

# P U B L I S H E R ' S P R E F A C E .



THE fourth edition of Nothing New Press' reprint of *The Story of the Greeks* has seen the following changes and additions to the 1896 edition of Guerber's fine history:

The beginning chapters, especially chapters I-V, were completely rewritten and much material and additional chapters added. The prominent historical philosophy of Guerber's day was that modern man and modern civilization, such as that established by the Greeks, grew up from men who dwelt in caves as little better than animals, and that a great passage of time was necessary before the first men, the ancestors of the Greeks, learned to cook meat with fire, build homes, make clothes, and do the other basic work of family and community, much less civilization. This understanding was reflected in the opening chapters of *The Story of the Greeks*, as she described the pre-Greek inhabitants of the peninsula, the Pelasgians, as savage cave-dwellers who devoured their meat raw. In Guerber's history, without the benefit of the advanced civilizations of the Egyptians and the Phoenicians, who sent colonies to Greece, these natives would still be wearing animal skins!

We now know, of course, that this was not the case, and that the history of the first peoples in the earth was accurately recorded in Genesis, the most ancient written record that mankind possesses. A very different history emerges from the pages of this book. Genesis records that man was created a civilized being, who from the beginning intelligently used language, kept records, and built homes, and within his first generations, developed arts, sciences, and industries, and established societies and civilizations.

Moreover, Genesis reveals how the different nations came to be established on the earth, as colonies who went out after building the Tower of Babel failed to keep them together as a single people (Gen 11). Modern archaeology, linguistics, and other related sciences only continue to confirm the history told in Genesis. I have restored that history to *The Story of the Greeks*, and traced their descent from the sons of Noah, as well as introduced how their elaborate mythology was derived from the true history that they remembered which is recorded in Genesis.

I have further excised most of Guerber's language concerning the Pelasgians as savages from the text. While it is true that the Pelasgians were an indigenous people to

Greece before the arrival of the family of Javan, the progenitors of the Greeks, opinion is divided as to who they were and where they came from. Even the ancient Greeks did not agree on this point, with various writers proposing different and sometimes incompatible theories about them. I thought it best to stick with the history that we know, rather than take a side in a debate which we may have no way of settling for sure. Therefore the Pelasgians are only briefly mentioned as a people, who also migrated from Babel, with whom the Greeks eventually integrated.

The central portion of the history remains unchanged for the most part. However, in reading *The Annals of the World* by Archbishop Ussher, translated into English for the first time in centuries after the previous editions of *The Story of the Greeks* were published by Nothing New Press, I discovered some little inconsistencies in facts and dates. In every place where an historical inaccuracy was discovered, I have made an appropriated correction to the best of my ability, without disrupting Guerber's narrative flow or style in this edition. None of these corrections significantly changed the central facts of the biographies of the great men Guerber describes.

Then much material has been added once we arrive at the establishment of Alexander's Empire. In fact, this event plays a prominent role in Biblical prophecy, in the book of Daniel and elsewhere, and I felt a more thorough knowledge of the events described by prophecy would be beneficial. How can we know which prophecies have been fulfilled, when we have not been made aware of what has happened in the past?

Therefore I have added much pertinent information concerning Alexander's Empire, especially as the Greek kingdoms interacted with Judea and Egypt prior to the advent of the Romans. This not only provides a fuller picture of the history of the Greek kingdoms which were conquered by the Romans, as a necessary bridge to the next book in the series, but also helps readers of the Scripture more smoothly transverse the history from the Old to the New Testaments, which is concerned primarily with Greece.

I have also included many additional illustrations and maps, and have updated the recommended reading supplement keyed to the chapters to reflect the new material and renumbered chapters. Also the timeline has been greatly expanded to reflect the new material, as necessary, and corrected by Ussher where needed; and the additional references used in writing this new edition have been added to the bibliography. Of course the index has also been completely revised.

The third edition, which this edition replaces, saw no new material added to Guerber's original text, but additional illustrations and maps were added, as well as the first recommended reading supplement keyed to the chapters. The second edition added to the original reprint, the timeline of dates of the events encountered in the story, maps added to the maps section, and the bibliography listing the references used to construct the timeline.

### THIRD EDITION PUBLISHER'S PREFACE.

MODERN archaeological and historical research was unavailable to Miss Guerber in 1896, when she wrote this history. The first chapter of *The Story of the Greeks*, "Early Inhabitants of Greece," discusses the origin of the Greek tribes. In it Miss Guerber took the view that man developed slowly, through long ages of civilization, from a savage to a rational human being. Although, as we now know, the historical record supporting this view is non-existent, it was the common one of her day.

I have left Guerber's history as she wrote it, but here include a summary of what research into this question has shown, for those teachers who wish to relate Greece's very early history to their students as Greece herself and the ancient world have recorded it.

Miss Guerber relates, following Greek legend, that Inachus, the founder of Argos (1856 BC), and Cecrops, the founder of Athens (1556 BC), were Egyptians. Other histories make Inachus a Phoenician. Cadmus, the founder of Thebes (1493 BC), was a Phoenician. While we cannot know whether these men are historical or legendary; we do know that in the 15th century BC, the Egyptian empire encompassed a great area, which included Palestine (Phoenicia) and the Aegean Sea (Crete). Suffice it to say that Egypt and Phoenicia had the greatest influence on early Minoan (Crete), Mycenaean (Argos), Spartan, Athenian and Theban civilization.

