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SACRED and PROPHANE

HISTORY

OFTHE

WORLD

CONNECTED,

From the CREATION of the WORLD

to the Dissolution of the Assyrian Empire at the Death of Sardanapalus, and to the Declension of the Kingdoms of Judah and Israel, under the Reigns of Ahaz and Pekah.

By SAMUEL SHUCKFORD, M. A. Rector of Shelton in the County of Norfolk.

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Sans Willer "



To the Right Honourable

CHARLES

Lord Viscount TownshEND,

Baron of Lynn-Regis, and Knight of the Most Noble Order of the Garter, &c.

My Lord,

HIS Volume was first published, before I had the Happiness to be introduced to your Favour; but [a new Impression * A having

DEDICATION.

having been called for, foon after my Second Volume came into the World under your Lordship's Patronage] I most humbly beg now to have the Honour of Dedicating it to your Lordship.

Your Lordship will find no Retirement from the Honour and Esteem of Mankind: And whoever may be permitted to appear to have any Share of your Lordship's Favour, will experience it a sure Recommendation to the good Opinion of the World.

I shall in a little Time intreat your Lordship's Acceptance of a Third Volume,

and

DEDICATION.

and hope for the Continuance of your Protection to the remaining Parts of my Performance.

I am,

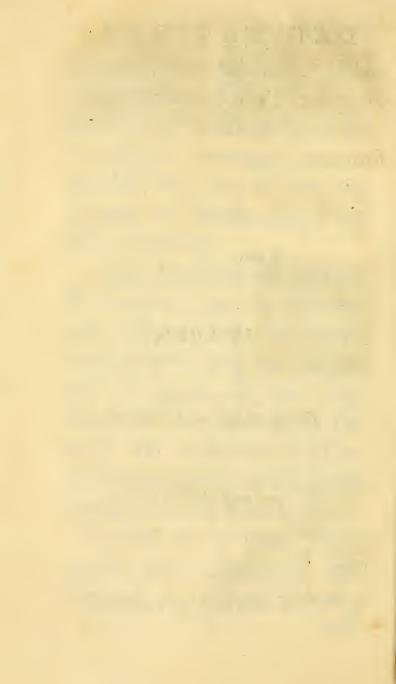
My LORD,

Your Lordship's most Obedient

and most Humble Servant,

Shelton, Norf. Decemb. 3,

SAMUEL SHUCKFORD.





THE

PREFACE.

H E Design of this Undertaking is to set before the Reader a View of the History of the World, from Adam, to the Dissolu-

tion of the Assyrian Empire, at the Death of Sardanapalus, in the Reigns of Ahaz King of Judah, and Pekah King of Israel: At this Period, the most Learned Dean Prideaux began his Connection of the Old and New Testament, and I would bring my Performance down to the Times where his Work begins; hoping, that if I can set the Transactions of these Ages in a

clear Light, my Endeavours may be of fome Service towards forming a Judgment of the Truth and Exactness of the ancient Scripture-History, by shewing how far the old Fragments of the Heathen Writers agree with it, and how much better and more authentic the Account is, which it gives of Things, where they differ from it. What is now published, is but a small Part of my Design; but if this meets with that Acceptance, which I hope it may, the remaining Parts shall soon follow.

Chronology and Geography being necessary Helps to History, I have taken care to be as exact as I can, in both of them: And that I might give the Reader the clearest View of the Geography, I have, here and there, added a Map, where I differ in any Particulars from other Writers, or have mentioned any thing, not so clearly delineated in the Draughts already extant. And as to the Chronology, I have observed, as I go along, the several Years in which the Particulars I treat of, happened;

and

and where any Doubts or Difficulties may arife, I have endeavoured to clear them, by giving my Reasons for the particular Times of such Transactions, as I have treated of.

In the Annals, as I go along, I have chosen to make use of the Æra of the Creation of the World, that feeming to me most easy and natural. The Transactions I am to treat of, are brought down from the Beginning, and it will be often very clear at what Interval or Distance they follow one another, and how long after the Creation; whereas, if I had used the same Æra with Dr. Prideaux, and computed by the Years before Christ, it would have been necessary to have ascertain'd the Reader in what Year of the World the Incarnation of Christ happened, before he could have had a fixed and determinate Notion of my Chronology: However, when I have gone thro' the Whole, I shall add such Chronological Tables, as may adjust the several Years of the Creation A 3

both to the *Julian* Period and Chriftian Æra.

It is something difficult to say, of what Length the Year was, that was in Use in the early Ages. Before the Flood, it is most probable, that the Civil and Solar Year were the same, and that 360 Days were the exact Measure of both. In that Space of Time, the Sun made one entire Revolution, and it was easy and natural for the first Astronomers to divide the Circle of the Sun's Annual Course into 360 Parts, long before Geometry arrived at Perfection enough to afford a Reason for the chusing to divide Circles into that Number of Degrees. All the time of the Antediluvian World, Chronology was fixed and easy; a Year could be more exactly measured than it now can.

At the Flood, the Heavens underwent fome Change: The Motion of the Sun was altered, and a Year, or annual Revolution of it, became, as it now is, five Days and almost fix Hours longer than it was before. That such a

Change

Change had been made (a), most of the Philosophers observed, and without doubt, as soon as they did observe it, they endeavoured to set right their Chronology by it; for it is evident, that as soon as the Solar Year became thus augmented, the ancient Measure of a Year would not do, but Mistakes must creep in, and grow more and more every Year they continued to compute by it.

The first Correction of the Year, which we read of, was made in (b) Egypt; and Syncellus (c) names the Person who made it, viz. Assis, a King of Thebes, who reign'd about a Thousand Years after the Flood. He added five Days to the ancient Year, and inserted them at the End of the twelfth Month. And this, tho' it did not bring the Civil Year up to an exact Measure with the Solar, yet was a great Emendation, and put Chronology in a State which it continued in for

⁽a) See Plutarch de placit. Philof. l. 2. c. 8. l. 3. c. 12. l. 5. c. 18. & Plato Polit. p. 174, 175, 269, 270, 271. & Laertius in vit. Anaxagor. l. 9, feg. 33. (b) Herodot. l. 2. (b) Syncell. p. 123.

fome Ages. The Egyptian Year thus fettled by Affis, confifted of Months and Days as follows:

ê.			
	Months.	Containing Days	Beginning about
ı	1 Thyoth	30	August - 29
۱	2 Paophi	30	September -28
1	3 Athyr	30	October - 28
۱	4 Choiac	30	November 27
I	5 Tubi	30	December 27
Ì	6 Mecheir	30	Fanuary 26
I	7 Phamenoth	30	February 25
ŀ	7 Phamenoth 8 Pharmuthi	30	March - 27
	9 Pachon	30	April - 26
ı	10 Pauni	30	May 26
	11 Epiphi	30	June - 25
1	12 Mejori	30	July 25
	24.2	4.44	

Έπαγόμεναι, or additional 5 Days, begin August 24, and so end August 28, that the First of Thyoth next Year may be August 29, as above.

The Babylonians are thought to have corrected their Year next to the Egyptians: They computed but 360 Days to a Year, until the Death of Sardanapalus, about 1600 Years after the Flood. At his Death Belesis began

his

his Reign, and Belefis being the same Person with Nabonassar, from the beginning of his Reign commenceth the samous Astronomical Æra called by his Name. The Nabonassarean Year agrees exactly with the Egyptian Year before mentioned. The Months differ in Name only; they are the same in Number, and of equal Lengths; but this Year does not begin in Autumn, as the Egyptian does, but from the End of our February, which was the Time when Nabonassar began his Reign.

The ancient Year of the Medes, is the same with the Nabonassarean: It begins about the same time, has the same Number of Months and Days, and Epagomena, or additional Days at its End, and was probably brought into Use by Arbaces, who was confederate with Nabonassar against Sardanapalus, and who by Agreement with him founded the Empire of the Medes, at the same time that the other set up himself King at Babylon. Dr. Hyde (a)

⁽a) Rel, vet. Perf. c. 14.

agrees to this Original of the Medes Year, and supposes it to have been instituted about the time of the founding the Empire of the Medes. He very justly corrects Golius, and accounts for the Median Year's beginning in the Spring, by supposing it derived from the Assyrian, tho' in one Point I think he mistakes. He imagines all the ancient Years to have begun about this Time, and that the Syrians, Chaldeans, and Sabaans, who began their Year at Autumn, had deviated from their first Usage; whereas the contrary is true: All the ancient Nations began their Year from the Autumn. Nabonassar made the first Alteration at Babylon, and his Year being received at the setting up the Median Empire, the Medes began their Year agreeably to it. Dr. Hyde supposes the ancient Persian Year to be the same with the Median, but Dean Prideaux was of opinion that the Persian Year consisted but of 360 Days, in the Reign of Darius (a).

⁽a) Connect. Vol. I. Ann, ante Christum 509.

Thales (a) was the first that corrected the Greek Year. He flourished something more than fifty Years after Nabonassar. He learn'd in Egypt that the Year consisted of 365 Days, and endeavoured to settle the Grecian Chronology to a Year of that Measure. Strabo (b) supposes Plato and Eudoxus to have been the Correctors of the Greek Year; but he means, that they were the first of the Grecians who found out the Deficiency of almost six Hours in Thales's Year; for he does not fay, that Plato and Eudoxus were the first that introduced 365 Days for a Year, but speaks expresly of their first learning the Defect before mentioned; 365 Days were fettled for a Year, almost two Centuries before the Times of Eudoxus, or Plato. Thales's Correction was not immediately received all over Greece, for Solon in the time of Crasus King of Lydia was ignorant of it (c).

The

⁽a) Diogenes Laert. in vit. Thaletis. (b) Strabo l. 17. p. 806. (c) Herod l. 1. § 32. Solon feems to hint, shat a Monsh of 30 Days should be intercalated every other Year, but this is

The most ancient Year of the Romans was formed by Romulus. Whence, or how he came by the Form of it, is uncertain; it consisted of but ten (a) Months, very irregular ones (b), some of them being not twenty Days long, and others above thirty-five; but in this Respect it agreed with the most ancient Years of other Nations, it consisted (c) of 360 Days, and no more, as is evident from the express Testimony of Plutarch.

The Jewish Year, in these early Times, consisted of twelve Months, and each Month of thirty Days; and three hundred and fixty Days were the whole Year. We do not find that God, by any special Appointment, corrected the Year for them; for what may seem to have been done of this fort (d), at the Institution of the Passover, does not appear to

Tempora digereret cum Conditor Urbis, in Anno Conftituit Menses quinque bis esse suo. (b) Plutarch. vitar. p. 71. (c) Id. ibid. (d) Exodus xii.

is supposing the Year to contain 375 Days. Either Solon was not acquainted with Thales's Measure of a Year, or Herodotus made a Missake in his Relation, or the Greeks were about this Time trying to fix the true Measure of the Year, and Solon determined it one way and Thales another.

(a) Thus Ovid. Fast. Lib. 1.

affect the Length of their Year at all, for in that Respect it continued the same after that Appointment, which it was before. And we do not any where read that Moses ever made a Correction of it. The adding the five Days to the Year under Assis, before-mentioned, happened after the Children of Israel came out of Egypt; and so Moses might be learned in all the Learning of the Egyptians, and yet not instructed in this Point, which was a Discovery made after his leaving them. Twelve Months were a Year in the Times of David and Solomon, as appears by the Course of Houshold Officers (a) appointed by the one, and of Captains (b) by the other; and we no where in the Books of the Old Testament find any mention of an intercalary Month; and Scaliger is positive, that there was no such Month used in the Times of Moses, or of the Judges, or of the Kings (c). And that each Month had thirty Days, and no

⁽a) 1 Kings iv. 5. (b) 1 Chron. xxvii. (c) Lib. de Emend. Temp. in capite de Anno priscorum Hebraorum Abrahameo.

more, is evident from Moses's Computation of the Duration of the Flood. The Flood began, he tells us (a), on the feventeenth Day of the second Month; prevailed without any sensible Abatement for 150 Days (b), and then lodged the Ark on Mount Ararat, on (c) the seventeenth Day of the seventh Month; so that we see, from the seventeenth of the second Month, to the seventeenth of the seventh [i. e. for five whole Months] he allows one hundred and fifty Days, which is just thirty Days to each Month, for five times thirty Days are an hundred and fifty. This therefore was the ancient Fewish Year; and I imagine this Year was in use amongst them, without Emendation, at least to a much later Period than that to which I am to bring down this Work. Dean Prideaux (d) treats pretty largely of the ancient fewish Year, from Selden, and from the Talmud and Maimonides, but the Year he speaks of seems not to

⁽a) Gen vii. 11. (b) Ver. 24. (c) Chap. viii. Ver. 3, 4. (d) Preface to the First Volume of kis Connection.

have been used until after the Cap-

tivity (a).

From what has been faid it must be evident, that the Chronologers do, in the general, mistake, in supposing the ancient Year commensurate with the present Julian. The 1656 Years, which preceded the Flood, came short of so many Julian Years, by above twentythree Years. And in like manner after the Flood, all Nations, 'till the Æra of Nabonassar, which begins exactly where my History is to end, computing by a Year of 360 Days, except the Egyptians only (and they altered the old Computation but a Century or two before) and the Difference between this ancient Year, and the Julian, being five Days in each Year, besides the Day in every Leap-Year; it is very clear, that the Space of Time between the Flood, and the Death of Sardanapalus, supposed to contain about 1600 ancient Years, will fall short of so many Julian Years by five Days and about a fourth Part of a

⁽a) See Scaliger in loc. fupr. citat.

Day in every Year, which amounts to one or two and twenty Years in the whole Time: But I would only hint this here; the Uses that may be made of it shall be observed in their proper Places. There are many Chronological Difficulties which the Reader will meet with, of another Nature; but as I have endeavoured to adjust them in the Places they belong to, it would be needless to repeat here what will be found at large in the ensuing Pages.

I shall, very probably, be thought to have taken great Liberty in the Accounts I have given of the most ancient Prophane History, particularly in that which is Antediluvian, and which I have reduced to an Agreement with the History of Moses. It will be said, take it all together, as it lyes in the Authors from whom we have it, it and has no such Harmony with the Sacred Writer; and to make an Harmony by taking Part of what is represented, and such Part only as you please, every thing, or any thing, may be made to agree

in

in this manner, but such an Agreement will not be much regarded by the Unbyass'd. To this I answer: The Heathen Accounts which we have of these early Ages, were taken from the Records of either Thyoth the Egyptian, or Sanchoniathon of Berytus; and whatever the Original Memoirs of these Men were, we are fure their Accounts were, some time after their Decease, corrupted with Fable and mystical Philosophy. Philo of Biblos in one Place (a) seems to * 2 gran think, that Taautus himself wrote his the sen Sacra, and his Theology, in a Way above the Understanding of the common People, in order to create Reverence and Respect to the Subjects he treated of, and that Surmubelus and Theuro, some Ages after, endeavoured to explain his Works, by stripping them of the Allegory, and giving their true Meaning; but I cannot think a Writer so ancient as Athothes wrote in Fable or Allegory; the first Memoirs or Histories were without doubt short and plain,

+ an ancient thanician historian, who fea

⁽a) See Euseb. Præp. Evang. l. 1. c. 10.
VOL. I. a and

and Men afterwards embellished them with false Learning, and in time endeavoured to correct that, and arrive at the True. All therefore that I can collect from this Passage of Philo Biblius, is this, that Thyoth's Memoirs did not continue such as he left them, Surmubelus and Theuro in some time altered them, and I fear, whoever they were, they altered them for the worse; for such were the Alterations which succeeding Generations made in the Records of their Ancestors, as appears from what the same Writer further offers (a). "When " Saturnus," fays he [now I think Saturnus to be only another Name for Mizraim] " went to the South," [i. e. when he removed from the Lower Egypt, into Thebais, which I have taken notice of in its Place, " he made Taautus King of all Egypt, and the Cabiri" [who were the Sons of Mizraim] " made Me-" moirs of these Transactions:" Such were the first Writings of Mankind;

⁽a) See Euseb. ibid.

hort Hints or Records of what they did, and where they settled: "But the Son of Thabio, one of the first Interpreters of the Sacra of the Phænicians, by his Comments and Interpretations, filled ' these Records full of Allegory, and · mixed his Physiological Philosophy with them, and so left them to the · Priests, and they to their Successors; and with these Additions and Mix-' tures they came into the Hands of the Greeks, who were Men of an abounding Fancy, and they, by new Applications, and by increasing the number, and the Extravagancy of the Fa-' ble, did in time leave but little Ap-' pearance of any thing like Truth in them." We have much the same Account of the Writings of Sanchoniathon. Sanchoniathon of Berytus, we are told ' (a), wrote his History of the Fewish ' Antiquities with the greatest Care and Fidelity, having received his Facts from Hierombalus a Priest; and having

⁽a) See Euseb. Præp. Evang. l. t. c. 9.

" a mind to write an universal History
" of all Nations from the Beginning,
" he took the greatest Pains in search" ing the Records of *Taautus*; but some
" later Writers [probably the Persons
" before-mentioned] had corrupted his

Remains by their Allegorical Inter-

" pretations, and Physical Additions;

for (says Philo) the more modern
 iερολόγοι, Priests, or Explainers of

the Sacra, had omitted to relate the

" true Facts as they were recorded, in-" ftead of which, they had obscured

them by (a) invented Accounts and

" mysterious Fictions, drawn from

"their Notions of the Nature of the

"Universe; so that it was not easy for

" one to distinguish the real Facts which

⁽a) We have an Instance in Plutarch, Lib. de Iside p. 355, of the Manner in which the ancient Records were obscured by Fable. The ancient Experians had recorded the Alteration of the Year which I have treated of, and perhaps observed, that it was caused by the Sun's Annual Course becoming five Days longer than it before was, and that the Moon's Course was proportionably shortned: The Mythologic Priests turn'd this Account into the following Fable: Rhea, they say, having privately lain with Saturn, begg'd of the Sun that she might bring forth in no Month nor Year; Mercury hereupon was set to play at Dice with the Moon, and won from her the seventy second Part of each Day, which teing given to the Sun, made the five additional Days, over and above the settled Months of the Year, in one of which Rhea was brought to Bed. Five Days are the seventy-second Part of 360 Days, which was the Length of the ancient Year.

Taautus had recorded, from the Ficti-" ons superadded to them. But he " [i. e. Sanchoniathon] finding some of " the Books of the Ammonei, which " were kept in the Libraries or Registries of the Temples, examined every thing with the greatest Care, and re-" jecting the Allegories and Fables which at first Sight offered themselves, " he at length brought his Work to " Perfection. But the Priests that lived " after him, adding their Comments " and Explications to his Work, in " fome time brought all back to My-" thology again." This, I think, is a just Account of what has been the Fate of the ancient Heathen Remains; they were clear and true, when left by their Authors, but After-writers corrupted them by the Addition of Fable and false Philosophy; and therefore any one that would endeavour to give a probable Account of Things from the Remains of Thyoth, or Sanchoniathon, must set aside what he finds to be Allegory and Fable, as the furest way to come at the true Remains

Remains of these ancient Authors. This I have endeavoured to do in my Accounts of the *Phænician* and *Egyptian* Antiquities. I have added nothing to their History, and if their ancient Remains be carefully examined, the Nature of what I have omitted, will justify my omitting it; and what I have taken from them, will, I believe, satisfy, the judicious Reader, that these ancient Writers, before their Writings were corrupted, left Accounts very agreeable to that of *Moses*.

Some Persons think the Remains we have of Sanchoniathon, and the Extracts from Taautus, to be mere Figments, and that very probably there never were either such Men or such Writers. But to this I answer with Bishop Stilling sleet (a). Had it been so, the Antagonists of Porphyry, Methodius, Apollinaris, but especially Eusebius, who was so well versed in Antiquities, would have found out so great a Cheat; for however they have been accused of admitting Pious

⁽a) Origines Sacra, P. I. c. 2.

Frauds, yet they were such as made for them, and not against them, as the Works of these Writers were thought to do, when the Enemies of Christianity produced them; and I dare say, that if the Fragments of these Ancients did indeed contradict the Sacred History, instead of what they may, I think, when fairly interpreted, be proved to do, namely, to agree with it, and to be thereby an additional Argument of its uncorrupted Truth and Antiquity, our modern Enemies of revealed—Religion would think it a Partiality not to allow them as much Authority as our Bible.

As the Works of Taautus and Sanchoniathon were corrupted by the Fables of
Authors that wrote after them, so probably the Chaldean Records suffered Alterations from the Fancies of those who
in After-ages copied them, and from
hence the Reigns [or Lives] of Berosus's
Antediluvian Kings [or rather Men]
came to be extended to so incredible a
Length. The Lives of Men, in these
Times, were extraordinary, as Moses

+ Priof of ? Tomple of Below at 13.

has represented them, but the prophane Historians, fond of the Marvellous, have far exceeded the Truth in their Relations. Berofus computes their Lives by a Term of Years called Sarus; each Sarus, he fays, is 603 Years, and he imagines fome of them to have lived 10, 12, 13, and 18 Sari, i.e. 6030, 7236, 7839, and 10854 Years; but Mistakes of this fort have happened in Witers of a much later Date. Diodorus, and other Writers, represent the Armies of Semiramis, and her Buildings at Babylon, more numerous and magnificent than can be conceived by any one that confiders the Infant State Kingdoms were in when the reign'd. Abraham, with a Family of between three and four hundred Persons, made the Figure of a mighty Prince, in these early Times, for the Earth was not full of People: And if we come down to the Times of the Trojan War, we do not find Reason to imagine, that the Countries which the Heathen Writers treated of, were more potent or populous than their Cotemporaries, of whom

we have Accounts in the Sacred Pages; but the Heathen Historians hearing that Semiramis, or other ancient Princes, did what were Wonders in their Age, took care to tell them in a Way and Manner, that should make them Wonders in their own. In a Word, Moses is the only Writer whose Accounts are liable to no Exception. We must make Allowances in many Particulars to all others, and very great ones in the Point before us, to reconcile them to either Truth or Probability; and I think I have met with a Saying of an Heathen Writer which feems to intimate it, for he uses Words something to this Purpose: Datur hæc Venia Antiquitati, ut miscendo ficta veris Primordia sua augustiora faciat.

In my History of the Assyrian Empire after the Flood, I have followed that Account which the ancient Writers are supposed to have taken from Ctesias. Herodotus differs much from it; he imagins the (a) Assyrian Empire to have

⁽a) Herodot, L. 1. c. 95.

begun but 520 Years before the Medes broke off their Subjection to it, and thinks Semiramis to have been but five Generations older than (a) Nitocris, the Mother of Labynetus, called in Scripture Belshazzar, in whose Reign Cyrus took Five Generations, fays Sir Babylon. John Marsham (b), could not make up 200 Years. Herodotus has been thought to be mistaken in this Point by all Antiquity. Herennius observes, that Babylon (c) was built by Belus, and makes it older than Semiramis by 2000 Years, imagining perhaps Semiramis to be as late as Herodotus has placed her, or taking Atossa, the Daughter of Cyrus, to be Semiramis, as Photius (d) suggests Conon to have done. Herennius was indeed much mistaken in the Antiquity of Babylon; but whoever considers his Opinion will find no Reason to quote him, as Sir John Marsham (e) does in favour of Herodotus. Porphyry is (f)

⁽a) Id. ibid. c. 184. (b) Can. Chron. p. 489. (c) Apud Steph. in Voce Bab. (d) Phot. Tmem. 186. Narrat. 9. (e) In loc. fupr. cit. (f) Euseb. Præp. l. 1.

faid to place Semiramis about the Time of the Trojan War, but as he acknowledges in the same Place, that she might be older, his Opinion is no Confirmation of Herodotus's Account. From Moses's Nimrod to Nabonassar appears evidently from Scripture to be about 1500 Years, for so many Years there are between the Time that Nimrod began to be a mighty One (a), and the Reign of Ahaz King of Judah, who was Cotemporary with Nabonassar; and therefore Herodotus, in imagining the first Assyrian Kings to be but 5 20 Years before Deioces of Media, falls short of the Truth, above 900 Years. But there ought to be no great Stress laid upon Herodotus's Account in this Matter; he seems to own himself to have taken up his Opinion from Report only, and not to have examined any Records to assure him of the Truth of it (b).

⁽a) Gen. x, 8, 2 Kings xvi. 7. (b) Lib. 1, c. 95. ώς τῶν Περσέων μετεξέτεισι λέγεσι κατὰ τοῦτα γεφίμω.

Ctesias, who was Physician to Artaxerxes Mnemon, and lived in his Court, and near his Person about seventeen Years, wrote his History about an hundred Years after Herodotus. He was every way well qualified to correct the Mistakes which Herodotus had made in his History of the Assyrian and Persian Affairs; for he did not write, as Herodotus did, from Hearfay and Report, but he search'd (a) the Royal Records of Persia, in which all Transactions and Affairs of the Government were faithfully registred. That there were such Records was a Thing well known; and the Books of Ezra and Efther give (b) us a Testimony of them. Ctesias's Account falls very well within the Compass of Time which the Hebrew Scriptures allow for fuch a Series of Kings as he has given us? and we have not only the Hebrew Scriptures to assure us, that from Nimrod to Nabonassar were as many Years as he computes, but it ap-

⁽a) Diodorus Siculus Lib. 2. p. 84. (b) Ezra iv. 15. Esther vi. 1.

appears from what Callisthenes the Philosopher, (a) who accompanied Alexander the Great, observed of the Astronomy of the Babylonians, that they had been a People eminent for Learning, for as long a Time backward as Ctesias supposes; they had Astronomical Observations for 1903 Years backward, when Alexander took Babylon, and Alexander's taking Babylon happening about 420 Years after Nabonassar, it is evident they must have been settled near 1500 Years before his Reign; and thus Ctesias's Account is, as to the Substance of it, confirmed by very good Authorities. The Scriptures shew us that there was such an Interval between the first Assyrian King and Nabonassar, as he imagines. The Observations of Callisthenes prove, that the Assyrians were Promoters of Learning during that whole Interval, and Ctesias's Account only supplies us with the Number and Names of the Kings, whose Reigns, according to the

⁽a) Simplicius I. 2. de Cœlo.

Royal Records of Persia, filled up such an Interval. Ctesias's Accounts, and Callisthenes's Observations were not framed with a Design to be suited exactly to one another, or to the Scripture, and therefore their agreeing fo well together is a good Confirmation of the Truth of each of them.

There are indeed some Things objected against Ctesias and his History. We find the Ancients had but a mean Opinion of him; he is treated as a fabulous Writer by Aristotle, Antigonus, Caristheus, Plutarch, Arrian, and Photius; but I might observe, none of these Writers ever imagined him to have invented a whole Catalogue of Kings, but only to have related Things not true of those Persons he has treated of. There are without doubt many Mistakes and Transactions misreported in the Writings of Ctesias, and so there are in Herodotus, and in every other Heathen Historian; but it would be a very unfair way of criticizing, to set aside a whole Work as fabulous, for some Errors or Falshoods found

found in it. However, H. Stephens has justly observed, that it was the Indian History of Ctesias, and not his Persian (a), that was most liable to the Objections of these Writers; in that indeed he might fometimes romance, for we do not find he wrote it from such authentic Vouchers: But in his Persian History there are evident Proofs (b) that he had a Disposition to tell the Truth, where he might have Motives to the contrary: In a Word, tho' he might be mistaken in the Grandeur of the first Kings, thinks their Armies more numerous than they really were, and their Empires greater, and their Buildings more magnificent, yet there is no room to imagine that he could pretend to put off a List of Kings, as extracted from the Persian Records, whose Names were never in them; or if he had attempted to forge one, he could hardly have happened to fill up so exactly the Interval, without making it more or less than it appears to have been from the

⁽a) Hen. Stephanus in Disquisitione de Ctesia. (b) Id. 1bid.

Hebrew Scriptures, and from what was afterwards observed from the Chaldean

Astronomy.

I am sensible that the Account which Callishenes is said to give of the Coelestial Observations at Babylon, is called in question by the same Writers that dispute Ctesias's Authority, but with as little Reason. They quote Pliny (a), who affirms Berofus to fay, that the Babylonians had Coelestial Observations for 480 Years backwards from his Times; and Epigenes to affert, that they had fuch Observations for 720 Years back from his Time; and they would infer from hence, that the Babylonian Observations reached no higher; but it is remarkable, that both Berofus and Epigenes suppose their Observations to be no earlier than Nabonassar; for from Nabonassar, to the Time in which Berosus flourished, is about 480 Years, and to the Times of Epigenes about 7 20 (b). The Babylonians had not (as I have observed) settled a good Measure

⁽a) Plin. l. 7. c. 56. (b) Marsham Can. p. 474.

of a Year, until about this Time, and therefore could not be exact in their more ancient Computations. Syncellus (b) remarks upon them to this Purpose, and for this Reason Berosus, Epigenes, and Ptolemy afterwards, took no Notice of what they had observed before Nabonassar, not intending to assert, that they had made no Observations, but, their Astronomy not being at all exact, their Observations were not thought worth examining.

There are some other Arguments offered to invalidate the Accounts of Ctefias: It is remarked, that the Names of
his Kings are Persian, or Greek, and not
Assyrian; and it is said, that he represents the State of Assyria otherwise than
it appears to have been Gen. xiv. when
Abraham with his Houshold beat the
Armies of the King of Shinaar, Elam,
and three other Kings with them: But
the Latter of these Objections will be
answered in its Place, and the Former, I
conceive, can have no Weight with the

⁽b) Syncell. p. 207. VOL. I.

Learned, who know what a Variety of Names are given to the Men of the first Ages, by Writers of different Nations.

Upon the whole, Ctesias's Catalogue of the first Assyrian Kings seems a very confistent and well-grounded Correction of Herodotus's Hearlay and imperfect Relation of their Antiquities, and as such it has been received by Diodorus Siculus, by Cephaleon and Castor, by Trogus Pompeius, and Velleius Paterculus, and afterwards by Africanus, Eusebius, and Syncellus. Sir John Marsham raised the first Doubts about it (a); but I can't but think, that the Accounts which he endeavours to give of the Original of the Affyrians, will be always reckoned amongst the Peculiarities of that learned Gentleman. There are some small Differences amongst the Writers that have copied from Ctesias, about the true Number of Kings from Ninus to Sar-

⁽a) Marsh. Can. Chron. p. 485. speaking of Ctesias's Catalogue, he says, De cujus Veritate, cum nemo adhue sit qui dubitaverit, &c. danapalus,

danapalus, as well as about the sum of the Duration of their Reigns; but if what I have offered in Defence of Ctesias himself may be admitted, the Mistakes of those that have copied from him will easily be corrected in

their proper Places.

I hope the Digressions in this Work will not be thought too many, or too tedious; they were occasioned by the Circumstances of the Times I treat of. I have not made it my Business to write at large upon any of them; but I thought a few general Hints of what might be offered upon them, would be both acceptable to the Reader, and not foreign to the Purpole I have in Hand; all of them, if duly considered, tending very evidently to the illustrating the Sacred History. There are two Subjects which the Reader might expect at the Beginning of this Work; one of them is the Account of the Creation of the World, the other is the State of Adam and Eve in Paradise, their Fall, and their Loss of it. Of b 2

the Former of these I would give some Account in this Place; the latter, I think, may be treated with greater Clearness when I come hereafter to speak of *Moses* and his Writings.

I. The Account which Moses gives of the Creation, is to this Purpose:

In the Beginning God created the Hea-

vens and the Earth.

The Earth after it was created was for some time a confused and indigested Mass of Matter, a dark and unformed Chaos; but God in six Days reduced it into a World in the

following manner:

First, The Spirit of God moved upon the fluid Matter, and separated the Parts it consisted of, from one another; some of them shined like the Light of the Day, others were opake like the Darkness of the Night; God separated them one from the other; and this was the first Step taken in the Formation of the World.

Secondly, God thought it proper to have an (a) Expansion between the Earth and Heaven, capable of supporting Clouds of Water; the appointing this Expansion, and suspending the Waters in it, was the Work of the second Day.

Thirdly, After this, God caused the Waters of the Earth to be drawn off, so as to drain the Ground, and thus were the Seas gathered together, and the dry Land appeared, and then God produced from the Earth all manner of Trees, and Grass, and Herbs, and Fruits.

On the Fourth Day God made the Lights of Heaven capable of being serviceable to the World in several Respects, fitted to distribute Light and Heat, to divide Day and Night, and to mark out Time, Seasons, and Years; two of them were more especially remarkable, the Sun and the Moon: The Sun he made to shine in the Day, the Moon in the Night, and he gave the Stars their proper Places.

⁽a) Rachiang properly signifies an Expansion, and not what is imply d by the Greek Word σερέωμα, or our English Word Firmament

Fifthly, Out of the Waters God created all the Fishes of the Sea, and the Fowls of the Air.

On the Sixth Day, out of the Earth God made all the other living Creatures, Beasts, and Cattle, and every thing that creepeth upon the Earth; and last of all he made Man, a more noble Creature than any of the rest: He made his Body of the Dust of the Earth, and afterwards animated him with a living Soul. And out of the Man he made the Woman. This is the Substance of the Account which Moses has given of the Creation of the World. Moses did not write 'till above 2300 Years after the Creation, but we have nothing extant so ancient as this Account.

II. We have several Heathen Fragments, which express many of the Sentiments of Moses about the Creation. The Scene of Learning, in the first Ages, lay in India, in the Countries near to Babylon, in Egypt, and in time it spread into Greece.

The

The Indians have been much famed for their ancient Learning. Megasthenes is cited by Clemens Alexandrinus (a), representing the Indians and the Jews as the great Masters of the Learning, which afterwards the Greeks were famous for; but the Antiquities of these Nations have either been but little known, or their ancient Learning is by some Accident lost, for our best late Enquirers can now meet no Remains of it. Strabo and Clemens Alexandrinus give Hints of several Notions amongst them, which would argue them to have been a very learned People; but the only confiderable Specimen we now have of their Litterature, is the Writings of Confucius; their present Notions of Philosophy are mean and vulgar, and whatever their ancient Learning was, it was either destroyed by their Emperor Zio, who, they say, burnt all their ancient Books, or by some other Accident it is lost.

The Works of the most ancient Phanician, Egyptian, and of many of the

⁽a) Strom. Lib. 1, p. 360. Edit. Oxon.

Greek Writers, are also perished, but succeeding Generations have accidentally preserved many of their Notions, and we have confiderable Fragments of their Writings transmitted to us. The Egyptians, as Diodorus Siculus (a) informs us, affirmed that In the Beginning the Heavens and the Earth were in one Lump, mixed and blended together in the same Mass. This Position may at first sight seem to differ from Moses, who makes the Heavens and the Earth distinct at their first Creation; but it is obvious to observe, that the Egyptians did not take the Word Heaven in the large and extended Sense, but only fignified by it the Air and Planetary Regions belonging to our World; for the first Greeks, who had their Learning from Egypt, agree very fully with Moses in this Point. In the Beginning, says Orpheus (b), the Heavens were made by God, and in the Heavens there was a Chaos, and a terrible Darkness was on all

⁽a) Diodor. Sic. l. 1. (b) Suid. voc. 'Oeo: Cedren. ex Timol. p. 57. Procl. in Tim. 316. 6'. p. 117.

the Parts of this Chaos, and covered all Things under the Heaven. This Position is very agreeable to that of Moses: In the Beginning God created the Heavens and the Earth, and the Earth was without Form, and void, i. e. was a Chaos, and Darkness was upon the Face of the Deep. Orpheus did not conceive the Heavens and the Earth to have ever been in one Mass, for as Syrian (a) observes, the Heavens and the Chaos were, according to Orpheus, the Principia out of which the rest were produced.

The ancient Heathen Writers do not generally begin their Accounts so high as the Creation of the Heavens and the Chaos, they commonly go no further backward than to the Formation of the Chaos into a World. Moses describes this in the following manner: The Earth was without Form, and void, and Darkness was upon the Face of the Deep, and the Spirit of God moved upon the Face of the Waters. Anaxagoras, as

⁽a) Aristot. Metaph. p. 2.

Laertius informs us, began his Book (a), All Things were at first in one Mass, but an intelligent Agent came and put them in order; or as Aristotle (b) gives us his Opinion, All things, says he, lay in one Mass, for a wast Space of Time, but an intelligent Agent came and put them in Motion, and so separated them from one another. We have Sanchoniathon's Account of Things in Eusebius, and if we throw aside the Mythology and false Philosophy which those that lived after him added to his Writings, we may pick up a few very ancient and remarkable Truths, namely, that there was a dark and confused Chaos, and a Blast of Wind or Air, to put it in a Ferment or Agitation; this Wind he calls ἄνεμ. Κολπία, not the Wind Colpia, as Eusebius seems to take it, but aven G. Col-Pi-Jah, i. e. (c) the Wind or Breath of the Voice of the Mouth of the Lord; and if this was

⁽a) Πάν α χρήματα ην όμε Ετα Νες ελθων άντα διεκόσμησε. (b) Φησὶ β 'Αναξαγόρας, όμε σάν ων όν η ων η ηςεμέν Ιων τ άπειεςν χείνου, κίνησιν εμποιησα τ νεν κ διακείναι. Arift. Phys. Aufc. 1. 8. c. 1. (c) 71-19-17.

his Meaning, he very emphatically expresses God's making all things with a Word, and intimates also what the Chaldee Paraphrast infinuates from the Words of Moses, that the Chaos was put into its first Agitation by a migh-

ty and strong Wind.

Some general Hints of these things are to be found in many of the Remains of the ancient Greek Writers. Thales's Opinion was, that the first Principle of all Things was idwe, or Water (a). And this Tully affirms to (b) have been his Opinion; but it should be remarked from Plutarch's Observation, that Thales's Jowe was not pure Elementary Water. The Successors of Thales came by degrees to imagine, that Water, by being condensed, might be made Earth, and by being rarified would evaporate into Air; and some Writers have hence imagined, that Thales thought Water to be the Initium Rerum, i. e. the

⁽a) 'Aρχίω τῶν πάνζων ύθωρ ύπες ήσατο, Laert. (b) Lib. de Natura Deorum 1. § 10. Thales Milesius Aquam dixit esse Initium Rerum.

first Principle out of which all other Things were made: But this was not Thales's Doctrine. The ancient Philosophers are said to have called Water, Chaos, from xéw the Greek Word, which fignifies Diffusion, so that the Word Chaos was used ambiguously, sometimes as a proper Name, and sometimes for Water; and 'tis conceived, that this might occasion Thales's Opinion to be mistaken, and himself to be represented as afferting the Beginning of things to be from Chaos, Water, when he meant from a Chaos. But take him in the other Sense, afferting Things to have arisen from Water, 'tis easy to suppose him to mean, by Water, a fluid Substance, for this was the ancient Do-Etrine; and thus Sanchoniathon argues, from the Chaos he supposes or Muddy Matter to arise; and thus Orpheus (a), out of the fluid Chaos, arose a muddy Substance; and Apollonius (b), Out of the muddy Substance

the Earth was formed, *i. e.* fays the Scholiast, the Chaos of which all things were made, was a fluid Substance; this, by settling, became Mud, and that in time dried and condensed into solid Earth. It is remarkable that *Moses* calls the Chaos, Water, in this Sense; the Spirit of God, he says, moved upon the Face of the *Maim*, Waters, or sluid Matter.

The Fragments to be collected from the Greek Writers are but few and short, the Egyptian are something larger. According to Diodorus (a), they affert, 1. as I have before hinted, That the Heavens and Earth were at first in one confused and mixed Heap.

2. That upon a Separation, the lightest and most fiery Parts slew upwards (b), and became the Lights of Heaven.

3. That the Earth was in time drained of the Water.

4. That the moss Clay of the Earth, enlivened by (c) the

 ⁽a) Lib. 1. (b) This was the Opinion of Empedocles. Έμπεδοκλης συεινά τὰ ἄνεα ἀν τὰ συράθες, ὅπερ ὁ ἀιθὴρ ἐν ἑαυτῷ σεειέχων Κέθλιψε κατὰ των σρώτων διάκειστο Plutarch. Placit. Phil. 2. 13. (c) Τὰ ζῶα ἀκ τ ἰλύΘ γεννηθηναι, was a Position embraced by Archelaus, and several other Greeks.

Heat of the Sun, brought forth living Creatures, and Men. A very little Turn would accommodate these Particulars to those of Moses, as may be seen by comparing the Account of Diodorus with that which is given us by the Author of the Pimander in Jamblichus. The ancient Philosophy had been variously commented upon, disguised and disfigured, according as the Idolatry of the World had corrupted Men's Notions, or the Speculations of the Learned had mis-led them, before the Times of Diodorus Siculus; and it is so far from being an Objection, that the Accounts he gives do in some Points differ from Moses, that 'tis rather a Wonder that he, or any other Writer, could, after so many Revolutions of Religion, of Learning, of Kingdoms, of Ages, be able to collect from the Remains of Antiquity any Politions lo agreeable to one another, as those which he has given us, and the Accounts of Moses are.

But III. Tho' the Ancients have hinted many of the Positions laid down by Moses, yet we do not find that they ever made use of any true or solid Reafoning, or were Masters of any clear and well-grounded Learning, which might lead them to the Knowledge of these Truths. All the Knowledge which the Ancients had in these Points lay at first in a narrow Compass; they were in possession of a few Truths, which they had received from their Forefathers; they transmitted these to their Children, only telling them that such and fuch Things were so, but not giving them Reasons for, or Demonstrations of the Truth of them. Philosophy (a) was not disputative until it came into Greece; the ancient Professors had no Controversies about it; they received what was handed down to them, and out of the Treasure of their Traditions imparted to others, and the Principles they went upon to teach or to learn by, were not to fearch into the Nature of Things, or to consider what they could find by Philosophical

⁽a) Clem. Alex. Strom. 8. ad Princip.

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Examinations, but, Ask and it shall be told you; Search the Records of Antiquity, and you shall find what you enquire after; These were the Maxims and Directions of their Studies.

And this was the Method in which the ancient Greeks were instructed in the Eg yptian Physiology. The Egyptians taught their Disciples Geometry, Astronomy, Physick, and some other Arts, and in these, 'tis likely, they laid a Foundation, and taught the Elements and Principles of each Science; but in Physiology the Case was quite otherwise; the Egyptians themselves knew but little of it, tho' they made the most of their small Stock of (a) Knowledge, by keeping it concealed, and diverting their Students from attempting to learch and examine it to the Bottom. If at any Time they were obliged to admit an Enquirer into their Arcana, we find (b) they did it in the following manner: 1. They put him upon studying their common Letters; in the next Place he

⁽a) Strabo Lib. 17. p. 806. (b) Clem. Alexand. Strom. 5.

was to acquaint himself with their Sacred Character; and in the last Place to make himself Master of their Hieroglyphick; and after he had thus qualified himself, he was permitted to search and examine their Collections, and to decypher what he found in them. And thus they did not furnish their Students with the Reasons of Things, or teach them by a Course of Argument, to raise a Theory of the Powers of Nature, for in truth they themselves had never turn'd their Studies this Way. The Art (c) which they had cultivated, was that of disguising and concealing their Traditions from the Vulgar; and so instead of supporting them with Reason and Argument, they had expressed them in mystical Sentences, and wrote them down in intricate and uncommon Characters, and all that the Student had to do, was to unravel these Intricacies, to learn to read what was written, and to be able to explain a dark and enigmatical Sentence, and to give it its true Meaning.

Vol. I.

If we look into the Accounts we have of them, we shall find, that the most eminent Greek Masters of this Part of Learning, were not Men of retired Study and Speculation, but industrious Travellers, who took Pains to collect the ancient Traditions. The first Hints of Physiology were brought into Greece by the Poets, Hesiod, Homer, Linus, and some others; but these Men had taken up their Notions too hastily; they gathered up a few of the Egyptian Fables, but they had not search'd deep enough into their ancient Treasures; so that in a little Time their Notions, tho' they had taken Root amongst the Vulgar, and were made Sacred by being of Use and Service in Religion, came to be overlooked by Men of Parts and Enquiry, who endeavoured to fearch after a better Philosophy. From Pherecydes the Son of Badis, to the Times of Aristotle, are about 300 Years, and during all that Space of Time, Philosophy, in all its Branches, was cultivated by the greatest Wits of Greece, with all possible Induftry;

ftry; but they had only Thales, Pythagoras, and Plato, who were the eminent Masters, all the other Philosophers must be ranged under these, as being only Explainers or Commentators upon the Works of these, or at most the Builders of an Hypothesis, from some Hints given by them. Thales, Pythagoras, and Plato, were the Originals of the Greek Learning, and it is remarkable, that they did not invent that Part of their Philosophy which I am treating of, but they travelled for it, and collected it from the Records of other Nations.

Thales, we find (a), travelled to E-gypt, and after having spent some Years there, he brought home with him a few Traditions, which, tho' but few, obtained him the Credit of being the first who made a Dissertation upon Nature (b), for in Truth, all before him was Fable and Allegory; but Thales was so far from having surnished himself with all that might be collected, or from pretending to build a Theory of Natural

⁽a) Lacet. (b) ΠρώτΟ δέ κὸ περί φύσεως διελέχθη· Id.

Knowledge upon Principles of Speculation, that he advised (a) Pythagoras, who studied for some time under him, to finish his Studies in the Way and Method that himself had taken; and according to his Directions, Pythagoras, for above Forty Years together (b), travelled from Nation to Nation, from Greece to Phanicia, from Phanicia to Egypt, and from Egypt to Babylon, searching every Place he came at, and gathering all the Traditions he could meet with, omitting to converse with no Perfon eminent for Learning, and endeavouring to collect from the Egyptians and the Fews, and all others he could meet with, every ancient Dogma. These were the Pursuits of Pythagoras, and this his Course of Study, and from his diligent Searches he acquired a great Stock of ancient Truths, collected in such a manner, that 'tis no Wonder he afterwards taught them with an Air of Authority

⁽a) Jamblic, de vit. Pythag. (b) Porph, de vit. Pyth. & Jamblic. Voss. de Philos. Scct. l. 2. c. 2. S. 2. Clem. Alex. Strom. 1. Id. Strom. 5. Euseb. Præp. Evang. l. 9. c. 6. Joseph. contra Apion. Orig. adv. Cels. l. 1.

condemned by Cicero (a), who would have set Philosophy upon the Basis of Reason and Argument; but Pythagoras took up his Notions upon the Authority of others, and could therefore give them to his Disciples no otherwise than he had them. His durids ign was the Proof of what he afferted, for he had collected, not invented his Science, and so he declared or delivered what he had gathered up, but he did not pretend to argue, or give Reasons for it.

If we look into the Writings of Plato, we may fee that he confessed what I am contending for, in the freest manner. He never afferted his Physiology to be the Product of his Invention, or the Result of rational Enquiries and Speculations, but acknowledged it to be a Collection of Traditions gleaned up from the Remains of those that liv'd before him. In the general, he afferts (b), that the Greeks received their most valuable Learning from the Traditions of Barbarians more ancient than them-

⁽a) Lib, de Nat. Deorum, 1. §. 5. (b) in Cratyl. p. 426.

C 3 felves;

selves; and often speaks of Phænician and Syrian, i. e. Hebrew Fables (a), as the Ground of many of their Notions. He particularly instances a Phænician Fable (b) concerning the Fraternity of Mankind, and their first Derivation from the Ground, or Earth; and confesses (c) that their Knowledge of the Deity was derived from the Gods, who communicated it to Men by one Prometheus; nay, he calls it a Tradition which the Ancients, who, fays he, were better, and dwelt nearer the Gods than we, have transmitted to us. In his Treatise De Legibus (d), he makes mention of an ancient Tradition about the Nature of God. And in his Phado (e), treating of the Immortality of the Soul, he introduces Socrates reminding his Friend, that they had an ancient Tradition afserting it, and that the surest and best way to prove it was by the Divine Account or Tradition of it. In his Timeus (f), being about to treat of the Origin

⁽a) See Bochart's Phaleg. 1. 4. c. 24. (b) Lib. de Rep. 3. P. 414. (c) In Phileb. p. 17. (d) De Legib. 1. 3. (e) In Phædon. p. 96. (f) In Timzo p. 29.

of the Universe, he lays down this Preliminary, It is just, that both I who discourse, and you that judge, should remember that we are but Men, and therefore receiving the probable Mythologic Tradition, it is meet that we enquire no further into it. In his Politicus (a), he gives a large Account of Adam's State of Innocence, in the Fable of Saturn's Golden Age, which he was so far from taking in the Literal Sense of the Poets, that he complains of the Want of a fit Interpreter to give it its true Meaning. In the same manner his Fable of Porus's getting drunk in Jupiter's Garden, was very probably derived from the ancient Accounts of Adam's Fall in the Garden of Eden. In short, Plato's Works are every where full of the ancient Traditions, which, as he had collected very carefully, fo he always endeavoured to deliver without Art or Reserve, excepting only some fabulous Turn, which he was now and then forced to give them, to humour the Greeks.

^(#) P. 272.

There were many Philosophers amongst the Greeks, who in their several Times endeavoured to reason upon the Positions that had been laid down by these Masters, and to form a System by Deductions of Argument and Speculation, but all their Attempts this way proved idle and insufficient; Truth fuffered, instead of being advanced by them. Pherecydes endevoured to form a System from the Poets (a), and wrote a Theogonia in Ien Books, but his Performance was dark and fabulous, full of Fancy and Allegory, but in no wife a Specimen of true Philosophy. The Followers of Thales made Attempts of the same fort, with as little Success. Anaximander and Anaximenes endeavoured to form a System upon Thales's Principles; but instead of clearing any thing that had been advanced by their Master, or of opening a way to more Truth, than he had discovered, they rather puzzled his Philosophy with a Number of intricate and confused No-

⁽a) Laert. Ger. Voss. de Histor. Græc. l. 4. c. 4.

tions. Anaxagoras undertook to correct the Mistakes of Anaximenes and Anaximander, and pretended to set Thales's Principles in their true Light, and he is clear and consistent just so far as he keeps to Thales's Traditions; but wherever we find him attempting to speculate and give Reasons, there he appears

but trifling and inconclusive.

Amongst all these Philosophers, Leucippus and Democritus seem to have laid the best Foundation for a good and rational Theory of Nature. They did not puzzle themselves with (a) hard Words of no Meaning, harmonic Forms, Ideas, Qualities, and Elements; but considered Matter as a System of infinitely small Individuals, contained in an infinite Extension of Void or Space; but however they came by these Principles, they either set them in so different a Light, or the Studies of others had carried them into Notions so opposite, that this Scheme, which had the

⁽a) Burnet. Archaol.

most Truths in it, was less understood and more exploded than any other.

As the Traditions of Thales suffered by being mingled with the Philosophy of his Successors, so the Doctrines of Pythagoras met the same Fate. His Disciples were willing to have a System, and to give Reasons for the Truths they had to offer; but if we consider what Reasons they gave, what Schemes they built, what Comments they made upon their Master's Doctrines, we shall be abundantly convinced, that the Do-Etrines of Pythagoras were not invented by their way of Reasoning. The Pythagoreans must be allowed to have been in possession of many considerable Truths, but the Reasons and Arguments they offered to prove them by, are weak and frivolous, and the Additions they made to them are trifling and inconsistent, and all their Speculations so false, or so idle, as to shew that they did not think well enough to discover the noble and just Sentiments which they had concerning the Works of Nature.

ture. We have nothing of Pythagoras now extant, nor (a) are we certain that he ever wrote any Philosophical Composition; 'tis most probable that all his vast Stock of Knowledge was contained in a select Number of Sentences, which he expressed after the manner of the Egyptians, and explained to his Disciples; but we have several Pythagorean Fragments, the Attempts of his Followers; and a complete Book of Timeus Locrus; and we may see from any of these Performances, that as soon as these Men ventured to enlarge beyond the Dogmata of their Master, and advanced Speculations which they had not his Authority to support; instead of maintaining the Credit of their Philosophy, they corrupted it by degrees, made it subtil and unintelligible, until in time they funk it to nothing.

The last of the ancient Philosophers was Aristotle, his System was indeed invented. He rejected the ancient Tradi-

⁽a) O per ye dewested Hudaylegs. under autos in I ideo nara see autonoum. The Pooks afcribed to him by Pliny and other Writers are esteemed folklious.

coming a Philosopher to offer Opinions to the World, which he could not prove to be true; but then I am sensible it will be allowed me, that what he advanced is so totally distant from Truth, that he will never be an Instance of an Ancient, who by Reason and good Argument produced a well-grounded Theory of

Natural Knowledge.

And thus if we look over all the Philosophers, and consider what the Treafures of Knowledge were, which they had amongst them, we shall find that there were many Beams of true Light shining amidst their dark and confused Notions; but this Light was never derived from any Use of their Reason, for they never could give any reasonable Account of it. The invisible Things of God had been some way or other related to them, and as long as they were contented to transmit to Posterity, what their Ancestors had transmitted to them, fo long they preserved a considerable Number of Truths; but whenever they attempted to give Reafons

fons for these Opinions, then in a little time they bewildred themselves, under a Notion of advancing their Science, then they ceased to retain the Truth in their Knowledge, changed the true Principles of Things, which had been delivered to them, into a false, weak and inconsistent Scheme of ill-grounded Philosophy. And now let us see,

IV. What does necessarily follow, if this be true. If the Natural Knowledge which the Ancients had was Traditional; if the succeeding Generation received down only some Reports from the Generation that went before it; Where was the Fountain? Who was the Author of this Knowledge? Moses was as unlikely as another, to make Discovery of these Truths, by any Powers of Reason; he was indeed learned in all the Learning of the Egytians, but we do not find any Principles in the Egyptian Learning that could lead into the Secret of these Things. It is remarkable that Moses's Account of the Creation is a bare Recital of Facts, no Shew of Argument or Speculation appears in it. He relates

relates that things were created in such and such a manner; but has no Attempt of Argument to establish or account for any Part of his Relation. We must, I think, allow Moses either to have had these Truths imparted to him by immediate Revelation, or we must say that he collected the Dogmata of those that lived before him. If we chuse the latter Opinion, the Question still remains, Who taught the Predecessors of Moses these Things? Let us trace up to the first Man-How, or whence had he this Knowledge? (a) How should Adam discover the manner of his own Creation, or describe the Formation of the World, which was formed before he had any Being? Besides, if these Things were discoverable by Reason, and Adam, or any other Person brought them to Light by a due Course of Thinking, and related them to their Children; what were the Traces of this Reasoning? Where to be

⁽a) Nec aliquid interfuit eo Tempore, quo Mundus certum Diem habuit ortus sui, nec aliquid interfuit eo Tempore quo Mundus Divinæ Mentis ac providi Numinis Ratione formatus est: nec eo usque se Intentio potuit humanæ Fragilitatis extendere, ut Originem Mundi sacile possit Ratione concipere aut explicare. Julius Firmicus maternus. Mathes. Lib. 3. c. 2.

found? or, How were they lost? 'Tis strange these things should be so obvious at first, that an early Attempt should discover so much Truth, and that all the Wit and Learning that came after, for five or fix thousand Years, should, instead of improving it, only puzzle and confound it. If Adam, or some other Person of extraordinary Learning, had by a Chain of Reasoning brought these Truths into the World, some Hints or other of the Argument would have remained, as well as the Truths produced by it; or some succeeding Author would, at one time or other, have reasoned as fortunately as his Predecessor, but nothing of this fort happened; instead of it we find, that the early Ages had a great Stock of Truths, which they were so far from having Learning enough to invent or discover, that they could not so much as give a good Account of the true Meaning of many of them. A due Confideration of these Things must lead us to believe, that God at first revealed these Things unto Men; he acquainted them with what he had done in the Cre-

ation of the World, and what he had thus communicated to them, they transmitted to their Children's Children. And thus God, who in these last Days hath spoken unto us by his Son, did in the Beginning in some extraordinary manner speak unto our Fathers; for there was a Stock of Knowledge in the World, which we cannot see how the Possessors of it could possibly have obtained any other way; and therefore Fact, as well as History, testifies, that the Notion of a Revelation is no Dream, and that Moses in representing the early Ages of the World to have had a Converse with the Deity, does no more than what the State of their Knowledge obliges us to believe of them.

Shelton, Norf.
Oct. 2, 1727.





The SACRED and PROPHANE

HISTORY

Of the WORLD Connected.

BOOK I.

HATEVER may have been the Opinions of Philosophers, or the Fables of Poets about the Origin of Mankind, We are fufficiently informed from (a) History, that we are descended from two

Persons, Adam and Eve: They lived in the Eastern Parts of the World; their first Children were Cain and Abel: Jose-

⁽a) Gen. i. 26. ii. 7, Enc. Sanchoniatho begins Mankind from two Mortals, Protogonus and Eon; the other Heathen Writers are not so particular. Diodorus Siculus formed his Account of the Origin of Mankind, not from History, but from what he thought to be the ancient Philosophy.

phus (b) mentions their having Daughters, but does not fay how many; what their Names were, (c) when they were born,

or how they married.

Cain and Abel grew Men, but were of a different Genius and Disposition; Cain was an Husbandman, Abel a Shepherd: Abel was more virtuous than his Brother, and when they brought their Offerings, his Sacrifice was accepted beyond Cain's: Cain hereupon took a private Opportunity, and out of Envy and Malice killed him. And this was the first Act of Violence committed in the World; it proceeded from a Principle, which many Actions of the same fort have since proceeded from, a Spirit of Emulation, which being not duly managed, and made a Spur to Virtue, took an unhappy Turn, and degenerated into Malice and Revenge. Soon after Cain had committed this wicked Action, God appeared to him: --- but the Examination and Refult of this Affair will be best seen, if I add it in three or four Particulars.

⁽b) Antiquit, Lib. i. c. 2. p. 7. (c) Some Writers have imagined that Cain and Abel were Twins, but the Account of their Births, Gen. iv. 1, 2. contradicts this Notion. Others have supposed [See Selden de Jure Naturali & Gentium, Lib. v. c. 8.] that Eve at each of their Births brought forth a Daughter, and that Cain married the Daughter born with Abel, and Abel the Daughter born with Cain: but the trisling Conceits of this sort that might be mentioned are innumerable.

1. God had before both vindicated Himfelf, and excused Abel, from having either of them given the least Reason for this violent and unjust Proceeding: God had indeed accepted Abel's Offering beyond Cain's; but that was owing to Abel's being better than Cain, and not to any Partiality in God; for if Cain would have been as deferving, he should have been as well accepted. If thou dost well [said God to him (d)] shalt thou not? i. e. thou shalt be accepted: but if thou dost not well, + Sin lieth at the Door. And as to Abel; He had not affected to flight Cain, or to fet himself above him; Abel would always have been heartily disposed to pay him all Respect; and Cain might have had all the Superiority of an elder Brother; for fo God argued with him, (e) Unto thee shall be his Desire [or will be] and thou shalt rule over Him, i. e. Thou may'st be his Superior.

The Expositors seem to treat this as a very difficult Passage, and there are several very wild and foreign Senses put upon the Words, *Unto thee shall be his Desire*: The true meaning of them is clear and eafy, if we consider that there are two Expressions in the *Hebrew* Tongue to signify

⁽d) Gen. iv. 7. † Dr. Lightfoot renders the Word Chatash here, a Sin-offering, as if God had reprehended Cain for not making a due Asonement for his Sins. See hereafter in Book 2.
(e) Gen. iv. 7.

the Readiness of one Person to serve or respect another. The one of them expresses an outward Attendance, the other the inward Temper or Readiness of Mind to pay Respect or Honour. טוניאל-וד [aine el yad] or, our Eyes are to his Hand, is the one Expression. רשיקהאל [Teshukah el] or, our Defire is to him, is the other. Of the former we have an Instance, Plalm cxxxiii. The Eyes of Servants are to the Hand of their Masters, and the Eyes of a Maiden are to the Hand of her Mistress, i. e. they stand ready with a vigilant Ob-servance to execute their Orders. We meet the other Expression in the Place before us, in Gen. iii. 16. and it imports an inward Temper and Disposition of Mind to pay Respect and Honour. His Desire will be unto thee, i. e. he will be heartily devoted (as we fay in English) to honour and respect you, and thou shalt [or may'st] rule over him, i. e. you may have any Service from him you can defire.

I have had an Interpretation of this 7th Verse communicated to me by a Person of very great Learning, and I find the (f) Critics favour it. He thought the whole Verse was spoke of Cain's Sin, that the Hebrew Words might be translated as I have interlined them + below (g), and

⁽f) See Synop. Critic. in loc. † (g) Eum gubernares tu fed Appetitus ejus quidem te Apud. ואליר תשוקתו ואתה תששל בו that

that it might be Englished thus, If thou dost well shalt thou not be accepted, but if thou dost not well Sin lyeth at the Door; indeed the Appetite of it [i. e. of Sin] will be at thee [i. e. to tempt thee] but thou shouldst rule over it. But the Words will, I think, in no wise bear this Sense מלוך ולהו [Teshukato] is not the Desire or Appetite of it, but of Him. And in [Bo] does not signify it but Him. And the Expression and signify it but Him. And the Expression strew Expression for, He will heartily respect Thee, and not for, Sin will tempt Thee.

2. After Cain had been so wicked as to kill his Brother, God was pleased to pass a very just Sentence upon Him: his Aim was to have made himself great and flourishing, in Favor with God, and Credit with Men, without any one to stand in Competition with him; but he was disappointed in every Particular he aimed at, for his attempting to compass his Designs so wickedly: The Ground was sentenced not to yield him her Strength, (h) i. e. He was to be unprosperous in his Husbandry and Tillage; and instead of being in God's Favor without Rival, he was henceforwards (i) to be hid from his Face, i. e. He was not to have any longer that happy Converse with the Deity, which

⁽b) Gen. iv. 11, 12. (i) Ver. 14. B 3

Connection of the Sacred Book I.

these first Ages of the World were bles'd with; and he was to be (k) a Fugitive and a Vagabond, so far from being able to live amongst his Friends with Credit and Satisfaction, that the Sense of what he had done should so + hurry him, as to Force him to retire from them to a distant Part of the World, as a mischievous Person, not sit to live and be endured amongst them.

3. Cain had in a little time a full Conviction of his Folly and Wickedness. He repeats over (1) God's Sentence against himself, as acknowledging the Justice of it, and withal thought so ill of himself, and had fo true a Sense of his Crime, as to imagine (m) that every one that happen'd on him would kill him, that Mankind would rife against him, as a Person not fit to be fuffered to live, and in their own Defence destroy him: A Sense of these Things moved him to a great Compunction, Is my Sin (cry'd He) too great to be forgiven? for this is the true Sense of Verse 13. We translate the Words, My Punishment is greater than I can bear: But the Hebrew Word [עין] ‡ aven fignifies Iniquity rather than Punishment, and the Verb [נשא] nasha

⁽k) Gen.iv. 12. † The Hebrew Words express an unsettledness of Mind, which probably induced the LXX. to translate them ς ενων κ) τρέμων. (1) Ver. 14. (m) Ibid. ‡ See the Word so used 1 Sam. xx. 8. and in other Places of Scripture so used very often, particularly Job. xi. 6.

Book I. and Prophane History.

signifies to be forgiven, as well as to bear; and the Verse may be rendred either positively, My Iniquity is too great to be forgiven, or the (n) Hebrew Expositors take it by way of Interrogation, Is my Iniquity too great to be forgiven? And this last Sense

is the best; for,

4. Upon Cain's being brought to a Sorrow for his Sin, God was pleased in some measure to pardon his Transgression: There was as yet no express Law against Murder, and God (o) gave a strict Charge that no one should for this Fact destroy Cain: Some (p) Writers make this an Addition to his Punishment, but I see no Reafon for their Opinion. As Moses has represented this Affair, it appears, that Cain was very forry for what he had done, and acknowledged the just Sentence of God against him, but represented that He should be in continual Danger of a still further Evil; namely, that it should come to pass, that every one that should find him, or happen on him, should kill him: Hereupon he bewailed the Wretched State he had brought himself into, and cry'd, Is my Sin too great to be forgiven? Can I find no Mercy? No Mitigation of the Punishment I have brought upon my felf? Hereupon God was pleas'd so far to favour him, as

B 4

⁽n) See Fagius in loco. (o) Gen. iv. 15. (p) Fagius, Menochius, Tirnius, and other Expositors, give the Place this Sense.

Connection of the Sacred Book I.

to give Orders that no one should kill him, and to make him easy by giving him Affurance of it: For so

The Words Ver. 15. which we render God set a Mark upon Cain, should be interpreted. The Hebrew Word אות [Aoth] is a Sign or Token. The Bow [Gen. ix.] was to be אות [Leaoth] for a Sign or Token that the World should be no more destroyed by Water. So here the Expresfion וישם יהוה לקין אות (vejashem Jehovah lecain Aoth is not as we render it, And God set a mark upon Cain, but, God gave or appointed to Cain a Sign or Token, [i. e. to assure him] that no One should kill him. And here I might observe that there is no Foundation in the Original, for the Gueffes and Conjectures about the Mark fet upon Cain; about which fo many Writers have egregiously trifled (q).

After

Who would be like to till him?

5.5

⁽⁹⁾ The Ridiculous Conjectures upon this Point have been almost without Number. Some imagine that God imprest a Letter on his Forehead. And others have been so curious in their Enquiries, as to pretend to tell what the Letter was. A Letter of the Word Abel, fay some; the four Letters of Jehovah, say others; or a Letter expressing his Repentance, say a third Sort of Writers. There have been some that imagined that Abel's Dog was appointed to go with him where-ever he went, to warn People not to kill him; but this does not come up to the Humour of a Mark set on Cain. and therefore other Writers rather think his Face and Forehead were Leprous; others, that his Mark was a wild Aspect and terrible rolling Eyes; others say he was subject to a terrible Trembling, so as to be scarce able to get his Food to his Mouth, a Notion taken from the LXX. who translate Fugitive and Vagabond, seven no Trepor. And there are some Writers that have improved this Conceit, by adding, that where-ever be wens the Earth shook and trembled round about him. But there

Book I. and Prophane History.

After this, Cain removed with his Wife and Children from the Place where he had before lived, and travelled into (r) the Land of Nod: Here he fettled, and as his Family encreased, took Care to have their Dwellings built near to one another, and so made a little Town or City, which he called Enoch (s), from a Son he had of that Name: Here his Descendants flourished 'till the Flood; they were the Mechanicks and Tradesmen of the Age they lived in. The Sons of Lamech, who was the fifth in Descent from Cain, were the chief Artificers of their Time. Lamech (t) had two Wives, Adah and Zillah; by Adab he had two Sons, Jabal and Jubal. (u) Jabal invented Tents and gathered together Herds of Cattle. (w) Jubal found out Music. By Zillah he had a Son named Tubal Cain, (x) who invented the Working of Brass and Iron; and a Daughter called Naamah: Moses only mentions her Name, the Rabbins (y) fay, She was the Inventer of Spinning. The Defcendants of Cain lived a long Time in fome Fear of the Family of Adam, left they should attempt to revenge upon them Abel's Death. It is supposed (2) that it

is another Notion of Cain's Mark, as good as any of the rest, namely, that he had a Horn fixed on his Forehead, to teach all Men to avoid him. (r) Gen. iv. 16. (s) Ver. 17. (t) Ver. 19. (u) Ver. 20. (w) Ver. 21. (x) Ver. 22. (y) See Genebrard in Chron. & Lyra. (z) Menochius in loc.

was for this Reason that Cain built a City, that his Children might live near together, and be able more easily to join and unite for the common Safety. Lamech endeavoured to reason them out of these Fears, and therefore calling his Family together, he argued with them to this Purpose: " Why should we make our Lives uneasy " with these groundless Suspicions? what " have we done that we should be afraid " of? We have not killed a Man, nor of-" fered any Injury to our Brethren of the " other Family; and furely Reason must " teach them, that they can have no Right " to hurt us. Cain indeed, our Ancestor, " killed Abel, but God was pleased so far " to forgive his Sin, as to threaten to take " feven-fold Vengeance on any One, that " should kill him; if so, surely they must "expect a much greater Punishment, who hall presume to kill any of us; if "Cain shall be avenged seven-fold, surely Lamech, or any of his innocent Family, seventy-seven-fold." This I take to be the Meaning of the Speech of Lamech to his Wives, Gen. iv. 23. Moses has introduced it, without any Connection with what went before or follows after, fo that at first Sight 'tis not easy to know what to apply it to; the Expression it self is but dark, and the Expositors have attempted to explain it very impersectly. The Rabbins tell a traditional Story, which they

they say, will lead us to the Meaning of it: They inform us, That "Lamech being " blind, took his Son Tubal Cain to hunt " with him in the Woods, where they " happened of Cain, who used to lurk up " and down in the Thickets, afraid of the " Converse and Society of Men, that the " Lad mistook him for some Beast stir-" ring in the Bushes, and that Lamech by " the Direction of Tubal Cain, with a Dart " or Arrow killed him, this they fay was " the Man he killed by his wounding him. " Afterwards when he came to fee what " he had done, he beat Tubal Cain to " Death for mis-informing him, and fo " killed a Young Man by burting or beat-" ing him." But this unsupported old Story is too idle to need a Confutation. The most probable Sense of the Words is, I think, that, which I have given them in the Paraphrase above. I have slain a Man, should be read interrogatively, have I slain a Man? i.e. I have not flain a Man, to my wounding, i. e. that I should be wounded for it, nor a young Man to my Hurt, i. e. nor have I killed a Young Man, that I should be hurt or punished for it. And this is the Sense which the Targum of Onkelos most excellently gives the Place. I have not killed a Man, (fays Onkelos) that I should bear the Sin of it, nor have I destroyed a Young Man, that my Off-spring should be cut off for it: and the Words of the next Verse agree to this

12 Connection of the Sacred Book I.

this Sense so exactly, there will be a seven-fold Vengeance paid for killing Cain, furely than a seventy times seven for killing Lamech, that I wonder how Onkelos should mistake the true Meaning of them, when he had so justly expressed the Sense of the other.

Adam, foon after Cain's leaving him, had a Son (a) whom he named Seth; what other Children he had we are not certain, (b) we are told he had feveral, both Sons and Daughters, probably a Number of both fuitable to the many Years of his Life, and to the Encrease necessary to people the World. Moles has given us only the Genealogy from Seth to Noah. The Children of Seth lived separate from the rest of Mankind, (c) they led a pastoral Life, dedicated themselves to the Service of God, and in a little time, in the Days of Enos, the Son of Seth, were distinguished by the Name of (d) The Sons of God. It is uncertain how long the Children of this Family were so eminent for their Virtue: Enoch, one of them, was a Person of a distinguished Character, and the Integrity of his Life obtained him a Passage into a better World (e) without dying. It is probable

⁽a) Gen. iv. 25. (b) Chap. v. 4. (c) Joseph. Antiq. lib. 1. cap. 2. (d) Gen. iv. 26. (e) We might perhaps be inclined by some of the Versions to think that Enoch died a Natural Death, and that his Translation here mentioned, was only such a Transla-

bable that all the Persons mentioned by Moses from Seth to Noah, lived up to their Duties, for the Flood was, as it were, deferred, until they were fafe out of the World. In the Days of Noah there was a general Impiety. The (f) Sons of God married the Daughters of Men; the Children of Seth took Wives out of the other Families, and an evil Communication corrupted their Manners: The Wickedness of the World grew to fuch an Height, that it pleased God to determine to destroy it. Noah was a just and upright Man, and he found (g) Favor with God. God discovered to Him, that He intended to destroy the Inhabitants of the World by a Flood (b) about 120 Years beforehand, and instructed Him how to fave himself and Family, and a few Creatures of every Sort from the Deluge.

Noah hereupon, according to God's Directions, built an Ark, about (i) fix hundred

Feet

Hand breath

Translation as is spoken of Wild. iv. 1c, 11. But the Writer of the Book of the Hebrews takes it very clearly in another Sense, Heb. xi. 5. By Faith Enoch was translated, that he should not see Death. (f) Gen. vi. 2. (g) Ver. 8. (b) I suppose God determin'd that Mankind should be still continued 120 Years, Ver. 3. about the Time that he communicated his Intentions of a Flood to Noah. (i) The Hebrews made use of three Sorts of Cubits. 1. The Common Cubit, which was about One Foot and half of our Measure. 2. The Sacred Cubit, which was an Hand's breadth more than the Common Cubit. 3. The Geometrical Cabit, which was about Nine Feet. The Reader, if he consults Buteo's Treatise about the Ark, or reads what Pool has collected Syn. Critic. in loc. may be

Feet long, an hundred Feet wide, and fixty Feet deep, contrived into three Stories; into this Ark he gathered fuch (k) a Number of the Creatures as God appointed him, and having prepared fufficient Provision, He and his Wife, and their three Sons and their Wives, went into the Ark in the fixth hundredth Year of Noah's Life, about the (1) Beginning of our November, according to the Hebrew Computation, Anno Mundi 1656, and God caused a Flood of Water over all the World, thirty Feet higher than the highest Moun-

satisfied, that the Ark is to be measured by the Common Cubit. The Standard of the common Cubit was that Part of a Man's Arm, which reaches from the bent of the Elbow to the Point of the middle Finger. If we think the Stature of Mankind in Moses's Time larger than it is now, we may suppose the common Cubit something larger than we should now compute it; if not, the strict Measure of the Ark will be, Length 450 Feet, Breadth 75, Height 45, and the best Writers generally agree, that the common Stature of Mankind has always been much the same that it now is. (k) The Number of Creatures taken into the Ark is very ingeniously conjectured by Butwo and Bishop Wilkins, and the Substance of what both have said upon the Subject is set down in Pool's Syn. Crit. Vide Pool in loc. — (l) The second Hebrew Month, before the Children of Israel were delivered out of Ægypt, was Marchesvan, which begins about the middle of our October, and ends about the middle of our November. After that Deliverance, the Beginning of the Year was altered, and Nisan made the first Month, but this Alteration of the Year was observed by the Jews only in calculating their Fasts and Feasts, and Ecclesiastical Computations, and 'tis not likely that the Book of Genesis contains any Computation of this latter Sort, so the 17th Day of the second Month, Gen. vii. 11. the Day on which the Flood began, is 17 of Marchelvan, i. e. first or second of our November. Mr. Whiston says November 28, Theory p. 142.

tains, and thereby destroyed the Inhabi-

This is all the History which Moses has given us of the Antediluvian World. We have short Hints of those Times in the Remains of some Heathen Writers, and if we make Allowance for the Fables, which the Heathen Theology had introduced into all Parts of their early History, the Substance of what they offer agrees very remarkably with the Accounts of Moses. Berosus wrote the History of the Chaldwans: Sanchoniatho, of the Phænicians; and the Antiquities of Egypt were collected by Manetho the Egyptian. It may not be amiss to examine the Remains of these Writers, in order to see what their Accounts are of the first Ages of the World. And,

I. As to the History of Berosus, the Substance of it, as it is given us from Abidenus Apollodorus, and Alexander Polyhi-ster, ‡ is to this purpose, That there were ten Kings of Chaldaa before the Flood, Alorus, Alasparus, Amelon, Amenon, Metalarus, Daorus, Aedorachus, Amphis, Oliartes, Xisuthrus; That Xisuthrus was warned in a Dream that Mankind was to be destroyed by a Flood upon the 15th Day of the Month Dassus, and that he should build a fort of Ship, and go into it

with

[‡] Vid. Euseb. Chron.

with his Friends and Kindred, and that he should make a Provision of Meat and Drink, and take into his Vessel Fowls and four-footed Beafts: That Xisuthrus acted according to the Admonition; built a Ship, and put into it all that he was commanded, and went into it with his Wife and Children, and dearest Friends. When the Flood was come, and began to abate, Xisuthrus let out some Birds, which finding no Food nor Place to rest on, returned to the Ship again: After some Days he let out the Birds again, but they came back with their Legs daubed with Mud. Some Days after, he let them go the third time, but then they came to the Ship no more; Xisuthrus understood hereby that the Earth appeared again above the Waters, and taking down some of the Boards of the Ship, he faw that it rested upon a Mountain: Some time after he and his Wife and his Pilot went out of the Ship, to offer Sacrifice to the Gods, and they were never feen by those in the Ship more. But the Persons in the Ship, after seeking him in vain, went to Babylon. --- The Xisuthrus here mentioned was evidently Noah. And Berofus supposes from Alorus to Xisuthrus ten Generations, and so many Moses computes from Adam to Noah.

II. The History of Sanchoniatho is to this Effect. † That the first Mortals were

⁺ in Euseb. Præp. Evang.

Protogonus and Æon; that by these were begotten Genus and Genea; the Children of these were Phos, Pur and Phlox; and of these were begot Cassius, Libanus, Antilibanus and Brathys. Memrumus and Hypfuranius were descended from these, and their Children were Agreus and Halieus; and of these were begotten two Brothers, one of them named Chrysor and Haphastus, the Name of the other is lost. From book never this Generation came two Brothers, Tech- of the nites and Autochthon, and of them were begotten Agrus and Agrotes; Amynus and Magus were their Children, and Misor and how Phils Sydec were descended of Amynus and Magus: The Son of Misor was Taautus or Thyoth. This is the Phanician Genealo- . thauntation gy of the first Ages of the World, and it it. requires no great Pains to shew how far never seen it agrees with the Accounts of Moses. The first Mortals mentioned by Sanchoniatho, Philo Mile and called *Protogonus* and *Æon*, were und doubtedly *Adam* and *Eve*; and his *Misor*; the Father of *Taautus*, is evidently the Mizraim of Moses: From Protogonus to much. Misor, Sanchoniatho computes eleven Generations, and from Adam to Mizraim Moses makes twelve; fo that Sanchoniatho falls thort of Mojes only one Generation, and this, I conceive, happened by his not having recorded the Flood.

But Thirdly, let us in the next Place consider the Egyptian Antiquities, as col-VOL. I.

lected by Manetho; and here, I must confess, we meet with great Difficulties. The Records of most Nations sall short of the Flood; neither Chaldea nor Phenicia have offered any thing that can seem to be before Moses's Time of the Creation; but Manetho pretends to produce Antiquities of Egypt, that reach higher than the Creation

by thousands of Years.*

The Accounts of Manetho feem at first fight fo extravagant, that many (a) good Writers look upon them as mere Fictions, and omit attempting to fay any thing about them; but other learned Men (b) are not fo well fatisfied with this Proceeding, but think that by a due Examination the Egyptian Dynasties may be made tolerably clear, and reduced at least to a degree of Probability. The Misfortune is, we have none of the original Works, from whence they were collected, or which gave account of them. The Historians, Diodorus Siculus and Herodotus, did not examine these Matters to the Bottom, and we have no Remains of the old Egyptian Chronicon, or of the Works of Manetho, except only fome Quotations in the Works of other Writers. The Chronographia of Syncellus,

^{*} Scaliger supposes his Julian Period to begin above 700 Years before the World, but imagined the Egyptian Dynasties to reach higher than the Beginning of that Period by above 7000 Years. Sec Can. Isag. l. 2. p. 123.

(a) Petav. Doctrin, Temp. l. 10.

(b) Marsh, Can. Chron. p. 1.

wrote by one George an Abbot of the Monastery of St. Simeon, and called Syncellus, as being Suffragan to Tarasius Patriarch of Constantinople, is the only Work we have to go to for these Antiquities: Syncellus collected the Quotations of the old Chronicon, and of Manetho, and of Eratosthenes, as he found them in the Works of Africanus and Eusebius; and the Works of Africanus and Eusebius being now lost (for it is well known that the Work that goes under the Name of Eusebius's Chronicon is a Composition of Scaliger's) We have nothing to be depended upon, but what we

find in Syncellus abovementioned.

Our learned Countryman Sir John Marsham has collected from Syncellus the Opinions of these Writers, and it must appear to any one that confiders what he has offered from them, (a) that they every one in their turn took great Liberties in correcting and altering, what they pretended to copy from one another; and tho' every one of them took a different Scheme, yet not one of them could give a clear and confistent Account of the Egyptian Dynasties. Sir John Marsham comes the nearest to it of any; the Account he gives from Menes downward is exceedingly probable, being confistent with the Histories of other Nations; and he has given fome Hints,

⁽a) Marsham Can. Периатабия.

which may, I think, lead to a very good Explication of those Dynasties which preceded *Menes*.

The Egyptian Dynasties are by all, that have treated of them, allowed to give an Account, First of their Gods, Secondly of their Demi-Gods and Heroes, Thirdly of their Kings; and in this Order the Historians agree to treat of the Egyptian Antiquities. (d) From Menes downward the Account is clear, if we take it as Sir John Marsham has explained it: The Number of Kings are too many, if suppofed to fucceed one another, as Manetho imagined; but if we suppose them to be Cotemporaries, as Sir John Marsham has represented them, the Accounts of Egypt from Menes or Mizrain will be easy, and will agree very well with the Accounts we have of other Nations. Africanus with good (e) Reason imagined all that is prior to or before Menes to be Antediluvian; some broken Reports of what was the State of Egypt before the Flood. Let us therefore confider the Antiquities of Egypt in this View, and trace them backwards. The Kings, the first of whom was Menes, reigned after the Flood. Who were the Demi-gods and Heroes that preceded them? how many were they? and how long did they reign? In the next Place we must

enquire

⁽d) See Diodorus L. 1.

⁽e) Syncellus, p. 54.

enquire who were the Gods of Egypt, and what are their Reigns? and perhaps such a Thread of Enquiry as this may help us thro' the Difficulties of the Egyptian

Antiquities.

The Substance of the Egyptian Accounts is, That there were 30 Dynasties in Egypt, consisting of 113 Generations, and which took up the Space of 36525 Years: That after this Period was run, then there reigned eight Demi-gods in the Space of 217 Years: After them succeeded the Cycli Cynici, i. e. according to Manetho (a) a Race of Heroes, in number 15, and their Reigns took up 443 Years; then began the Reigns of their Kings, the sirst of whom was Menes,

Menes therefore, by Syncellus called Mestraim, being the Mizraim of Moses, the eight Demigods and fifteen Heroes that reigned in Egypt before him, were, as Manetho rightly conjectures, Antediluvians; and we have to enquire how their Reigns took up 217, and 443, in all 660 Years.

Now in order to explain what is meant by the Number of Years in these Reigns, would observe, that perhaps Egypt was reopled no more than 660 Years before he Flood; which may be true, tho' we uppose an elder Son of Adam's to have

⁽a) Syncell. p. 40.

brought a Colony thither. Seth was born in the 130th Year of Adam's Life, and Seth lived till within 614 Years of the Flood, and therefore a Son of Adam but a Century younger than Seth, (and Adam lived 800 Years after the Birth of Seth, and begat Sons and Daughters) might plant Egypt, and live 150 Years at the Head of his Plantation; or if we suppose it first planted by some Children of Adam, two or three Centuries younger, they might come to Egypt

in the Flower of their Days.

It must indeed be allowed that the eight Demi-gods, and the fifteen Heroes, cannot be a Series of Kings fucceeding one another; for seven Generations in such a Succession would take up very near the Number of Years allotted to all of them, as may be feen by looking into the Lives of Adam's Descendants, set down by Moses. If we begin 46 Years before the Death of Seth, we may see that Enos lived 98 Years after Seth, Cainan 95 Years after Enos, Mahalaleel 55 Years after Cainan, Fared 132 Years after Mahalaleel, Enoch was translated before his Father's Death, Methuselah died 234 Years after Jared, and in the Year of the Flood, and Lamech died before Methuselah; the Succession of these Men, and there are but Seven of them, and a short Piece of Seth's Life, took up 660 Years, and therefore if the Lives of the other Branches of Adam's Family

mily were of the same Length with these, as it is probable they were, eight Demigods and 15 Heroes, 23 Persons, could not fucceed one another in fo few Years. In this Point therefore the Egyptian Writers make great Difficulties, by supposing these Demi-Gods and Heroes to Reign one after another, when it is impossible to find a good Account of the Times of fuch fucceffive Reigns, or to bring the whole Series of them within the Compass of Time allotted to them; but we may make this Difficulty easy, if we suppose the eight Demi-gods to be Cotemporaries, Persons of great Eminence and Figure in the Age they lived in, and the fifteen Heroes, who lived after these Demigods, cotemporary with one another; and I think their different Titles, as well as what we find about them in the Historians, lead us to this Notion of them. If these Persons were a fuccessive Number of Kings, from the first of them to the Flood, why should eight of them be called Demi-gods, and the rest but Heroes? The superior Appel-lation of the first eight, looks as if they stood upon an equal Ground with one another, but fomething higher than those that came after them. And perhaps they were eight Children of Adam, and he had certainly enow to spare many times Eight to people the several Parts of the World. These came together with their Families into into Egypt, lived all within the Compass of 217 Years (which is an easy Supposition) and being all the Heads of the Families that came with them, and were descended from them, they might be fo revered by their Posterity, as to have a Title superior to what their Descendants attained to. And it is observable, that the Historians who mention them, give them Names very fayourable to this Account of them; the Demi-gods, according to Diodorus, (a) were Sol, Saturnus, Rhea, Jupiter, Juno, Vulcanus, Vesta, Mercurius; and these are the Names of Persons, not of different, but of the fame Descent; Brothers and Sisters, some of whom, according to what was the early Custom in Adam's Family, married one another. In like manner, if we look among their Heroes, we shall find them of the same sort; Osyris and Isis, Typhon and Apollo and Venus, are all said to be Children of the same Family; they taught Agriculture and other useful Arts, and thereby made themselves famous, and we are told (b) that feveral of them went up and down together, and were therefore Cotemporaries; and it is easy to suppose Fifteen of them, the Number which the old Chronicon mentions, to flourish within the Space of 443 Years: And thus it will appear, that the Reigns of the Demi-

⁽a) Lib. 1. (b) Id. ibid.

gods and Heroes reach up to the very first peopling of *Egypt*, and therefore what they offer about a Race of Gods superior to and before these, must belong to Ages before the Creation of the World.

It was a very usual and customary Thing, for the Ancient Writers to begin their Antiquities with some Account of the Origin of Things, and the Creation of the World. Moses did so in his Book of Genesis; Sanchoniatho's Phænician History began in the same Manner, and it appears from Diodorus (a) that the Egyptian Antiquities did fo too. Their Accounts began with Speculations about the Origin of Things, and the Nature of the Gods: then follows an Account of their Demi-gods and terrestrial Deities; after them come their Heroes, or first Rank of Men; and last of all their Kings. Now if their Kings began from the Flood; if their Heroes and Demi-gods reach'd up to the Beginning of the World; then the Account they give of the Reigns of Gods before these, can be only their Theological Speculations put into fuch Order as they thought most truly Philosophical.

The first and most ancient Gods of the Egyptians, and of all other Heathen Nations, after they had departed from the Worship of the true God, were the Luminaries of

⁽a) Lib. 1.

Heaven; and it is very probable, that what they took to be the Periodor Time, in which any of these Deities finished its Course, that they might call the Time of its Reign; thus a perfect and compleat Revolution of any Star which they worship'd, was the Reign of that Star: And tho' it might be tedious to trace too far into their antiquated Philosophy, in order to find out how they came to imagine that the Revolutions of the feveral Heavenly Bodies answered to fuch a Number of Years, as they afcribed to their respective Reigns; yet it is remarkable, that a whole intire Revolution of the Heavens took up, according to their Computations, exactly the Number of Years ascribed by them to all their Gods. A Period of 36525 Years, is what they call an intire Mundane Revolution, and brings on the วัสดนสาสรุลธเร นอธนเหท่: In this space of Time, they say, the several Heavenly Bodies do exactly go thro' all the Relations which they can have in their Motions to one another, and come round to the same Point from which all their Courses began. These Heavenly Bodies therefore being their Gods, such a perfect and intire Revolution of them is a compleat Reign of all the Gods, and contained 36525 Years.

But to the first of their Gods, called here Vulcan, they affign no Time, his Reign is unlimited. I suppose they meant

here-

hereby to intimate that the Supreme God was eternal, his Power infinite, his Reign not confined to any one, or any Number of Ages, but extending itself thro' all: And fuch high Notions the Egyptians certainly had of the Supreme Deity, tho' they had also buried them in Heaps of the grossest Errors. This I take to be a true Account of the Egyptian Dynasties, and if it be so, their History is not so extravagant as has been imagined. The Substance of what they offer is, That the Supreme God is eternal, - to his Reign they affign no Time: That the Sun, Moon and Stars ran their Courses thousands of Years before Man was upon the Earth; into this Notion they were led by their Astronomy: That Egypt was peopled 660 Years before the Flood; and very probably it might not be peopled fooner, confidering that Mankind began in Chaldaa, and that the first Plantation went Eastward with Cain, and that Seth and his Family settled near Home. — Amongst these first Inhabitants of Egypt there were eight Demi-gods, and fifteen Heroes, i. e. three and twenty Persons illustrious and eminent in their Generations. After the Flood reigned Menes, whom Moses called Mizraim, and after Mizraim a Succession of Kings down to Nectanebus.

Manetho wrote his History by Order of Ptolemy Philadelphus, some time after the

Septuagint Translation was made. When the Hebrew Antiquities were published to the World, the Egyptians grew jealous of the Honour of their Nation, and were willing to shew that they could trace up their Memoirs, even higher than Moses could carry those of the Israelites: For this End Manetho made his Collection; it was his Defign to make the Egyptian Antiquities reach as far backwards as he could, and therefore as many Kings Names as he could find in their Records, fo many fuc-cessive Monarchs he determined them to have had; not confidering that Egypt was at first divided into three, and afterwards into four Sovereignties for fome time, fo that three or four of his Kings many times reigned together. When he got up to Menes, then he set down the Names of such Persons as had been famous before the Times of this their first King; and then, it being a Point of his Religion that their Gods had reigned on Earth, and their Astronomy teaching that the Reigns of the Gods took up the Space of 36525 Years, he added these also, and by. this Management his Antiquities feem to reach higher than the Accounts of Moses; When in reality, if rightly interpreted, they fall short of *Moses*, by such a Number of Years, as we may fairly suppose might pass, before Mankind could be so in

increased as to people the Earth, from Chaldaa, the Place where Adam and Eve

lived, unto Egypt.

The Chinese have been supposed to have Records that reach higher than the History of Moles: But we find by the best Accounts of their Antiquities that this is false. Their Antiquities reach no higher than the Times of Noah, for Fohi was their first King. They pretend to no History or Memoirs that reach up higher than his Times; and by all their Accounts, the Age of Fohi coincides with that of Moses's Noah. Their Writers in the general agree, that Fobi lived about 2952 Years before Christ: The Author Mirandorum in Sina & Europa computes him to Reign but 2847 Years before our Saviour; and Alvarez Sevedo places his Reign not so early, imagining it to be but 2060 Years; and all these Computations agree well enough with the Times of Noah; for Noah was born, according to Arch-bishop Usher, 2948 Years, and died 2016 Years before Christ; so that all the feveral Computations about Fobi, fall pretty near within the Compass of Noah's Life. But we shall hereafter see many Reasons to conclude Moses's Noah and the Chinese Fohi to be the same Person.

The Length of the Lives of Mankind in this World was very remarkable. (a) Mo-

⁽A) Gen. v.

fes numbers the Years of some of their Lives as follows.

		Years.
Adam lived		930
Seth —		912
Enos -	-	905
Cainan —	-	910
Mahalaleel		895
Jared —	-	962
Enoch	-	365
Methuselah		969
Lamech —		777

Some Persons have thought it incredible that the human Frame should ever have endured to fo great a Period; and for that Reason they suppose that the Years here mentioned are but Lunar, consisting each of about thirty Days: But this Scheme, under a Notion of reducing the Antediluvian Lives to our Standard, is full of Abfurdities. The whole Time of this first World would, at this rate, be less than 130 Years. Methuselah himself would have been little more than 80 Years old, not fo long-lived as many even now are. The Persons above mentioned would have had Children, when mere Infants. Besides, if we compute the Ages of those who lived after the Flood, by this way of Reckoning, and we have no Reason from the Text to alter, they will not amount to the Years of a Man. Abraham for Instance, who is faid to have died in a good old Age, an old

old Man and full of Years, was, (a) as Mofes writes, 175 Years old; but according
to the Notion of Lunar Years, he could
not be fifteen. The Years, therefore, that
Moses computed these Men's Lives by,
were Solar Years, of much (b) the same
Length as we now compute by, and there
must have been some Reason in their State
and Constitution, and in the Temperament
of the World they lived in, to give them
that exceeding Length of Days, which they
were able to come up to: Their Houses
of Clay could stand eight or nine hundred
Years; when, alas! those We now build
of the hardest Stone or Marble will scarce
last so long.

The Curiofity of the Learned in all Ages has been much employed in finding out the Reafons of this Longevity: Some Writers have attributed it to the Simplicity of their Diet, and to the Sobriety of their living; both of them indeed excellent Means to fupport Nature, and to make us able to attain our utmost Period, but not sufficient to account for so vast a Difference as there is between our and their Term of Life. We have had moderate and abstemious Persons in latter Ages, and yet they have very rarely exceeded 100 Years.

⁽a) Gen. xxv. 7. (b) Not exactly as long, for the Ancients generally computed 12 Months, of 30 Days each, to be a Year.

Other Writers have imagined the Length of these Men's Lives to have been owing to the Strength of their Stamina; they think that we are made of more corruptible Materials, of a Nature not so strong as these Men were, and therefore cannot last so long as they did: but this cannot be the sole Cause of their long Lives, for if it were, why should the Sons of Noah; who had all the Strength of an Antediluvian Constitution, fall so (a) far short of the Age of their Forefathers? This, and the manner of the Decline of our Lives, led a (b) very ingenious Writer to imagine, that this Alteration of the Length of human Life was in a great measure owing to a Change of the Temperament of the World; that the Equality of the Seasons, and Evenness of Weather, in the first Earth, were in a great measure the Cause of that Length of Life enjoyed by the Inhabitants of it; and that the vast Contrariety of Seasons and Weather, which we now have, is a great Reason for the Shortness of our Days.

If we examine the Proportion in which human Life shortned, we shall find this Longevity sunk half in half immediately after the Flood; and after that it sunk by gentler degrees, but was still in Motion and Declension, 'till it six'd at length, before

⁽a) Shem lived to but 600 Years.

⁽b) Dr. Burnet.

David's time [Pfalm xc. 10. † called a Pfalm of Moses] in that which has been the common Standard of Man's Age ever fince: And how strongly does this intimate that our Decay was not owing to irregular Living, or to a Debility of Nature only, but to our being, as I might say, removed into a different World? for we fared like some excellent Fruit transplanted from its native Soil into a worse Ground and unkinder Climate, it degenerates continually 'till it comes to such a degree of Meanness as suits the Air and Soil it is removed into, and then it stands without any further Depravity or Alteration.

The Antediluvians were placed, according to the best and most Philosophical Notions we can form of the then World, under a constant Serenity and Equality of the Heavens, in an Earth so situated with regard to the Sun, as to have a perpetual Æquinox, and an even Temperature of the Seasons, without any considerable Variety or Alteration; and hence it came to pass that the human Body could, by the Nourishment it is made capable of receiving, continue unimpair'd to many Generations, there being no external Violence to cause

Vol. I. Decay

⁺ Dr. Burnet seems to kint in this manner, that the Length of our Lives was reduced to 70 Years about Moses's Time; but Mr. Whiston observes, that most of the Persons mentioned in Scripture, who lived to old Age, far exceeded that Standard, 'till about David's Time. Chron. p. 10.

Decay in any Part of its Texture and Constitution. But when Men came to live in the World after the Flood, the World was much altered: The State of the Earth and Heavens was not the same they had before been, there were many Changes of Seafons, wet and dry, hot and cold, and these of course cause many Fermentations in the Blood and Resolutions of the Humours of the Body, they weaken the Fibres and Organs of our Frame, and by degrees unfit them for their respective Fun-Ctions. Noah had lived fix hundred Years in the first World, so that we may reasonably suppose he had contracted a Firmness of Constitution, to be able to weather out the Inconveniences of the new World, and we find his Life was not fenfibly shortned by them; but his Children came into this fecond World very young Men, before their Natures were fixed and hardned, and fo they fcarce exceeded two thirds of what they might probably have other-wife lived to. The next Generation, who began their Lives in this difadvantageous State of things, fell a third Part short of them. The Change is not indeed immediately fensible, but it stands with Reason that the repeated Impressions every Year of unequal Heat and Cold, Dryneis and Moisture, should by contracting and relaxing the Fibres, bring in time their Tone to a manifest Debility, and cause a Decay

in the leffer Springs of our Bodies; and the leffer Springs failing, the greater, that in some measure depend upon them, must in proportion fail also, and all the Symptoms of Decay and old Age follow. We fee by Experience, that Bodies are kept better in the fame Medium, as we call it, than if they often change their Medium, and be fometimes in Air, fometimes in Water, moisten'd and dry'd, heated and cool'd; these different States weaken the Contexture of the Parts: But this has been our Condition in this present World, we are put into an hundred different Mediums in the Course of a Year: sometimes we are steep'd in Water, or in a misty foggy Air for feveral Days together, fometimes we are almost frozen with Cold, then as it were melted with Heat, and the Winds are of a different Nature, and the Air of a different Weight and Pressure, according to the Weather and Seafons: And now all these things must contribute apace to our Decline, must agitate the Air in the little Pores and Chinks of our Bodies very unequally, and thereby shake and unsettle our Frame continually, must wear us very fast, and bring us to old Age and Decay in a short time, in comparison of what we might have lived to, if we lived as the Antediluvians, we think, did, in a fixed Courfe of Nature, incompassed always in the same Medium, breathing always an Air of one D 2

and the same Temper, suited exactly to their Frame and Constitution, and not likely to offer them any Violence without, or raise

any Fermentation within. †

The Number of Persons in this first World must have been very great: If we think it uncertain, from the Difference between the Hebrew and LXX in this Particular, at what Time of Life they might have their first Children, let us make the greatest allowance that is possible, and suppose that they had no Children 'till they were 100 Years old, and none after 500, yet still the Encrease of this World must have been prodigious. There are feveral Authors, which have formed Calculations of it, and they suppose upon a moderate Computation that there were in this World at least Two Millions of Millions of Souls, which they think is a Number far exceeding that of the Inhabitants of the present Earth.

It would be very entertaining, if we could have a view of the Religion, Politicks, Arts or Sciences of this numerous People; but we can only make a few Conjectures about them: As to their Religion, it is certain, 1. that they had Adam for above 900 Years, to instruct them in all he knew of the Creation of the World, and of the manner how he and Eve came into

⁺ See Dr. Burnet's Theory, Vol. 1, B. ii. ch. 2, 3, 4.

it; and tho' I think there is no Reason to magnify Adam's Knowledge, as some Writers have done, yet it must surely be beyond all Question, that the Inhabitants of this first World were most sensibly convinced of God's being the Creator of all Things: they needed no Deductions of Reason, or much Faith to lead them to this Truth: they were almost Eye-witnesses of it: Methuselah died but a little before the Flood, and lived 245 Years with Adam; fo that, tho' the World had stood above 1600 Years at the Deluge, yet the Tradition of the Creation had paffed but thro' two Hands. 2. They had a very remarkable Promise made them by God in the Judgment passed upon the Serpent: I will put Enmity between thee and the Woman, and between her Seed and thy Seed, He shall bruise thy Head, and thou shalt bruise his Heel. 3. God was more fenfibly present in the World then, than he now is. He appeared to them by Angels; he caused them to hear Voices, or to dream Dreams; and by these, and such extraordinary ways and means as these were, he convinced them of their Duties, instructed them in his Will, and gave them Directions for the Conduct of their Lives: And in this Sense many good and virtuous Men in this first World, and for several A-ges after the Flood, had the Happiness to

to walk with God; to have an Intercourse with the Deity, by divers extraordinary Revelations of himself, which he was pleafed to give them in all Parts of their Lives, if they took care to live up to their Duties: If indeed any of them ran into evil Courses of Sin and Wickedness, then they are said to be hid from the Face of the Lord; or God is said to turn away his Face from them; or, to cast them away from his Presence; by all which Expressions is meant, that from that time the Intercourse between God and them ceased, and that God so far left them, as to give them none of those Revelations and Directions about his Will and their Conduct, which they might otherwise have had from him. And as this was the State of the first World with regard to God's Presence in it; So, 4thly, I believe from hence was derived the Religion of it, God himself teaching those Persons he was pleased to converse with, what Sacrifices he would have offered, what religious Ceremonies they should use, and how they should order themselves in his Worship. We do not meet any of God's express Orders in these Matters before the Flood, for the History is very short; after the Flood we have a great many: but the very Nature of the Worship that was in Use, does sufficiently evidence, that it came into Use from divine Appointment, and was not invented

vented by the Wit of Man. Sacrifices were offered from the Fall of Adam; Cain and Abel, we are fure, used them: and the Method of worshipping by Sacrifices does in no wife appear to be an human Contrivance, invented by the natural Light or common Reason of Men. If God had never appeared to the first Men at all, Reafon alone, if rightly used, would have induced them to think that there was a God, and that they were obliged to live in his Fear a virtuous Life, and it might have led them to have prayed to Him in their Wants, and to have praised and adored Him for his Favours; but I cannot fee upon what Thread or Train of Thinking, they could possibly be led to make Attonement for their Sins, or Acknowledgments for the divine Favours, by the Oblations or Expiations of any forts of Sacrifice: it is much more reasonable to think that God himself appointed this Worship. All Nations in the World have used it. They that were so happy as to walk with God, were instructed in it from Age to Age: the rest of Mankind, who had caused God to turn his Face from them, and to leave them to themselves, continued the Method of Worship, they had before learned, and fo facrificed; but they invented in time new Rites and new Sacrifices, according to their Humours and Fancies, and by degrees departed D 4

parted from the true Worship, and at length from the true God.

We meet with feveral Particulars about

the Religion of the Antediluvians.

1. That they had stated annual and weekly Sacrifices; that Cain and Abel, when they came to offer, came to one of these solemn and publick Acts of Worship. These Things may perhaps be true, but we have no certain Evidence that they are fo. Aristotle is quoted to confirm this Opinion, who fays that fuch stated Sacrifices were from the Beginning; but it should be confidered, that the Heathen Records commonly fall vaftly short of these Times, and when Aristotle or any other such Writer fpeaks of a Thing as practifed from the Beginning, they can fairly be supposed to mean no more than that it was in use earlier than the Times of which they had any History; which it might easily be, and at the fame time be much more modern than the Beginning of the World. Other Writers would prove this Opinion from some Words of Scripture. Mikkets Jamim, Gen. iv. ver. 3. fignify, some say, At the End of the Week, others fay, At the End of the Year; but these I think are precarious Criticisms. The Words fairly construed, are no more than, At the End of Days, or, as we render them, In Process of Time. 2. Some

totle var inciple of to-bom tragina, in adon 2. Some have thought that the first Institution of publick Worship, was in the Days of *Enos* the Son of *Seth*; others, that not the publick Worship of God, but that Idolatry or false Worship, took its Rise at that Time: both these Opinions are founded upon the Expression at the End of Gen. iv. Then began Men to call upon

the Name of the Lord.

The Defenders of the first Opinion construe the Hebrew Words in the following manner, Then Men began to invoke the Name of the Lord, i. e. to set up and join in publick Invocations of it; for as to private ones, they had without doubt used them from the Beginning. This Interpretation is more easy and natural than that which follows it; של [likra be Shem] seems pretty well to answer our English Expression, To call upon the Name, or invoke it, but אין [Kara] is a Verb transitive, and של [Kara Shem] might signify to invoke the Name, but של [Kara be Shem] has quite another Meaning.

The Authors of the second Opinion, who would prove the Rise of Idolatry from these Words, think the Word Hochal not to signify They began, but They profaned: They make the Sentence run thus, Then they profaned in calling upon the Name of the Lord. The Verb odes indeed sometimes signify to prophane, and sometimes to begin; but then it ought to

be observed, that when it fignifies to profane, it has always a Noun following it; when an Infinitive Mood follows, as in the Passage before us, it always signifies to begin. There are many Passages of Scripture, which will justify this Remark: Numb. xxx. 3. Ezek. xxxix. 7. are Instances of the former Sense; Gen. vi. 1. xli. 53. 2 Chron. iii. 1. and feveral other Places are Instances of the latter. And thus I think it may appear that both the Opinions founded on this Passage are groundless; they have both of them been espoused by great Authors; and the latter, which is the more improbable of the two, is very much favoured by the Paraphrase of Onkelos, by Maimonides's Treatise of Idolatry, by Selden and several other learned Men. But fince I am fallen upon this Passage, I shall add a few Words more to give it its true Meaning: and I think the Hebrew Words verbally translated would be, Then it was began to call, i. e. Them, by the Name of the Lord, i. e. as I expressed it p. 12. They were then first called the Sons of God. This is, I must think, the true Meaning of this Expression. קרא בשם Kara be Shem fignifies to call or nominate by or after the Name; thus Gen. iv. 17. יקרא fikra, He called the Name of the City בשם be Shem, by or after the Name of his Son. Numb. xxxii. 42. יקרא fikra, He called it Nobah, בשמו be Shemo, by or after

ter his own Name. Pfalm xlix. און און האר Kareau, They call their Lands, בשמחם bishmotham, by or after their own Names. Isaiah xliii. 7. Every one that is אוֹנְן האוֹנְן בּי bishmi by my Name. Hannikra called בשמי bishmi by my Name. And the Name here hinted is expresly given these Men by Moses himself, when he afterwards speaks of them, Gen. vi. The Sons of God saw the Daughters of Men—but to return to the Antediluvians.

As we can only form fome few and very general Conjectures about their Religion, fo we can only guess at the Progress they might make in Literature or any of the Arts. The enterprizing Genius of Man began to exert it self very early in Musick, Brass-work, Ironwork, in every Artifice and Science useful or entertaining; and the Undertakers were not limited by a short Life, they had Time enough before them to carry Things to Perfection; but whatever their Skill, Learning or Industry performed, all Remains or Monuments of it are long ago perished. We meet in several Authors Hints of some Writings of Enoch, and of Pillars supposed to have been in-feribed by Seth, and the Epistle of St. Jude (a) seems to cite a Passage from Enoch; but the Notion of Enoch's leaving

⁽a) Jude Ver. 14.

any Work behind him has been fo little credited, that fome Perfons, not confidering (a) that there are many Things alluded to in the New Testament, that were perhaps never recorded in any Books, have gone too far, and (b) imagined the Epistle of St. Jude spurious, for its seeming to have

a Quotation from this Figment.

There is a Piece pretending to be this Work of Enoch, and (c) Scaliger, in his Annotations upon Eusebius's Chronicon, has given us confiderable Fragments, if not the Whole of it. It was vastly admired by (d) Tertullian, and some other Fathers; but it has since their time been proved to be the Product of some Impostor, who made it, according to Scaliger, Vossius, Gale, and Kircher, some time between the Captivity and our Saviour's Birth; but

there

⁽a) There are many Instances in the New Testament of Facts alluded to, which we do not find were ever recorded in any ancient Books: Thus the Contest between Michael and the Devil about the Body of Moses is mentioned, as if the Jews had, somewhere crother, a full Account of it. The Names of the Egyptian Magicians, Jannes and Jambres, are fet down, the they are no where found in Moses's History. St. Paul mentions that Moses exceedingly quaked and feared on Mount Sinai, but we do not find it so recorded any where in the Old Testament. In all these Cases, the Aposles and Holy Writers hinted at Things commonly receiv'd as true by Tradition amongst the Jews, without transcribing them from any real Books. (b) Enochi commentitia Pracula ita fprevit cordatior Ant. 11183, uti Hieronymus Juda Epistolam, quæ de septem Catholicio una est, ob hanc causam a plerisque a Catalogo Sacrorum Voluminum dicat expunctam, quia Testimonium ibi citatur ex hoc sutili scripto. Cunaus de rep. Heb. l. 2. c. 1. p. 268. (6) P. 404. (d) De habitu mulierum, c. 3.

there are, I think, (a) good Reasons not to believe it even so Old.

As to Seth's Pillars, (b) Josephus gives the following account of them: " That " Seth and his Descendants were Persons of happy Tempers, and lived in Peace, employing themselves in the Study of Astronomy, and in other Searches after useful Knowledge; that, in order to preferve the Knowledge they had acquired, and to convey it to Posterity, having heard from Adam of the Flood, and of a Destruction of the World by Fire " which was to follow it, they made two "Pillars, the one of Stone, the other of Brick, and infcribed their Knowledge " upon them, supposing that one or the " other of them might remain for the use " of Posterity: The Stone Pillar, says he, on which is inscribed, that there was one " of Brick made also, is still remaining in " the Land of Seriad to this day." Thus far Josephus: But whether his Account of this Pillar may be admitted, has been variously controverted; we are now not only at a loss about the Pillar, but we cannot fo much as find the Place where 'tis faid to have stood. (c) Some have thought this Land of Seriad to be the Land of Sei-

⁽a) See Jurieu Crit. Hist. Vol. 1. p. 41. (b) Antiq. lib. 1. c. 2. p. 9. (c) Vossius de Ætat. Mund. c. 10. & Marsham Can. Chronic. p. 39.

rah, mentioned Judges iii. 26. and that the Quarries, as we render it, or the [Pefilim as 'tis in the Hebrew, might be the ruinous Stones of which this Pillar of Seth was formerly made: (a) Other Writers think the word [Pefilim] to fignify Idols, and that the Stones here mentioned were Eglon's Idols, lately fet up there. (b) Bishop Stilling fleet, if the word [Pesilim] can fignify Pillars, approves of Junius's Interpretation of the Place, and thinks the Stones here spoken of were the twelve Stones pitched by Joshua in Gilgal, after the Children of Ifrael passed over Jordan; but furely this Interpretation is improbable, the Stones pitched in Gilgal by Joshua would have been called as they were when they were pitched, [ha Abenim] from [Aben] a Stone, or else the Remembrance of the Fact to be supported by them would be lost: The Design of heaping them was, that when Posterity should enquire what mean [ha Abenim] these Stones, they might be told how the Waters of Jordan were cut off. 'Tis unlikely that the Writer of the Book of Judges should alter the Name of so remarkable a Monument.

But it is more easy to guess where Josephus had his Story of Seth's Pillars, than to tell in what Country they ever stood;

⁽a) Chytraus & alii. (b) Origines facra B. 1.c. 2.p. 37.

there is a Passage quoted from Manetho, the Egyptian Historian, which very probably was the Foundation of all that 70sephus has said about them. Eusebius (a) has given us the words of Manetho; for, relating what he afferted to establish the Credit of his Egyptian Dynasties, he says, that he pretended to have taken them " from fome Pillars in the Land of Seriad, " inscribed in the facred Dialect by the " first Mercury Thyoth, and after the Flood " translated out of the sacred Dialect into " the Greek Tongue in facred Characters, " and laid up amongst the Revestrys of the " Egyptian Temples by Agathodæmon the " fecond Mecury, Father of Tat." Fosephus very often quotes Heathen Writers, and Manetho in particular; and it is probable, that upon reading this account of Pillars in that Historian, he might think it misapplied. The Jews had an old Tradition of Seth's Pillars, Josephus perhaps imagined Manetho's Account to have arifen from it, and that he should probably hit the Truth if he put the History of the one and the Tradition of the other together; and 'tis likely hence arose all he has given us upon this Subject.

It may perhaps be inquired, what the Wickedness was, for which God destroyed this first World: Some Writers have

⁽a) In Chronico.

imagined it to have been an excess of Idolatry, others think Idolatry was not practifed 'till after the Flood; and indeed the Scripture mentions no Idolatry in these times, but describes the Antediluvian Wickedness to have been a general Neglect of Virtue, and Pursuit of Evil. (a) The Wick-edness of Man was great in the Earth, and every Imagination of the Thoughts of his Heart was only Evil continually. There is one Particular taken notice of by Mofes, (b) The Earth (he fays) was filled with Violence. This Expression, and the severe Law made against Murder soon after the Flood, makes it probable that the Men of this first World had taken a great Licence in usurping upon the Lives of one another.

There should be something said, before I conclude this Book, of the Chronology and Geography of this first World. As to the Chronology, several of the Transactions in it are not reduced to any fix'd time: We are not told when Cain and Abel were born; in what year Abel was kill'd, or Cain left his Parents; when the City of Enoch was built; or at what particular time the Descendants of Cain's Family were born: Moses has given us a Chronology of only one Branch of Seth's Family. He has set down the several Descendants from Adam to Noah, with an

⁽a) Gen. vi. 5. (b) Ver. 13.

Account of the time of their Birth, and term of Life; so that if there was not a Variety in the different Copies of the Bible, it would be easy to fix the year of their Deaths, and of the Flood, and to determine the time of the Continuance of this first World.

But *first* of all, according to our *Hebrew* Bibles, the Computations of *Moses* are given us as fet down in the following Table.

	Began his Life in the Year of the World	Had his Son in the Year of his Life	Lived after his Son's Birth,	Lived in all Years	Died in the Year of the World.
Adam —	1	130	800	930	930
Seth -	130	105	807	912	1042
Enos-	235	90	815	909	1140
Cainan-	325	70	840	910	1235
Mahalaleel	395	65	830	895	1290
Fared	460	162	800	962	1422
Enoch-	622	165	300	365	987
Methuselah -	687	1.87	782	969	1656
Lamech——	874	182	595	777	1651
Noab-	1056	500		-	

According to the foregoing Table, the Flood, which began in the fix hundredth Year of Noah, who was born Anno Mundi 1056, happened Anno Mundi 1656, it continued about a Year, and fo ended 1657.

But secondly, The Samaritan Copies give us these Comptations something different;

according to them,

		_			
	the Year of the World	Had his Son in the Year of his Life	Lived after his Son's Birth, Years	Lived in all Years	Died in the Year of the World
Adam-		130	800	930	930
Seth-		105	807	912	1042
Enos	235	90	815	905	1140
Cainan-	325	70	840	910	1235
Mahalale	el 395	65	830	895	1290
Fared-	460	62	785	847	1307
Enoch-	522	65	300	1365	887
Methuseld	787	+67	653	720	1307
Lamech-	654	+53	600	653	1307
Noah	707	500			

187

The Reader will eafily fee the difference between the Hebrew and Samaritan Computations, by comparing the two Tables with one another. (a) Capellus makes a + Funch difficulty in reconciling them, but it is not wormed fuch a hard matter, if we confider what (b) St. Jerom informs us of, that there were 17th week Samaritan Copies which make Methuselah 187 Years old at the Birth of Lamech, and Lamech 182 at the Birth of Noah: Now if this be true, it is easy to suppose 62, the Age of Jared at the Birth of Enoch, to be a Mistake of the Transcriber, who might drop a Letter, and write 62 instead of 162, and thus all the difference between the Hebrew and Samaritan Copies will entirely vanish. Capellus is not satisfied with this Account of St. Ferom's, but observes that (c) Morinus affures us, that the Samaritan MS Pentateuch agrees exactly with the Calculations given by Eusebius, according to which the foregoing Table is composed; but to this it may be answer'd, that the (d) MS which Morinus faw, is not older than the Beginning of the 15th Century; it was, he fays himself, written in the Year of our Lord 1404; and furely it must be very precarious to contradict

⁽a) Tract. de Chronol, facr. in Prolegom. Bib. Polyglot. Walton. (b) In Quæst. in Genes. (c) Joan. Morinus in Præfat. Græco-Lat. Translationis LXX. Parifiis edit, 1618. Harduin's Chronol, Vet. Test. p. 6.

what St. Jerom has afferted in this Matter,

from so modern a Transcript.

The Writers who have given us the Samaritan Chronology, do, in some respects, differ from the foregoing Table; but their Differences are of less Moment, and may

eafily be corrected.

1. (a) Eusebius sets the Birth of Methuselah in the 60th Year of Enoch; but this is manifestly an Error either of the Printer or Transcriber, who wrote & inwead of $\xi \varepsilon$; the Mistake was certainly not Eusebius's, because he immediately adds, μετετέθη εν έτει ρπ' το Νωέ, i.e. he was translated in the 180th Year of Noah. Now if Enoch was 60 Years old at Methuselah's Birth, according to Eusebius himself, from Methuselah's Birth to the 180th Year of Noah is but 300 Years, and confequently Eusebius, to have been confistent with himself, should have made Enoch's Age at his Translation 360, but he has made it 365. But farther, (b) Syncellus from Eufebius fays, that the Samaritan Computation falls short of the Hebrew 349 Years; but, if in the Life of Enoch 60 and 360 are the true Numbers, instead of 65 and 365, the Reader, if he computes, will find that the Samaritan Calculations fall short of the Hebrew more than 349 Years, namely 354. Once more, the Samaritan Com-

⁽⁸⁾ Chronicon, p. 4. (b) Vid. Capelli Chronol, facr.

putations, as cited by (a) Scaliger, have in this Place 65 not 60, and 165 not 160.

There are feveral other Mistakes made

probably in printing Eusebius's Chronicon; (b) namely, that Cainan lived to the φκα, i. e. the 521st Year of Noah, it should have been qun, 528. And Mahalaleel to the $\varphi \pi \varepsilon$, i. e. the 585th Year of Noah, it should have been $\varphi \pi \gamma$, i. e. 583, for otherwise Eusebius contradicts himself; for if a Table were made from Eusebius's Computations, it would appear that Cainan died A. M. 1235, and that would be the 528th Year of Noah, not the 521st; and so likewise Mahalaleel's Death would be A.M. 1290, which according to Eusebius, would be the 583d Year of Noah, not the 585th.

2. The Samaritan Chronology, as given us by (c) Scaliger, differs a little from Eusebius's Account of it; for where Eusebius fays that Mahalaleel was &e, i. e. 65 Years old when he begat Jared; Scaliger thinks it should be oe, i. e. 75. Again, where Eusebius makes Methuselah's Age ξζ, i. e. 67 at Lamech's Birth, Scaliger would have it be οζ, i. e. 77. By these Alterations he computes 20 Years longer to the Flood than the receiv'd Samaritan Copies. Scaliger does indeed (d) produce an old Samaritan Chronicle, with a Ta-

⁽a) Id. ibid. (b) Id. ibid. (c) Id. Ibid. (d) See Capellus before cited.

ble at the end of it of the Lives of the Patriarchs, who lived from the Creation to Moses, in which he finds the Variations from Eusebius, which he would establish: But, first, He himself owns that this Table contains some very great Absurdities; a Confession which takes away a great deal of its Credit. 2. The Samaritan Chronology is much more reconcileable to the Hebrew, as Eusebius has given it us, than it would be if these Alterations of Scaliger's were made in it. 3. The Samaritan MS agrees with Eusebius, but favours none of Scaliger's Emendations, as is clear from Morinus's Account of that MS, and was confirmed to Capellus, by fome Letters of Golius to him. 4. If we alter Eusebius by this Table of Scaliger's, we shall make Jared and Methuselah die A. M. 1317, i.e. 10 Years before the Flood; but all Versions agree, the Hebrew, the Samaritan, and the Septuagint, however they differ about the Year of the Flood, that Methuselah certainly died that Year.

Thirdly, We come now to the Chronology of the Septuagint, which differs from the Hebrew in the following manner.

1. In the Lives of Adam, Seth, Enos, Cainan, Mahalaleel, there are 100 Years added before the Births of their respective Children, which 100 Years are again substracted from the Time they lived after the Births of them, so that the Hebrew and Septuagint

Septuagint make the whole term of their Lives exactly the same, only the Septuagint makes them Fathers 100 Years later than the Hebrew.

2. In the Life of Lamech the Septuagint adds 6 Years before Noah's Birth, and takes away 30 Years from the time he lived after Noah was born, and in the whole makes his Life shorter than the Hebrew by

24 Years.

These Differences, by advancing 600 Years before the Births of Seth, Enos, Cainan, Mahalaleel, Jared and Methuselah, and 6 Years before the Birth of Noah, (both the Septuagint and Hebrew agreeing the Flood to be in the six hundredth Year of Noah's Life) do carry forward the time of the Flood 606 Years, and so fix it A. M. 2263, instead of 1657, according to the following Table.

ì	•		777	14 (0 H	h.	
	According to the Septuagint.	Began his Life in the Year of the World	Had his Son in the Year of his Life	Lived after his Son's Birth, Years	Lived in all Years	Died in the Year of the World
	Adam —	1	230	700	930	930
-	Seth-	230	205	707	912	1042
	Enos-	435	190	715	905	1340
	Cainan-	625	170	740	910	1535
	Mahalaleel	795	165	730	805	1690
	Jared ——	960	162	800	962	1922
-	Enoch——	1122	165	200	365	14.87
The Person named in column 2 is not	Methuselah	1287	187	782	969	2256
	Lamech-	1474	188	565	753	2227
-	Noah-	1662	500			-

How the different Computations of the Septuagint and the Hebrew may be reconciled, or accounted for, is a Point which the Learned are not agreed in. The Hebrew Computations are supported by a perfect Concurrence and Agreement of all Hebrew Copies now in Being; we are sure there have been no various Readings

in

in these Places since (a) the Talmuds were composed: nay, the approved Hebrew Copies computed thus in our Saviour's time; for the Paraphrase of Onkelos, which is on all Hands agreed to be about that Age, is the same exactly with the Hebrew in these Points. St. Jerom, in his time, took the Hebrew Computations to be right, for he translated from them exactly agreeable to what we now read them: And the vulgar Latin, which has been in use in the Church above 1000 Years, agrees to them; there is no positive Proof that there ever was an Hebrew Copy different from what the common Hebrew now is, in these Computations.

But then, on the other hand, there are feveral Arguments which have induced learned Men to suspect, that the ancient Hebrew Copies might differ from the prefent; and that the Greek Computations, according to the Septuagint, are more likely to be true than the present Hebrew;

for,

1. As all the *Hebrew* Copies agree in their Computations, fo do the *Greek* Copies agree in theirs likewife: The most ancient MSS have exactly the same Computations with the common *Septuagint*, ex-

cept agema

mifina rejetition - German - pur

⁽a) The Talmuds were two, the Jerusalem and the Babylonian; the Jerusalem Talmud was composed about 300 Years after Christ, the Babylonian about 200 Years later.

cept a fmall Variation or two, which shall be, by and by, accounted for. And, the' indeed we ought not to oppose even the best Translation to the Original, yet what I have mentioned gives us reason at least to enquire impartially, how, and when fuch a Difference began between the Original and the Version; a Difference which is not a Mistake in this or that Copy or Transcript, but a Difference probably made

at first by the Translators themselves.

2. These Variations are of such a Sort, that they cannot be imagined to be made accidentally by the Translators, out of Haste, or by Mistake; the Hebrew Computations, as St. Jerom observes, were not expressed in Words in the old Copies, but in small Characters scarcely visible: Had the Septuagint fallen short in the Numbers, we might have supposed that they omitted some Letter, and so lost 10 or 100 Years; but fuch Alterations as these are, where there must have been Letters added, and where fometimes both Parts of a Verse, and sometimes two Verses together are altered, and so altered as still to keep them confistent with one another; this, whenever done, must be done defignedly, and with Deliberation.

3. Tho' we have no direct Proof of any Variations in the old Hebrew Copies in these Computations, yet we have some ground to suspect there were some. The

Feres,

Jews, before the Time of Antiochus, had 13. 6. 22 a long Enjoyment of Peace, and were very (a) careless about the Sacred Writings, so that numerous Variations had, by degrees, got into their Copies. Antiochus seized and burnt all the Copies he could come at; there were only a few of those that were in private Hands that escaped him. After this Calamity was over, the Jews enquired, and got together those few, in order to have more Copies wrote out from them; and from these came all the Copies we have now in use. Now suppose the private Copies, that escaped the Fury of Antiochus, had any of them dropped fome numeral Letters, and they were copied, as I faid, in an Age when they did not study to be very accurate; this might be the Occasion of the present Hebrew falling short in its Calculations; the Septuagint being translated from the Copies before Antiochus's time, when the Computations were not corrupted. The Pharifees were the rifing Sect after Antiochus's Persecution, and they were the Correctors of the new Tranfcripts, and 'tis not likely their Pride and Stiffness should let them consult the Septuagint, or alter any thing in their Copies by it; 'tis more probable, that if they found any Point in their MS differing from the Septuagint, they should be fond of pre-

⁽a) Buxtorf.

ferving the Reading of their own Originals, in opposition to a foreign Translation of their Books, how good in its Kind so-

ever it might be.

4. Josephus is some Proof, that there were formerly old Hebrew Copies different in these Computations from the present ones. He expressly (a) says, that he wrote his History from the Sacred Pages; and his (b) Account of the Lives of these Patriarchs agrees with the Septuagint, except only in a very small Difference in the Life of Lamech; so that Josephus must have seen a Copy of the Hebrew Books, different from the present ones, and at least very near agreeing with the Septuagint.

5. The Greek Historians who wrote before Josephus, namely, (c) Demetrius Phalereus, Philo the Elder, and Eupolemus, give us reason to suspect the same thing. They are Writers very much commended by Clemens Alexandrinus, and Eusebius. They learn'd their Knowledge of the Jewish Affairs, from Jews; and Josephus says, they wrote accurately about them. Now their Computations differ very much from the common Hebrew, and come very near the Septuagint. Ac-

⁽a) Contra Appion. Lib. 1. (b) See it, Antiq. Lib. 1. c. 3. (c) Walton. Proleg. de versionibus Gracis.

(c) In

cording to (a) Demetrius, from the Creation to the Flood is 2148 Years. (b) Eusebius, from Alexander (a very ancient Historian) computes from the Creation to the Flood 2284 Years. These Authors must have seen, or been informed from Hebrew Copies different from the prefent.

6. We may add to all this, That the whole Christian Church, Eastern and Western, and all the ancient celebrated Writers of the Church, have neglected the Hebrew Computations, and adhered to the Greek; 'till in the last Century some of the Roman Writers, and not all of them, in regard to the Decree of the Council of Trent about the vulgar Latin, took to the Hebrew Computations; not because they were the Hebrew, but because the vulgar Latin agreed with them. (c) Baronius observes, that the Church used anciently to compute the Years from the Creation, not according to the Hebrew, but according to the Septuagint, and he cites many Writers to confirm it; and indeed he might justly have cited every ancient Writer, except St. Ferom and St. Aufin. Amongst the Moderns, Beza was the first that had any Doubts about the

⁽a) Ciem. Alexand. Strom. l. 1. p. 403. Ed. Exon. (b) See Walton. Proleg. de versionibus Græcis, § 61. Apparatu, n. 118. Greek

Greek Chronology; I fay, had Doubts, for he never absolutely rejected it, tho' he feemed most inclined to the Hebrew. There have been a few that have followed his Opinion, but they are but a few, in comparison of the many that have gone the other way.

I have now given the Substance of what is offered for the *Hebrew*, and for the *Septuagint*. I should next observe, that (a) Capellus attempts to reconcile the Differences in their Computations, in the fol-

lowing manner:

I. As to the Difference between the Greek and Hebrew, in the Life of Lamech, he quotes (b) St. Austin, who was of opinion, that the very first Transcribers, who took Copies of the original Septuagint MS in Ptolemy's Library, made Mistakes in transcribing it; that the Septuagint computed Lamech to be 182 Years old at Noah's Birth, to live 595 after it, and to live in all 777 Years. This one Correction will take away all the Difference between the Septuagint and the Hebrew, except the 600 Years added and substracted, as before mentioned: And it will (agreeably to all other Copies) make Methufelah die in the Year of the Flood.

⁽a) Lud. Capelli Chron. Sacr. in Apparatu Walton. ad Bibl. Polyglot. (b) Aug. de Civitate Dei, cap. 13.

2. As to the Addition and Substraction of the feveral hundred Years, in the Lives of the Fathers before mentioned, the fame Author, from (a) St. Austin, answers, That they were not made by the Seventy themselves, but by some early Transcriber from them, and probably for one or other of these two Reasons: 1. Perhaps thinking the Years of the Antediluvian Lives to be but Lunar ones, and computing that at this Rate the Six Fathers, whose Lives are thus altered, must have had their Children at 5, 6, 7, or 8 Years old, which could not but look incredible; I fay, the Transcriber finding this, might be induced to add and substract the 100 Years, in order to make them of a more probable Age of Manhood, at the Birth of their respective Children: or, 2. If he thought the Years of their Lives to be Solar ones, yet still he might imagine, that Infancy and Childhood were (b) proportionably longer in Men, that were to live 7, 8, or 900 Years, than they are in us, and that it was too early in their Lives, for them to be Fathers at 60, 70, or 90 Years of Age; for which Reason he might add the hundred Years, to make their Advance to Manhood, which is commonly not 'till one

fourth,

⁽a) August. de Civit. Dei, lib. 15. c. 12. (b) Tanto serior suit proportione pubertas, quanto vitæ totius major Annositas, says St. August. lib. de Civitat. Dei, 15. c. 15.

fourth Part of Life is near over, proportionable to what was to be their Term of Life.

If these Arguments are sufficient to answer in Part what is said in favour of the Septuagint, in opposition to the Hebrew, (and they seem to me to carry a great Probability) what is offered from Josephus, Philo, Demetrius Phalereus, and the other Greek Historians agreeing in their Computations with the Septuagint, is easily answered. They all lived since the Time that the Septuagint Translation was made, and very probably took their Computations from that, or some Copies of it, and not from any Hebrew Copies of the Scriptures.

(a) Demetrius Phalereus was the first President of the College of Alexandria, to which the Library belong'd where the Original MS of the Septuagint was lodged. He was a very active Man in the erecting the Library, and storing it with Books; for all that Ptolemy Soter did in this matter, was by his Counsel and Direction, and the whole Care and Management of it was committed to him. And when Ptolemy Soter died, his Son Ptolemy Philadelphus carrying on the same Defign, made use of Demetrius, as his Father had before done. Ptolemy Philadel-

⁽a) See Prideaux Connect. Vol. 2. p. 18.

phus, says Aristeas, being desirous to raise a confiderable Library at Alexandria, committed the Care of this Matter to Demetrius Phalereus, a noble Athenian then living in his Court, directing him to procure from all Nations, whatfoever Books were of Note amongst them: Pursuant to these Orders, being informed of the Book of the Law of Moses among the Jews, he put the King upon sending to Jerusalem for a Copy of it. (a) Aristobulus, an Alexandrian Jew, makes the same mention of Demetrius's Part in this Assair. We have now only some Fragments of Aristobulus, quoted by (b) Clemens Alexandrinus and (c) Eusebius; but he is said to have written a Comment on the Five Books of Moses, and therein to have mentioned this Greek Version, as made under the Care and Direction of Demetrius Phalereus. (d) The most learned Dr. Prideaux does indeed imagine, that Demetrius was put to Death in the beginning of the Reign of Ptolemy Philadelphus, but he brings but very slender Proof of it: It is more likely that he lived 'till after the Library was finished; and if he took this Care about getting the Translation of the Books of

⁽a) In his Comment on the Books of Moses; see Euseb. Præp. Evang. lib. 13. c. 12. (b) Strom. l. 1. & l. 5. (c) Can. Chron. p. 187. Præp. Evang. lib. 7. c. 13. lib. 8, c. 10. lib. 13. c. 12. (d) Connection, Vol. 2. p. 20.

Moses, 'tis likely, when he had them, his Curiofity might lead him to look into them. He was a great Scholar, as well as a Statesman and Politician; and if the Computations abovementioned were altered so early as St. Austin imagines, and upon the Reasons he gives for it, the Alterations might be made by Demetrius, or

by his Allowance and Approbation.

I have faid all this about Demetrius, upon supposition that he was one of the Greek Historians whose Works might prove the Septuagint Computation more probable than the Hebrew. (a) Bishop Walton does indeed quote him for that Purpose, but I doubt he was mistaken. The Phalerean Demetrius lived a busy, active Life, a great Officer of State both at home and abroad, and I do not find he ever wrote any History. Bishop Walton therefore might perhaps mistake the Name, not Demetrius Phalereus, but Demetrius the Historian should have been quoted upon this Occasion. (b) Demetrius the Historian was an Inhabitant of Alexandria, lived not before the Reign of Ptolemy Philopator, the Grandson of Philadelphus, near 70 Years after the Septuagint

⁽a) In Prolegom, ad Bibl. Polyglot. 9. § 61. (b) Clem. Alexand. Strom. lib. 1. Hieronymus in Catalogo illustrium Scriptorum c. 38. Vossius de Historicis Gracis lib. 3. sub litera D. He might possibly live some time later than Ptolemy Philopator, for the exact Time of his Life is not told us.

Translation was made; he compiled the History of the Yews, and continued it down to the Reign of Ptolemy Philopator beforementioned. 'Tis easy to see that this Writer might copy from the Septuagint, and be mis-led by any early Alterations that had been made in it.

Philo lived still later, was Cotemporary with our Saviour; wrote almost 300 Years after the Hebrew was translated by the Seventy. He lived constantly at Alexandria, and therefore copied from the Septuagint; and as he lived so late, was more likely to be imposed upon by the early Alterations that had been made in it.

Josephus, tho' a Jew, notwithstanding he so often afferted that he wrote from the Sacred Pages, did not always write from the Hebrew Scriptures. He was, I own, a Priest, and of the first Family of the Priests, brought up from his Childhood in the Hebrew Law, and perfectly skilled in the Hebrew Language; and I do not question, but that he could as easily make use of the Hebrew Bible as the Greek; but fill I think it is very evident, that in several Parts of his Works, where ne ought to have used at least one of hem, he has used neither. The utmost hat Dr. Hody (a) could conclude about nim was, that he principally followed the

⁽a) Hody. Differt, de Septuagint. l. 3. c. 1. § 2.

Hebrew Text, which, if admitted, is confistent with what Dr. Cave observed of him, (a) that he often takes a middle way between the Septuagint and the Hebrew. But Dr. Wills has examined his Chronology with great Exactness, (b) and produces several Passages, in which he adheres to the Hebrew against the Greek; and several others, in which he agrees with the Greek in opposition to the Hebrew; and as many in which he differs from both. From which he very reasonably concludes, that in compiling his History, he had both the Hebrew and Greek Bibles before him, and fometimes used one, and fometimes the other; and when he thought there was Reason, he did not scruple to recede from both. The Yews had other ancient Books to which they paid great Deference, besides the Scriptures. Josephus copied often from these, and from Heathen Writers too; and he was not only many times led away by them from what is contained in the Scriptures; but oftentimes mif-led by them into Trifles and Mistakes. Josephus is not of sufficient Authority to induce us to alter our Bible.

And as to the Fathers of the first Ages of the Church, they were good Men, but

⁽a) Histor. Litterar. P. II. in Joseph. (b) Differtation upon the Chronelogy of Josephus, p. 16-21.

not Men of an universal Learning; they understood the Greek Tongue better than the Hebrew; used and wrote from the Septuagint Copies, and that was the Reafon why the Septuagint Computations prevailed amongst them (a). And thus I have put the whole of what may be faid upon this Subject together, into as narrow a Compass as I could well bring it. The Reader may see the former Part of what I have offer'd, treated more at large in Capellus's Sacra Chronologia, prefix'd to Walton's Polyglott Bible, and in Bishop Walton's Prolegomenon upon the Septuagint and Greek Versions of the Scriptures; and if the latter Part may be allowed, the Differences between the Septuagint and Hebrew, as far as we have yet entered into them, have but little in them; they ippear confiderable only, from the Weight which the Learned have given them in heir Differtations upon them; but they nay, by the Suppositions abovementioned, e very easily reconciled.

There is one thing more that should ot be wholly omitted, and this is, a Valation or two in the several Greek Copies

rom one another.

⁽a) St. Jerom and St. Austin (as was before hinted) ashered the Hebrew Computations; and they were, the not the only two it understood the Hebrew, yet without doubt much before skilled it than the Fathers of their Age, except Origen.

We have in our Table of the Septuagint Computations supposed Methuselah to be 187 Years old at Lamech's Birth, to live 782 Years after it, and to live in all 969 Years; but (a) Eusebius, St. Jerom, and St. Austin affert, that according to the Septuagint he begat Lamech in the 167th Year of his Age, lived after his Birth 802 Years, and lived in all 969 Years. The Roman Edition of the Septuagint, printed in Greek and Latin at Paris, in the Year 1628, agrees with them in these Computations. But in anfwer to them: 1. St. Austin himself confesses, that there were various Readings in the Computations of Methuselah's Life; that some Copies (three Greek, one Latin, and one Syriac) made Methuselah die six Years before the Flood. Now these Copies must have had 187, and 782, as in our Table, for then they will exactly do it. Nay, 2. As Eusebius allows that some Copies supposed Methuselah to die six Years before the Flood, so he also expresly computes him to live 782 Years after the Birth of Lamech; now these Copies must make him 187 at the Birth of Lamech, for there has been no Doubt of his living in all, according to the Septuagint, 969 Years. 3. Africanus, cited by Eusebius, says from the Septuagint, that Lamech was born in the

⁽a) Capelli Chronol, facra.

187th Year of Methuselah. 4. If the Computations abovementioned be admitted, Methuselah must live 14 or 15 Years after the Flood, which is too great an Abfurdity to be admitted. The two or three Copies mentioned by Eusebius have probably the ancient Reading of the Septuagint, and Eusebius and Syncellus should have corrected the Exemplars, which they computed from, by them, as most of the modern Editors have done. For all the later Editions of the Septuagint agree with our Table, namely, the Basil Edition of Hervagius, publish'd Anno Dom. 1545: Wichelius's, publish'd Anno Dom. 1595, makes no various Reading upon the Place, as if all Books were the fame with it, or those that were not, were not worth confuting: The Royal Edition by Plantin is the same, with this only Fault, that weile is put instead of Ela, 185 instead of 187; but that Mistake is corrected in the Paris Greek and Latin, made from it Anno Domini 1628.

There is one Reading more, in which Eusebius seems to differ from us. He makes Lamech to live φλε, i. e. 535 Years after Noah's Birth; we say he lived 565. But 'tis probable this Mistake was either Scaliger's, or some Transcriber's, and not Esebius's; φλε might easily be writ for φξε: For, 1. St. Jerom, who translated Eusebius into Latin, wrote it DLXV.

F 4. 2. All

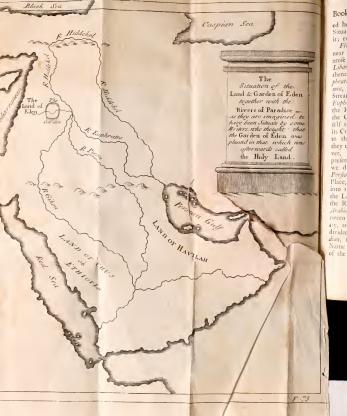
2. All the modern Editions of the Septuagint put it 565. 3. St. Austin says expressly, that the Hebrew Computations in this Place are 30 Years more than the Greek; now the Hebrew makes Lamech to live 595 Years after Noah's Birth, therefore the Greek Computation being 30 Years less, must be 565. 4. All Copies of the Septuagint agree, that he was 188 at Noah's Birth, and that he lived in all 753 Years; now from hence 'tis certain, that they must suppose him to live 565 Years after the Birth of Noah, for 188 and 565 is 753.

We are now come to the last Point to be treated of, the Geography of the Antediluvian World. There are but few Places of it mentioned; the Land of Eden, with its Garden; the Land of Nod on the East of Eden; and the City of Enoch in that

Country.

The Land and Garden of Eden was in the Eastern Parts of the World, remarkable for a River which arose out of it, dividing itself into four Streams or Branches; the first of which was named Pison, and encompassed the whole Land of Havilab; the second was named Gibon, and encompassed the Land of Cush; the third was Hiddekel, and ran into the Eastern Parts of Assyria; the sourth was the noted River Euphrates. This is the Description of the Place, given us by Moses. The Learn-





ed have formed different Schemes of the Situation of it, from this Description of it; two of which are worth our Notice.

First, Some suppose the Land to be near Cæle-Syria; they imagine the River arose somewhere between the Mountains Libanus and Anti-Libanus, and from thence to run to the Place where Euphrates now divides Syria and Mesopotamia, and there to divide it felf, I. into a Stream, which we now make part of the Euphrates; that this Stream passed thro' the Ridge of Mountains that run cross the Country, and beyond them joined it felf to the present Tigris, and continued its Course where the Tigris now runs into the Sinus Persicus; all this Stream they call Hiddekel. 2. Their fecond River, which they call Euphrates, is the present Euphrates, from the Place where we divided Tigris from it, down to the Perfian Gulf; much about the fame Place, they suppose the River to divide into two other Streams, which ran thro' the Land of the Ishmaelites, and divided the Range of Hills at the Entrance of Arabia Felix, and fo encompassed between their Streams a Part of that Country, and then met again; but afterwards divided, and ran, the one into the Indian, the other into the Red Sea. The Name of one of these Streams was Gibon, of the other Pison; the Draught which I have

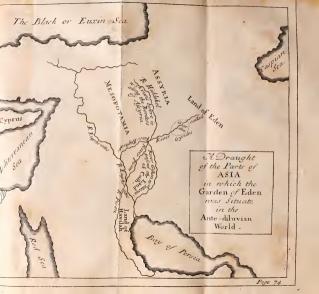
have added will fet this Scheme in the clearest View.

The Authors of the Second Scheme, tho' they have, every one of them, fome Peculiarities, yet agree in the main, that Eden was in Chaldea, that the Garden was fomewhere near the Rivers amongst which Babylon was afterwards built: They prove the Land of Havilah, by undeniable Arguments, to be the Country adjacent to the present Euphrates, all along and upon the Banks of that River, and spreading thence towards the Defarts of Arabia. The Land of Cush, which our English Translation erroneously renders Ethiopia, was, they fay, that Part of Chaldea where Cush the Son of Ham settled after the Flood. A Draught of this Scheme will fet it in a clearer Light, than any verbal Description, I have therefore given a Map of it, and shall only add a Reflexion or two on both the Schemes, of the Geography of this first World.

As to the former Scheme, 'tis indeed true, there was a Place in Syria called Eden (a), but it was of much later Date than the Eden where Adam was placed. Syria is not East to the Place where Moses wrote, but (b) rather North. And further, none of the Descriptions, which Moses has given

⁽a) See Amos i. 5. (b) Moses wrote, either when he lived in Egypt, or in the Land of Midian.

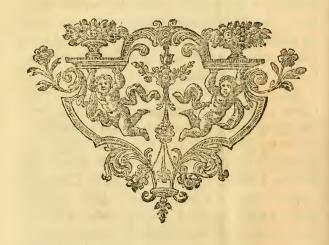
The Black or Euxin Se Mediterranean



of Eden, do belong to any Part of Syria. There are no Rivers in the World, that run in any Degree agreeable to this Fancy; and tho' the Authors of it answer, that the Earth and Course of Rivers were altered by the Flood, yet I cannot admit that Anfwer for a good one. Moses did not describe the Situation of this Place in Antediluvian Names; the Names of the Rivers, and the Lands about them, Cush, Havilah, &c. are all Names of later Date than the Flood; and I can't but think that Moses intended (according to the known Geography of the World when he wrote, and according to his own Notion of it) to give us Hints of the Place near which Eden in the former World, and the Garden of Paradise, were seated.

As to the Second Scheme, it feems to come a great deal nearer the Truth than the other; there are but small Objections to be made against it. There is indeed no Draught of the Country which shews the Rivers exactly to answer Moses's Description of them; but how easy is it to suppose, either that the Rivers about Babylon have been at feveral times fo much altered, by Streams and Canals made by the Heads of that potent Empire, that we never had a Draught of them agreeable to what they were when Moses wrote about them: Or, if Moses wrote according to the then known Geography of a Country, which he

he had never feen, it is very certain, that all modern Observations find greater Varieties in the Situation of Places, and make greater Corrections in all old Charts and Maps, than need to be made in this Defcription of Mojes, to have it agree even with our latest Maps of the present Country and Rivers in and near Chaldea.





The SACRED and PROPHANE

HISTORY

Of the WORLD Connected.

BOOK II.

OAH, with the Remains of the Old World in the Ark, was carried upon the Waters; for about (a) five Months there was no Appearance of the Flood's aba-

ting. In the Beginning of (b) April the Ark touched upon the Top of Mount A-rarat. After they had stopp'd here (c) forty Days, Noah, desirous to know whe-

⁽a) 150 Days, Gen. viii. 3. i. e. exactly five Hebrew Months, each Month confising of 30 Days. (b) On the 17th of the 7th Month, Gen. viii. 4. i. e. of the Month Nisan, pretty near answering to the 3d of our April. (c) Gen. viii. 6.

ther the Waters were decreasing any where else in the World, let a Bird or two (a) fly out of the Ark; but they flew about 'till weary, and finding no Place to light upon, returned back to him. (b) Seven Days after he let out a Bird again; she returned, but with a Leaf in her Mouth pluck'd from fome Tree which she had found above Water. Seven (c) Days after he let the Bird fly a third time, but then she found Places enough to rest on, and fo returned to him no more. The Waters continued to decrease gradually, and about (d) the middle of June, Noah look'd about him, and could fee the Tops of many Hills. About the middle of (e) September, the whole Earth came into view; and at the (f) beginning of November was sufficiently drain'd; so that Noah, and his Family, and Creatures came out of the Ark, and took Possession of the World again. As foon as they were come ashore, Noah raifed an Altar, and offered Sacrifices: God was pleased to accept his Piety, and promised a Blessing to him and his Posterity; granted them the Creatures of the World for their Food, and gave fome

⁽a) Gen. viii. 7, 8. (b) Ver. 10, 11. (c) Ver. 12. (d) In the tenth Month, on the first Day of the Month, i. c. on the first Day of Tamuz, answering to about the 16th of our June. (e) On the first Day of the first Month, (ver. 13.) i. e. on the first of Tizri, or 16th of our September. (f) 27th of the second Month, i. c. 27th of Marchesvan, about the 1cth of November.

Laws, for the future to be observed by them.

1. God granted them the Creatures of the World (a) for their Food, Every moving thing that liveth shall be meat for a treat: you, even as the green herb have I given you all things. In the first Ages of the World, Men lived upon the Fruits of Trees, and the Product of the Ground; and 'tis afferted by fome Writers, that the Creatures were not used for either Food or Sacrifice. It is (b) thought that the Offering of Abel, who facrificed of his Flocks, was only Wool, the Fruits of his Shearing; and Milk, or rather Cream, a Part of his Lactage. The Heathens are faid to have had a general Notion, that the early Sacrifices were of this fort: Theophrastus is quo- a free ted by Porphyry, in Eusebius, (c) affert-Philosoph ng, that the first Men offered Handfuls of hind about Grass; in time they came to sacrifice the 13.6. Fruits of Trees; in After-Ages to kill, and offer Cattle upon their Altars. Many other Authors are cited for this Opinion; Sopho- a Greek S les (d) speaks of Wool and Grapes as an nicient Sacrifice; and Pausanias hints (e) he ancient Sacrifice to have been only 500 13.6. ruits of Trees, of the Vine especially, nd Honey-combs and Wool; and Plato

⁽b) The Hebrew Word Minchah, here used, (a) Gen. ix. 3. rours this Notion; MII being the Word which signifies a Sacrifice here any Blood is shed. (c) Euseb. Præp. Evang. lib. 1. c.9. 1) Sophochs Polyid. (e) Pausanias de Cerere Phrygialensi.

was of opinion, that living Creatures (a) were not anciently offered in Sacrifice, but Cakes of Bread, and Fruits, and Honey poured upon them; and (b) Empedocles afferts, that the first Altars were not stained with the Blood of the Creatures. Some Christian Writers have gone into this Opinion, and improved it; they have imagined, that Sacrifices were offered only of those things which Men eat and drank for their Sustenance and Refreshment; and that therefore, before the Creatures were used for Food, they were not brought to the Altars; and they go further, and conjecture from hence, that the Original of Sacrifices was Human, Men being prompted by Reason to offer to God, by way of Gratitude, Part of those things for the Use of which they were indebted to his Bounty. I should rather think the contrary Opinion true. God appointed the Skins of Beasts for Cloathing to our first Parents, which could not be obtained without killing them, and this feems to intimate, that the Creatures were at that time appointed for Sacrifice. It looks unlikely that God should order the Creatures to be flain, merely for Cloathing, when Mankind were already supplied with another fort of Covering (c); but very probable,

that,

⁽a) Plato de Legibus, l. 6. (b) Lib. de antiquissimis Temporibus. (c) Gen. iii. 7.

that, if he appointed a Creature to be offered in Sacrifice, he might direct the Offerer to use the Skin for Cloathing: And perhaps from this Institution was derived the Appointment in Leviticus, (a) that the Priest should have the Skin of the Burnt-Offering. There are feveral Confiderations, which do, I think, very strongly intimate, both that Sacrifices of living Creatures were in use before Mankind had leave to eat Flesh, and also that the Origin of Sacrifices was at first by divine Appointment. The Talmudists agree, that Holocausts of the Creatures were offered in the earliest Times, and long before Men had leave to eat Flesh; and 'tis very plain, that Noah offered the Creatures before God had granted leave to eat them (b), for that Grant is represented to be made after Noab's Sacrifice, and not before it (0); and it is evident that the Distinction of clean and unclean Beasts, was before the Flood (d); and it cannot be conceived how there could be fuch a Distinction, if the Creatures were neither eaten, nor used for Sacrifice. Abel's Sacrifice seems rather to have been a (e) Burnt-Offering of the Firstlings of his Flock, than an Oblation of Wool and Cream. The Writer of the Epistle to the Hebrews took it to be so; he

⁽a) Levit. vii. 8. (b) Gen. viii. 20. (c) Cap. ix. v.r. 3. (d) Chap. vii. ver. 2. (d) See Levit. vi. 12. Vol. I. G fup-

supposed Abel's Offering to be [Suoia] a Sacrifice of a Creature killed, and not an Oblation, which would have been called weoopoed, or Sweov (a). And as to the first Origin of Sacrifices, it is extremely hard to conceive them to be an human Institution, because we cannot, this way, give any tolerable Account of the Reasons of them. If Mankind had in the first Ages no im-mediate Revelation, but came to their Knowledge of God by the Exercise of their Reason, it must be allowed, that such Notions as they had of God, fuch would be their Way and Method of ferving him; but then, how is it possible that they should go into fuch Notions of God, as to make it feem proper for them to offer Sacrifices, in order to make Atonement for their Sins? Reason, if it led to any, would lead Men to a reasonable Service; but the Worship of God in the way of Sacrifice, cannot, I think, appear to be of this fort, if we take away the Reason that may be given for it from Revelation. We facrifice to the Gods, said Porphyry (b), for three Reasons; either to pay them Wor-

⁽a) Heb. xi. 4. Porphyry in Eusehius endeavours very fallacionsly to derive the Word Jusia from Jumala. and would infer its Derivation from Juw to be modern, and taken up to defend the Doctrine of sacrificing living Creatures. See Euseb. Præp. Evang. lib. 1. c. 9. But we answer, He offers no Reason for his Opinion, nor can it possibly be defended; Jusia and Jumas are, according to all Rules of Etymology, Words of a very different Derivation.

(b) In Lib. de Sacrific.

ship, or to return them Thanks for their Favours, or to desire them to give us good things, or to free us from Evils: Ad bæc autem Votum animi satisfacit. It can never be made out from any Natural Notions of God, that Sacrifices are a reasonable Method to obtain, or return Thanks for, the Favours of Heaven. The Result of a true rational Enquiry can be this only, that God is a Spirit, and they that worship him, must worship him in Spirit and in Truth. And tho' I cannot fay, that any of the wife Heathens did by the Light of Nature bring themselves to a fix'd and clear Conviction of this great Truth, yet 'tis remarkable that several of them made great Advances towards it; and all the wife Part of them faw clearly, that no Rational or Philosophical Account could be given of their Sacrifices. The Institutors of them always pretended to have recei-ved particular Directions from the Gods about them (a), or at least those that lived in After-Ages chose to suppose so, not knowing how to support them otherwise. The more (b) forward Writers strove to decry them: the more moderate pleaded a Reverence to Antiquity, and long and universal Use in favour of them; and the

⁽a) Thus Numa's Institutions were appointed him by the Goddess Egeria. Florus. Livy. (b) See the Verses of the Greek Poet in Clem. Alexand. Stromat, lib. 7.

best Philosophers (a) qualified the Use of them, by using them in a way and manner of their own, always supposing, that the Disposition of the Offerer, and not the Oblation which was offered, was chiefly re-

garded by the Deity (b).

The true Account therefore of the Origin of Sacrifices, must be this; God, having determined what should, in the Fullness of time, be the true Propitiation for the Sins of the World, namely Christ, who by his own Blood obtained us eternal Redemption, thought fit from the beginning to appoint the Creatures to be offered by way of Figure, for the Times then present, to represent the true Offering which was afterwards to be made for the Sins of Men. The Writer of the Epistle to the Hebrews very largely argues the Sacrifices in the Law to be grounded upon this Reason (c), and I should conceive that his Reasoning may be equally applied to the Sacrifices that were appointed before the Law; because Sacrifices were not a new Institution at the giving of the Law; for, says the Prophet, (d) I spake not unto your Fathers, nor commanded them, in the day that I brought them out of the land of

⁽a) Many Inflances might be brought from the Sacrifices of Pythogoras, vid. Jamb. de vit. Pythag. & Porphyr. de vita ejufdem.
(b) See Jamb. de vit. Pythag. c. 7.
(c) Chap. ix. & x.
(d) Jer. vii. 22.

Egypt, concerning Burnt-offerings or Sacrifices; but this thing I commanded them, saying, Obey my voice, and ye shall be my people, and walk ye in all my ways that I have commanded you, that it may be well with you. There were no Sacrifices appointed in the two Tables delivered to Moses; and it is exceeding probable, that the Rules which Moses gave about Sacrifices and Oblations, were only a Revival of the ancient Institutions, with perhaps fome few Additions or Improvements which God thought proper for the State and Circumstances thro' which he defign'd to carry the Jewish Nation; for the Law was added because of transgressions (a) until the Seed should come, and not to set up a new Religion.

Our bleffed Saviour, in his Discourse with the Woman of Samaria, Joh. iv. plainly intimated, that the Worship of God by Sacrifices was a positive Institution, founded upon the Expectation of a promised Messiah; for he hints the Samaritans, who either used Sacrifices, imagining them part of Natural Religion, or at least did not know the Grounds of their being appointed; I say, he hints them to be blind and ignorant Will-worshippers, Men that worshipped they knew not what, ver. 22; or rather it should

⁽a) Gal. iii. 19.

be (a) translated, Men that worshipped they knew not how, i. e. in a way and manner, the Reason and Grounds of which they knew nothing of. But the Jews knew how they worshipped, for Salvation was of the Jews; the Promise of a Messiah had been made to them, and they had a good Reason to offer their Sacrifices, for they were a Method of Worship appointed by God himself, to be used by them until the Messiah should come. The Woman's Answer, ver. 25. I know that Messias cometh, looks as if she apprehended our Saviour's true meaning.

The Reason given in the Eleventh Chapter to the Hebrews, for Abel's Sacrifice pleasing God better than Cain's, is another Proof that Sacrifices were appointed by some positive Institution of God's: By Faith Abel offered unto God a more excellent Sacrifice than Cain. The Faith, of which several Instances are given in this Chapter, is the Belief of something declared, and in consequence of such Belief, the Performance of some Action enjoyned by God. By Faith Noah, being warned of God, prepared an ark, i. e. he believed the Warning given him, and obediently

⁽a) In the Expressions of the same or now fite of an old atehuses reground her of old aper, the Praposition nated is understood, nad of old ate, and nad of old aper. The Expression is
frequent in all Greek Writers. If the Being worshipped had been
referred to, I think it would have been or, and not o.

made

made the Ark, which he was ordered to make. By Faith Abraham, when he was called to go out into a place which he should after receive for an Inheritance, obeyed; and he went out, not knowing whither he went, i. e. he believed that God would give him what he had promifed him, and in consequence of such Belief did what God commanded him. All the other Instances of Faith, mentioned in that Chapter, are of the same fort, and thus it was that Abel by Faith offered a better Sacrifice than Cain. He believed, what God had then promised, that the Seed of the Woman should bruise the Serpent's head, and in consequence of such Belief offered fuch a Sacrifice for his Sins, as God had appointed to be offered, until the Seed should come. If God, at that time, had given no Command about Sacrificing, there could have been no more of the Faith treated of in this Chapter, in Abel's Sacrifice, than in Cain's Offering. Cloppenburgh (a)

⁽a) In Schol. Sacrific. p. 15. Etsi diversæ oblationi videatur occasionem præbuisse diversum vitæ Institutum, ipsi tamen Diversitati oblationis hoc videtur subesse; quod Abel pecudum oblatione cruenta ante omnia curavit, rò inas neuv dia rasesses en ras alpanti. Propitiationem per Fidem in sanguine quo necessario purissicanda erant dona Deo oblata, Heb. ix. 22, 23. Cainus autem oblatione sola Eucharistica de sructu Terræ defungens supinè neglexerit Sacrificium inas indo, ut eo Nomine Deo displicuerit, neque potuerit obtinere Justitiæ Dei, quæ ex Fide est, Testimonium, quod non perhibebat Deus neglecto issoc externo Symbolo Supplicationis ex Fide pro Remissione.

has given a very good Account of Cain, and

Abel's Offering.

The Abettors of the other Side of the Question do indeed produce the Authorities of some Heathen Writers, and Rabbins; and of some Christian Fathers, and of some considerable Authors, both Papists and Protestants; but a general An-Iwer may be given to what is offered from them. The Heathens had, as I observed, no true Notion of the Origin of Sacrifices: They were generally received and established in all Countries as positive Institutions; but the Philosophers were willing to prove them to be a reasonable Service, and therefore thinking they could give a better Account of the inanimate Oblations, than of the bloody Sacrifices, they imagined these to be the most ancient, and that the others were in time added to them: but there is no Heathen Writer that I know of, that has gone fo far as to affert expresly, that Sacrifices were at first an human Institution, or that has proved

missione peccatorum obtinendâ. Quemadmodum ergo in cultu Spirituali Publicanus supplicans cum Peccatorum Κομολογήσει descendit in Domum suam justificatus præ Pharisæo cum Gratiarum actione Deo vovente Decimas omnium, quæ possidebat, Luc. xviii. 12. Sic censenus hac parte potiorem suisse Abelis oblationem præ oblatione Caini, quod ipse Supplicationem suam pro impetranda Peccatorum Remissione testatus sit, per Sacrisicii propitiatorii cruentam oblationem, cum alter Dona sua Eucharistico Ritu offerret χωείς διματογχυσίας.

(a) that

(a) that fuch a Worship could be invented by the Reason of Man, or that it is agreeable to any Notions we can have of God. The Rabbins had a general Notion that Sacrifices were first appointed, or rather permitted by God, in compliance with the Disposition which the Israelites had contracted in Egypt; but this Opinion is very weakly grounded. I cannot question but that when the Epistle to the Hebrews was written, the current Opinions of the Yewish Doctors were of another fort; for it is not to be supposed that the first Preachers of Christianity argued upon such Principles as they knew would not be admitted of by those whom they endeavoured to convert to their Religion. It is certain that the Yewish Rabbins, when they were preffed with the Force of Proofs in favour of Christ from their Scriptures, did depart from many of the Sentiments of their Ancestors, and went into new Notions in several Points, to evade the Arguments which they could not answer. The Christian Fathers have some of them taken the Side in this Question which I am contending for, especially Eusebius (b); and if some others of them have thought otherwise, this is

⁽a) Jamblichus fays of Sacrifices, that they were derived ex communi hominum ad homines consuetudine, neque convenire Naturæ Deorum mores humanos supra modum exuperanti. Lib. de Myster. Ægyp. in cap. de utilitate Sacrificiorum.

not a Point in which we are to be determined by their Authority. The Popish (a) Writers took up their Notion of Sacrifices in order to favour some of their Opinions about the Mass; and as to the Protestant Writers, it is not difficult to see which of them offer the best Reasons. One thing I would observe upon the whole: If it appears from History that Sacrifices have been used all over the World, have spread as far, as universally amongst Men, as the very Notions of a Deity; if they were the first, the earliest way of Worship in every Nation; if we find them almost as early in the World as Mankind upon the Earth, and at the same time cannot find that Mankind ever did, or could by the Light of Reason, invent such Notions of a Deity as should lead them to imagine this way of Worship to be a reafonable Service; then we must necessarily suppose that Sacrifices were appointed for some particular End and Purpose, and agree to what we find in Moses's History, that there was a revealed Religion in the Beginning of the World.

But however Writers have differed about what was offered before the Flood, it is agreed that Mankind eat no Flesh, until the Leave here obtained by *Noah* for

⁽a) Greg, de Valentia de Missa Sacrific. l. 1. c. 4. & Bellarm. de Missa, l. 1. c. 20.

it. Every berb bearing feed, and every tree, to you it shall be for meat (a). This was the whole Allowance which God at first made them; and all Writers, Sacred and Profane, do generally suppose that the early Ages confined themselves very strict-

ly within the Limits of it.

If we rightly consider their Condition, whilst they were under this Restraint of Diet, their Lives must have been very laborious; the Sentence against Adam, which denounced that in the sweat of their brow they should eat bread, must have been literally fulfilled. We must not imagine that, after the ground was cursed, Men received from it a full and plenteous Product, without Tilth or Culture, for the Earth was to bring forth of it felf only Thorns and Thiftles; Pains and Labour were required to produce another fort of Crop from it. The Poets in their Accounts of the Golden Age, suppose the Earth to have brought forth all its Fruits spontaneously; but it is remarkable that the Historians found no fuch Halcyon Days recorded in the Antiquities of any Nations. Adam and Eve are supposed to have had this Happiness whilst they lived in Paradise; and the Poets framed their Accounts of the Golden Age, from the ancient Notions of the Garden of Eden; but we do not find that

⁽a) Gen. i. 29.

the Prose-Writers fell into them. Diodorus Siculus supposes the Lives of the first Men to have been far from abounding with Ease and Plenty; " Having Houses to build, (a) Cloaths to make, and not having invented proper Instruments to " work with, they lived an hard and la-" borious Life; and many of them not " having made a due Provision for their "Sustenance, perished with Hunger and Cold in Winters." This was his Account of the Lives and Condition of the first Men. The Art of Husbandry is now fo generally understood, and such Plenty is produced by a due and proper Tillage, that it may feem no hard matter for any one, that has Ground to work on, to produce an ample Provision for Life; but even still, should any Family not used to Husbandry, nor supplyed with proper Tools and Instruments for their Tillage, be obliged to raise from the Ground as much of all forts of Grain as they should want, they would find their Time taken up in a variety of Labours. And this was the Condition of the first Men; they had not only to Till the Ground, but to try, and by feveral Experiments to find out the best and most proper Method of Tilling it, and to invent and make all fuch Instruments as they had occasion for; and we find them confeffing the Toil and Labour that was laid upon them, in the Words of Lamech, at the Birth of Noah, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed (a). Lamech was probably informed from God, that his Son Noah should obtain a Grant of the Creatures for the Use of Men; and knowing the Labour and Inconveniencies they were then under, he rejoiced in soreseeing what Ease and Comfort they should have, when they should obtain a large Supply of Food from the Creatures, besides what they could produce from the Ground by Tillage.

But Secondly, God restrained them from eating Blood (b), But flesh with the life thereof, which is the blood thereof, shall you not eat. What the Design of this Restraint was, or what the very Restraint is, has been variously controverted. Mr. Selden (c) in his Book De Jure Gentium juxta Disciplinam Hebraorum, has a very learned Chapter upon this Subject, in which he has given us the several Opinions of the Rabbins, tho' I think they give us but little true Information about it. The Injunction of not eating Blood, has in the Place before us no Circumstances to explain its meaning; but if we look into the

⁽⁴⁾ Gen. v. 29. (b) Chap. ix, ver. 4. (c) Lib. 7. c. 1. Yewish

Yewish Law, we find it there repeated, and fuch a Reason given for it as seems very probable to have been the first original Reason for this Prohibition; (a) Whatsoever man there be of the house of Israel, or of the strangers that sojourn amongst you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people; for the life of the flesh is in the blood, and I have given you that upon the Altar to make an atonement for your Souls; [or it might be translated, I have appointed you that to make atonement upon the Altar for your Souls; for it is the Blood that maketh an atonement for the Soul.] An ancient Jewish Commentator upon the Books of Moses (b) paraphrases the Words pretty justly: "The Soul " (fays he) of all Flesh is in the Blood, " and for that Reason I have chosen the " Blood of all the Beafts to make an A-" tonement for the Soul of Man." This is by far the best Account that can be given of the Prohibition of Blood: God appointed that the Blood of the Creatures should be offered for the Sins of Men, and therefore required that it should be religiously set apart for that Purpose. If we examine the Mofaical Law, we shall

⁽a) Levit xvii. 10, 11. (b) Chauskunni: and Eusebius hines the same Reason, Dem. Evang. Lib. 1. c. 10.

find it strictly agreeable to this Notion. In some Places the Blood is appointed to be offered on the Altar, in others, to be poured on the Ground as Water; but these Appointments are eafily reconcileable, by confidering the Reason of each of them. Whilst the Jews were in the Wilderness, and the Tabernacle near at hand, they were ordered never to kill any thing to eat, without bringing it to be killed at the Door of the Tabernacle, in order to have the Blood offered upon the Altar (a). But when they came into the Land of Canaan, and were spread over the Country, and had a Temple at Jerusalem, and were commanded strictly to offer all their Sacrifices there only, it was impossible to obferve the Injunction before named; they could not come from all Parts to Jerusalem to kill their Provision, and to offer the Blood upon the Altar. Against this Difficulty Moses provided in the Book of Deuteronomy, which is an Enlargement and Explanation of the Laws in Leviticus. The Substance of what he has ordered in this Matter, is as follows (b): That when they should come over Fordan to dwell in Canaan, and there should be a Place chosen by God, to cause his Name to dwell there, they were to bring all their Offerings to that Place (c), and to

⁽⁴⁾ Levit. xvii. 3, 4. (b) Deut. xii. (c) Ver. 11, 12.

take heed not to offer any Offerings elsewhere (a). But if they lived fo far from the Temple, that they could not bring the Creatures up thither which they killed to eat, they had leave to kill and eat what soever they had a mind to, only instead of offering the Blood, they were to pour it upon the earth as water, and to take care that they eat none of it (b). Thus the pouring out the Blood upon the Earth was appointed, where Circumstances were fuch that an Offering of it could not be made; and agreeably hereto, when they took any thing in Hunting, which probably might be fo wounded as not to live until they could bring it to the Taberna-cle to offer the Blood upon the Altar, they were to kill it, and pour out the Blood, and cover it with Dust (c). And we may from hence fee the Reason for what David did, when his three Warriors' brought him Water from the Well of Bethlehem, at the extreme Hazard of their Lives (d); looking upon the Water as if it were their Blood, which they hazarded to obtain it, he refused to drink it, and there being no Rule or Reason to offer fuch Water upon the Altar, he thought fit to do what was next to offering it, he poured it out before the Lord.

⁽a) Deut, xii. 13. (b) Ver. 21. (c) Levit. xvii. 13.

There is no Foundation in either the Reason of the thing, or in the Prohibition, to support the Opinion of some Perfons, who imagine the eating of Blood to be an Immoral thing: if it were fo, God would not have permitted (a) the Israelites to fell a Creature that died in its Blood, to an Alien or Stranger, that he might eat it. The Israelites were strictly obliged by their Law to eat no Flesh until they had poured out the Blood, or offered it upon the Altar, because God had appointed the Blood to be an Atonement for their Sins; but the Alien and Stranger, who knew of no fuch Orders for the fetting it apart for that Use, might as freely eat it as any Part of the Creature. And I think this Account of the Prohibition of Blood, will fully answer all the Scruples which fome Christians have about it. The Use of it upon the Altar is now over, and therefore the Reason for abstaining from it is ceased. And tho' the Apostles at (b) the Council of Jerusalem, that Offence might not be given to the Jews, advised the Gentiles at that Season to abstain from it, yet the eating it, or not eating it, is no Part of our Religion, but we are at perfect Liberty in this Matter.

In the *Third* Place, God fet before them the Dignity of Humane Nature, and

⁽a) Deut. xiv. 21. (b) Acts xv. Vol. I. H

his Abhorrence of any Person's taking away the Life of his Brother, and commanded for the future, that Murther should be punished with Death. Then he promifed Noah, that Mankind should never be destroyed by Water any more; and lest he or his Posterity should live in Fears, from the frequent Rains to which the World by its Constitution was become subject, he appointed the Rainbow (a) for a perpetual Memorial, that he had made them this Promise.

The Ark, we faid, touch'd upon Mount Ararat. We do not find it floated away from thence, but rather conclude that here they came ashore. But where this Ararat is, has been variously conjectured. The common Opinion is, that the Ark rested on one of the Gordyean Hills, which separate Armenia from Mesopotamia; but there are fome Reasons for receding from

this Opinion.

1. The Journeying of Mankind from the Place where the Ark rested, to Shinaar, is faid to be from the East (b); but a Journey from the Gordyaan Hills to Shinaar,

⁽a) Homer seems to have had a Notion that the Rain-bow was at first [to use Moles's Expression] set in the Cloud to be a Sign ainto Men; for he speaks to this Purpose, Iliad. N'. v. 28.

Εν νερέι επεξε τέρας μερόπων Ανθρώπων.

That Thees here signifies a Sign, is evident from the 4th Verse of this Iliad. (b) Gen. zi. 1. would

would be from the North. 2. Noah is not once mentioned in all the following Part of Moses's History; a strong Intimation that he neither came with these Travellers to Shinaar, nor was settled in Armenia or Mesopotamia, or any of the adjacent Countries. He was alive a great while after the Confusion of Babel, for he lived three hundred Years after the Flood; and furely if he had come to Babel, or lived in any of the Nations into which Mankind were dispersed from thence, a Person of such Eminence could not at once fink to nothing, and be no more mentioned in the History and Settlement of these Nations, than if he had not been at all. Some Authors, for these Reasons, have attempted to find Mount Ararat in another Place, and suppose it to be some of the Mountains North to India; they think that the Ark rested in this Country, and that Noah fettled here after he came out of it: That only Part of his Descendants travelled into Shinaar, the other Part of them fettled where he did; and that the Reason why Mojes mentions neither him nor them, was because they lived at a great Distance from, and had no Share in the Actions of the Nations round about Shinaar, to whom alone, from the Dispersion of Mankind, he confines his History. The Reasons to be given for this Opinion are, 1. If Ararat be situate H 2 29

as far East as *India*, the Travellers might very justly be said to journey from the East to Shinaar. 2. This Account is favoured by old Heathen Testimonies: "Two hundred and fifty Years before " Ninus (fays Portius Cato) the Earth was " overflow'd with Waters, and Mankind " began again in Saga Scythia." Now Saga Scythia is in the same Latitude with Bactria, between the Caspian Sea and Imaus, North to Mount Paraponisus: And this agrees with the general Notion, that the (a) Scythians might contend for Primævity of Original with the most ancient Nations of the World. The later Writers, unacquainted with the original History of this People, recur (b) to Philosophical Reasons to support their Antiquity, and speak of them as seated near the Mæotis and Euxine Sea; but these Scythians fo feated, must be some later Defcendants or Colonies from the original Scythians; fo late, that Herodotus (c) imagined their first Settlement under Targitaus to be not above an hundred Years before Darius's repelling the Scythians who had invaded his Provinces, i. e. about A. M. 3400; fo late, (d) that they thought themselves the most recent Nation in the

⁽a) Justin. Lib. 2. c. 1. (b) Ibid. c. 1. & 2. (c) In Melpom. (d) Σκύθαι λέγκσι νεώτατον άπαν ων εθνέων εθ τὸ σφέτεςον, Herod, ibid.

World. The original Scythians were situate (a), as I said, near Bactria. Herodotus places them as far East as Persia (b), and fays that the Persians called them Sacæ, and supposes them and the Bactrians to be near Neighbours. 3. The Notion of Noah's fettling in these Parts, as also his living here, and not coming at all to Shinaar, is agreeable to the Chaldæan Traditions about the Deluge, which (c) inform us, that Xisuthrus (for so they called Noah) came out of the Ark with his Wife and Daughter, and the Pilot of the Ark, and offered Sacrifice to God, and then both he and they disappeared, and were never seen again: And that afterwards Xisuthrus's Sons journeyed towards Babylonia, and built Babylon and feveral other Cities. 4. The Language, Learning, and History of the Chinese, do all favour this Account; their Language feems not to have been altered in the Confusion of Babel; their Learning is reported to have been full as ancient as the Learning of the more Western Nations; their Polity is of another fort; and their Government established upon very different Maxims and Foundations; and their History reaches up indisputably to the Times of Noah, not falling fhort, like the

⁽d) See Prol. Afiæ Tab. (b) In Polyhymn. (c) See Incellus, p. 30, 31. and Eusebius in Chron.

Histories of other Nations, such a Number of Years as ought to be allowed, for their Inhabitants removing from Shinaar, to their Place of Settlement. The first King of China was Fohi; and as I have before observed that Fohi and Noah were Cotemporaries, at least, so there are many Reasons from the Chinese Traditions concerning Fohi, to think him and Noah the fame Person. 1. They say (a) Fobi had no Father, i. e. Noals was the first Man in the Postdiluvian World; his Ancestors perished in the Flood, and no Tradition hereof being preserved in the Chinese Annals, Noah, or Fohi, stands there as if he had no Father at all. 2. Fohi's Mother is faid (b) to have conceived him encompaffed with a Rainbow; a Conceit very probably arifing from the Rainbow's first appearing to Noah, and the Chineses being willing to give some Account of his Original. 3. Fohi is faid (c) to have carefully bred feven forts of Creatures, which he used to facrifice to the supreme Spirit of Heaven and Earth; and Moses tells us (d), that Noah took into the Ark, of every clean Beast by Sevens, and of Fowls of the Air by Sevens — and after the Flood Noah built an Altar, and took of every clean Beaft, and every clean Fowl,

and

⁽a) Martini Hist. Sinica p. 21. (b) Id. ibid. (c) Le Compte, Mem. of China, p. 313. (d) Gen. vii. & viii.

and offered Burnt-offerings. 4. The Chinese derive the Name of (a) Fobi from his Oblation, and Moses gives Neah his Name upon account of the Grant of the Creatures for the Use of Men, which he obtained by his Offering. Lastly, the Chinese History supposes Fohi to have settled in the Province of Xeusi, which is the North-West Province of China, and near to Ararat where the Ark rested: But, 6. the History we have of the World does necessarily suppose, that these Eastern Parts were as foon Peopled, and as populous, as the Land of Shinaar; for in a few Ages, in the Days of Ninus and Semiramis, about three hundred Years after the Dispersion of Mankind, the Nations that came of that Dispersion attack'd the Inhabitants of the East with their united Force, but found the Nations about Bactria, and the Parts where we suppose Noah to fettle, fully able to refift and repel all their Armies, as I shall observe hereafter in its proper Place. Noah therefore came out of the Ark near Saga Scythia, on the Hills beyond Bactria, North to India. Here he lived, and settled a numerous part of his Posterity, by his Counsels and Advice. He himself planted a Vineyard, lived a Life of Retirement, and after having feen his Offspring

⁽a) Couplet's Consutius. Procem. p. 38. 76,

fpread around him, died in a good old Age. It were much to be wished that we could attain a thorough Insight into the Antiquities and Records of these Nations, if there be any extant. As they spread down to India South, and farther East into China, so 'tis probable they also peopled Scythia, and afterwards the more Northern Continent; and if America be any where joined to it, perhaps all that Part of the World came from these Originals. But we must now speak of that Part of Noah's Descendants which travelled from the East.

At what time these Men lest Noah, we are no where informed, probably not 'till the Number of Mankind was encreased. Seventy Years might pass, before they had any thought of leaving their great Ancestor, and by that time Mankind might be multiplied to Hundreds, and they might be too many to live together in one Family, or to be united in any Scheme of Polity, which they were able to form or manage; and so a Number of them might have a mind to form a separate Society, and to journey and settle in some distant Country.

From Ararat to Shinaar is about twelve hundred Miles. We must not therefore suppose them to have got thither in an Instant. The Nature of the Countries they passed over, nay, I might

fay

fay the Condition the Earth it self must then be in, full of undrain'd Marshes and untrack'd Mountains, over-run with Trees and all forts of rubbish of Seventy or Eighty Years Growth, without Curb or Culture, could not afford room for an open and easy Passage to a Company of Travellers; besides, such Travellers as they were, were not likely to press forwards with any great Expedition; an un-determined Multitude, looking for no particular Place of Habitation, were likely to fix in many, and to remove as they found Inconveniencies. Let us therefore suppose their Movements to be such as Abraham made afterwards, short Journeys, and Abodes here and there, 'till in ten or twelve Years they might come to Shinaar, a Place in all Appearance likely to afford them an open and convenient Country for their encreasing Families.

And thus about Eighty Years after the Flood, according to the Hebrew Computation, Anno Mundi (a) 1736, they might come to the Plain of Shinaar. They were now out of the narrow Passages and Fastnesses of the Mountains, had found an agreeable Country to settle in,

⁽a) According to the Fragment in Eusebius in Chron. they began to build their Tower A. M. 1736; αρξάμενοι (he says) βψλς έτει οικοθομείν τω ωργον: in which Number there is an evident Mistake, β instead of α, it should be αψλς.

and thought here to fix themselves and their Posterity. Ambition is a Passion extremely incident to our first fetting out in the World; no Aims seem too great, no Attempts above or beyond us. So it was with these unexperienced Travellers, they had no fooner determined where to fettle, but they resolved to make the Place remarkable to all Ages, to build a Tower which should be the Wonder of the World, and preserve their Names to the End of it. They fer all Hands to the Work, and laboured in it, 'tis thought, for some Years; but alas! the first Attempt of their Vanity and Ambition, became a Monument of their Folly and Weakness; God confounded their Language in the midst of their Undertaking, and hereby obliged them to leave off their Project, and to separate from one another. If we suppose them to spend nineteen or twenty Years in fettling and building, before their Language was confounded, the Division of the Earth must be placed Anno Mundi 1757, about One hundred and one Years after the Flood, when Peleg the Son of Eber was born; for the Name Peleg was given him, because (a) in his time the Earth was divided. And thus we have brought the History of Mankind to a Second great and remark-

⁽a) Gen. x. 25.

able Period. I shall carry it no further in this Book, but only add fome Account of the Nature and Original of Language in general, and of the Confusion of it here

fpoken of. And,
1. It will, I think, be allowed me, that Man is the only Creature in the World that has the Use of Language. The Fa-bles we meet in some ancient Writers, of the Languages of Beasts and Birds, and particularly of Elephants, are but Fables (a). The Creatures are as much beneath Speaking, as they are beneath Reafoning. They may be able to make fome faint imperfect Attempts towards both; they may have a few simple Ideas of the things that concern them; and they may be able to form a few Sounds, which they may repeat over and over, without Variation, to fignify to one anothor what their Natural Instincts prompt them to; but what they can do of this fort, is not enough for us to fay they have the Use of Language. Man therefore is, properly fpeaking, the only conversible Creature of the World. The next Enquiry must be, how he came to have this Ability.

⁽a) The Author of the latter Targum upon Efther reports, that Solomon understood the Language of the Birds, and sent a Bird with a Message to the Queen of Sheby, and Mahomet was silly enough to believe it, for we have much the same Story in his Alcoran. See Walton. Prolegom. 1. § f. There

There have been many Writers who have attempted to account for the Original of Language: (a) Diodorus Siculus, and (b) Vitruvius, imagined that Men at first lived like Beasts, in Woods and Caves, forming only strange and uncouth Noises, until their Fears caused them to affociate together; and that upon growing acquainted with one another, they came to correspond about things, first by Signs, then to make Names for them, and in time to frame and perfect a Language; and that the Languages of the World are therefore diverse, because different Com-panies of Men happening thus together, would in different Places form different Sounds or Names for things, and thereby cause a different Speech or Language about them. It must be confess'd this is an ingenious Conjecture, and might be received as probable, if we were to form our Notions of the Origin of Mankind, as these Men did, from our own, or other People's Fancies. But fince we have an (c) History which informs us, that the Beginning both of Mankind and Conversa-tion were in fact otherwise; and since all that these Writers have to offer about the Origin of Things, are but very trifling and inconfistent Conjectures, we have

⁽a) Lib. Hist. 1. (b) Architec, lib. 2, c. 21. that of Moses.

great Reason with (a) Eusebius, to reject this their Notion of the Origin of Language, as a mere Guess, that has no man-

ner of Authority to support it.

Other Writers, who receive Moses's History, and would feem to follow him, imagine, that the first Man was created not only a reasonable, but a speaking Creature; and so (b) Onkelos paraphrases the Words, which we render, Man was made a living Soul, and fays he was made [ruah memallela] a Speaking Animal. And fome have carried this Opinion fo far, as not only to think that Adam had a particular Language, as innate to him as a Power of Thinking, or Faculty of Reasoning, but that all his Descendants have it too, and would of themselves come to speak this very Language, if they were not put out of it in their Infancy by being taught another. We have no reason to think the first Part of this Opinion to be true: Adam had no need of an innate Set of Words, for he was capable of learning the Names of things from his Creator, or of making Names for Things by his own Powers, for his own Use. And as to the latter Part of it, that Children would of course speak an innate and original Language, if not prevented by Education, it is a very wild

⁽a) Euseb. de Præp. Evang. l. 1. c. 7. (b) See Targum in loc.

and extravagant Fancy; an innate Language would be common to all the World; we should have it over (a) and above any adventitious Language we could learn; no Education could obliterate it; we could (b) no more be without it, than without our Natural Sense or Passions. But we find nothing of this fort amongst Men. We may learn (perhaps-with equal Ease) any Language which in our early Years is put to us; or if we learn no one, we shall have no articulate way of speaking at all, as (c) Pfammiticus King of Egypt, and (d) Melabdin Echbar, in the Indies, convinced themfelves by Experiments upon Infants, whom they took care to have brought up without being taught to speak, and found to be no better than mute Creatures. For the Sound (e) which Psammiticus imagined to be a Phrygian Word, and which the Children he tried his Experiment upon, were supposed after two Years nursing to utter, was a meer Sound of no Signification, and no more a Word, than the Noises are which (f) Dumb People do often make, by a Pressure and opening of

⁽a) Franc. Valef. de Sacra Philof. c. 3. (b) See Mr. Lock's Essay, B. 1. (c) Herod. l. 2. (d) Purchaf. B. 1. c. 8. (e) The Sound was Bec, supposed to be like the Phrygian Word for Bread. (f) Postellus de Origen.

their Lips, and fometimes accidentally Children make it, of but three Months old.

Other Writers have come much nearer the Truth, who fay, that the first Man was instructed to speak by God, who made him, and that his Descendants learnt to speak by Imitation from their Predeceffors; and this I think is the very Truth, if we do not take it too strictly. The Original of our Speaking was from God; not that God put into Adam's Mouth the very Sounds which he defigned he should use as the Names of Things, but Godmade Adam (a) with the Powers of a Man. He had the Use of an Understanding, to form Notions in his Mind of the things about him; and he had a Power to utter Sounds, which should be to himself the Names of Things, according as he might think fit to call them. These he might teach Eve, and in time both of them teach their Children; and thus begin and spread the first Language of the World. The Account which Moses gives of Adam's first Use of Speech, is intirely agreeable to this; (b) And out of the ground the Lord God formed every Beast of the Field, and every Fowl of the Air,

⁽a) In this Sense the Author of Ecclesiasticus conceived Man to be endued with Speech from God, Chap. xvii. vcr. 5.

(b) Gen, ii. 19, 20.

and brought them unto Adam, to see what he would call them; and whatsoever Adam called every living Creature, that was the Name thereof. And Adam gave Names to all Cattle. God is not here said to have put the Words into Adam's Mouth; but only to have set the Creatures before him, to put him upon using the Power he had, of making Sounds to stand for Names for them. It was Adam that gave the Names, and he had only to fix to himself what Sound was to stand for the Name of each Creature, and what he so fix'd, that was the Name of it.

Our next Enquiry shall be, of what fort, and what this first Language thus made, was. But, before we can determine this Matter, it will be proper to mention the Qualities which did very probably belong

to the first Language.

And, I. The Original Language must consist of very simple and uncompounded Sounds. If we attend to a Child in its first Essays towards Speech, we may observe its Noises to be a fort of Monosyllables, uttered by one Expression of the Voice, without Variation or Repetition; and such were probably the first Original Words of Mankind. We do not think the first Man laboured under the Impersection of a Child, in uttering the Sounds he might aim at; but it is most natural to imagine, that he should express himself in Monosyllables.

The modelling the Voice into Words of various Lengthswand disjointed Sounds, feems to have been the Effect of Contrivance and Improvement, and was probably begun, when a Language of Monofyllables was found too scanty to express the feveral things which Men in time began to want to communicate to one another. If we take a View of the feveral Languages in the World, we shall allow those to have been least polish'd and enrich'd, which abound most in short and fingle Words; and this alone would almost lead us to imagine, that the first Language of Mankind, before it had the Advantage of any Refinement, was intirely of this Sort.

2. The first Language consisted chiesly of a few Names for the Creatures and Things that Mankind had to do with. Adam is introduced as making a Language, by his naming the Creatures that were about him. The chief Occasion he had for Language was perhaps to distinguish them in his Speech from one another; and when he had provided for this, by giving each a Name, as this was all he had a present Occasion for, so this might be all the Language he took care to provide for the Use of Life; or if he went further, yet,

3. The first Language had but one Part of Speech. All that the first Men could Vol. I. have

have occasion to express to one another, must be a few of the Names and Qualities and Actions of the Creatures or Things about them; and they might probably endeavour to express these by one and the same Word. The Hebrew Language has but few Adjectives; fo that 'tis easy to see how the Invention of a few Names of Things, may express Things and their Qualities. The Name Man, joyn'd with the Name of some fierce Beast, as Lion-Man, might be the first way of expressing a fierce Man. Many Instances of the same fort might be named; and it is remarkable, that this Particular is extremely agreeable to the Hebrew Idiom. In the same manner the Actions of Men or Creatures might be defcribed; the adding to a Person's Name the Name of a Creature remarkable for some Action, might be the first way of expresfing a Person's doing such an Action; our English Language will afford one Instance, if not more, of this Matter: The observing and following a Person where-ever he goes, is call'd dogging, from some sort of Dogs performing that Action with great Exactness; and therefore Cain Dog Abel, may give the Reader some Idea of the original Method of expressing Cain's feeking an Opportunity to kill his Brother, when the Names of Persons and Things were used to express the Actions that

that were done, without observing any Variations of Mood and Tense, or Number, or Person, for Verbs, or of Case for Nouns.

For, 4. all these were Improvements of Art and Study, and not the first Essay and original Production. It was Time and Observation that taught Men to distinguish Language into Nouns and Verbs; and afterwards made Adjectives, and other Parts of Speech. It was Time and Contrivance that gave to Nouns their Numbers; and in fome Languages, a Variety of Cases, that varied Verbs by Mood. and Tenfe, and Number, and Person, and Voice; in a word, that found out proper Variations for the Words in use, and made Men thereby able to express more things by them, and in a better manner, and added to the Words in use new and different ones, to express new Things, as a further Acquaintance with the Things of the World gave Occasion for them. And this will be fufficient to give the Reader fome ground to form a Judgment about the Languages, and to determine which is the most likely to have been the first and original one of Mankind: Let us now fee how far we can determine this Question.

The Writers that have treated this Subject, do bring into Competition the Hebrew, Chaldwan, Syrian, or Arabian;

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fome one or other of these is commonly thought the Original Language: But the Arguments for the Syrian and Arabian are but sew, and trisling. The Chaldwan Tongue is indeed contended for by very learned Writers; (a) Cambden calls it the Mother of all Languages; and Theodoret, amongst the Fathers, was of the same Opinion; and (b) Amira has made a Collection of Arguments, not inconsiderable, in favour of it; and (c) Myricwus, after him, did the same; and (d) Erpenius in his Oration for the Hebrew Tongue, thought the Arguments for the Hebrew and Chaldwan to be so equal, that he gave his Opinion no way, but left the Dispute about the Antiquity of these Languages as he found it.

I am apt to fancy, that if any one should take the Pains to examine strictly these two Languages, and to take from each what may reasonably be supposed to have been Improvements made since their Original, he will find the Chaldwan and Hebrew Tongue to have been at first the very same. There are evidently, even still, in the Chaldwan Tongue, great Numbers of Words the same with the Hebrew; perhaps as many as Mankind had

⁽a) Britann. 204. (b) In Præf. ad Grammat, suam Syram. (c) In Præf. ad Grammaticam suam Chaldaicam. (d) Erpenius, in Orat. de ling. Heb. ait. adhuc sub judice lis est.

for their Use before the Constilion of Babel: And there are many Words in the two Tongues, which are very different, but their Import or Signification is very often fuch, as may occasion us to conje-Eture that they were invented at, or fince that Confusion. The first Words of Mankind were doubtless, as I have before said, the Names of the common Things and Creatures, and of their most obvious Qualities and Actions, which Men could not live without observing, nor converse without speaking of. As they grew more acquainted with the World, more Knowledge was acquired, and more Words became necessary. In time they observed their own Minds and Thoughts, and wanted Words to express these too; but 'tis natural to imagine that Words of this fort were not so early as those of the other; and in these latter fort of Words, namely, fuch as a large Acquaintance with the Things of the World, or a Reflection upon our Thoughts might occasion, in these the Chaldaan and Hebrew Language do chiefly differ, and perhaps few of these were in use before the Confusion of Tongues. If this Observation be true, it would be to little Purpose to consider at arge the Dispute for the Priority of the Herew or Chaldaan Tongue; we may take either, and endeavour to strip it of all its Improvements, and see whether in its first I 3 Infant

Infant State, it has any real Marks of an Original Language: I shall chuse the Hebrew, and leave the learned Reader to consider how far what I offer may be true of the Chaldwan Tongue also.

And if we confider the Hebrew Tongue in this View, we must not take it as Mofes wrote it, much less with the Improvements or Additions it may have fince received; but we must strip it of every thing which looks like an Addition of Art, and reduce it, as far as may be, to a true original Simplicity. And I. All its Vowels and Punctuations, which could never be imagined until it came to be written, and which are in no wife necesfary in writing it, are too modern to be mentioned. 2. All the prefix'd and affix'd Letters were added in time, to express Persons in a better manner than could be done without them. 3. The various Voices, Moods, Tenfes, Numbers and Persons of Verbs, were not original, but were invented as Men found occasion for them, for a greater Clearness or Copia of Expression. 4. In the same manner, the few Adjectives they have, and the Numbers and Regimen of Nouns were not from the Beginning. By these means we may reduce the whole Language to the fingle Theme of the Verbs, and to the Nouns or Names of Things and Men; and of these I would observe, 1. That the He-

Hebrew Nouns are commonly derived from the Verbs; and this is agreeable to the Account which Moses gives of the first inventing the Names of Things: When Cain was to be named, his Mother observed, that she had gotten a Man from the Lord, and therefore called him Cain, from the Verb which fignifies to get. So when Seth was to be named, she confidered that God had appointed her another, and called his Name Seth, from the Verb which fignifies to appoint. When Noah was to be named, his Father foresaw that he should comfort them, and fo named him Noah, from the Verb which fignifies to comfort. And probably this was the Manner in which Adam named the Creatures: He observed and confidered fome particular Action in each of them, fix'd a Name for that Action, and from that named the Creature according to it. 2. All the Verbs of the Hebrew Tongue, at least all that originally belong to it, confift uniformly of three Letters, and were perhaps at first pronounced as Monosyllables; for it may be the Vowels were afterwards invented, which dissolved some of the Words into more Syllables than one; and I am the more inclined to think this possible, because in many Instances the same Letter dissolves a Word, or keeps it a Monc-syllable, according as the Vowel differs I 4 that

that is put to it. [Aven, is of two Syllables, [Aour, and [Aouth, are Words of one; and many Hebrew Words now pronounced with two Vowels, might originally have but one, [17] Barack, to bless, might at first be read [77] Brak, with many other Words of the same fort. There are indeed several Words in this Language, which are not fo easily reducible to Monosyllables, but these seem to have been compounded of two Words put together, as shall be ob-served hereafter. 3. The Nouns, which are derived from the Verbs, do many of them confift of the very fame Letters with the Verbs themselves; probably all the Nouns did so at first, and the Difference there now is, in some of them, is owing to Improvements made in the Language. If we look into the Hebrew Tongue in this manner, we shall reduce it to a very great Simplicity; we shall bring it to a few Names of Things, Men and Actions; we shall make all its Words Monofyllables, and give it the true Marks of an original Language. And if we confider how few the Radical Words are, about five hundred, fuch a Paucity is another Argument in favour of it.

But there are learned Writers, who offer another Argument for the Primævity of the *Hebrew* Tongue, and that is, That the Names of the Persons mention-

ed before the Confusion of Babel, as expressed in the Hebrew, do bear a just Relation to the Words from whence they were derived; but all this Etymology is lost, if you take them in any other Language into which you may translate them: Thus the Man was call'd Adam, because he was taken from the Ground; now the Hebrew Word [אום] Adam, is, they fay, derived from [ארמה] Admah, the Ground. So again, Eve had her Name because she was the Mother of all Living; and agreeably hereto [הוח] He-vab, is derived from the Verb [הוח] Hajab, to live. The Name of Cain was fo called, because his Mother thought him gotten from the Lord; and agreeably to this Reason, for his Name [[Kain is derivable from [קנה] Kanah, to get: the same might be said of Seth, Noah, and feveral other Words; but all this Etymology is destroy'd and lost, if we take the Names in any other Language, besides the original one in which they are given. Thus for Instance, if we call the Man in Greek, 'Arng, or "Ar θωπ , the Etymology is none between either of these Words, and γn, the Earth, out of which he was taken. If we call Eve, "Eva, it will bear no Relation to Clu, to live; and Kaw bears little or no Relation to any Greek Word, fignifying to get. To all

all this (a) Grotius answers, that Moses took an exact Care, not to use the original proper Names in his Hebrew Book, but to make such Hebrew ones, as might bear the due Relation to a Hebrew Word of the same Sense with the original Word from whence these Names were at first derived. Thus in Latin, Homo bears as good a Relation to Humus, the Ground, as Adam, in Hebrew, does to Admah; and therefore if Adam were translated Homo, in the Latin, the Propriety of the Etymology would be preserved, tho' the Latin Tongue was not the Language in which the first Man had his Name given. But how far this may be allowed to be a good Answer, is submitted to the Reader.

There is indeed another Language in the World, which seems to have some Marks of its being the first original Language of Mankind, it is the Chinese; its Words are even now very sew, not above Twelve hundred; the Nouns are but Three hundred and twenty six; and all its Words are confessedly Monosyllables. Noah, as has been observed, very probably settled in these Parts; and if the great Father and Restorer of Mankind came out of the Ark and settled

⁽a) In Gen. ii. & Not. ad Lib. 1. de Verit. n. 16.

here, 'tis very probable that he left here the one universal Language of the World. It might be an entertaining Subject for any one that understood this Language, to compare it with the Hebrew, to examine both the Tongues, and strip each of all Additions and Improvements they may possibly have received, and try whether they may not be reduced to a pretty great Agreement with one another. But how far this can be done, I cannot fay. However this I think looks pretty clear; that whatever was the Original of the Chinese Tongue, it seems to be the first that ever was in those Parts. All Changes and Alterations of Language are commonly for the better, but the Chinese Language is fo like a first and uncultivated Essay, that it is hard to conceive any other Tongue to have been prior to it; and fince I have mentioned it, I may add, that whether this be the first Language or no, the Circumstance of this Language's confisting of Monofyllables, is a very confiderable Argument that the first Language was in this Respect like it; for tho' 'tis natural to think that Mankind might begin to form fingle Sounds first, and afterwards come to enlarge their Speech by doubling and redoubling them; yet it can in no wife be conceived, that if Men had at first known the Plenty of Expression, arifing from Words of more Syllables than

than one, any Person or People would have been so stupid as to have reduced their Languages to Words of but one.
We have still to treat of the Confusion

of the one Language of the World. Be-fore the Confusion of Babel, we are told that the whole Earth was of one Language, and of one Speech. Hitherto the first original Language of Mankind had been preserved with little or no Variation, for near two thousand Years together; and now, in a little Space of Time, a Set of Men, affociated and engaged in one and the fame Undertaking, came to be so divided in this Matter, as not to understand one another's Expressions; their Language was confounded, that they did not understand one another's Speech, and so were obliged to leave off building their City, and were by degrees scattered over the Face of the Earth.

Several Writers have attempted to Account for this Confusion of Language, but they have had but little Success in their Endeavours. What they offer as the general Causes of the Mutability of Language, does in no wife come up to the Matter before us; it is not sufficient to account for this first and great Variation. The general Causes (a) of the Mutability of Language, are commonly re-

⁽a) Bodinus in Method. Hist. c. 9.

duced to these three, 1. The Difference of Climates. 2. An Intercourse or Commerce with different Nations; or, 3. The unsettled Temper and Disposition of Mankind.

1. The Difference of Climates will infenfibly cause a Variation of Language, because it will occasion a Difference of Pronunciation. It is eafy to be observed, that there is a Pronunciation peculiar to almost every Country in the World, and according to the Climate, the Language will abound in Aspirates or Lenes, guttural Sounds or Pectorals, Labials or Dentals; a Circumstance which would make the very same Language sound very different from its self, by a different Expresfion or Pronunciation of it. The (a) Ephraimites, we find, could not pronounce the Letter Schin as their Neighbours did. There is a Pronunciation peculiar to almost every Province, so that if we were to suppose a Number of Men of the fame Nation and Language dispersed into different Parts of the World, the feveral Climates which their Children would be born in, would so affect their Pronunciation, as in a few Ages to make their Language very different from one another.

⁽a) Judges xii. 6.

2. A Commerce or Intercourse with foreign Nations does often cause an Alteration of Language. Two Nations, by trading with one another, shall insensibly borrow Words from each other's Language, and intermix them in their own; and it is possible, if the Trade be of large Extent, and continued for a long time, the Number of Words fo borrowed shall encrease and spread far into each Country, and both Languages in an Age or two be pretty much altered by the Mixture of them. In like manner, a Plantation of Foreigners may by degrees com-municate Words to the Nation they come to live in. A Nation's being conquered, and in some Parts peopled by Colonies of the Conquerors, may be of the fame Confequence; as may also the receiving the Religion of another People. In all these Cases, many Words of the Sojourners, or Conquerors, or Instructors, will insensibly be introduced, and the Language of the Country that received them, by degrees altered and corrupted by them.

3. The third and last Cause of the Mutability of Language, is the unsettled Temper and Disposition of Mankind. The very Minds and Manners of Men are continually changing; and since they are so, it is not likely that their Idioms and Words should be fix'd and stable. An Uniformi-

ty of Speech depends upon an entire Consent of a Number of People in their Manner of Expression; but a lasting Confent of a large Number of People, is hardly ever to be obtained, or long to be kept up in any one Thing; and unless we could by Law prescribe Words to the Multitude, we shall never find it in Diction and Expresfion. Ateius Capito would have flattered Cæsar into a Belief, that he could make the Roman Language what he pleas'd; but Pomponius very honestly assured him he had no fuch Power (a). Men of Learning and Observation may think and speak accurately, and may lay down Rules for the Direction and Regulation of other People's Language, but the Generality of Mankind will still express themselves as their Fancies lead them; and the Expression of the Generality, tho' supported by no Rules, will be the Current Language; and hence it will come to pass, that we shall be always fo far from fixing any Stability of Speech, that we shall continually find the Observation of the Poet verified:

Multa renascentur quæ jam cecidere, cadentque Quæ nunc junt in honore Vocabula, si volet usus, Quem penes Arbitrium est & Jus & Norma loquendi.

⁽a) For this Reason the great Orator observes, Usum loquendi Populo concessi, Scientiam mihi reservavi. Cic. de Oratore.

Language will be always in a fluctuating Condition, subject to a Variety of new Words and new Expressions, according as the Humour of the Age, and the Fancies of Men shall happen to introduce them.

These are the general Reasons of the Mutability of Language; and it is apparently true, that some or other of these have, ever since the Consussion of Babel, kept the Languages of the World in a continual Variation. The Jews mixing with the Babylonians, when they were (a) carried into Captivity, quickly altered and corrupted their Language, by introducing many Surjective and Chalde introducing many Syriacisms and Chalde-isms into it. And afterwards, when they became subject to the (b) Greeks and Romans, their Language became not only altered, but as it were lost, as any one will allow, that confiders how vastly the old Hebrew differs from the Rabbinical Diction, and the Language of the Talmuds. The Greek Tongue in time fuffered the same Fate, and Part of it may be ascribed to the Turks over-running their Country, and Part of it to the Translation of the Roman Empire to Constantinople; but some Part of the Change came from themselves; for, as Brerewood has observed, they had changed

⁽a) Walton, Prolegom. (b) Id. Ibid.

many of their ancient Words, long before the Turks broke in upon them, of which he gives feveral Instances out of the Books of Cedrenus, Nicetas, and other Greek Wri-

ters (a).

The numerous Changes which the Latin Tongue (b) has undergone, may be all accounted for by the same Reasons: They had in a Series of Years so diversify'd their Language, that the Salian Verses composed by Numa, were scarce understood by the Priests in Quintilian's Time; and there were but few Antiquaries within about three hundred and fifty Years, that could read and give the Sense of the Articles of Treaty between Rome and Carthage, made a little after the Expulfion of the Kings. The Laws of the Twelve Tables, collected by Fulvius Urfinus, and published in the Words of the Kings and Decemviri that made them, are a Specimen of the very great Alteration that Time introduced into the Latin Tongue: Nay, the Pillar in the Capitol, erected in Honour of Drufillus; about One hundred and fifty Years before Cicero, shews, that even so small a Tract of Time as a Century and half, caused great Variations. After the Ro-man Tongue attained the Height of its

⁽a) Walton in Prolegom, de Linguarum Naturâ, &c. (b) 1d. ibid.

Purity, it quickly declined again and became corrupted, partly from the Number of Servants kept at *Rome*, who could not be fupposed to speak accurately, and with Judgment; and partly from the great Concourse of Strangers, who came from the remote Provinces, so that the Purity of it was to a great degree worn off and gone, before the Barbarisms of the *Goths* quite

extinguished it.

And what has thus happened in the learned Languages, is as observable in all the other Languages of the World; Time and Age varies every Tongue on Earth. Our English, the German, French, or any other, differs so much in three or four hundred Years, that we find it difficult to understand the Language of our Fore-fathers; and our Posterity will think ours as Obsolete, as we do the Speech of those that lived Ages ago: And all these Alterations of the Tongues may, I think, be sufficiently accounted for by some or other of the Causes before assigned; but none of them does at all shew how or by what means the Confusion at Babel could be occasioned. Our Builders had travelled from their Ancestors many hundreds of Miles, from Ararat to Shinaar; the Climates may differ, and suppose we should imagine the Country to affect the Pronunciation of the Children born in it, yet still it will be hard to fay that this should

should breed a Confusion; for since they were all born in or near the same Place, they would be all equally affected, and fpeak all alike. Besides, a Difference of Pronunciation causes Difficulties only where Persons come to converse, after living at a Distance from one another. An Imperfection in our Children's Speech, bred up under our Wing, would be ob-ferved from its Beginning, grow familiar to us as they grew up, and the Confufion would be very little, that could be occasioned by it. And as to any Commerce with other Nations, they had none; they were neither conquered nor mingled with Foreigners; fo that they could not learn any strange Words this way. And tho' there have been many Changes of Language from the Variability of Men's Tempers, these we find have been frequent fince this first Confusion, but how or why they should arise at this Time, is the Question. Language was fixt and stable, uniformly the same for almost two thousand Years together; it was now fome way or other unfix'd, and has been so ever fince. There are some confiderable Writers that feem to acknowledge themselves puzzled at this extraordinary Accident. The Confusion of Tongues could not come from Men, fays (a)

⁽a) Thef. Ambrof. de causis Mutationis Linguarum.

St. Ambrose, for why should they be for doing such a Mischief to themselves, or how could they invent fo many Languages as are in the World? It could not be caused by Angels good or bad, fays (a) Origen, and the (b) Rabbins and (c) other Writers, for they have not Power enough to do it. The express Words of Moses, Go to, let us go down and confound their Language; and again, the Lord did confound the Language of the Earth, (fays (d) Bishop Walton) imply a deliberate Purpose of God himself to cause this Confusion, and an actual Execution of it. And the way in which it was performed, fays the learned (e) Bo-chart, immediately, and without Delay, proves it the immediate Work of God, who alone can instantly effect the greatest Purposes and Defigns. Several of the Rabbins have enquired more curioufly into the Affair, but I fear the Account they have given of it is poor and trifling. Buxtorf has collected all their Opinions, but they feem to have put him out of Humour with the Subject, and to occa-fion him to conclude in the Words of Mercerus, "There is no Reason to en-" quire too curiously into this Matter:

⁽a) Origen. Hom. 11. (b) Jonath. & al. in Gen. xi. 7, 8. (c) See Luther in Gen. xi. Corn. a Lapide in Gen. xi. (d) Prolegom. (e) Geograph. Sac. p. 1, l. 1, c, 15,

" ter of Faith."

"It was effected instantly, in a Way and "Manner which we can give no Ac"count of; we know of many Things,
"that they were done, but how they
were done we cannot say. It is a Mat-

The Builders of Babel were evidently Projectors, their defigned Tower is a Proof of it; and if they had one Project, and an idle one, why might they not have others? Language was but one, until they came to multiply the Tongues; but that One was without doubt fcanty, fit only to express the early Thoughts of Mankind, who had not yet subdued the World, nor arrived at a large and comprehensive Acquaintance with the Things of it. There had passed but eight or nine Generations to the building of Babel, and all of them led in a plain uncultivated Method of Living: But Men now began to build Towers, to open to themfelves Views of a larger Fame, and confequently of greater Scenes of Action than their Ancestors had pursued. And why may not the Thoughts of finding new Names for the Things which their enlarged Notions offered to their Consideration, have now risen? God is said to have fent down and confounded their Language; but 'tis usual to meet with Things fpoken of as immediately done by God, which were effected not by extraordinary K 3 Mira-

Miracle, but by the Course of Things permitted by him, to work out what he would have done in the World. Language was without doubt enlarged at fome particular Time; and if a great deal of it was attempted at once, a Confusion would naturally arise from it. When Adam gave the first Names to Things, he had no one to contradict him; and so what he named Things, that was the Name of them; for how should his Children refuse to call Things, what he had taught them from their Infancy to be the Names of them? and indeed Adam's Life, and the Life of his immediate Children, reach'd over fo great a Part of the first World, that it is hard to conceive Men could vary their Speech much, whilst under the immediate Influence of those who taught them the first Use of it. But the Men of Shinaar were got away from their Ancestors, and their Heads were full of Innovations; and the Projectors being many, the Projects might be different, and the Leading Men might make up feveral Parties amongst them. If we were to suppose the whole Number of them to be no more than a thousand, twenty or thirty Persons endeavouring to invent new Words, and spreading them amongst their Companions, might in time cause a deal of Consusion. It does indeed look more like a Miracle, to suppose the Confusion

fusion of Tongues effected instantly, in a Moment; but the Text does not oblige us to think it so sudden a Production. From the Beginning of *Babel* to the Difpersion of the Nations, might be several Years; and perhaps all this Time a Difference of Speech was growing up, until at length it came to such an Height, as to cause them to form different Companies, and so to separate. As to St. Ambrose's Argument, that Men would not do themfelves fuch a Mischief, it is not a good One; for, 1. Experience does not shew us, that the Fear of doing Mischief has ever restrain'd the Projects of ambitious Men. 2. We often see the Enterprizes of Men run on to greater Lengths than they ever defigned them, and in Time spreading so far, as to be out of the Power and Reach of their first Authors to check and manage them; for this is a Method by which God often defeats the Counfels, and controuls the Actions of Men: Their own Projects take Turns that are unexpected, and they are often unable to manage the Defigns which themselves first set on foot; nay, they are many times defeated and confounded by them. And 3. I do not see any Mischief that arose, even from the Confusion of Language. It would have been inconvenient for Men to have been always bound up within the narrow Limits of the first scanty and confined K 4

Language; and tho' the enlarging Speech happened to scatter Men over the Face of the Earth, it was fit, and for the publick Good, that they should be so scattered.

If I may be indulged in one Conjecture more, I would offer, that at this Time the Use of Words of more Syllables than one began amongst Men; for we find that the Languages which most probably arose about this Time, do remarkably differ from the most ancient Hebrew, in Words of a greater Length than the original Hebrew Words feem to be of. The Chaldaan Words are many times made different from the Hebrew, by some final Additions; and the Words in that Language, which differ from the *Hebrew*, are generally of more Syllables than the old *Hebrew* Radicals. The *Syrian*, *Egyptian*, and *Arabian* Tongues do, I think, afford Instances of the same fort; and the more modern Tongues, as the Greek and Latin, which probably arose by some Refinements of these, have carried the Improvement further, and run into more in Number, and more compounded Polyfyllables; whereas on the contrary, the Languages of a more barbarous and less cultivated Original, keep a nearer Resemblance to the peculiar Quality of the first Tongue, and consist chiefly of short and single Words. Our English Language is now smooth'd and enrich'd to a great Degree, fince the Studies

dies of polite Literature have spread amongst us; But 'tis easy to observe, that our Tongue was originally full of Monosyllables; so full, that if one were to take Pains to do it, we may speak most Things we have to speak of, and at the same time scarce use a Word of more Syllables than one. But I pretend to hint at these Things only as Conjectures. The Reader has my full Consent to receive them or reject them

as he pleases.

There is one Enquiry more about the Languages of the World, which I would just mention, and that is, how many arose from the Confusion of Babel. Some Writers think Moses has determined this Question, by giving us the Names of the Leading Men in this Affair. He has given us a Catalogue of the Sons of Shem, Ham, and Japhet, and told us, that by them was the Earth divided, after their Families, Lands, Tongues, and Nations. But I think there is some Difficulty in conceiving all the Persons there mentioned to have headed Companies from Babel; for it is remarkable, that they differ from one another in Age, by feveral Descents; and it is not likely that many of them could be at that time old enough to be Leaders; nay, and certain from History, that some of them were not so, whilst their Fathers were alive. Other Writers therefore have endeavoured to reduce the Num-

Number to Seventy, and (a) think that there were Seventy different Nations thus planted in the World, from the Dispersion at Babel; and this Notion they think supported by the express Words of Moses in another Place. (b) When the most high divided to the Nations their Inheritance, when he separated the Sons of Adam, he fet the Bounds of the People according to the number of the Children of Israel, i. e. fay they, he divided them into Seventy Nations, which was the Number of the Children of Israel when they came into Egypt. The Targum of Jonathan Ben Uziel very plainly favours this Interpretation of the Words of Moses, but the Jerusalem Targum differs from it: According to that, the Number of Nations were but Twelve, answering to the twelve Tribes of the Children of Israel: But I should think that neither of the Targums express Moses's Meaning. The People in the Text, are not the whole dispersed Number that were at Babel, but the Inhabitants of Canaan; and the true Meaning of the Words of Moses is this, that when God divided to the Nations their Inheritance, when he feparated the Sons of Adam, he fet the

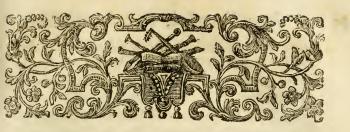
Bounds

⁽a) Many Writers have been of this Opinion, but the Grek Fathers make the Number 72. Clem. Alex. Strom. l. 1. Eusebius in Chron. l. 1. p. 11. Epiphanius adver. Hæres. 1. § 5. And the Latin Fathers have follow'd 'em, Aug. de Civit. Dei. Prosper de vocat. Gentium, l. 2. c. 4. & alii. (b) Deut. xxxii. 8.

Bounds of THE PEOPLE [i. e. which had Canaan, the defign'd Inheritance of 7acob] according to the Number of the Children of Israel; i. e. he gave the Canaanites fuch a Tract of Land as he knew would be a fufficient Inheritance for the Children of Israel. And thus this Text will in no wife lead us to the Number of the Nations that arose at Babel. That Question is most likely to be determined by confidering how many Persons were Heads of Companies immediately at the Time of the Difpersion. One Thing I would observe, that how few or how many foever the Languages were now become, yet many of them, for some Time, did not differ much from one another. For Abraham, an Hebrew, lived amongst the Chaldwans, travelled amongst the Canaanites, sojourned with the Philistines, and lived some time in Egypt, and yet we do not find he had any remarkable Difficulty in Conversing with them. But tho' the Difference of the Tongues was at first but small, yet every Language, after the Stability of Speech was lost, varying in Time from it felf, the Language of different Nations in a few Ages became vastly different, and unintelligible to one another. And thus in the Time of Joseph, when his Brethren came to buy Corn in Egypt, we find the Hebrew and Egyptian Tongues so diverse, that they used an Interpreter in their Conversation. The

The gradual Decline of Men's Lives, from longer to shorter Periods, without doubt contributed a great deal to daily Alterations; for when Men's Lives were long, and feveral Generations lived together in the World, and Men, who learnt to speak when Children, continued to speak to their Children for feveral Ages, they could not but transmit their Language thro' many Generations with but little Variation: But when the Successions of Mankind came on quicker, the Language of Ancestors was more liable to grow Obsolete, and there was an easier Opportunity for Novelty and Innovation to fpread amongst Mankind. And thus the Speech of the World, confounded first at Babel, received in every Age new and many Alterations, until the Languages of different Nations came to be so very various and distinct, as we now find them from one another.





The SACRED and PROPHANE

HISTORY

Of the WORLD Connected.

B O O K III.

T

HE People at Shinaar, upon the Confusion of their Language, in a little Time found it necessary to separate; and accordingly they divided them-

felves under the Conduct of the Leading-Men amongst them. And some Writers imagine, that they formed as many Societies as Moses has given us Names of the Sons of Noah, Gen. x. for, say they, in the Words of Moses, These were the Sons of Noah after their Families, after their Tongues, in their Lands, after their Nations,

tions, and by these were the Nations divided in the Earth after the Flood; but, I think, this Opinion cannot be admitted, for several Reasons.

- 1. The Dispersion of Mankind happening about the Time of Peleg's Birth, it is very plain that all the Persons named by Moses, which must appear younger, or not much older than Peleg, could not be Heads of Nations, or Leaders of Companies at this Time, for they were but Infants, or Children; and therefore the Sons of Jocktan, who dwelt from Mesha to Sephar, had no Hand in this Dispersion; they were perhaps not born, or at most very young Men. They must therefore be supposed to have settled at first under their Fathers; in time each of them might remove with a little Company, and fo have a Kingdom or Nation descend from him.
- 2. The Persons named by Moses, as concerned in the Dispersion, both in the Families of Japhet and Ham, were none of them lower in Descent than the third Generation; they are either Sons or Grandsons of Japhet or Ham; as Gomer, and the Sons of Gomer; Javan, and the Sons of Javan; Cush, and the Sons of Cush; Mizraim, and the Sons of Mizraim. The Descendants of These made a Figure afterwards, as appears from the manner of mentioning a Son of Cassum,

out of whom came Philistim, plainly intimating, that the Person so named was a Descendant of Cassubim, later than these Days; and if this Observation may be allowed in the Family of Arphaxad, neither Selab nor Eber were Leaders of Companies at the Consussion of Tongues.

3. Not all the Persons here mentioned, even of the third Generation, were immediately Heads of different Nations, at the Time of the Dispersion; for Canaan had eleven Sons, but they did not immediately fet up eleven Nations, but afterwards were the Families of the (a) Canaanites spread abroad. They at first lived together under their Father, and some time after separated, and in time became eleven Nations in the Land of Canaan. In the same manner, very probably, the Sons of Aram lived under their Father in Syria; and it is evident from the History of Egypt, that (b) Mizraim's Children set up no Kingdoms there during his Life.

4. The same Observation may be made in other Families; and we may also consider, that sometimes some one of the Children was the Leader; and the Father of the Family, as well as the rest, lived in the

⁽a) Gen. x. 18. (b) The Word Mizraim is of the Plural Number, as are several other Names here used by Moses; however, that I might not vary from the Words of Moses, I have used them as Singulars,

Society erected by him. Thus, for Instance, we do not find that Cush was a King in any Country; all the Countries into which his Children separated, came in time to be called after his Name, as shall be observed hereafter; but the Place where he himself lived was encompassed by the River Gibon (a), and therefore most probably within the Compass of his Son Nimrod's Dominions. And the Names of Places do not always prove the Persons whose Names they bear, to have been Kings in them, or to have first Peopled them, for fometimes Rulers named Places after the Names of their Ancestors, and fometimes after the Names of their Children. The Children of Dan, named Leshem Dan, after the Name of Dan their Father (b); and Kirjath-Arba was by Caleb called Hebron, after the Name of Hebron his Grandson (c).

5. The Numbers of Mankind at this Time, is a good Proof, that all the Perfons named by *Moses* could not be Leaders of Companies, and Planters of Nations, at the Dispersion from *Babel*; for at the Birth of *Peleg*, the Men, Women, and Children at *Shinaar* could not be more in Number than 1500, and not above 500 of them of the Age of 30 Years: Such a

⁽a) Gen. ii. 13. (b) Joshua xix. 47. (c) Judges i. 10. a Chron. ii. 42.

Body cannot be conceived fufficient to afford People for Sixty or Seventy Kings to plant Nations with, in feveral distant Parts of the World; they would not, at this Rate, have had above one or two and twenty Men, Women, and Children, in a

Kingdom.

But, 6. The Manner in which Mankind were dispersed, is a farther Proof that they did not go forth at first in many Companies, to plant different Nations; for if we confider the Situation of the Nations which were named after these Men, we shall find, that, notwithstanding all the Confusion of Tongues, and Diversities of their Language, yet it so happened in their Disperfion from one another, that, except three or four Instances only, the Sons of Yaphet peopled one Part of the World, the Sons of Shem another, and the Sons of Ham a third. Their Families were not fcattered here and there, and intermingled with one another, as would very probably have happened, if fixty or feventy different Languages had immediately arose amongst them, and caused them to separate in so many Companies, in order to plant each a Country, to be inhabited by as many as agreed in the same Expression. If, at the first Confusion of Tongues, the Sons of Shem had differed from the Sons of Shem, and the Sons of Ham from the Sons of Ham, and the Children of Japhet from VOL. I. their L

their Brethren, each one speaking a Language of his own, the Dispersion would in no wife have been fo regular as we shall find it; each Leading-Man must have taken his own Way, and the several Branches of each Family must have been scattered here and there, as the accidental Travels of their Leaders might happen to have carried them. Nothing less than a very extraordinary Miracle could have forted them, as it were, and caused the Children of each Family to fit down round about and near

to one another (a).

From all these Considerations therefore, I cannot but imagine the common Opinion about the Dispersion of Mankind, to be a very wrong one. The Confusion of Tongues arose at first from small Beginnings, increased gradually, and in Time grew to fuch an Height, as to fcatter Mankind over the Face of the Earth. When these Men came first to Babel, they were but few, and very probably lived together in three Families, Sons of Shem, Sons of Ham, and Sons of Japhet; and the Confusion arising from some Leading-Men in each Family inventing new Words,

Nec Deus intersit, nisi dignus vindice Nodus Inciderit.

⁽a) The Writers upon this Subject generally suppose this Particular to have been the Effect of a Miracle; but I think it may be better accounted for in a Natural Way; and the Advice of the Poet to the Writers of his Times, is not impertment to the Readers even of the Inspired Books;

and endeavouring to teach them to those under their Direction, this in a little time divided the three Families from one another; for the Sons of Japhet affecting the novel Inventions of a Son of Japhet; the Sons of Ham affecting those of a Son of Ham; and the Sons of Shem speaking the new Words of a Son of Shem, a Confufion would necessarily arise, and the three Families would part, the Instructors leading off all fuch as were Initiated in their Peculiarities of Speech. This might be the first Step taken in the Dispersion of Mankind; they might at first break into three Companies only; and when this was done, new Differences of Speech still arifing, each of the Families continued to divide and fub-divide amongst themselves, Time after Time, as their Numbers increafed, and new and different Occasions arose, and Opportunities offered; until at length there were planted in the World, from each Family, feveral Nations, called after the Names of the Persons of whom Moses has given us a Catalogue. This I think is the only Notion we can form of the Confusion and Division of Mankind, which can give a probable Account of their being fo dispersed into the World, as to be generally fettled according to their Families; and the tenth Chapter of Genefis, if rightly confidered, implies no more than this: for the Design of Moses in that Chap-I. 2 ter

ter was, not to determine who were the Leading-Men at the Confusion of Tongues, but only to give a Catalogue, or general Account of the Names of the feveral Perions descended from each of Noah's Children, who became famous in their Generations; not defigning to purfue more minutely their feveral Histories: Such Accounts of Families as this is, are frequent in the Old Testament. We meet another of them (a), where Moses mentions Esau's Family. He gives a Catalogue of their Names, and adds, These be the Dukes of Edom according to their Habitations in the Land of their Possession (b); not that these Descendants of *Esau* were thus settled in these Habitations at the Time of Isaac's Death, which is the Place where Moles inserts his Account of them; for at that Time Efau took his Wives, and bis Sons, and bis Daughters, and went into the Country from the Face of his Brother Jacob, and he went and dwelt in Mount Seir (c); they lived all together in the Family of Esau, during the Term of his Life; when he died, then they might feparate, and in time become Dukes and Governors, according to their Families, after their Places, and by their Names, mentioned in this Catalogue; and this probably not all at once, immediately upon E-

⁽a) Gen. xxxvi. (b) Ver. 43. (c) Ver. 6. & 8.

sau's Death: For it seems most reasonable to imagine, that at his Death they might divide into no greater Number of Families, than he had Children; though afterwards his Grandsons set up each a Family of his own, when they came to feparate from their Father's House. And in this manner the Earth was divided by the feveral Sons of Noah, mentioned Genefis x. After their Families, after their Tongues, in their Lands, and after their Nations: Not that the Persons there mentioned were all at one time Planters of Nations; but only, that there were so many Persons of Figure, descended from the Sons of Noah, who, some at one time, and some at another, became Heads of Nations, or had Nations called by their Names by their Descendants; and so, by them the Nations were divided (a), i. e. the People were broken into different Nations on the Earth; not at once, or immediately upon the Confusion, but at several Times, as their Families encreased and separated, after the Flood. And this Account will reconcile what I before observed, That the Disperfion of Mankind happened about the time of the Birth of Peleg, with the Fragment in Eusebius, which seems to place it thirty Years after: For, according to Euse-

⁽a) Gen. x. 32.

bius, they continued (a) building their Tower for Forty Years; but the Birth of Peleg was about Ten Years after their beginning it. The Confusion of Language therefore, and the Dispersion of Mankind, were not effected all at once; they began at the Birth of Peleg, but were not completed until thirty Years after; some Companies separating and going away one Year, and some another; and thus Ashur did not go away at first, but lived some time under Nimrod (b).

The Authors that have treated upon this Subject, endeavour to determine, what particular Countries were planted by these Men; and the Substance of what they of-

fer is as follows.

Noah had (c) three Sons, Shem, Ham, and Japhet: The eldest of the three was Japhet. For, 1. Ham, or Canaan, i. e. the Father of Canaan, was his youngest Son, for so he is called by Moses (d). And Noah awoke from his Wine, and knew what his younger Son had done unto him, and he said, Cursed be Canaan: i. e. considering the Disrespect which his youngest Son Ham, or Canaan, had shewn him, he cursed him. 2. Shem was Noah's second Son; for Shem (e) was an hundred Years old, and begat Arphaxad, two

Years

⁽a) Franza oixosopanses ent en p. Euseb. in Chron. (b) Gen. x. 11. (c) Chap. v. Ver. 32. (d) Chap. ix. 24, 25. (e) Chap. xi. 10.

Years after the Flood. Now Noah was five (a) hundred Years old at the Birth of his eldest Son; but if Shem was no more than an hundred Years old two Years after the Flood, it is evident that Noah was five hundred and two Years old at Shem's Birth, and confequently that Shem was not his eldest Son. 3. It remains therefore that Faphet was the eldest Son of Noah, and so

he is called by Moses, Gen. x. 21.

faphet is supposed not to have been present at the Consusion of Babel. Moses gives no Account of his Life or Death; makes no mention at all of his Name in the History of the Nations that arose from and died where his Father Noah settled after the Flood. The Descendants of Ja-Babel: So that it is probable that he lived phet, which came to Shinaar, and were Heads of Nations, at, or some time after the Dispersion of Mankind, were Gomer, Magog, Madai, Javan, Mesech, Tubal, Tiras, Askanez, Riphath, Togarmah, Eli-sha, Tarshish, Kittim, Dodanim. The Countries which they fixed in, were as follows:

Gomer, Tubal, Togarmah, Magog, and Mefech, fettled in and near the North Parts of Syria. The Prophet Ezekiel, foretelling the Troubles which foreign Princes should endeavour to bring upon

Jame

⁽a) Gen. v. 32.

the Israelites, calls the Nations he speaks of by their ancient original Names, taken from their first Founders or Ancestors: And thus Gog, the King of Magog, is faid (a) to be the chief Prince of Melech and Tubal. So that where-ever these Countries were, this, I think, we may conclude, that the Lands of Mesech, Tubal, and Magog, were near to one another; united in time under the Dominion of a Prince, called by the Prophet Gog. And as we learn from Ezekiel, that these Countries were contiguous; fo if we confider that Hierapolis, or the present Aleppo, was anciently called Magog, this will intimate to us the Situation of these Nations. The Name that Lucian calls this City by, is its common one, ised wons, or, the Sacred City; but he fays (b) expresly, that anciently it was called by another Name. And Pliny (c) tells what that ancient Name was; the Syrians, he says, called it Magog. Maimonides (d) places Magog in Syria; and Bochart himself, tho' he would willingly plant Magog in Scythia (e), acknowledges Hierapolis to have been named from him. We have therefore Reason to think Magog the Country, of which Aleppo was chief City, and the Land of Mejech and

(e) Phaleg. 1. 1. c. 2.

⁽a) Ezek. xxxviii. 2. (b) Luciar. de Deâ Syriâ. (c) Lib. V. cap. 23. (d) In Halicoth therumoth c. 1. § 9.

of Tubal were adjacent to it. In these Parts, therefore, Tubal, Mesech, and Magog fixed, and their Lands were called after their Names. The House of Togarmah is in the same (a) Chapter of Ezekiel said to be of the North-Quarters. There were two remarkable Powers prophefy'd of, who were to afflict the *Ifraelites*; and they are described in Scripture by the Kings of the North, and the Kings of the South: By the Kings of the South, are meant the Kings of Egypt; by the Kings of the North, the Kings of Syria. Togarmab of the North-Quarters therefore is a Country, Part of Syria, very probably bordering upon Magog, which gives it a Situation very fit for trading in the Fairs of Tyre, with Horses and Mules, according to what the Prophet (b) fays of the Togarmians. Gomer and his Bands feem (c) to be join'd by the same Prophet to Togarmah. We may therefore suppose his Country to be adjacent.

Askanez planted himself near Armenia; for the Prophet Jeremiah (d) speaking of the Nations that should be called to the Destruction or taking of Babylon, by the Medes under Cyrus, mentions Ararat, Minni, and Askanez. 'Tis probable these three Nations, thus joined together by the

⁽a) Ezek. xxxviii. 6. (c) Ezek. xxxviii. 6.

⁽b) Ezek. xxvii. 14. (d) Jerem. li. 27.

Jerem. n. 27.

Prophet,

Prophet, bordered upon one another; and fince Minni is Armenia the Lefs, called Aram-minni; and Ararat the Country in which the Mountains of Ararat, or Taurus, take their Rise, Askanez must be fome neighbouring and adjacent Nation. 'Tis observable from profane History, that Cyrus, before he shut up Babylon, in the Siege in which he took it, after the Conquest of Crassius King of Lydia (a), by his Captains subdued Afai Minor, and with Part of his Army under his own (b) Conduct, reduced the Nations of Upper Afia, and having fettled them under his Obedience, and very probably inforced his Army by Levies of new Soldiers (c) made amongst them, he entered Assyria, and befieged Babylon; and this was the calling Ararat, Minni, and Askanez, to affist the Medes against Babylon, which the Prophet speaks of.

Tarshish planted Cilicia; for the Prophet Isaiab calls a Country of this Name

in Armenia, and the Parts adjacent, it was these Nations he took

(a) Xenophon Cyropeed. l. 7. Herodot. l. 1.

with him to subdue Affyria.

⁽b) Herod. 1. 1. (c) Bochart in Phaleg. lib. 3. c. 9. endeavours to prove Askancz to be Phrygia, from some particular Levies which Hystaspes made there for the Encrease of Cyrus's Army; but as Cyrus made use of these for the Conquest of many other Nations, before he went back to Babylon, these Levies cannot properly be said to have been raised for the Siege of that City. It is more probable, that he insorted his Army in all Countries he subdued; and as his last Conquests before he went to Babylon were

to join in Lamentation for the Destruction of Tyre, (Ifaiab xxiii.) And the Country which the Prophet thus calls upon, seems to lye over Sea from Tyre (a), and to be a frequent Trader to Tyre (b), and therefore not vastly distant, and to be a Place of considerable Shipping (c); all which Marks belonged, at the Time of these Descriptions, more evidently to Cilicia, than to any other Nation of the World.

Kittim was the Father of the Macedonians; for the Destruction of Tyre, escended by Alexander of Macedon, is said to be of Kittim (d); and Alexander himself is described, Alexander the Son of Philip—who came out of the Land of Kittim (e); and the Navy of Alexander is prophesied of and called (f) Ships that should come from Kittim; and Perseus the King of Macedon, who was conquered by the Romans, is called, the King of the Kittims (g); and the Macedonian, or Greek Shipping, which brought the Roman Embassadors to Egypt, are called the Ships of Kittim (h). Bochart (i) thinks that the

Ships

⁽a) Isaiah xxiii. 6. (b) Ezekiel xxviii. 12. (c) Isaiah xxi.

1. & 14. And the Heathen Writers represent the Cilicians as the ancient Masters of the Seas. See Strab. 1. 14. & Solin. 41.

(d) Isaiah xxiii. 1. (e) 1 Maccab. i. . (f) Num. xxiv. 24.

(g) 1 Maccab. viii. 5. (h) Dan. xi. 30. (i) Bochart would render the Isles of Kittim (Ezek. xxvii. 6.) Isles of Italy, but it is more probably render d. Isles of Greece, or Maccdon, i. e. Isles near Macedon, in the Ægean Sea.

Ships here spoken of were Ships of Italy; and from this Text, and another or two, which he evidently mistakes the true Meaning of, he would infer the Land of Kittim to be Italy: But if we consider the Words of Daniel (a), we shall find the Meaning of them to be this; that at the Time appointed, the King of the North, i. e. (b) Antiochus, should return and come toward the South, i.e. towards Egypt; but it should not be as the former, or as the latter, i. e. his coming should not be successful, as it had once before been, and as it was again afterwards; for the Ships of Kittim should come against him; the Roman Embassadors in Ships of or from Macedonia should come against him, and oblige him to return home without ravaging or feizing upon Egypt. And 'tis (c) remarkable, that the Circumstances of C. Popilius's Voyage, who was the Roman Embassador here spoken of, do give a Reason for calling the Ships he failed in, Ships of or from Kittim, or Macedonia; for his Voyage from Rome was in this manner: He fail'd into the Ægean Sea, and defigned before his Embafiy to have gone to Macedonia, where the Conful was then engaged in War with Perseus; but the Enemy having some

⁽a) Dan. xi. 29, 30. (b) See Dean Prideaux's Connection.

similar Vessels cruizing in those Seas, he was induced for his Safety to put in at Delos, and sent his Ships with some Message to the Consul in Macedonia. He intended at first not to have waited the Return of his Ships, but to have pursued his Embassy, by the Assistance of the Athenians, who surnished him with Ships for the Voyage; but before he set Sail, his Ships came back again, and brought News of Æmilius's Conquest of Macedon; upon this he dismiss'd the Athenian Ships, and set Sail towards Egypt. And thus the Ships that carried him to the sinishing this Embassy, came from Kittim, or Macedonia.

Elisha is thought to have planted some of the Cyclades in the Ægean Sea, for the Cyclades are called by his Name, by Ezekiel (a). Blue and Purple are said to be brought to Tyre, from the Isles of Elisha. In After-ages the best Blue and Purple were of the Tyrian Dye, but in the earlier Times it was brought to Tyre to be sold, from the Cyclades; and agreeably hereto, several Authors, both Poets and Prose-Writers, speak of a Dye for Purple sound

⁽a) Ezek. xxvii. 7. Homer Iliad. 4. mentions the Carians and Mæonians as the ancient Dyers in Purple; and perhaps here the Family of Elisha might be first settled. Caria and Mæonia are two Countries on the Coasts of Asia, near the Agean Sea. The Ancients often called such Countries, Isles, as bordered upon the Sea, tho' they were really part of the Continent, especially if they usually sail'd to them.

in the Grecian Seas, and particularly among

the Cyclades (a).

Javan is thought to have planted Greece; the LXX were of this Mind, and constantly translate the Hebrew Word 7avan, into Έλλαs, or Greece. And the Prophet Ezekiel represents the Inhabitants of Javan to be considerable Dealers or Traders in Persons of Men (b). And this agrees very remarkably with the Heathen Accounts of Greece; for the generality of Writers speak of the most elegant and best Slaves as coming out of the feveral Countries of Greece. Heliodorus (c) mentions two Ionian Servants fent as Presents to Theagenes and Chariclea. And in another Place (d) makes Cybele's Cup-bearer to be a Lass of *Ionia*. Ælian (e) supposes the Cause of Darius's making War upon the Greeks, to be his Wife Atoffa's Desire to have some Grecian Maidens to attend her. And Herodotus reports the same Fact (f), and adds, that she perfuaded her Husband to turn his Arms from the Scythians upon the Greeks, in order to get her some Servants out of some particular Parts of Greece, where she heard there were very famous ones. Claudian alludes to this Re-

⁽a) Plin. l. 9. c. 36. Pausan. in Laconicis. id. in Phocicis. Horat. lib. 2. od. 18. Stat. l. 1. Sylv. 2. Juvenal. Satyr. 8. t-0: at. lib. 4. od. 13. Vitruv. l. 7. c. 13. (b) Ezek. xxvii. 13. (c) Heliodor. l. 7. (d) Id. l. 8. (e) Ælian. de Animal. l. 11. c. 27. (f) Herodot. in Thalia.

quest of Atossa (a). And Martial many (b) times speaks in commendation of the Greek Slaves.

Madai was very probably the Father of the Medes; for the Medes are always called by this Name (c).

Tiras was the Father (d) of the Thra-

cians.

Riphath settled near the Borders of

Paphlagonia.

Where *Dodanim* fettled is very uncertain. His Name is also wrote (e) *Rhodanim*. And it is thought he planted *Rhodes*; tho' the Arguments to support this Opinion

are very slender.

Shem was the second Son of Noah. Mofes has told us (f) how long he lived, and when he died; so that probably he lived amongst some of these Nations. It is no where said where he lived; but some (g) Writers have imagined him to be Melchisedec, the King of Salem, to whom Abraham paid Tythes, Gen. xiv. 20. Shem was indeed alive at that time (h), and lived

many

⁽a) Claudian. lib. 2. in Eutrop. (b) Epig. l. 4.66. & l. 7. Epig. 79. (c) Dan. v. 28. chap. vi. ver. 8, 12, 15. chap. viii. ver. 20. and Esther i. 3, 14, 18, 19. chap. x. ver. 2. (d) Abrah. Zacuth, in lib. Jachusin f. 145. Joseph. Antiq. l. 1. c. 7. Euseb. in Chron. Eustath. in Hexacm. & al. (e) 1 Chron. i. (f) Gen. xi. (g) Targ. Jonathan & Targ. Hierosoly m. & Midras Agada quam citat R. Selomo. & Cabbalistæ in Baalhatturim. (b) For Shem. who lived to be 600 Years old, lived 13 Years after the Death of Sarah, and 'till Abraham was 151 Years old.

many Years after; but there is no Proof of his being King of Salem. It is not likely he should reign King over the Children of Ham. And Abraham's Tythes were not paid to Shem the Ancestor and Head of Abraham's Family, but (according to Heb. vii. 6.) to one of a different and distinct Family; to one that was (says the Sacred Writer) ο μη γενεαλογέμεν & Εξαυτών, not of their Descent or Genealogy. The Sons of Shem were Elam, Ashur, Ar-

phaxad, Lud, Aram.

Elam led his Affociates into Perfia, and became the Planter of that Country; and agreeably hereto the Perfians are conftantly called in Scripture (a) Elamites. Elam could at first people but a small Tract of Ground; but it seems as if he fixed himself near the Place where the Kings of Persia afterwards had their Residence; for when the Empire, which began at Elam, came to be extended over other Countries, and to take a new Name, and to be divided into many Provinces, the Head-Province retained the Name of Elam; thus the Palace of Susa, or Shusan, was in the Province of Elam (b).

Ashur for some time lived under Nimrod, in the Land of Shinaar; but afterwards removed with his Company into

⁽a) Isaiah xxi. 2. Jerem. xxv. 25. A&s ii. 9. & in al. loc. (b) Dan. viii. 2.

Allyria.

Affyria, and built in time fome Cities there, Ninevel, Rehoboth, Calab, and Re-

sen (a).

Arphaxad lived at Ur of the Chaldees, which (according to St. Stephen (b), who supposed Abraham to live in Mesopotamia, before he lived at Haran) was near to Shinaar and Assyria; but over the Rivers, fo as to be in Mesopotamia. Eber, the Grandson of Arphaxad, had two Sons, Peleg and Jocktan. Peleg was born about the time of the Confusion (c); and when Focktan came to be of Years to head a Company, he led away Part of this Family to seek a new Habitation. Jocktan had thirteen Sons (d), Almodad, Sheleph, Hazarmeveh, Jerah, Hadoram, Uzal, Dicklah, Obal, Abimael, Sheba, Ophir, Havilah, Jobab. These and their Families spread, in time, from Mount Mesha to Mount Sephar, two Mountains in the East (e). There were Nations in India, which took the Names of some of these Sons of Yocktan; namely, Ophir, whither Solomon fent for Gold; and Havilah, on the Bank of the River Ganges; and the Sabeans mentioned by Dionysius in his Periegesis. And some Writers have imagined, that Sheba, Havilah, and Ophir, inhabited India, but it is much more pro-

⁽a) Gen. x. 11, 12. (b) Acts vii. 2. (c) Gen. x. 25. (d) Ver. 26---29. (e) Ver. 30.

Vol. I. M bable

bable that, as the Sons of Jocktan spread from Mesha to Sephar, so their Descendants might in time; in After-ages, People the Countries from Sephar, until they reached to Ganges, and spread over into India; and the Countries there planted might be called by the Names of the Ancestors of those who planted them; tho' the Persons whose Names they were called by, never lived in them.

The other Branch of Arphaxad's Family continued at Ur for three Generations. In the Days of Terah the Father of Abraham, the Chaldeans expelled them their Country, because they would not worship their Gods (a). Upon this they removed over Mesopotamia to Haran (b), and here they continued until Terah died; and then Abraham, and Lot, and all that belonged to them, left the rest of their Brethren at Haran, and travelled into Canaan (c).

Lud is generally supposed to be the Fa-

ther of the Lydians in Lesser Afia.

Aram. The Name Aram is constantly in Scripture, the Name of Syria; thus Naaman the Syrian is called the Aramean (d); thus the Syrian Language is called the Aramean (e); and the Syrians are called by this Name in all Places of Scripture

⁽a) Judith v.S. (b) Gen. xi. 31. (c) Gen. xii. 5. (d) 2 Kings v. 20. (e) Ezra iv. 7. and Isaiah xxxvi. 11. where-

where-ever they are mentioned (a). And they were known by this Name to the Ancient Heathen Writers. Syria, fays Eusebius from Josephus, was called Aram, until in After-ages it took another Name from one Syrus. And Strabo expresly fays, that the People we now call Syrians, were anciently called by the Syrians Aramenians, and Arameans. And agreeably hereto the adjoining Countries, into which the Posterity of Aram might spread, took the Name of Aram, only with some other additional Name joined to it. Thus Armenia the Less came to be called Aramminni, or the little Aram. Mesopota.nia was named Padan-Aram, or the Field of Aram; and fometimes Aram-Naharaim; or Aram of the Rivers. And we find Bethuel and Laban (b), the Sons of Nahor, the Descendant of Arphaxad, and not of Aram, are called Syrians, or Arameans, from their coming to live in this Country. In what particular Part of Syria, Aram fettled himself, is uncertain; nor have we any Reasons to imagine that his Sons Hul, Mesh, or Gether, ever separated from him. Nor is it certain that the Land of Uz, which the Prophet Jeremiah (c) makes Part of the Land of Edom, and which

⁽a) See 2 Sam. viii. 5. & x. 6. 1 Kings xx. 20. 2 Kings v. 2.
1 Chron. xix. 10. & in mille 21. loc. (b) Gen. xxv. 20.
(c) Lam. iv. 21.

was the Land in which Job lived, feated near the Ismaelites and Sabeans who robbed him, had its Name from Uz the Son of Aram.

Ham was the youngest Son of Noah. is thought that he was at the Confusion of Babel; and that after Mankind was difperfed, he lived in Canaan, fays Jurieu (a), and was King of Salem; or, fay other Writers, he went into Egypt. Both these Opinions are at best uncertain. The Reafons for the Latter, that Egypt is often called the Land of Ham (b), and that Ham, or Jupiter Ammon, was there worshipp'd, are not conclusive Arguments that Ham himself ever lived there. The Descendants of Ham might call the Land of Egypt, when they came to dwell in it, after the Name of their Ancestor, in remembrance of him; as the Children of Terah called the Country they travelled into, when they left Ur, by the Name of Haran (c). Haran himself died in Ur (d) of the Chaldees, the Land of his Nativity; and perhaps his being dead occasion'd his Kindred to call the Part of Mejopo-tamia where they settled, the Land of Haran, in remembrance of him. In like manner the Descendants of Ham, when they came to look back to their Ancestors,

⁽a) Critical Hist. (b) Ps. cv. 23, 27. Ps. lxxviii. 51, &c. (e) Gen. xi. 31. (d) 1bid. ver. 28.

and to pay Honours to the Memory of fuch of them as had been of old famous in their Generations, might place their great Ancestor *Ham* at the Head of their Deities, tho' he had never lived amongst them. The Sons of *Ham* were Cush, Mizzaim, Phul, and Canaan.

Cush does not appear to have been a Leader or a Governor of any particular Company. He had so much Respect paid him, as to have a Country call'd by his Name, the Land of Cush; but its Situation was where his Son Nimrod bore Rule; for the Land of Cush was at first within the Compass of the River Gibon; for that River, fays Moses (a), compassed the whole Land of Culb. Perhaps somewhere hereabouts Cush lived and died (b), honoured by his Sons, who were fond of calling their Countries after his Name; for we find the Name Cush, tho' at first confined to a finall Tract of Ground, was in 'time made the Name of feveral Countries. The Children of Cush spread in time into the several Parts of Arabia, over the Borders of the Land of Edom, into Arabia Felix, up to Midian and Egypt; and we

⁽a) Gen. ii. 13. (b) According to the Persian and Arabian Traditions, Cush lived at Erac, one of his Sen Nimrod's Cities. Cush (is est Cutha) fuit Rex Territorii Babel & residebat in Erac. Tabari, in cap. de morte Saræ, apud Hyde de Rel, vet. Pers. p. 40.

M 3 find

find Instances in Scripture of all these Countries being called by the Name of

the Land of Cush.

I may here take Notice of a very gross Mistake, which runs thro' our English Translation of the Bible. We constantly render the Land of Cush, the Land of Ethiopia; but there is not any one Place in Scripture, where the Land of Cush should be so rendered. By the Land of Cush is always meant some Part of Arabia; for there are some Texts which cannot poffibly have any Meaning, if we render Cush, Ethiopia: But the Sense of all is clear and easy, if we translate it Arabia. Thus for Instance, Ezekiel (a) prophefying of a Desolation, which God would bring upon all Egypt, fays, that it should be utterly waste and desolate, from the Tower of Syene even unto the Border of Cush. Now the Tower of Syene stood upon the Borders of Egypt, next to Ethiopia; Cush, therefore, must be the opposite Country on the other Side of Egypt, for this only can make the Prophet intelligible, who meant from one Side of Egypt to the other. Syene and Ethiopia join, and are contiguous, and therefore, from Syene to Ethiopia, are Words of no Meaning, or at most can be no Description of Egypt;

⁽a) Ezek. xxix. 10.

but must be an evident Blunder and Mistake of our Translators (a). And as this particular Passage does clearly evidence Arabia to be the Land of Cush, so all other Places accord very well to this Interpretation. We are told (b) that the Arabians near the Cushites join'd with the Philistins against Jehoram. Now if these Cushites are the Ethiopians, Ethiopia being situate on the other Side of Egypt, no Arabians could possibly live near them. The Cushites therefore here spoken of, are the Inhabitants of Arabia-Felix, where Dedan and Sheba, Descendants of Cush, fixed themselves; and the Arabians bordering upon them, who joined with the Philistins, were the Edomites who had revolted lately from Jehoram, and who lay between the Philistins and these Cushites. So again, when Sennacherib King of Affyria was laying Siege to Libnah, upon hearing that Tirbakah a King of Cush (c) came out against him, he sent a threatning Message to Hezekiah, and prepared to meet this new Enemy. Our Translation

⁽a) A very learned Writer would correct this Mistake in the sclowing manner. The Hebrew Word Migdol (be says) which is translated Tower, is the Name of the City Magdolum, which was at the Entrance of Egypt from Palestine; and Siene was at the other End and upon the Borders of Ethiopia; but this C rection, I think, cannot be admitted, for the Hebrew Words, are not TIND TIMD, from Migdol to Sevenneh — but UID TILL TO TIMD TIMD 1.e. from Migdol Seveneh, or of Seveneh, even to the Border of Cush. (b) 2 Chron. ii. 16. (c) 2 Kings x.x. 9.

makes Tirhakah a King of Ethiopia; but how unlikely is it, that a King living on the other Side of Egypt should cross all that Country, and march an Army four or five hundred Miles to affift the Jews? the Seat of the War lies too distant for the King of Ethiopia to be fo fuddenly engaged in it. Some neighbouring Prince, whose Country bordered upon the Nations attack'd by Sennacherib, might think it adviseable to raise an Army on his Back, to check his Conquests, lest himself in time should suffer from him: And such a neighbouring Prince was this King of Cush, a King of Arabia, whose Country lay near to Ezion-Geber, and not far from the Borders of Judæa. The learned Dr. Prideaux (a) makes Tirhakah an Ethiopian, Kinsman to the King of Egypt; and to make it probable that the Ethiopian might be concerned in the War, he imagines Tirhakah's Army to march against Sennacherib, when he was besieging Pelusium, a City of Egypt. But this seems contrary to the History (b). Sennacherib had been warring against Lachish, and was at Libnah when the Rumour of Tirhakah's Expedition reach'd him. Sennacherib's War with Egypt was over before this, and he had done to Egypt all that his Heart could desire; had over-run the

⁽a) Con. Vol. 1. Book 1. (b) See 2 Kings xix.

Country,

Country, carried away Captive all the Inhabitants of No-Amon, a great and strong City of Egypt, according to what the Prophet Isaiah had foretold (a), and the Prophet Nahum observed (b) to the Ninevites. That Sennacherib's Conquest of Egypt was over before he came to Lachifh and Libnah, is evident, if we confider that after this he undertook no Expedition. Upon hearing the Rumour of Tirbakab, he decamped; and foon after God fent the Blast upon him (c), and destroy'd his Army; and then he was obliged to return home to his own Land, and was there, fome time after, murdered. And agreeably hereto, Rabshekah represents the King of Egypt but as a bruised Reed (d); but a Reed in his greatest Strength, easy to be broken by the King of Affyria; and a bruised Reed, already brought into a very distressed Condition, by the Victories his Master had obtained over him. Josephus (e) mentions this Tirhakah by the Name of Tharfices, and supposes him to affist Egypt, and not the Jews, and to march his Army when Sennacherib was engaged at Pelusium: But this is one Instance where Josephus did not copy carefully from the Sacred Pages. He was mif-led in this Particular by Herodotus, whom he quotes in

⁽a) Isaiah xx. 4. (b) Nahum iii. 8. (c) 2 Kings xix. 7. (d) 2 Kings xviii. 21. (e) Joseph. Antiq. 1. 10. c. 1.

his Relation of this Story; however the Description which Josephus gives of Tirbakah's March thro' the Defart of Arabia, into the Territories of the King of Affyria, shews evidently that he was a King of Arabia, and not of Ethiopia. The King of Cush, therefore, was a King of Arabia. I may add further, that Egypt is described to lye beyond the Rivers of Cush (a); now if Cush signifies Ethiopia, Ethiopia might possibly be said to lye beyond the Rivers of Egypt, but Egypt cannot possibly be described to lye beyond the Rivers of Ethiopia: But Cush here fignifies Arabia; and the Rivers of Arabia, beyond which Egypt is faid to lye, are that which runs into the Lake Sirbonis, commonly called the River of Egypt; and the River Sihor, mentioned Josh. xiii. 3. Again (b), we are told that Miriam and Aaron spake against Moses, because of the Cushite Woman whom he had married, for he had married a Cushite Woman. We must not here render Cushite, Ethiopian, as our English Translators do; for Moses never married one of that Country; rather the Cushite Woman was Zipporah the Arabian, the Daughter of fethro the Priest of Midian (c). I might bring feveral other Passages of Scripture, to prove the Land of Cush to be some or other of the Parts

⁽a) Isaiah xviii. 1. (b) Numb. xii. 1. (c) Exod. ii. 21.

of Arabia, where the Descendants of Cush fettled. In the later Writings of the Scriptures, the Name of Cush is given only to the Parts remote and distant from Babylon; the Reason whereof was probably this: When the Babylonian Empire came to flourish, the Parts near to Babylon acquired new Names, and lost their old ones in the great Turns and Revolutions of the Empire; but the Changes of Names and Places near Babylon, not affecting the Countries that lay at a Distance, the Prophets in After-ages might properly enough give these the Name of Cush, long after the Places, near to which Cush first settled, had loft all Name and Remembrance of him.

The Sons of Cush were Seba, Havilah, Sabta, Raama, Sabtecha, Sheba, Dedan, and Nimrod.

Nimrod reign'd King at Babel, and built round him feveral Cities, Erec, Achad, and

Chalne (a).

Havilah lived within the Branch of the River Pijon, which ran out of the Euphrates into the Bay of Perfia; for the Country of the Ishmaelites, which extended it self from Egypt in a direct Line towards Babylonia, or Shinaar, is described to lye from Shur which is before Egypt, to Havilah (b).

⁽a) Gen. x. 10.

⁽b) Chap. xxv. 10.

Seba, Sabta, Raamah, Sabtecha, and their Descendants and Associates, peopled Arabia Felix. There are but flender Proofs of the particular Places where Seba, Sabta, and Sabtecha first settled. Pliny fays, the Sabaans, Inhabitants of Arabia, famous for their Spicery, are a Number of Nations which reach from Sea to Sea, i. e. from the Persian Gulph to the Red-Sea. It is probable they entered the Country near Havilah and Shinaar, and their first little Companies took different Paths in it; and whilst they were Infant Nations, they might live distinct and separate from one another; Time and Encrease made them sufficient to fill and replenish it, and so to mingle with and unite to one another.

Raama, and his two Sons Sheba and Dedan, peopled the Parts adjacent to the Red-Sea. Sheba lived on the Borders of the Land of Midian; and hence it happen'd, that in After-ages a Queen of this Country, hearing of the Renown of King Solomon, probably from his famous Shipping at Ezion-Geber, on the Borders of her Kingdom, went to vifit him (a). Raama was near to Sheba, for they are mentioned as joint Traders to Tyre in Spicery, the noted Product of those Countries (b). Dedan fixt on the Borders of the Land

⁽a) 1 Kings x. (b) Ezek. xxvii. 22.

of *Edom*; for *Ezekiel* prophefying of the Land of *Edom*, and the Parts adjacent, joins *Dedan* to it (a).

Mizraim was fecond Son of Ham. His Descendants were Ludim, Ananim, Lehabim, Naphtuhim, Pathrusim, Casluhim, Phi-

listim, Caphtorim.

Mizraim became King of Egypt, which after his Death was divided into three Kingdoms, by three of his Sons. His Sons Names that fettled here were Ananim, who was King of Tanis, or lower Egypt, called afterwards Delta. Naphtuhim, who was King of Naph, Memphis, or Upper Egypt; and Pathrufim, who fet up the Kingdom of Pathros, or Thebes, in Thebais.

Ludim and Lehabim peopled Libya. The Prophet Ezekiel (b) speaking of the Libyans, whom he calls by their original Name Lud, calls them a mingled People; perhaps hinting their Rise from two Originals; Libya seems rather derived from Lehabim, than Ludim, but we rarely find them called otherwise than Lud; they are, I think, once named from Lehabim. 2 Chron. xii. 1. People came out of Egypt, the Lubims.

Cassum, another Son of Mizraim, fixed himself at Cashiotis, in the Entrance of Egypt from Palestine. He had two Sons,

⁽a) Ezek. xxv. 13.

⁽b) Chap. xxx. 5.

Philistim, and Caphtorim. Caphtorim succeeded him at Cashiotis. Philistim planted the Country of the Philistins, between the Borders of Canaan and the Mediterranean-Sea. Cashiotis was called Caphtor, from Caphtorim, the second Prince of it: And the Philistins are said to have been of Caphtor (a), because the Place of their Pa-

rent Castubim was so called.

Phut was the third Son of Ham. He was, I believe, planted fomewhere in Arabia, near to Cush, not far from Shinaar, probably in the Land of Havilah; for the Prophet Ezekiel, as the Northern Enemies of the Jews were put together, fo also joins those that were to come from Babylon (b), and makes them to be Persia, Cush, and Phut. Some Writers have imagined Phut to have planted Mauritania, but how then could he be Neighbour to Cush or Persia? The Prophet Jeremiah, speaking of some Nations that should overrun Egypt, calls them Cush, Lud, and Phut (c). Now the Nations which fulfilled this Prophecy, were 1. Nebuchanezfeendants of Phut, who were both then fubject to the Babylonian Empire, greatly ravaged and laid waste the Land; and when he had executed his Mind, then (d)

⁽a) Amos ix. 7. (b) Ezek. xxxviii. 5. (c) Jerem. xlvi. 9. (d) Prideaux Connect. Book 2. Herodot. 1. 2.

Apries with some Forces out of Libya, killed the King of Egypt, and finished the Desolation. Agreeably therefore to what was before said, the Babylonians are called Cush and Phut, the Descendants of Cush and Phut being Part of their Army, and Apries and his Libyan Army are the Men of Lud.

The fourth Son of Ham was Canaan. His Sons were Sidon, Heth, Jebuh, Emori, Girgāfi, Hivi, Arki, Sini, Arvadi, Zemari, Hamathi: These peopled the Land of Canaan (a).

<u>Sidon</u> fix'd in <u>Phænicia</u>, one of whose chief Towns was called by his Name.

Arvad was Neighbour to Sidon (b).

Heth lived near Gerar towards Egypt (c). Where the other Sons of Canaan fettled in this Country, cannot be determined with any Certainty and Exactness; only we must place them somewhere between Sidon, and Gerar, and Admah, and Zeboim, and Lashah, for these Places were the Boundaries of their Land, according to Moses (d).

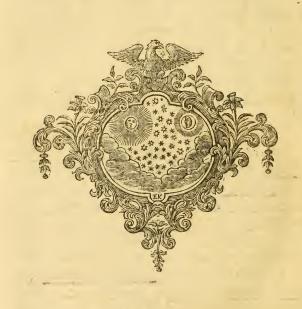
This is the Substance of what is offered by the best Writers, about the first Settlements after the Dispersion of Mankind. We must not pretend to affirm it in every Tittle true; but the Reader will

⁽a) Gen. x. 18. (b) Ezek, xxvii. 8. (c) 2 Kings vii. 6. (d) Gen. x. 19.

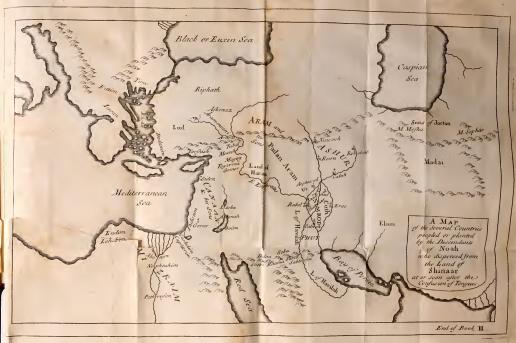
observe it to be countenanced by Arguments more favourable than any one, that never confidered the Subject, would expect to meet with for a Fact, that happen'd fo long ago, and but imperfectly described by the earliest Writers. Josephus disperfes these Men and their Families all over the World, into Spain and Italy; but we cannot possibly conceive Mankind fo .numerous within 130 Years after the Flood, as to fend out Colonies enough to spread into Nations so distant from the Place they dispersed from. We see by all the mention we have of the Names of any of these Men in the Books of the Old Testament, that they appear to have been first feated nearer to the Land of Shinaar; and the utmost that can be proved from the Arguments which some Writers offer in favour of Josephus's remote Plantations, will amount to no more than this, that the Companies which at the first dispersing fettled nearer home, did afterwards increase, and in time fend forth Colonies, which planted the more remote Countries. I believe if an exact View was taken of all the feveral Schemes offered upon this Subject, all of them, that are supported with any Shew of Argument, might be reduced to a pretty good Agreement with one another. For tho' there is not a full and absolute Proof of any one Scheme; yet all that can be offered in this Matter has has the same Tendency to prove this, that the several Parts of the World, except those only where we have supposed Noah to settle, and the Plantations proceeding from them, were inhabited, and the Inhabitants of them cultivated the Use of Letters, and other Arts, sooner or later, in such a Proportion of Time as answers to their Distance from the Place which Moses calls the Land of Shinaar. On the other hand, there are no broken Stories, nor Pieces of Antiquity, in all the Monuments of Learning, Sacred or Prophane, that either are, or are said ever to have been in the World, which do make it seem probable, that Mankind were first seated in any other Place.

The Account of the Division of the Earth, given us in the Chronicon of Eu-febius, is founded upon the Supposition that Noah, some time before his Death, fat down by Divine Appointment, and parted the World amongst his three Children, ordering what Regions the Defcendants of each of them should inhabit; but this being a mere Fiction, no great Regard can be had to it. Noah never came into these Parts of the World at all, as has been observed already from feveral very probable Arguments for his fettling in a far distant Place, and will be further evidenced hereafter, when I Vol. I. come

come to confider the Maxims and Polity upon which Kingdoms were founded in the Eastern Parts, very different from those which the Travellers from Shinaar adhered to, in their Appointments of Kings and Governors.









The SACRED and PROPHANE

HISTORY

Of the WORLD Connected.

B O O K IV.



FTER the Separation of Mankind, Nimrod became the Head of those which remained at Shinaar. Nimrod was a (a) mighty Hunter before the Lord. He

taught the People to make up Companies, and to chase and kill the wild Beasts abounding in those Parts; and from his gathering them together, and exercising them in Bands for this Purpose, he by degrees led them on to a social Desence of

⁽a) Gen. x. 9.

one another, and laid the (a) Foundations of his Authority and Dominion. His Kingdom began at Babel; and in time, as his People multiplied, he extended it further: Perhaps he found it inconvenient to have too large a Number dwell together; a populous City would not be so eafily influenced, as a small Neighbourhood; for we cannot imagine the first Kings to be able, either to make, or execute Laws with that Strictness and Rigour, which is necessary in a Body of Men so large, as to afford numerous Offenders; and for this Reason it seems to have been a prudent Institution of Nimrod, when his City Babel began to be too populous to be regula-ted by his Inspection, and governed by his Influence, to lay the Foundations of other Cities, Erec, Achad, and Calne. By this means he disposed of Numbers of his People, and put them under the Directions of fuch proper Deputies as he might appoint over them; or perhaps, they, with (b) his Consent, might chuse for themselves. And thus by Steps and Degrees, he brought their Minds to a Sense of Government; until the Use of it came to be experienc'd, and thereby the Force and Power of Laws

fettled

⁽a) In this manuer the Persians fitted their Kings for War, and for Government, by Hunting. See Kenoph. Cyropæd. l. 1.
(b) Cush, the Father of Nimrod, is thought to have been Governor at Erec. Hyde. Rel. vet. Pers. p. 40.

fettled and confirmed. Many of the Fathers, and some later Writers after them, represent Nimrod as a most wicked and insolent Tyrant; and St. Austin in particular fays he was a mighty Hunter; not as we translate it, before, or in the Prefence of the Lord, but against the Lord. It is very likely that Nimrod exercised his Companions into some fort of Skill in War; and having a mind to fet down with them at Shinaar, he obliged his Brethren that would not come into his Society, to remove, and provide for themselves other Habitations; and this might cause them to go away with ill Notions of him, and occasion them to spread amongst their Descendants the worst Accounts they could give of his Hunting, by which they were thus chased from their first Dwellings. However, we do not find he waged any Wars to enlarge his Empire. Ninus, according to Justin, was the first that used an Army with this View. Nimrod's Government was extended no farther than the Necessities or Conveniences of his People required. His Country was probably no more than the Province of *Babylonia*. He began his Reign *Anno Mundi* 1757, and 'tis thought he reign'd about 148 Years, and so died *Anno Mundi* 1905.

N 3

Some time in Nimrod's Reign (a), A-fhur, one of the Descendants of Shem, led a Number of Men from Babel; they travelled under his Conduct up the Tigris, and settled in Assyria, and laid the first Foundations of Ninevels. Ashur governed them as Nimrod did the Babylonians, and as they encreased, dispersed them in the Country, and set them to build some little adjacent Cities, Rehoboth, Resen, and Calah.

Belus succeeded Nimrod, and was the second King of Babylon. We are not told of what Family he was; and perhaps he was not much a-kin to his Predecessor. Nimrod himself was no way by Birth intitled to be King of Shinaar; nor have we any reason to imagine, that Mankind, when they first formed larger Societies than those of Families, were directed by any thing in the Choice of their Kings, but the Expectation of some publick Good to be promoted by them. The first Civil Polity was that of Kings, according to Justin (b); and the Persons advanced to that Dignity, were promoted to it not

by

⁽a) Gen. x.11. Joseph. (b) Justin. l. 1. c. 1. and Diodorus Siculus was of the same Opinion: bis Words are, Διδ κ) τδ σαλαιδιν σαραδίδους τὰς βασιλέας μη τοῖς ἐκγόνοις τῶν ἀρξάνθων, ἀλλὰ τοῖς πλεῖς α χ) μέγισα τὸ σληθΘ- ἐνεξ-γετεσιν, ἐτε προσκαλεμένων τὰ ἀνθρώπων τὰς ἐρ' ἐαυτῶν βασιλεῖς ἐπὶ τὰ κοινωλ ἐνεργεσίαν, ἐτε κ, κατ' ἀλήθαν ἐν ταῖς ἱεραῖς ἀναγραφαῖς ἔτω σαρηληφότων. Diodor. Sic. Hist. l. 1. p. 28.

by a giddy Ambition, but were chosen for their known Abilities of Wisdom and Virtue. Nimrod had convinced the People of the Advantages of forming a larger Society, than they had before ever thought of; and fo the People under a Sense of the Weight and Wildom of what he proposed, chose him, tho' a young Man in comparison of many alive at that time, to Rule and Govern them, for the Ends which he proposed to them; and when he died, Belus appeared to be the most proper Person, and for that Reason was appointed to succeed him. Belus was a Prince of Study; the Inventor of the Chaldaan Astronomy, says Pliny (a). He is thought to have spent his Time in cultivating his Country, and improving his People. He reigned Sixty Years, and died A. M. 1965.

Ashur King of Nineveh dying much about this Time, Ninus became the second King of Asyria. Ninus was of an enterprizing and ambitious Spirit. He began the first Wars, and broke the (b) Peace of the World. Babylonia was an adjacent Country, too near him to lye out of his View and Desires. He coveted to enlarge his Empire; and having prepared his People for it, he easily over-ran his Neighbours, who were employed in cultivating

⁽a) Plin. Lib. 6. c. 26. (b) Justin. l. 1. c. 1. N 4 other

other Arts, but were inexpert at War: He in a little Time subdued the Babylonians. Diodorus Siculus (a) makes particular mention of this Conquest of Babylonia, in Words very agreeable to the Circumstances of these Times. "Ninus (says he) the King of Assyria, assisted by a "King of the Arabians, invaded the Ba-" bylonians with a powerful Army. The " present Babylon was not then built, but " there were in the Country of Babylo-" nia other Cities of Figure. He eafily " reduced these his Neighbours, who had " no great Skill in War, and laid them under Tribute". After Ninus had subdued the Babylonians, he began to think of conquering other Nations; and in a few Years over-ran many of the Infant States of Asia; and so by uniting Kingdom to Kingdom, he laid the Foundations of the Assyrian Empire. He was for ever restless and aspiring; the subduing one People led him on to attempt another, and the Passions of Men being then of the same fort they now are, every new Victory carried him still forwards, without End, 'till he died. His last Attempt was upon Oxyartes, or Zoroastres King of Bactria. Here he met a more powerful Resistance than he had before experienc'd. After several fruitless Attempts upon the

⁽a) Diodorus Siculus 1, 2,

chief City of Bactria, he at last conquered it, by the Contrivance and Conduct of Semiramis, a Woman, Wife of Menon a Captain in his Army. The Spirit and Bravery of Semiramis fo charmed him, that he fell in Love with her, and forced her Husband to consent to his having her for his Wife, offering him in lieu of Semiramis his own Daughter. Ninus had a Son by Semiramis, named Ninyas; and after a Reign of two and fifty Years, died A. M. 2017.

When Ninus was dead, Semiramis expressed in her Actions such a Conduct, as made her appear the fittest Person to command the new but large Empire. Her Son was but a minor, and during the latter Part of Ninus's Life, she had had so great a Share in the Administration, and always acquitted her felf to the publick Satisfaction, that (a) there feems no need of the Contrivance of personating her Son, to obtain her the Empire. Her Advancement to it was eafy and natural. When she took upon her to be Queen, the publick Affairs were but in the Hands into which Ninus when alive used generally to put them; and 'tis not likely that the People

⁽a) Justin, from Trogus Pompeius, supposes her to have made use of this Stratagem; but Diodorus Siculus, with more Probability, ascribes her Advancement to her Conduct, Bravery, and Success in her Undertakings.

should be uneafy at her governing, who had for several Years together, by a Series of Actions, gain'd herself a great Credit and Ascendant over them; especially if we consider, that when she took up the Sovereignty, she still pressed forward in a Course of Action, which continually exceeded the Expectations of her People, and left no room for any to be willing to dispute her Authority. Her first Care was to settle and establish her Empire. She removed her Court from Ninevel to Babyion, and added much to that City; encompassed it with a Wall, and built feveral publick and magnificent Buildings in it. And after she had finished the Seat of her Empire, and fettled all the neighbouring Kingdoms under her Authority, she raised an Army, and attempted to conquer India; but here again, as Ninus had before experienced, the found these Eastern Countries able to oppose her. After a long and a dangerous War, tired out with Defeats, she was obliged with a fmall Remainder of her Forces to return home. Some Authors report her to have been killed on the Banks of Indus; but if the was not, her fruitless Attempts there fo confumed her Forces, and impaired her Credit, that foon after she came home, she found her self out of Repute with her People, and so resigned her Crown and Au-

Authority to her Son (a), and foon after died. Thus lived and died the famous Semiramis, an early Instance of what seems very natural, that an ambitious, but defeated Prince, should grow sick of Empire. Charles the Fifth, Emperor of Germany, refigned his Dominions in much the same manner, and grew out of Love with the Pomp and Greatness of the World, when his Fortune turned, his Designs were blasted, and he could not command his Triumphs to wait on him any longer. Justin has accused Semiramis of Lewdness and Immodesty; and Diodorus Siculus is not favourable to her Character, tho' he does not charge her with the same Particulars as Justin does. It is not possible for us to determine whether she was guilty or innocent; however we may observe this, that whilst her Enterprizes were crown'd with Fortune and Success, she maintain'd herself in great Credit and Glory with her People; but she lived to find a Character fo supported, is at fatal Uncertainties; an unhappy Turn of Affairs may quickly blaft it, and make it difficult to go down with Credit to the Grave. Semiramis refign'd her Empire after she had reign'd Forty two Years, A. M. 2059.

Ninyas was the next King of the Empire (b) of Affyria. He began his Reign

⁽a) Diodorus Siculus Lib. 2. (b) Justin. Diodorus Siculus.

full of a Sense of the Errors of his Mother's Administration, and engaged in none of the Wars and dangerous Expeditions, with which Semiramis feems to have tired out her People. Most Writers represent him as a feeble and effeminate Prince; but perhaps all these Accounts of him arose from the Disposition there is in Writers, to think a turbulent and warlike Reign, if victorious, a glorious one, and to overlook an Administration employed in the filent, but more happy Arts of Peace and good Government. Ninyas made Wars, nor used any Endeavours to enlarge his Empire; but he took a due Care to regulate and (a) fettle upon a good Foundation the extensive Dominions which his Parents had left him, and by a wise Con-trivance of Annual Deputies over his Provinces, he prevented the many Revolts of distant Countries, which might otherwise have happened. He is faid to have begun that State which the Eastern Kings improved afterwards; was of difficult Access, in order to raise himself a Veneration from his Subjects. We do not find but he had an happy Reign. He transmitted his Empire to his Successors, so well ordered and constituted, as to last in the Hands of a Series of Kings of no extraordinary Fame, above a thousand Years. This I take to

⁽a) Diodorus Siculus.

be the History of the Babylonian or Affyrian Empire, for about three hundred Years. It may be proper, before I proceed further, to make some Remarks upon the Affairs of the Time we have gone over. And,

1. Let us confider and fettle the Chronology. Nimrod, we fay, began his Reign A. M. 1757. i. e. an hundred and one Years after the Flood, at the Birth of Peleg, the Time at which the Men of Shinaar were first separated. At that Time Nimrod began to be a mighty one in the Earth (a), and the beginning of his Kingdom was Babel (b). It is probable that he was not forthwith made a King; he might raife himself by Steps, and in Time: And if we could fay how long he might be forming the People, before he could fet up his Authority, and rule them; perhaps we might begin his Reign a few Years later: But however that be, we are in no great Mistake in dating it from the first Confusion of Tongues, for then he began to be a mighty one. The Foundations of his Sovereignty were then laid, which he proceeded to build up and establish as fast as he could, and from this Time therefore we date the Rife of his Kingdom. Nimrod at this time could be but a young Man, in comparison of ma-

⁽a) Gen. x. 8. (b) Ver. 10.

ny others then alive; for suppose his Father Cush, the Son of Ham, was born as early as Arphaxad, the Son of Shem (a), two Years after the Flood; and that Nimrod, who feems to be the fixth Son of Cush, was born when his Father Cush was about thirty eight Years old, Nimrod would, according to this Account, be about the Age of Sixty one Years; old enough indeed to have many Sons, and perhaps a Grandson, but not advanced enough in Years to be the Father of a Nation of People, or to have a vast Number of Persons descending from him. He could not have any Paternal Right to be a King, nor claim it fairly as due to the Ripeness of his Years, and the Seniority of his Age. But to return to the settling the Chronology of his Reign. He began it at Babel, A.M. 1757. But why do we suppose that he reign'd 148 Years, and no more? To this I answer, His Reign may eafily be allowed to be fo long; for if he began to reign at the Age of Sixty-one, and lived 148 Years after, we shall extend his Life to but 209 Years, and the Sons of Shem his Cotemporaries lived much longer: So that the real Difficulty will be to give a Reason for our ending his Reign A. M. 1905, not suppofing it to be longer. But to this I think

⁽a) Gen. xi. 10.

we are determined by the Reigns of his Successors Belus and Ninus. Eusebius has placed the Birth of Abraham in the Forty-third Year of Ninus, and Belus's Reign is commonly computed to be Sixty Years; so that 'tis evident, that the Space of Time between the Death of Nimrod and the Birth of Abraham is 103 Years; and fince it will appear hereafter very clearly, by the Hebrew Chronology, that Abraham was born A. M. 2008, the 103 Years belonging to the Reigns of Belus and Ninus, which are the Space of Time between the Death of Nimrod, and the Birth of Abraham, will carry us back to A. M. 1905, and fix the Death of Nimrod, as we do, in that Year. I might obferve, that the beginning of Nimrod's Reign in this Year, agrees perfectly well with the Account that was afterwards given of some Astronomical Observations made at Babylon. When Alexander the Great took Poffession of that City, Callisthenes the Philosopher, who (a) accompanied him, upon fearching into the Treasures of the Babylonian Learning, found that the Chaldeans had a Series of Astronomical Observations for 1903 Years backward from that Time. The Year in which Alexander came to Babylon, was (b) A. M. 3674; from which,

⁽a) Simplicius de cœlo l. 2. com, 46. p. 123. (b) Archbishop Usher's Annals.

if we trace upwards 1903 Years, we shall be brought back to A. M. 1771. So that in this Year began the Astronomy of the Chaldeans, i. e. fourteen Years after the first Beginning of Nimrod's Reign; and 'tis very likely that so many Years must be spent before the Hurry arising from the first Consusion of Tongues could be over, before we can conceive a Settlement of the People, or the new Kingdom could be brought into a State quiet and composed enough for the Culture of Arts and Sciences to appear, and draw the publick Attention to them.

But, 2. 'Tis thought by many Persons that Nimrod, Belus, and Ninus, were all but one Person, and that the First Year of Ninus was the First Year of this Empire, or at least that Nimrod and Belus were the same Man, and that there was but one King before Ninus, namely Be-To this I answer; The beginning of the Affyrian Empire is very justly computed from the Reign of Ninus, for he was King of Nineveb, and was the first that attempted to enlarge his Dominions. The Kingdom was inconfiderable when he first began his Reign, but his Conquests soon enlarged it, and from fmall Beginnings laid the Foundations of a mighty Empire; but then Ninus cannot possibly be as ancient as Nimrod, for all Authors agree, that the Continuance of this Empire from its Rife

to Sardanapalus, was no more than MCCC Years. The Death of Sardanapalus happened A. M. 3257, from which Year if we reckon backward 1300 Years, we shall come back to A. M. 1957, the Year in which I have placed the Beginning of Ninus's Reign; but then this Year falling 200 Years later than the Confusion of Mankind, at which Time Nimrod began to be a mighty one, Nimrod and Ninus cannot

possibly be the same Person.

That the Empire of the Assyrians continued no more than 1300 Years from Ninus to Sardanapalus, is the unanimous Opinion of all the ancient Writers. Caltor Rhodius makes it not quite fo much, he computed it, as Syncellus informs us, but (a) 1280; but none of them make it more; for the two Passages of Diodorus Siculus, in one of which (b) the Continuance of this Empire is supposed to be 1360 Years, and in the other above 1400, are both esteemed by the Learned to have been corrupted; the former is twice quoted by Syncellus, not 1360, but somewhat above 1200, i. e. according to Agathias (c), 1306 Years, for so he cites this Passage; and the other Passage contradicts Eusebius and Clemens Alexandrinus, and both of them quoted Diodorus, and thought him

⁽a) Syncell. p. 168. (b) Diodor. Sic. l. 2. p. 77. & p. 81. Edit. Rhodoman. (c) Lib. 2. p. 63. Vol. I.

to know of no other Number of Years for the Continuance of this Empire than

the 1300 (a).

As to Belus's being the fame Person with Nimrod, there are no good Authors, that I know of, that do directly make them fo. Nimrod is indeed no where mentioned but in Scripture, or in Writers that have copied from the Sacred Pages; but still all the Writers that have mentioned Belus, affigning to his Reign but about 60 Years, he must begin his Reign A. M. 1905, and fo could not be Nimrod, who began to be a mighty one near a Century and half before this Time, namely, at the Dispersion of Mankind, A.M. 1757. Belus, reigning but 60 Years, must have been an old Man when he was advanced to the Throne. He might be of equal Years, nay older than Nimrod himself, live 60 Years after Nimrod's Decease, and yet not live to above the Age of 270 Years, an Age which his Cotemporaries in the Family of Arthaxad far exceeded. I should therefore imagine Belus to have been of much riper Years and a greater Age than Nimrod himfelf. The enterprizing Spirit of Nimrod, and the

⁽a) Eusebius seems by his own Computations to have followed Castor's Opinion, for he computes from the first Year of Ninus, to the last of Sardanapalus, but 1240 Years; but he quotes Diodorus asserting it to be 1300 Years, Chron. p. 32.

Heat of the Times, might put the unfettled Affairs of this Part of Mankind at first into the Hands of a young Man, who did very evidently lead them into Schemes effectually conducing to the Publick Good; but when he happen'd to be taken off, whom should they next look to for Counsel and Direction, but to some venerable Person of Authority, and Years, and Wisdom? If Belus was the Student which Pliny supposes him, if he first invented the Chaldean Astronomy, it is observable that he had advanced his Studies to fome degree of Perfection, in the early Years of Nimrod's Reign; for the Observations, as we faid, began A. M. 1771. Chronology was very imperfect in these Days; for the civil or computed Year confisting of but 360 Days, and that being almost five Days and a Quarter less than the Solar Year, the Seafons did not return at the Times, and Months, and Days of the Month on which they were expected; for every Year being five Days and a Quarter longer than the Computations in use had calculated, it is plain, that the Seasons of the Year must be carried forward five Days and a Quarter in every Year, and that in about 17 Years the first Day of the Winter Quarter would happen on the Day of the Month that belonged to the Spring, and so on, 'till in about 68 Years the Seafons would go almost round, thro'

the whole Year, and come about near to their true Place again. And this Confufion and Variety of the Seasons must have happened twice, about the time of the Dispersion of Mankind, and was the Cause of fuch Diforders in their Affairs, that in time it became a Part of the Priests Office to observe the Heavens, and to make publick Declarations, when the Seafons began for Tillage and Harvest, which the People had no way to find out by any Diaries then made, or Tables of Chronology. Perhaps Belus was the first that became skilful in this Matter. If we confider how flowly this fort of Science was advanced, and that near a thousand Years passed before they came to form any tolerable Notion of the true Length of the Year, we may imagine that Belus might purfue these Studies for several Years together, without bringing them to a great Height. He might begin his Studies Years before the Difpersion of Mankind; might have made such a Progress by the 14th Year of Nimrod, as to be able to give some, tho' perhaps not a very accurate Account of the Weather and Seasons, of the Seed-time and Harvest and a Science of such Use to the Publick, however imperfect, could not but attract the Regard of the People, and procure great Honours to the Master of it. A continued Progress thro' a Course of these Studies must have every Year more and

and more raised Belus in the Esteem of the People, and by the time of Nimrod's Death have procured him fuch a Veneration, as to make way for his being King' There is a Passage of Eupolemus (a) which feems to make Belus to be Ham the Son of Noah, for he describes him to be Father of Canaan, of Mizraim, of Cous or Cush, and of another Son, i. e. of Phut; and these were the Children which Moles ascribes to Ham. But if any one thinks all this not probable, and will have it that Belus was a Son of Nimrod; that when he came to be King, he only made a Settlement and Provision for the Chaldean Astronomers, and so obtained the Name of their Founder, I cannot dispute it; we can only guess in these Matters.

But, II. Many Authors have imagined that Nineveh was not built by Ashur, but by Nimrod himself, and they interpret the 11th Verse of the 10th Chapter of Genesis thus; Out of that Land He [i. e. Nimrod, before spoken of] went forth into Assyria, and builded Nineveh, and the City Rehoboth and Calah, &c. The Reasons they

⁽a) Euseb. Præp. Evang. l. 9. c. 17. It must be confessed the ancient Writers have very much confounded these ancient Names with one another: as Belus seems by this Passage to be Ham; so we shall find from another Passage which I have cited in its Place, that Phut, one of the Sons of Ham, was probably called by this Name; and perhaps the Words Chronus and Belus were both like Pharaoh, Mame or Title given to several Kings.

give for this Opinion are, 1. They fay, it does not feem likely that Moses should give any Account of the Settlement of one of the Sons of Shem, under the Head where he is discoursing of Ham's Family, when we see he reserves a distinct Head for each Family, and afterwards mentions Ashur in his Place, ver. 22. 2. Ashur the Son of Shem, (fays Sir W. Raleigh) did not build Nineveh, but settled in another Place. He built Ur of the Chaldees, where the Children of Shem settled, until the Removal of Abraham out of that Country. That Ashur built Ur of the Chaldees, he collects from Isaiah (1), Behold the Land of the Chaldeans, this People was not 'till Ashur founded it for the Inhabitants of the Wilderness. 3. They say, If Ashur was the Founder of Ninevek, what became of him? 'Tis strange the Founder of so great an Empire should be but once mentioned, and that by the by, and that we should have no further Accounts of him. But to all this may be answered, 1. Moses is not fo exactly methodical, but that upon mentioning Nimrod and his People, he may be conceived to hint at a Colony that departed from under his Government, tho' it happened to be led by a Person of another Family. 2. If Ur of the Chaldees was indeed built by Albur, as is con-

⁽a) Ifaiah xxiii. 13.

jectured from the Passage of Isaiah before mentioned, that is in no wife inconfistent with Ashur's going into Assyria, but rather agreeable to it; for Ur was not fituate where Sir Walter Raleigh imagines, but in Mesopotamia, probably near the Tygris, and might therefore be built by the Affyrian, who bordered upon it. That Ur was in Mesopotamia, is evident from St. Stephen's supposing Abraham to dwell in Mesopotamia, before he went to Haran (a), whereas he removed from this Ur of the Chaldees, or, as the same St. Stephen expresses it, from the Land of the Chaldeans, directly to Haran (b). 3. As to the Silence of History about Assur, neither Ninevel, nor the Kingdom of Assyria, were raised to any remarkable Grandeur under Assur the first Founder of it. The Glory of Nineveh, and the Increase of the Empire was the Work of After-Kings. Assur only planted a few People in that Country, and took care to have Habitations for them; however the Country was, in fucceeding Ages, called by his Name, and that is in Reality a greater Mention of him, than we have of feveral other Planters, who made perhaps more considerable Plantations than Affur did. But, 4. It is probable that Affur built Ninevel, from the Conquest of Babylonia by

⁽a) Acts vii. 2.

⁽b) Ibid. Ver. 4.

the Assyrians under Ninus. If Nimrod had built Nineveh, and planted Assyria, Babylon and Assyria would have been but one Empire, and it would be an Inconsistence to talk of a succeeding King of one of them conquering the other. That the Assyrian conquered the Babylonians is very particularly recorded by Diodorus (a); and therefore before Ninus united them, Babylonia and Assyria were two distinct Kingdoms, and not the Plantation of one and the same Founder. 5. The Land of Assur, and the Land of Nimrod, are mentioned as two distinct Countries, Micah v. 6.

III. Another remarkable Thing in the Transactions of this Time, is the Opposition that Ninus met at Bactria, and Semiramis after him, when she endeavoured to penetrate farther, and to conquer India. When Ninus had instructed his People for War, he over-ran the Insant Kingdoms of Asia, by his own Force and Power, with much Ease, and without meeting any considerable Opposition; but when he came to attempt Bactria, tho with an Army very probably inforced and increased with Supplies from the conquered Nations; yet he met a Power here equal to his own, and able to defend it self against repeated Attacks made by

⁽a) Loc. fur cit.

him. Bactria is about a thousand Miles from Shinaar, and India two or three hundred Miles further; and now if we suppose that the whole Race of Mankind, Noah and all his Children, were dispersed from Shinaar, how is it possible that any one Plantation of them could, in fo few Ages, reach and plant these distant Countries, and encrease and multiply to a Number able to defend themselves against the united Force of fo many Companies of their Brethren? I dare fay, had Ninus extended his Arms as far West, North, and South, as he did East, he would have found not powerful Armies, or confiderable Nations, but uninhabited Countries. At the Separation of Mankind, the only Company that travelled this way from Shinaar, was Jocktan and his Sons. We are told they lived from Mesha to Sephar: And if we consider them, we cannot but think them a younger Branch; their Numbers not fo great as those of some other Planters, born a Descent or two before them. But if we should allow them to be as potent as any other fingle People in the then World, able to defend themselves against the Babylonians, Assyrians, Medes, or any other particular Society of their Brethren; yet how is it possible that they should travel to such distant Habitations, and fettle themselves into a firm and well-ordered Government, and be able to bring into the Field sufficient Forces to repel the Attacks of Medes, Persians, Assprians, Babylonians, and most of the other Colonies united together. The Fact therefore here related confirms to me the Settlement we before allotted to Noah at his coming out of the Ark. Bactria and India are not very far from the Ararat we mentioned, and if so, 'tis easy to say how the Inhabitants of Shinaar might meet here as numerous and as potent Armies as their own. Noah, and those that remained with him, were fettled fooner than the Travellers to Shinaar; and their Descendants, without doubt, were as many, as wife, as well instructed in all Arts, if not better; as potent in Arms, and every way as well prepared to fupport and maintain their Kingdoms. This therefore, I think, is the Reason why Ninus and Semiramis so easily overran the Kingdoms of Asia, but met so considerable an Opposition at Bactria and India: Amongst the former they found only the young and unexperienced States, that arose from the divided Travellers to Shinaar; but when they came to Bactria and India, they had to engage with Nations that were as foon, or fooner fettled than themselves, that were descended from their great Ancestor Noah, and those that continued with him, and had been growing and encreasing as much as they, from the

the time that their Fathers had left their first Seats to travel to Shinaar.

IV. Justin (a) mentions fome Wars between Sesostris King of Egypt, and Tanais King of Scythia, which, he fays, were long before Ninus, and prior to all Dates and Computations of Time. It is something difficult to guess when these Wars happened. Some Writers suppose that Justin made a Mistake, and supposed these Wars fo early, when in Truth they did not happen until many Ages after. Tanais and Sesostris are modern Names; in these I do not question but he was mistaken; there were no fuch Kings before Ninus. Eusebius takes notice (b) from Abydenus, that much about the time of, or foon after the Confusion of Tongues, there broke out a War between Chronus and Titan, and it is most probable that the Chronus here spoken of was Mizraim, the first King of Egypt; and if so, Titan probably was Nimrod, and the Wars here hinted at were Skirmishes that might happen upon Nimrod's attempting to drive Mizraim, and all others that would not come into his Society, from Babel, the Place where he erected his Kingdom. These Wars may justly be supposed a great while before Ninus, at least about

⁽a) L. 1. c. 1. (b) In Chron. & in Prap. Evang. Lib. 9.

200 Years. That Chronus was Mizraim, may be hence conjectured: Eupolemus (a) makes Chronus to be one of the Names of Ham, for he records the Perfon fo named to be the Father of the same Children, whom Moses affirms to be the Sons of Ham, namely of Belus, of Canaan, of Cous, and of Mestrain: Canaan and Mestraim are evidently the same with two of Ham's Sons mentioned by Moles, and Cous may eafily be supposed to be Cush, and then Belus must be Phut. Chronus therefore was Ham, and these were his Sons; but then it is remarkable, that one of Ham's Children was also called Chronus, and this fecond Chronus was the Mizraim we are speaking of. That Chronus, or Ham, had a Son called also Chronus, we are informed by Eusebius (b), and the same Author assures us, that this Chronus was Mizraim, by informing us that he left (c) his Kingdom of Egypt to Taautus, whom all Writers acknowledge to be the Son of Menes, or Mizraim, and to have fucceeded him in that Kingdom: And this is what induces me to imagine, that the Wars ascribed by Justin to Tanais and Sefostris, were some Skirmishes that might happen between Nimrod and Miz-raim. Other Writers besides Abydenus

have

⁽a) Euseb. Præp. Evang. Lib. 9. c. 17. (b) Præp. Evang. 1. c. 10. p. 37. (c) Id. ibid. p. 39.

have mentioned these Wars; we have fome Hints of them both in Plutarch (a) and Diodorus (b), but with a small Change of the Names of the Warriors: According to them, these Wars happened between Typhon and Osiris; but Typhon and Titan may be eafily conceived, by the Accounts the Greeks give of them, to be the fame Person; and there is good reason to think Osiris the same Person with Miz-raim, both if we consider (c) the Name, and what is affirmed of him (d). Plutarch, in his Account of these Wars, gives us fome Things Historically false, and others fabulous; but that is no Wonder. The Greeks have been observed to augment all the ancient Stories, which they brought from Egypt, with various Additions. His Account, that Typhon had the Aid of Aso, a famous Queen of (e) Æ-thiopia, against Osiris, looks as if these Wars had been imagined to have been carried on in the Times of Semiramis, but Mizraim died before Belus the second King of Affyria. Upon the whole, all we can offer about these Wars must be imperfect and uncertain: We can only

⁽a) Lib, de Isid. & Osirid. (b) Hist. Lib. 1. (c) Mizraim in the Singular Number is Misor; and Osiris is often written Isiris, or Itor. (d) Isiris is affirmed to be the Brother of Cuan, which was the ancient Pronunciation of JUII, or Canaan. Euseb. Præp. Evang. l. 1. c. 10, p. 39. Moses makes Mizraim the Brother of Canaan. (e) Æthiopia is the Land of Cush.

pretend to shew, that the best Accounts of them do not contradict, but rather agree with the History of these Times. Mizraim and his Sons were in After-ages worshipped as Gods in Egypt; and the Story of this War (a) of Titan, or Typhon, against them, gave occasion to the Greek Fables about the War of the Giants with the Gods. But to return to our Hi-

story.

Whilst Nimrod was fettling his People at Babel, Mizraim, with those that adhered to him, took his Way towards Egypt, and arrived there, 'tis thought, about the fifteenth Year of Nimrod, Anno Mundi 1772. He feated himself near the Entrance of Egypt, and perhaps built the City Zoan, which Bochart proves to have been the Seat of the Kings of Egypt in the first Ages. The Time of Mizraim's fettling in Egypt, fifteen Years later than Nimrod at Shinaar, is very probable. From Shinaar to the Entrance of Egypt is near 700 Miles, and we cannot suppose that he went directly thither. Hebron in Canaan was built feven Years before Zoan in Egypt (b), and it feems by its Situation to have stood in the mid-way between Shinaar and Egypt. Whether Mizraim was at the building of Hebron

⁽a) Euseb. Præp. Evang. l. 1. c. 10. p. 39. (b) Numb.

we cannot fay; he very probably made many Stops in feveral Places; for we cannot think that he knew any thing of Egypt at his first setting out, but he travelled in fearch of a Country where he should like to settle; and after many Journeys, and perhaps fome short Abodes in feveral Places, where fome Inconveniences or other diffuaded him from fettling, at length he came to the Banks of Nile. Here he found a plentiful and well-watered Country, and therefore here he determined to fix, and move no further; and he may well be supposed to have spent fifteen Years in travelling thus far in this manner.

The Person whom Moses calls Mizraim, is by Diodorus and the other Heathen Writers commonly called Menes, by Syncellus Mestraim. Menes is supposed to be the first King of Egypt, by Herodotus (a), Diodorus (b), Eratostheres, Africanus from Manetho, Eusebius and Syncellus (c); and the Times of their Menes coincides very well with those of Moses's Mizraim, as Sir John Marsham has pretty clearly evidenced in the following manner (d).

1. He observes from Diodorus (e), that Menes was succeeded by fifty two Kings, whose Reigns, all together, took up the

⁽a) Lib. 2. (b) Lib. 1. (c) In Chron. Euseb. (d) Can. Chron. p. 22. (e) Lib. 1. p. 29.

Space of above 1400 Years, in all which Time the Egyptians had done nothing worth the recording in History. 2. He supposes these 1400 Years to end at Sesoftris; for Herodotus is express (a) that the first illustrious Actions were done in Egypt, in the Time of Sesostris; before Sefostris, fays he (b), they had nothing famous; and Diodorus (c) fays, that Sefofiris performed the most illustrious Actions, far exceeding all before him. 3. He supposes with Josephus (d), that this Sesostris was Sesac, who besieged Jerusalem in the fifth Year of Rehoboam King of Juda, about A. M. 3033. The only Difficulty in this Argumentation will be, that it places Menes, or Mizraim, above a Century earlier than his true Age; for if we reckon backward 1400 Years, from the Year before-named, in which Sefac besieged Jerusalem, we shall place Mizraim A. M. 1633, i. e. 23 Years before the Flood, and 139 Years earlier than the true Time of his Reign, which began, as we before faid, at least 15 Years later than that of Nimrod, A. M. 1772; but this

Dif-

⁽a) Lib. 2. c. 101. (b) Sir John Marsham thus quotes Herodotus; but Herodotus's Words are, in loc. supr. cit. Τῶν ἢ ἀλλων Βασιλέων, ἐ ἢ ἔλεγον ἐ δεμίαν ἔργων ἀπόθειν, κατ ἐδὲν ἔναι λαμπεότητ ⑤ πλω ἐνὸς τε ἐχάτε ἀυτῶν Μοίεω. Ματίς was the immediate Predecessor of Sesostris. (c) Lib. 1. p. 34. (d) Antiquit. Lib. 8. c. 4. p. 368. edit. Huds.

Difficulty may be eafily clear'd: The Number 1400 Years is a Mistake: Diodorus fays expresly, that there were but fifty two Kings from Menes, to the Time where Sejostris's Reign is supposed to begin; and according to Sir John Marsham's Tables of the Theban Kings, from Menes to Sesostris is but 1370 Years, tho' we suppose Sesostris the fifty fifth King from Menes; and even this Number is too great, if, as Diodorus computes, there were fifty two Kings only. The Ancients generally allowed about 36 Years and an half to the Reign of a King, and therefore if we deduct from 1370 the Number of Years between Menes and Sesostris, according to Sir John Marsham's Tables, I say, if we deduct three times 36 Years and an half, or about 110 Years, supposing those Tables to have the Names of three Kings too many, the Number of Kings being, according to Diodorus, fifty two, and not fifty five, we shall then make the Space of Time between Menes and Sefostris about 1260 Years; and so it really is, according to the Hebrew Chronology, Menes beginning his Reign, as we before faid, Anno Mundi 1772; and Sesostris, or Sesac, be-fieging Jerusalem in the fifth Year of Rehoboam, Anno Mundi 3033. It is remarkable, that the Marginal Note in Rhodomannus's Edition of Diodorus Siculus supposes the Number 1400 Years to be a Mi-VOL. I. stake:

stake; but the Annotator was not happy in his Emendation; for if we should read 1040, as he would correct it, that would fall as short of the true Age of *Menes*, as the other exceeds it.

There is a Quotation from Dicaarchus, the Scholar of Aristotle, a more ancient Historian than either Eratosthenes or Manetho, and a Writer of the best Character with the Learned (a), which may also determine the Age of Menes. The Passage is preferved by the Scholiast upon the Argonautics of Apollonius (b). Dicaarchus there affirms, that the Reign of Nilus was 436 Years before the First Olympiad. Now, according to Archbishop Usher, the first Olympiad fell A.M. 3228; the Reign of Nilus therefore began Anno Mundi 2792: And by the Canon of Eratosthenes, Nilus was the thirty fixth King from Menes, or Mizraim, and Mizraim's Reign began 987 Years before Nilus, and confequently began A. M. 1805. The Difference between this and the first Year of Menes, according to the other Computation, is but thirty three Years; we cannot fay which of them, or whether either of them be the exact Truth, but their agreeing so nearly is an Evidence that neither of them vary much from it.

⁽a) Marsham Can, Chronic.

⁽b) Lib. 4. Ver. 272.

Menes,

Book IV. and Prophane History.

2 I I

Menes, tho' he at first seated himself in the Land of Zoan, in the Entrance of Egypt, yet did not settle here for Life. He afterwards removed further into the Country, into the Parts afterwards called Thebais, and built the City Thebes; he is also said by Herodotus to have built the City of Memphis (a); and by Plato (b) he is faid to have reign'd King over all Egypt. His Removal into the South Parts of Egypt, namely the Country of Thebais, is taken particular notice of by Eusebius (c), and the Time of this his Migration is fixed by Apollodorus (d), and faid to be 124 Years after the Dispersion of Mankind, i. e. A. M. 1881. Menes is supposed to have lived fixty-two Years after his planting Thebais, and so to have died A. M. 1943. Menes cannot be supposed to have been born much earlier than Arphaxad, i. e. not before two Years after the Flood; at the Dispersion of Mankind, therefore, he could be but ninetynine; at his Entrance into Egypt but fifteen Years older, i. e. 114; at his Removal to Thebais, 124 Years; after the Dispersion of Mankind, he might be 238; and if he reign'd fixty-two Years after this, he died in the 300dth Year of his Age. We find

⁽a) Herod. l. 2. c. 99. (b) In Phædro. p. 1240. Plato calls him Timaus. (c) Eusebius piæp. Evang. lib. 1. p. 39. Eusebius calls him Keśv : but it is to be observed, that Keśv ; the Father of Taautus, was the Son of Keśv , or Ham, for so was Mizraim; and thus he is recorded to have been by Eusebius, p. 27. (d) In Euseb: Chron.

Arphaxad his Cotemporary, Defcendant of Shem, lived to be 438. So might Mizraim have been, but the Ancients were of

opinion that he was killed.

Diodorus Siculus informs us, that he was killed by Typhon (a). The Egyptian Records (b) give the Account of his Death more obscurely; they say, Υπό Ιπποποτάμε πρπάδη, that he was pulled in pieces by the Crocodile. Eusebius (c) explains this by observing, that the Egyptians, when these Facts afterwards came to be turned into Fable and Allegory, represented Typhon by the Figure of a Crocodile; and Plutarch (d) informs us, that there was such a Representation of Typhon at Hermopolis; and Ælian remarks (e), that the Reason for the Aversion, which the Inhabitants of Apollinopolis had to a Crocodile, arose from a Tradition, that Typhon was turned into a Creature of that Shape.

As Mizraim came afterwards to be worshipped, so his Death was commemorated with great Solemnity; and Sir John Marsham (f) was of opinion, that the Ceremony of the Women sitting at the North Gate of the Temple (g), weeping

⁽a) Lib. 1. (b) Euseb. Chronic. Syncellus p. 54. (c) Præp. Evang. lib. 3. c. 12. (d) Lib. de Iside & Osiride p. 371. (e) Var. Hist. 1. 14. c. 26. (f) Can. Chronic. p. 31. (g) Ezek, viii. 14.

for Tammuz, was an Imitation of some

Egyptian Rites on this Occasion.

After the Death of Mizraim, his seven Sons governed each of them a little Kingdom, and these I take to be the Cabiri of the Ancients. There were feven of the Cabiri, Sons of one Person, called Sydec (a); and there was an eighth Person added to them, concerning whose Name they differed a little; fome of them, according to Eusebius, calling him Æsculapius; others, according to Damascus in his Life of Isidore in Photius (b), naming him Esmunus. It is impossible to reduce the numerous, but fabulous, Stories we have of these Cabiri, to any tolerable Confistency; for they were all the Inventions of later Ages, and when the fabulous Accounts of later Ages were intermix'd with the ancient Traditions, it often happened, as is observed in Eusebius (c), that the Truth was very much obscured by them, Diodorus Siculus very justly observes (d), that the Greeks worshipped for their Gods fome Heroes and great Men that had formerly been famous in Egypt, whose Lives at first, or at least short Memoirs of them, had been written in a plain and simple manner, but After-writers (e) embelished the

⁽a) Euseb. præp. Evang. p. 39. (b) Bibliothec. p. 1074. (c) Præp. Evang. l. 1, c. 9 & 10. (d) Lib. 1. p. 14. (e) Eusebius præp. Evang. l. 1. c. 10. p. 39.

Accounts given of them, by adding to them various Fictions. Of this fort I take to be the Accounts we have of Chronus building (a) Byblus and Berytus, and of the Cabiri dwelling there. This Story looks like an Invention of Philo's, to do honour to his own Country, or to raife the Reputation of Sanchoniathon's Writings. Mizraim and his Sons fettled in or near to Egypt, and it does not look pro-bable that they built Cities in Phanicia, or could travel all over the World, as Diodorus Siculus relates of them. They travelled from Shinaar to Egypt, and up and down Egypt, and backwards and forwards in the Countries near it, as Abraham did afterwards up and down Mesopotamia, Canaan, and Egypt; and this was enough to give an Handle to Writers to represent them in After-ages as travelling from one End of the Earth to the other. Taautus, one of the Cabiri, is faid to have made Schemes and Representations of the Deities (b); but this Story confutes it felf: Such Schemes and Representations could not be made, until the Mythologic Times, i.e. not till many Years after Thyoth or Taautus was dead and buried. Word Cabiri, according to the Explanation given of it by Varro (c) and Ma-

⁽a) Euseb. præp, Evang. p. 38. (b) Id. ibid. p. 39. (c) Varyo. l. 4.

crobius (a), fignifies Powerful Deities, and fuch the Idolatrous Nations thought their ancient Heroes, when they came to worship them. The Cabiri were, as I observed, eight in Number; seven, Sons of one Man; and so many, according to Moses, were the Sons of Mizraim; the eighth Person added to them might be the Father of the Philistins, whom Moses mentions (b) along with the Sons of Mizraim.

Three of the Sons of Mizraim became Kings in Egypt, Ananim, Naphtuhim, Pathrusim: Ananim, or rather, Anan, was King of the Lower Egypt, or Delta; Naphtuhim, or Naphth, of the Parts near and about Memphis; Pathrusim, or Pathrus, of the Country of Thebais; and agreeably hereto, the Countries they were Kings of took their ancient Names from the Names of these Men; Lower Egypt was called Zoan, or Zanan, or more probably Tanan, according to the Latin Word in Agro Taneos (c); the Kingdom of Memphis was called the Land of Noph, or Naph (d); and the Kingdom of Thebais, the Land of Pathrus, or Pathros (e).

⁽a) Saturnal. l. 3. c. 4. (b) Gen. x. 14. (c) Psal lxxviii 12. & 43. Isaiah xix. 11. & 13. Chap. xxx. 4. (d) Isaiah xix. 13. Jerem. ii. 16. Chap. xliv. Ver. 1. Chap. xlvi. Ver. 14. Ibid, 19. Ezek. xxx. 13, 16. (e) Jerem. xliv. 1.

Ananim was also called Curudes. We have little of this first King of Lower E-gypt, but his Name and Term of Life; according to Syncellus, he reigned fixty three Years, and so died A. M. 2006.

Naphtukim was the King of Naph, or Land of Memphis; his Egyptian Name was Toforthrus, and the Latins afterwards called him Æsculapius. He was of greater Eminence than his Brother Ananim, but not fo famous as his other Brother, who was King of Thebes. Pathrufm is imagined to have first invented the Use of Letters, but Naphtuhim is faid (a) to have learnt both them and feveral other ufeful Arts from him, and to have instructed his People in them. He is faid to have been the Author of the Architecture of these Ages (b), and to have had some useful Knowledge in Physick and Anatomy (c). The Egyptians do indeed, in the general (d), ascribe all their Sciences to the other Brother, but it is easy to conceive how this might happen. Pathrusim, whom they called Thyoth, was a Person so extraordinary, that it might be difficult for any other Name beside his to obtain any considerable Share of Reputation in the Age

he

⁽a) Syncell. p. 50. