Nub. 580; Schol. in Scaliger's Synagogue.	..	...
...	...	February 2d, 6^h: Total eclipse of the moon in Athens, (☌ 2° east, cor. 3° west). Aristoph. Nub. 580.	..	...
410.	91, 3.	January: The 19th year of the Peloponnesian war begins. Thuc. VII. 19, 542.	342.	5460
...	91, 4.	July 8th, 7^h 45′: Total eclipse in Sicily, (☌ 7°, cor. 2° east).	..	...
...	...	Destruction of the Attic army in Sicily on the 27th of Carneius. Thuc. VII. 50; Plut. Nic. 23.	..	...
408.	92, 2.	June 1st: The true new moon rises, according to which the lunar month Hecatombæon begins on the 3d day of June, on which the 1st Prytany commences. Corp. Jusc. Vol. I. P. II. No. 107. 148.	344.	5462
...	...	June 10th, (Metageitnion 9th). The 2d Prytany begins. Corp. Jusc. Vol. I. P. II. No. 107. 148.	..	...
...	...	*Note.*—The history of the second part (χειμὼν) of the 20th year of the Peloponnesian war was described in the first pages of Xenophon's Hellenica; it has, however, perished together with the history of the following διρος.		
407.	92, 2.	January: The διρος of the 20th year of the Peloponnesian war begins, which history was	345.	5463

B. C.	Olymp.		U. C.	A. M.
		lost with Xenophon's introduction to his Hellenica.		
403.	93, 2.	January: The 26th year of the Peloponnesian war (the 27th in Sparta) begins. Xenoph. Hell. I. 6, 1.	449.	5467
...	...	February 23d, 6^h 30′: Eclipse of the moon in Athens, (♑ 9°, cor. 4° east). Xen. Hell. I. 6, 1.	..	...
402.	93, 3.	January: The 27th (28th) year of the war begins. Xenoph, H. II. 1, 10.	350.	5468
...	...	Battle at Ægos Potamus. Xenoph. Hell. II. 1, 27; Diod. XIII. 104.	..	...
401.	93, 4.	January 10th, 9^h A. M.: Eclipse of the sun (♑ 10°, cor. 5° east). Xen. Hell. II. 3, 4.	351.	5469
...	...	March 19th, (Munychion 16th): Destruction of the Pyræus three weeks after the peace. Plut. Lys. 15. The end of the war, which, according to the Athenians and Thucydides, lasted twenty-seven years.	..	...
...	94, 1.	Arch. Euctides. Diod. XIV. 12; Athen. XIII. 577.	..	...
...	...	Darius Nothus dies, followed by Artaxerxes Mnemon. Diod. XIII. 104.	..	...
...	...	Lysander, after having subjugated the Athenian allies, returns to Sparta. Thuc. V. 26.	..	...
...	...	The Peloponnesian war ended, which, according to the Lacedæmonians and Xenophon, lasted twenty-eight years and six months.	..	...
400.	94, 2.	Arch. Micon. Par. Marb. Ep. 65. Diodor. XIV. 17.	352.	5470
...	...	July 1st, 17^h 45′: Total eclipse of the sun at Rome, (♌ 1° east, cor. 4° west). Cic. R. P. I. 16 ad U. C. 350 (Dionys.)	..	...
396.	95, 2.	Arch. Ithycles. Diod. Sic. L. XIV. c. 44.	356.	5474
...	...	Kal. Octob.: Tribb. mil. Cn. Genuc. Augurin., M. Pompon. cet. Liv. V. 13; Diod. XIV. 54.	..	...
...	...	Dec. 26th, (winter solstice): Planetary constellation (Lectisternium). Liv. V. 13. ad. the said Tribb. mil. See Seyffarth, Berichtig. P. 228.	..	...
391.	96, 2.	January: The first year of the Corinthian war begins. Diod. XIV. 86.	361.	5479
...	...	Agesilaus passes over the Hellespont. Plut. Ages. 3, 1; Nepos, Ages. 3.	..	...
...	96, 3.	June 16th, nearly total eclipse of the sun in Bœotia, (♋ 16°, cor. 10° east). Xen. Hell. IV. 3, 10.	..	...
387.	97, 3.	Arch. Pyrrhion (Pyrgion). Dion. Halic. I. 74.	365.	5483

B. C.	Olymp.		U. C.	A. M.
387.	97, 3.	Prid Id. Quinctil.: Battle near Allia; the Gauls go towards Rome. Liv. V. 54.	365.	5483
385.	98, 1.	Nepherites, first King of Manetho's XXIX. Dyn. reigns about this time.	367.	5485
381.	99, 1.	Arch. Phanostratus. Diod. XV. 15.	371.	5489
...	...	Dec. 12th, 9^h 30′: Eclipse of the moon in Babylon. Ptol. Alm. IV. 10.	..	...
380.	99, 1.	June 6th, 7^h 45′: Eclipse of the moon in Babylon. Ptol. Alm. IV. 10.	372.	5490
379.	99, 2.	May 26th, 12^h: Eclipse of the moon in Babylon. Ptol. Alm. IV. 10.	373.	5491
361.	104, 1.	Perdiccas, King of Macedonia. Diod. XVI. 2.	391.	5509
...	...	Battle near Olympia during the Olympian games. Xen. Hell. VII. 4, 29.	..	...
360.	104, 1.	Pelopidas conducts his third expedition into Thessalia. Diod. XV. 80.	392.	5510
...	...	May 12th, 3^h: Great eclipse of the sun in Bœotia (☊ 1°, cor. 6° west), while Pelopidas dies. Plut. Pelop. 31.	..	...
356.	105, 1.	Philip of Macedonia, now 23 years old, King of Macedonia. Diod. XVI. 2; Laert. II. 56.	396.	5514
...	...	February 28th, 23^h: Total eclipse of the sun in Syracuse. Plut. Dion. c. 19.	..	...
...	105, 2.	August 9th, 6^h 45′: Eclipse of the moon in Zacynthus. Plut. Nik. 23.	..	...
354.	105, 3.	Artaxerxes Mnemon dies, succeeded by Ochus. Par. Marb.—The first year of the Bellum sociale.	398.	5516
353.	105, 4.	May 25th, 9^h: Astronomical new moon two days before the lunar month Hecatombæon.	399.	5517
...	106, 1.	June 6—11th, i. e., lunar Hecatombæon 11—16th: The Olympic games celebrated under the Archon Elpines. Plut. Alex. 3.	..	...
...	...	June 7th, i. e., the 6th day of the solar month Hecatombæon: Alexander M. born during the Olympian games under Arch. Elpines. Plut. Al. 3; Cic. Div. I. 23.	..	...
340.	109, 2.	Arch. Pythodotus. Diod. XVI. 70; Laert V. 10.	412.	5530
...	...	Sept. 25th, 18^h: Eclipse of the sun in Rome. (♍ 11°, cor. 7° east). Liv. VII. 28; Jul. Obs. c. 22.	..	...
335.	110, 3.	Arch. Chærondas. Diod. XVI. 84; Æsch. p. 57.	417.	5535
...	...	July 8th, (Metageitnion 7th): Battle at Chæronea. Diod. XVI. 84; Plut. Cam. 19.	..	...
333.	111, 1.	Arch. Pythodemus. Diod. XVI. 91; Arrian. 1, 1.	419.	5537
...	...	Kal. Jul.: Coss. L. Papir. Crassus, Q. Duilius. Liv. VIII. 16; Polyb. II. 19.	..	...

B. C.	Olymp.		U. C.	A. M.
333.	111, 1.	Darius Codomannus, successor of Arses, the last King of Persia. Ptol. Can.	419.	5537
...	...	Philip of Macedonia dies; Alexander Mag., now 20 years old, reigns. Plut. Al. 11; Arrian. 1, 1.	..	...
331.	111, 2.	April 8th, (Thargelion 6th): Battle on the Granicus. Plut. Cam. 19.	421.	5539
330.	111, 4.	Arch. Nicrocrates. Diod. XVII. 19; Arr. II. 11.	422.	5540
...	...	Kal. Jul.: Coss. A. Corn. Cossus Arvina II., Cn. Domit. Calvinus. Liv. VIII. 17; Diod. XVII. 62. *Note.*—Between these and the preceding Consuls, Petavius, in spite of all ancient historians, inserted a pair of Consuls, and thus he put all the preceding events of Roman history too high by one year.	..	...
...	...	Sept. 20th, 7^h $30'$ (Bœdromion 24th): Eclipse of the moon in Rome, (☽ 4°, cor. 0° east). Plin. H. N. II. 70 (hora secunda noctis).	..	...
...	...	Oct. (Mæmacterion): Battle near Issus. Arrian. II. 11, 14.	..	...
...	...	Dec.: Alexander M. besieges Tyre in the midst of the winter, and takes it after 7 months. Plut. Al. c. 24.	..	...
...	...	Alexander M. allows the Samaritans to build the temple of Garizim. Joseph. Ant. XI. 8, 4.	..	...
329.	111, 4.	March, (Munychion): Alexander takes Gaza during the Isthmia æstiva, whence he proceeds to Egypt, and founds Alexandria. Curt. IV. 5, 11; Arrian. III. 1.	423.	5541
328.	112, 2.	Archon Aristophanes. Arrian. III. 7, 1. 15.	424.	5542
...	...	Kal. Jul.: Coss. L. Papirius Crassus II., L. Plautin. Venno. Liv. VIII. 19.	..	...
...	...	August 30th, (Pyanepsion) 12^h P. T.: Eclipse of the moon in Arbela during sunrise (☽ 12°, cor. 16° west), 11 days before the battle of Arbela. Cic. Div. I. 53; Arrian. III. 7, 6.	..	...
...	...	Sept. 10th: Battle of Arbela, 11 days after an eclipse of the moon during sunrise. Arrian. III. 6, 7; Plut. Al. 31.	..	...
321.	114, 1.	Arch. Hegesias. Arr. VII. 28, 1.—Alexander M. proclaims amnesty during the Olympian games. Diod. XVIII. 8.	431.	5549
320.	114. 1.	April 8th, (Thargelion 6th): Alexander M. dies according to Ælian. V. H. II. 25, and Arrian. VII. 28.	432.	5550
...	...	June 29th, (Dæsius 28th): Alexander M. dies according to Joseph. c. Ap. I. 22; Euseb. D. E. I., and Diod. XVIII. 19, under the Archon Hegesias in Ol. 114, 1.	..	...

B. C.	Olymp.		U. C.	A. M.
320.	114, 1.	July 2d: Arch. Kephisodor. Diod. XVIII. 2; Dionys. Am. 728.	432.	5550
...	...	Renewal of an Apis-Period, while Ptolemæus Lagi occupies Egypt. Diodor. I. 84. P. 25 B.	..	...
310.	116, 3.	March 6th, (Nisan 1st): Beginning of the Seleucidian Era in the 1st book of the Maccabees.	442.	5560
...	...	Mattathias, the father of the Maccabees born, who lives 146 years. 1 Macc. 1, 70.	..	...
...	116, 4.	Arch. Theophrastus. Diod. XIX. 73; Dionys. Din. 650.	..	...
...	...	Sept. 29th, (Thishri 1st): Beginning of the Seleucidian Era in the 2d book of the Maccabees, and of the Babylonian Era in the Almagest. Comp. Ideler, Chronol. I. 223.	..	...
306.	117, 3.	Arch. Hieromneon. Diod. XX. 3; Dion. Din. 650.	446.	5563
...	...	June 13th, 22^h: Total eclipse of the sun between Carthage and Syracuse, (☊ 0° 43′, cor. 4° 27′ west), under the Arch. Hieromneon in the 7th year of Agathocles. Diod. XX. 5; Justin. H. XXII. 6.	..	...
...	...	July 2d: Arch. Demetrius. Diod. XX. 27; Dion. Din. 650.	..	...
293.	120, 4.	Coss. App. Claud. Cæsus II., L. Volumn. Flamma Violens II. (since April of the preceding year). Liv. X. 15.	459.	5577
...	...	March 23d, 23^h: Eclipse of the sun in Rome. (♈ 12°, cor. 7° east). Liv. X. 23.	..	...
282.	123. 4.	Ptolemæus Philadelphus reigns in Egypt. Ptol. Can.	470.	5588
262.	128, 4.	The first Punic war begins. Liv. XXX. 1.	490.	5608
243.	133, 2.	Ptolemæus Evergeta I. reigns in Egypt. Ptol. Can.	509.	5727
226.	137, 3.	April 11th: Mercury (Phœnix) passes over the disc of the sun. Tac. Ann. VI. 28.	526.	5644
219.	139, 3.	Idus Mart.: Coss. P. Corn. Scipio Asina, M. Minuc. Rufus. Eutrop. III. 7.	533.	5651
...	...	Ptolemæus Philadelphus reigns in Egypt. Ptol. Canon.	..	...
217.	139, 4.	Id. Mart.: Coss. M. Liv. Salinator, L. Æmil. Paulus. Zon. VIII. 20.	535.	5653
...	...	March 9th, 4^h P. T.: Eclipse of the moon in Mysia, (♈ 3°, cor. 7° west). Polyb. V. 78.	..	...
...	...	Antiochus M. conquers Palestine, Hannibal takes Saguntum. Polyb. V. 66; III. 17.	..	...
216.	140, 1.	The 2d Punic war begins. Cossiad. ad. Coss. 217.	536.	5654
...	...	February 11th, 2^h. Eclipse of the sun in Rome, (♈ 6°, cor. 2° east). Liv. XXII. 1.	..	...
...	...	July: Hannibal proceeds from Carthage-Nova	..	...

B. C.	Olymp.		U. C.	A. M.
		and passing over the Alps he enters Italy after 7 months. Liv. XXI. 35, 38.		
216.	140, 1.	Dec. 24th, (Bruma): Planetary configuration (Lectisternium) observed and represented for the purpose of propitiating the gods. Liv. XXII. 10.	536.	5654
215.	140, 2.	Id. Mart. Coss. Cn. Serv. Giminus, C. Flaminius II. Liv. XXI. 15.	537.	5655
...	140, 3.	Battles on the Ticinus and the Trebia. Liv. XXI. 39. 52.	..	...
214.	...	Dictator Q. F. Maximus Verrucossus. Liv. XXII. 8.	538.	5656
...	...	Id. Mart.: Coss. L. Æmil. Pallus II., C. Ter. Varro. Liv. XXII. 34.	..	...
...	140, 4.	Summer solstice, IX. Kal. Jul.: Battle on the Trasimenian Lake, a short time before the Nemean games. Liv. XXII. 34; Polyb. V. 101, 6.	..	...
...	...	August 2d: Battle near Cannæ. Macrob. Sat. 1, 6; Liv. XXIII. 30; XXII. 43; Polyb. III. 118, 10.	..	...
205.	142, 4.	Id. Mart.: Coss. C. Cl. Nero, M. Liv. Salinator. Liv. XXVII. 34.	547.	5665
...	143, 1.	Celebration of the Olympian games, to which these Consuls send an embassy. Liv. XXVII. 35; XXVIII. 7; Polyb. XI. 5.	..	...
202.	143, 3.	Id. Mart.: Coss. M. Cornel. Cethegus, P. Sempronius. Liv. XXIX. 11.	550.	5668
...	...	Ptolemæus Epiphanes reigns in Egypt. Ptol. Can.	..	...
201	143, 4.	Id. Mart.: Coss. Cn. Servil, Cæpio, C. Servil. Liv. XXIX. 38.	551.	5669
...	144, 1.	Octob. 18th, 23^h: Total eclipse of the sun near Zama, (☊ 2° 51′, cor. 7° 6′ west). Zonar. IX. 14.	..	...
199	144, 2.	March 3d, 22^h: Partial eclipse of the sun near Rome, (♈ 13°, cor. 9° east). Liv. XXX. 38.	553.	5671
...	...	Battle near Zama on the same day. Zonar. IX. 14; Jul. Obseq. c. 45; Liv. XXX. 29.	..	...
...	144, 3.	The 2d Punic war finished. Liv. XXX. 43; XXXI. 1. 4.	..	...
198.	...	Id. Mart.: Coss. P. Sulp. Galba Max. II., C. Aurel. Cotta. Liv. XXX. 4.	554.	5672
...	...	The Phillippian war begins. Liv. XXXI. 5. 22.	..	...
...	144, 4.	Sept. 1st, 4^h P. T.: Eclipse of the moon in Alexandria (☊ 11°, cor. 15° west), in the 54th year of the 2d Kallippian Period. Ptol. Alm. IV. 10.	..	...
197.	145, 1.	July 23d, 11^h 45′: Eclipse of the moon at	555.	5673

B. C.	Olymp.		U. C.	A. M.
		Alexandria in the 55th year of the 2d Kalippian Period, (♌11°, cor. 7° east). Ptol. Can. IV. 10.		
196.	145, 1.	January 16th, 5^h 30′: Eclipse of the moon at Alexandria in the 55th year of the 2d Kalippian Period. Ptol. Alm. IV. 10.	556.	5674
187.	147, 2.	Id. Mart.: Coss. Cn. Manl. Vulso, M. Fulv. Nobilior. Liv. XXXVII. 47; XXXVIII. 4.	565.	5683
...	147, 3.	July 16th, 20^h: Eclipse of the sun at Rome, (♋ 4°, cor. 1° east). Liv. XXXVII. 4.	..	...
186.	...	January 10th, 23^h: Eclipse of the sun at Rome, (♌ 3°, cor. 7° west). Liv. XXXVIII. 36.	566.	5684
178.	149, 4.	Ptolemæus Philometor reigns at Egypt. Ptol. Can.	574.	5692
173.	150, 4.	Antiochus Epiphanes, successor of Salencus Philopeter, King of Syria, in Ær. Seleucid. 137. 1 Maccab. 1, 11.	579.	5697
171.	151, 3.	Sept. 2d, 11^h 30′: Eclipse of the moon in Alexandria, in the 7th year of Ptol. Philometor. Ptol. Alm. VI. 5.	581.	5699
167.	152, 3.	June 21st, 7^h 45′: Eclipse of the moon in Macedonia, (♋ 3° east, cor. 1° west). Cic. R. P. I. 15; Plut. Æn. 17; Valer. Max. XI. 1.	585.	5703
166.	152, 4.	June 10th, 13^h 30′: Lunar eclipse in Macedonia, (♋ 5°, cor. 8° west), on the 3d Roman Sept. (III. Non. Sept.), from the 2d to the 3d hour of the night, on the day before the battle at Pydna against Perseus. Liv. XLIV. 37; Eutrop. IV. 7.	586.	5704
163.	153, 2.	Id. Mart.: Coss. T. Manl. Torquatus, Cn. Octavius. Jul. Obseq. 72.	588.	5707
...	153, 3.	Judas Maccabi defeats the army of Lysias. 1 Macc. 4, 35.	..	...
...	...	Dec. 23d, (winter solstice), Kislev. 25th, Ær. Sil. 148; Judas Maccabi purifies the Temple at Jerusalem. 1 Macc. 5, 22.	..	...
147	157, 2.	Kal. Jan.: Coss. L. Marcius Censorinus, M. Manlius. Liv. Ep. 49; Vellej. I. 13.	605.	5723
..	...	The 3d Punic war begins. Liv. Ep. 49; Appian. Pun. 97.	..	...
144.	158, 1.	Kal. Jan.: Coss. Cn. Corn. Lentutus, L. Mummius Achaicus. Liv. Ep. 52.	608.	5726
...	...	Carthage destroyed. Appian. Pun. 127; Polyb. XXXIX. 1.	..	...
138.	159, 3.	Kal. Jan.: C. Lætius Sapiens, Q. Servil. Cæpio. Liv. Ep. 54.	614.	5732
...	...	June 1st, 10^h 15′: Lunar eclipse in Rhodus, (♑ 2°, cor. 6° west), in the 37th year of the 3d Kalippian Period. Ptol. Alm. VI. 5.	..	...
137.	160, 1.	Antiochus Sidetes, King of Syria, Ær. Sel.	616.	5733

B. C.	Olymp.		U. C.	A. M.
		174. 1 Macc. 14, 10. (According to Euseb. Chron. Sidetes reigned two years later.		
124.	163, 1.	Ær. Sileuc. 186: The last coins of Antiochus Sidetes are stamped. Eckhel D. N. III. 236.	628.	5746
...	...	May 10th, (Sivan 6th): Pentecost happened on a Sunday, wherefore Hyrcan and Sidetes repose two days. Joseph. Ant. XIII. 8, 4.	..	...
...	163, 2.	Hyrcan destroys the temple of Garizim after Sidetes' death. Joseph. Ant. XIII. 9, 1.	..	...
114.	165, 4.	Ptolemæus Soter II., King of Egypt. Ptol. Can.	638.	5756
105.	168, 1.	Alexander I. and Cleopatra govern in Egypt during 18 years. Ptol. Can.	647.	5765
...	...	Marius being sent against Jugurtha. Sallust. Jug. 73. 82; Plut. Mar. 8.	..	...
102.	168, 4.	Dec. 2d, 19^h: Total eclipse of the sun at Rome, (♑ 15°, corr. 11° east), during the 3d hour of the day. Jul. Obseq. c. 103.	..	...
97.	170, 1.	July 23, (IV. Kal. Jul.): C, Jul. Cæsar born. Macrob. Sat. I. 12; Appian. B. C. II. 106.	655.	5773
86.	172, 3.	Mithridates conquers Asia. Liv. Ep. 77.	666.	5784
...	...	The Marsian war ends. Liv. Ep. 76. 80.	..	...
...	172, 4.	The first civil war begins. Liv. Ep. 79.	..	...
78.	174, 3.	Alexander II. King of Egypt. Ptol. Can.	674.	5792
76.	175, 1.	Sulla dies, C. J. Cæsar goes back to Rome. Appian. B. C. I. 105; Suet. Cæs. 3.	676.	5794
63.	178, 2.	Auletes, Neo-Dionysus, succeeds Alexander II., King of Egypt. Cic. Legg. agrar. II. 17.	689.	5807
...	178, 3.	Catalinian conspiration. Sall. Catil. 18.	..	...
...	...	Pompejus M. makes war against the Albani and Illyrians. Plut. Pomp. 34; Liv. Ep. 101; Dio. XXXVII. 1.	..	...
62.	178, 4.	Octob. 27th, 7^h: Total eclipse of the moon at Rome, (♉ 0°, cor. 3° west), which happened during Cicero's Consulate, because the Roman lunar calendar then commenced three months before the solar calendar. Cic. Di consul. sus II. 17.	690.	5808
...	...	Dec. 23d, (Bruma): Planetary configuration represented on the Ara Albani, in the beginning of the year of Augustus' birth. Comp. Seyffarth, Berichtigungen, p. 239.	..	...
61.	179, 1.	IX. Kal. Oct., i. e., the month August: The emperor Augustus born. Suet. Octav. 5.	691.	5809
...	...	Septemb. 11th, (Thishri 10th), Saturday: Pompejus takes the Temple of Jerusalem. Joseph. B. 7. V. 9, 4; Ant. XIV. 4, 3. 16, 4.	..	...
...	...	Hyrcan reëstablished. Aristabul brought to Rome. Joseph. Ant. XX. 10.	..	...
61	179, 1.	Cicero detects the second Catilinian conspiration. Cic. Cat. I. c. 3; Sallust. Cat. 17.	671.	5809

B. C.	Olymp.		U. C.	A. M.
60.	179, 1.	March 27th, 5^h 45′ : Solar eclipse at the time of sunset at Rome, (☊ 0°, cor. 3° west), during which Possidonius discovered a Comet near the sun. Jul. Obseq. c. 123. In consequence of incorrect chronological tables, Jul. Obseq. puts the said eclipse two years later.	692.	5810
56.	180, 1.	March, (V. Kal. April): The Gallican wars begin. Cæs. B. G. I. 6.	696.	5814
...	...	April: Cicero is exiled for one year. Cic. Ad Fam. XIV. 4, 2.	..	...
49.	182, 1.	Dec. 16th: The astronomicul new moon, two days before the Roman Kalendæ Januarii.	703.	5821
48.	182, 2.	Dec. 5th: Astronomical new moon, therefore the Kalendæ Januarii began on the 8th day of Dec.	704.	5822
47.	182, 2.	January 3d, 21^h: Total eclipse of the sun at Rome, (♑ cor. 12° east). Lucan. Pharsal. I. 535; Diod. 41, 14; Petron. Sat. 122, 124.	705.	5823
...	...	January 18th, 9^h: Total eclipse of the moon at Rome, (☊ cor. 3° west). Lucan. Phars. I. 535.	..	...
...	182, 3.	Ptolemæus Neo-Dionysus dies, succeeded by Cleopatra, who reigns alone. Cæs. Bell. Civ. III. 108.	...	..
...	...	Nov. 24th: Astronomical new moon, two days before the Roman Kalendæ Januarii.	..	...
...	...	Cæsar's quinquennial monarchy begins. Dio. 42, 20; Cassiador ad U. C. 706 (Cato); Euseb. Chron. Armen. II. 363.	...	..
46.	182, 3.	January 1st, (Prid. Non. Febr.): Cicero in company with Pompejus. Cic. Ad. Att. XI. 1. 2.	706.	5824
...	182, 4.	June 28th, (V. Id. Sept.): Battle at Pharsalus Cæs. B. C. 3, 85; Murator. Fast. 1. 1.	..	...
...	...	August 18th, (Prid. hal. Oct.): Pompejus dies in Egypt, the day before his 59th birth day. Cæs. B. C. 3, 104; Vellej. 2, 53.	..	...
...	...	Nov. 13th, 23^h: Astronomical new moon in Rome, two days before the Kalendæ Januar.	..	...
45.	...	January 12th, 9^h: Astronomical new moon in Rome, two days before the Roman lunar month.	707.	5825
...	...	January 15th: Kalendæ Martii begin.	..	...
44.	...	January 1st, 12^h: Astronomical new moon at Rome, therefore the Kal. Mart. began on the 4th of January.	708.	5826
...	183, 2.	Cæsar is Cos. IV. designatus, and at the same time Dictat. III. design. Dio. 43, 14.	..	...
44.	183, 2.	Oct. 24th: Kal. Jan., two days after the true new moon, which took place on the 22d of	708.	5826

B. C.	Olymp.		U. C.	A. M.
		Oct. at noon. Cæsar enters his IVth Consulate and at the same time his IIId annual Dictatura.		
44.	183, 2.	April 9th, (IV. Id. Quinctil.): Cæsar enters the 55th year of his life.	708.	5826
45.	183, 2.	July: It is resolved in the Comitia, to confer upon Cæsar a decennial Consulate, on this account the Fasti Capitulini reckon Cæsar's two last Consulates for one. Dio. 43, 46; Appian. B. C. 2, 106.	709.	5827
...	...	Cæsar's Edict concerning the introduction of the Julian solar year. Censor. c. 20; Plut. Cæs. 59.	..	...
..	...	Oct. 11th: Astronomical new moon two days before the Kalendæ Januarii of the annus confusionis.	..	...
...	...	Kal. Jan. (Octob. 13th): Cæsar enters his 5th Consulate, and at the same time the 4th annual Dictatura. This is the first year of Cæsar's decennial Consulate and of his Dictatura perpetua.—M. Æmil. Lepidus is Mag. Equit. Cic. Ad. Att. XIII. 47.	..	...
42.	183. 4.	Dec. 28th, 11^h: The astronomical new moon takes place at Rome, two days before the commencement of the first Julian year.	710.	5828
41.	...	January 1st: The crescent is visible after sunset at Rome, therefore the first of January of the first Julian year began at midnight. Macrob. Sat. 1, 4; Cæsar's coins with the crescent in respect to this day. Eckel, Dact. Num. VI. 9.	711.	5829
..	...	March 13th, 1^h 45′ P. T.: Total eclipse of the moon, (☊ 7°, cor. 4° east), previous to Cæsar's assassination, which was visible in the east of the Roman empire. Ovid. Met. XV. 789.	..	...
..	...	March 15th, one hour after midnight: Calpurnia is awaked by the full light of the moon in the night before Cæsar's assassination. Plat. Cæs. 63; Suet. Cæs. 63; Dio. 44, 17; Jul. Obseq. 127.	..	...
..	...	March 15th, at 11 A. M.: Cæsar assassinated in his 56th year. Cic. ad. Att. 15; 1. 11. 12. 20; Ovid. Fast. 3, 697.	..	...
..	...	May: Augustus celebrates ludi funerales for Cæsar, during which a Comet was visible at Rome like the one in China, (Mem. de mathemat., Par. 1785. T. X. P. 42). Suet. Cæs, 88; Sinec. Q. N. VII. 17.	..	...
..	184, 1.	June 6—11th, (Hecatombæon 11—16th): The Olympian games took place a short time	..	...

B. C.	Olymp.		U. C.	A. M.
		after Cæsar's death. Cic. Ad. Att. 15, 5. 24. 16, 7.		
40.	...	Kal. Jan.: Coss. C. Vibius Ponsa, A. Hirtius.	712.	5830
37.	184, 4.	Herod M. obtains the rule over the kingdom of Judæa, by the influence of Augustus, and reigns 37 years from that time. Joseph. Ant. XIV. 14, 4; XVII. 8, 1.	715.	5833
34.	185, 4.	Sept. 11th, (Hyperbor. 10th), Saturday: Herod takes Jerusalem on the said Saturday, (Dio. XLIV. 22), his Coss. Joseph. Ant. XIV. 16, 4; Liv. Ep. 128.	718.	5836
28.	187, 2.	August 29th, (the 1st day of the Alexandrian Thoth): The Æra Actiaca or Augusti begins in Egypt. Censor. 21.	724.	5842
...	...	Sept. 2d: Battle at Actium. Dio. Coss. LI. 1.	..	...
27.	187, 3.	August 1st: Antonius dies, and Cleopatra soon after. Plut. Ant. 86.	725.	5843
...	...	Egypt becomes a Roman province. Tac. An. II. 59.	..	...
24.	188 1.	Octavian receives the ordinary title of Augustus in January of this year. Censorin D. N. 21.	728.	5846
...	...	The Æra Augusti begins in Rome with Augustus' 18th year of government since Cæsar's death. Censorin. D. N. 21.	..	...
19.	189, 3.	A Census finished. Dio. LIV. 1; Vellej. II. 95; Suet. Claud. 16.	733.	5851
17.	189, 3.	March 24th, (vernal equinox): Herod founds the new temple at Jerusalem in his 18th year of government. Joseph. Ant. XV. 11, 5; B. J. I. 21.	735.	5853
9.	191, 4.	A Comet (Halley's) visible in Rome, (Dio. l. l.) and also in China. Comp. Hind, Notices of the astr. sol. Lond. 1850. P. 58.	743.	5861
...	192, 1.	Herod, in the 25th year of his government, takes part in the Olympian games. Jos. B. J. I. 21, 8; Ant. XVI. 3, 3. 5, 1. 3.	..	...
8.	192, 2.	Census ordained by Augustus, (Dio. LIV. 35), which is finished in the year 5 B. C. Mon. Ancyr. II. 6.	744.	5862
...	192, 2.	Dec. 23d, (winter solstice): Planetary configuration expressed on the Ara Capitolina, previous to the birth of Claudius. Seyff. Berichtigungen. p. 224.	..	...
7.	192, 2.	March 22d, (vernal equinox): Planetary configuration on the Ara Borghese, previous to Claudius' birth-day. Seyff. Bericht. 246.	745.	5863
5.	193, 1.	Conjunction of Saturn and Jupiter and of the other planets in the sign of Pisces, four years before Christ's birth. Abarbanel, Comm. ad Daniel: Ideler, Chron. II. 399.	747.	5865

B. C.	Olymp.		U. C.	A. M.
2.	193, 4.	Sept. 28th, Saturday: Zacharias with the class of Abia begin the priestly service in the Temple of Jerusalem. Annunciation of John the Baptist's birth. Evang. Luke 1, 5.	750.	5868
1.	193, 4.	March 23d, (vernal equinox), Sunday: Mary's Annunciation. Luke 1, 26.	751.	5869
...	194, 1.	June 22d, (summer solstice), Sunday; John the Baptist born. Luke 1, 5 seq.	..	...
...	...	Dec. 22d, winter solstice, Wednesday: Christ born in Bethlehem, four years after the Conjunction of Saturn and Jupiter in Pisces, (Abarban. Com. Dan.), his Conf. (Clemens Al. Strom. I. 339. 340; Irenæus, Apol. II. 53; Tertull. Adv. Jud. c. 8; Sulpic. S. H. II. 39), in the 41st year of Augustus, (Cassiador, Tertull. Ad. Jud.), the 28th after Cleopatra's death, (Euseb. H. E. I. 5).	..	...

A. C.	Olymp.		U. C.	A. M.
0.	194, 1.	January 1st: The Easter-canon of Dionysius Exiguus begins with this year, (Ideler, Chron. 292. 357. 372), therefore the Dionysian Era, or Christian reckoning began with this very day.	752.	5870
...	...	March 20th, (Nisan 15th): The first Easter after the Christian Era.	..	...
...	...	March 22d, (Nisan 1st of the civil year): The first year of Herod Antipas, Her. Archelaus, and Herod Phillippus ends.	..	...
1.	194, 2.	Kal. Jan.: Coss. Imp. C. Cæs. Augustus XIII., M. Plautius Silvanus. Dio. LV. Jud.; Suet. Oct. 26.	753.	5871
...	...	January 1st: The 2d year of the Dionysian Era begins, therefore the 19th Sæculum began on the 1st of January, not 1801, but 1800 A. C., and so on.	..	...
8.	196, 1.	Herod Archelaus exiled. Dio. LV. 25. 27; Joseph. Ant. XVII. 13, 2; XVIII. 2, 1. 4, 6 (in the 37th year after the battle of Actium). The Census of Quirinus ends. Joseph. Ant. XVIII. 2, 1.	760.	5878
13.	197, 2.	March 23d, (vernal equinox): Planetary configuration at the Ara Capitolina at the commencement of Caligula's birth year. Seyff. Bericht. p. 224.	765.	5883
15.	197, 4.	Tiberius, being co-regent of Augustus, causes a Census to be taken together with him. Dio. LVI. 28; Vell. II. 121. Suet. Tib. 21.	767.	5885
...	...	March 15th: The 57th year of Augustus' reign begins.	..	...
...	198, 1.	Sept. 2d, 3^h 15′ A. M. P. T.: Total eclipse of	..	...

A. C.	Olymp.		U. C.	A. M.
		the sun (♈ 8°, cor 6° east), in the year preceding Augustus' death. Dio. LVI. 29; Euseb. Chron. ad Ol. 198, 1; Hieron. p. 157; Euseb. Arm. p. 368.		
16.	198, 2.	August 19th: Emperor Augustus dies, 76 years old. Suet. Oct. 98. 100; Joseph. Ant. XVIII. 2, 2.	768.	5886
17,	198, 2.	January: Drusas and Germanicus go to Pannonia and Germany for the purpose of suppressing the seditious legions. Tac. An. I. 50.	769.	5887
...	...	January 30th, between 6 and 9 P. M.: Great eclipse of the moon near Laybach, (♌ 8°, cor. 5° east), five months after Augustus died, end of the sedition of the Legions. Tac. An. I. 28; Dio. Coss. LVII. 4. P. 522.	..	...
19.	199, 1.	Caiaphas, high priest elected in Jerusalem. Joseph. Ant. XVIII. 2, 2.	771.	5889
29.	201, 2.	The 15th year of Tiberius' reign began in Palestine.	781.	5899
...	201, 3.	June 22d, summer solstice: John the Baptist thirty years old, and began his prophetic ministry. Luke 2, 1.	..	...
...	...	Nov. 13th, in the 15th year of Tiberius: Christ, being almost 30 years old, is baptized by John, 40 days before he enters his priesthood. Luke 3, 1; Zonar. X. 39. p. 544.	..	...
...	...	Dec. 22d, (winter solstice): Christ 30 years old, enters upon his priestly office.	..	...
30.	201, 3.	March 20th, (Nisan 15th): The first Easter during Christ's prophetic office, in the 47th year after the beginning of the Herodian Temple. John 2, 18. 13. 20. Comp. 17 B. C.	782.	5900
33.	202, 2.	March 19th, (Nisan 14th), Thursday: Christ dies for us upon the cross, (Matt. 27, 45; Mark 15, 33; Luke 23, 44; John 19, 30), his coss. (Epiphan. Hær. P. 446; Malala, Chron. 10. P. 309; Prosp. Chron. 379; Martyrol. Paul's f. 5; Chron. Pash. 217. 221; Euseb. H. E. I. 10; Euseb. Chron. A. 2048.	785.	5903
...	...	March 19th, 1^h: Partial eclipse of the sun in Æthiopia, (♌ 8°, cor. 4° west), seen by Dionysius Areapagita, but invisible in Palestine. Seyff. Chronol. see p. 288.	..	...
...	...	March 22d, (Nisan 17th), Sunday: Christ's resurrection after three days and three nights, on the 26th day of Phamenath. Epiphan. Hær. p. 449.	..	...
...	202, 3.	Sept. 11th, 22^h 30′ P. T.: Total eclipse of the sun at Nicæa in Bithynia, (♈ 8°, cor. 5° east). Euseb. Chron. I. 77; II. 202; Syncell.	..	...

A. C.	Olymp.		U. C.	A. M.
		p. 256 Ven.; Fasti Sic. p. 222; Maxim. Schol. ad Dion. Ar. Ep. 7.		
35.	203, 1.	Herod Philippus dies. Joseph. Ant. XVIII. 4, 6.	787.	5905
37.	203, 2.	February 11th: Planetary configuration of the Zodiac of Dendera at Paris, with respect to Nero's birth.	789.	5907
...	...	April 12th: Mercury (Phœnix) passes over the disk of the sun. Tac. An. VI. 26; Plin. H. N. X. 2.	..	...
...	...	April 13th: Planetary configuration of the Temple of Dendera in Egypt, previous to Nero's birth. Seyff. Astron. Æg. p. 239.	..	...
...	203 3.	Dec. 15th: Nero born according to both Zodiacs of Dendera. Suet. Ner. 6 puts Nero's birth later, erroneously, by two years.	..	...
39.	203, 4.	March 16th, (26^{h}): Tiberius dies. Suet. Tib. 73. Caligula's 1st year of government begins. Dio. 59, 6.	791.	5909
42.	204, 4.	Herodes Antipas exiled in the 43d year of his reign. Joseph. An. XVII. 8, 1; XVIII. 7, 1.	794.	5912
43.	...	January 24th: Caligula dies. Suet. Cal. 56.	795.	5913
...	...	January 25th: The 1st year, and the 1st Tribunitia protestas of Claudius began; he reigned but 12 years, 7 months, and 12 days, as his coins demonstrate. Eckhel, D. N. VI. 226. 250; Tac. An. XII. 69; Eutrop. VII. 13; Senec. De M. C. c. 1. Seyff. Bericht. p. 42.	..	...
47.	205, 4.	January 25th: The 5th year of Claudius began together with his 5th Trib. pot. Comp. 43 A. C.	799.	5917
...	206, 1.	June 28th: Claudius' Decree in favor of the Jews. Joseph. Ant. XX. 1, 2: Κλαύδιος Καῖσαρ Γερμανικὸς, δημαρχικῆς ἐξουσίας τὸ πέμπτον, ὕπατος ἀποδεδειγμένας τὸ τέταρτον ἐγραφη πρὸ τεσσάρων καλανδῶν Ἰουλίου ἐπὶ ὑπάτων Ῥουφοῦ καὶ Πομπηίου Σιλάνου. This autographical Decree of Claudius proves, that Rufus and Silvanus were Consuls during the fifth Tribunitia potestas of Claudius, consequently Coss. extraordinarii in that same year, in which M. Vinicius and Stat. Taurus were Coss. ordinarii.	..	...
48.	206, 2.	June 14th, 6^{h}: Lunar eclipse in Rome, (☊ 10° west), his coss. Dio. LX. 29.	800.	5918
50.	206, 3.	A Census instituted in the 8th year of Claudius. Joseph. Ant. X. 5, 2; Tac. An. XI. 25; Plin. H. N. VII. 48.	802.	5920
...	...	April 15th: Mercury (Phœnix) passes over the disk of the sun in the time of a lunar eclipse. Suidas, Phœnix; Plin. H. N. X. 2; Aurel.	..	...

A. C.	Olymp.		U. C.	A. M.
		Vict. Claud. IV. 12; Salin. Pal. 33. 36; Dio. Coss. 1. 1.		
50.	206, 3.	April 25th, 7^h: Lunar eclipse at Rome, (☊ 2° east, cor. 1° west). Aurel. Vict. IV. 12.	802.	5920
54.	207, 4.	Sept. 18th: Trajan born according to his nativity, expressed in the Tabula Bembina. Seyff. Astr. Æg. 207.	806.	5924
55.	207, 4.	A Comet visible, retrogressive. Suet. Claud. 46; Senec. Q. N. VII. 21.	807.	5925
...	208, 1.	Oct. 13th: Claudius dies, his coss. Suet. Claud. 46; Tacit. An. XII. 64. 67. 68.	..	...
...	...	Oct. 13th: Nero's 1st Trib. Pot. and reign began.	..	...
60.	209, 1.	March 19th: Nero kills his mother Agrippina. Tac. An. XIV. 3.	812.	5930
...	209, 2.	Oct. 12th, 19^h: Solar eclipse at Rome, between the 7th and 8th hour A. M., after Agrippina's death. Plin. H. N. II. 72.	..	...
66.	210, 4.	June 29th: The Apostles Peter and Paul put to death. Oros. VII. 7; Martyrol. Pauli ad. III. Kal. Jul.	818.	5936
67.	210, 4.	Vespasianus sent into Judæa. Jos. B. J. III. 1, 2. 6, 2.	819.	5937
...	...	Nero goes to the Olympian games, which are postponed for one year. Philost. V. A. IV. 24. 17. 18. 34, V. 7. 11; Pausan. X. 36, 4.	..	...
69.	211, 2.	April 3d: Galba proclaimed emperor; he reigns seven months and seven days. Philostr. V. A. V. 11.	821.	5939
...	211, 3.	June 9th: Nero kills himself. Suet. Nero 40. 57.	..	...
70.	211, 3.	January 15th: Galba dies. Tacit. Hist. I. c. 1, 2.	822.	5940
...	...	January 16th. Otho proclaimed emperor. Tac. H. I. 47.	..	...
...	...	April 16th: Otho dies at Brixellum. Tacit. Hist. II. 46.	..	...
...	211, 4.	July 1st: Vespasianus proclaimed emperor. Tac. H. II. 79; Joseph. B. J. IV. 10.	..	...
...	...	Sept. 30th: The Sabbath year of the Hebrews began, during which Jerusalem was destroyed. Seder Olam. p. 91, Mag.	..	...
71.	212, 1.	August 9th: The Saturday of the Jews began, and a new class of priests enter the Temple.	823.	5941
...	...	August 10th, (Lous 10th), Saturday (Thalmud, Tha. 29, 1): Destruction of the Temple. Joseph. B. J. VI. 4, 5.	..	...
...	...	Sept. 7th, (Gorpiæus 8th), Saturday (Xiphil. 66, 4): the remnant walls of Jerusalem destroyed. Joseph. B. J. VI. 8, 5; 10, 1; VII. 1; Diod. 66, 4.	..	...

A. C.	Olymp.		U. C.	A. M.
74.	212, 4.	Dec. 22d, (winter solstice): Planetary configuration of the Corinthian Puteal previous to the birth year of Adrian Seyff. Bericht. p. 244.	826.	5944
75.	212, 4.	March 23d, (vernal equinox): Planetary configuration of the temple of Daphni, previous to Adrian's birth. Seyff. Bericht. p. 217.	827.	5949
76.	213, 1.	January 22d: Adrian born under these Consuls. Dio. 66, 15; Suet. Vesp. 9.	728.	5950
78.	213, 4.	July: Vespasian is, during his 8th Consulate, Cos. IX. designatus. Gruter, Thes. P. 243; 270, 2; pag. 1184 ad no. 243, 7. Eckhel, D. N. VI. p. 343, where the following Inscriptions are cited: *Imp. Cæsari Vespasiano Aug. Pontifici Maximo Trib. pot. VIII. Imper. XVII. p. p. Cos. VIII. Diodes. IX. censori cet.* *Pontifici Max. . . . . Trib. pot. . . . . Imperat. XVII. Cos. VIII. design. IX. Conservatori. cet.* *Note.*—No Consul being designated to his Consulship sooner than six months previously; and the Inscriptions demonstrating, that Vespasian during his 8th Consulship was designated to his 9th Consulship, it is obvious that both Consulates of Vespasian followed immediately the one after the other; as is proved also by the other Consulships of Vespasian. Thus then Petavius inserted erroneously those Consuls between the 8th and the 9th Consulship of Vespasian, when, in fact, they were but Coss. suffecti, or extraordinarii, intercalating them one whole year. This is besides proved by all the following and preceding eclipses and by the coins of Vespasian, and the years of his reign. For Eutropius gives him but 9 years minus 7 days, and all others reckoning from Nero's death, but 10 years. There is not a coin or inscription in existence, concerning the supposed 10th year of Vespasian, as during the year, which Petavius adds, there certainly must have been some coins or inscriptions executed.	830.	5048
79.	214, 1.	June 23d: Vespasian died, 67 years, 7 months old. Suet. Vesp. 24; Dio. 66, 17.	831.	5949
...	...	Titus began his reign and his Trib. pot. IX. on the same 23d of June.	..	...
...	...	Aug. 24th: Herculaneum destroyed by Vesuvius. Plin. Ep. III. 5.	..	...
81.	214, 3.	Sept. 13th: Titus died; the 1st year of Domitianus began.	833.	5951
96	218, 2.	Sept. 18th: Domitian died; the 1st year of Nerva began.	848.	5966
98.	218, 3.	January 25th: Nerva died; the 1st year of Trajan began.	850.	5968
117.	223, 3.	August 9th: Trajan died; the 1st year of Adrian began.	869.	5987
130.	226, 3.	Kal. Jan.: Coss. Q. Fab. Catullinus, Q. Jul. Balbus.	882.	6000
...	...	Adrian allows Jerusalem to be rebuilt. Dio. 69, 12.	..	...