The Pelasgi, or Pelasgians, were the primitive inhabitants of Greece, according to Herodotus. Now Pelasgus I was an early king (1684 BC), and it may be from this ruler that the Pelasgians took their name. Pelasgus was a grandson or great-grandson of Inachus, the Egyptian or Phoenician that founded Argos. Herodotus says of the Phoenicians that they "lived of old, so they say, about the Red Sea (Erythraean Sea), but they then came out of there and settled in that part of Syria that is next the Sea (Mediterranean Sea). That piece of Syria, and all as far as Egypt, is called Palestine" (*The History*, 7.89). Some

scholars make the Erythraean Sea our Indian Ocean (*The History*, 1.1), but whether that or the Red Sea, its proximity to Egypt is well known.

Jeremiah 47:4 describes the Philistines, from whom Palestine received its name, as the “remnant of the country of Caphtor.” Bill Cooper relates that “Egyptian records speak of the ‘kftyw’ or Kaphtur, a term ... used in relation to Phoenicia” (*After the Flood*, p. 193). The Caphtorim, according to the Table of Nations in Genesis 10-11, were descended from Mizraim, the son of Ham, the son of Noah. Mizraim, the Hebrew name for Egypt, settled Egypt. Whether Inachus was an Egyptian or Phoenician is unclear, but both the Egyptians and Phoenicians, it appears, may have sprung from the same root, and established their tribes in the same location.

Could it be that the Pelasgians also had their origin in the root of the Phoenicians and the Egyptians, that is to say, from Ham, the son of Noah? Herodotus further states that “the Pelasgians originally spoke a non-Greek language” (*The History*, 1.57). This would only make sense if the Pelasgians were originally of Ham, while the Greeks were of Japheth.

The early Greeks worshiped their ancestor Japheth as Iapetos or Iapetus, from whence the name “Jupiter” is derived (*After the Flood*, p. 199). The son of Japheth was Javan. “Homer tells us in the *Iliad* that Iawones (Hebrew Iawan, English Javan) was the progenitor of the Ionian Greeks, while the Hebrews knew the Greeks as the Jevanim (Iawanim)” (*After the Flood*, p. 201).

Elishah, the first son of Javan, was an ancestor of an ancient Greek tribe, the Elysians, “his name being frequently referred to in Greek history and mythology. Two Greek cities were named after him (Elis and Elissus) ... and there is every reason to believe that his name was also perpetuated in the Greek paradise, the Elysian Fields” (*After the Flood*, pp. 201-2).

How the Greek tribes came to be master of the Balkan peninsula is not well known. It is believed they migrated there from the regions around the Black Sea (*History of Europe*, p. 51), where many of the descendants of Japheth also had their beginning, after the dispersion of the peoples from Babel.

The legend of Deucalion might be seen as an example of the Greek habit of relegating characteristics and ideas to individuals, reducing a whole complex history into a single story that was easy to remember. Deucalion was possibly a historical figure who came

into Attica, the region we think of as Greece proper north of the Peloponnesus, in 1503 BC. The legend grew up, however, that Deucalion was a descendant of the gods who survived a great flood, after which no one was left alive but he and his wife. People were created for him to rule over out of the stones of the ground. Deucalion's sons and grandsons became the progenitors of the principal tribes of the Greeks: the Dorians, the Aeolians, the Ionians, and the Achaeans. In this way the Greeks reduced hundreds of years of complex history and migrations to its basic elements: that a single man and his wife survived a great flood which eradicated everyone else, and the Greeks were descended from his sons and grandsons.

Other ancient peoples whom you will meet in this history of the Greeks are the Phrygians, the Trojans, and the Scythians. The Phrygians and Lydians are often mentioned together in ancient literature, their territories were adjacent in western Asia Minor, and later maps list the entire area that both nations occupied as Lydia. Lydia is "a direct Greek derivation of the name Lud," a son of Shem, the son of Noah, whose descendents settled this area (*After the Flood*, p. 172).

The Lydians spoke a Japhethic (Indo-European) language, which confirms their close ties with the descendants of Tiras, a son of Japheth, who also settled Asia Minor. Tiras' descendents became the nation of the Thracians, in the Balkans; the Etruscans, early settlers of Italy; and the Trojans. The ancient city of Troy (Troas) was most likely named after Tiras, as was the Taurus mountain range (*After the Flood*, p. 204).

The people whom Herodotus knew as the Scythians (Skythai) lived on the northwestern coast of the Black Sea, where modern Romania, Moldavia, and Ukraine are located. Earlier sources place them on the southern coast of the Black Sea (*After the Flood*, p. 200). Josephus records that those whom he called Magogites, the Greeks called Scythians (*Josephus*, 1.6.1). Magog was the second son of Japheth. Similarly, the Scythians were known as the Askuza to the Assyrians. Jeremiah equated the Askuza with the kingdom of Ashkenaz in Jeremiah 51:27 (*After the Flood*, pp. 199-200). Ashkenaz was the son of Gomer, the son of Japheth. Whether the Scythians were descended from Magog or Gomer, or a mixture of both, is unclear; what is clear is that they were definitely descended from Japheth.

Throughout, it can be seen that nothing in the legendary or archaeological history of Greece or the ancient world denies the biblical account of the creation of the world, the

entrance of sin and death, the judgment of Noah's Flood, and the rise of the peoples from his descendants after their dispersal from Babel. Furthermore, the dates that coincide with the legendary founding of the Greeks' most important cities, beginning with Argos in 1856 BC, do not in any way conflict with the Genesis account, but are well within the approximate dates for the creation of the world and mankind at 4000 BC, the flood of Noah at 2350 BC, and the dispersal from Babel at 2242 BC.

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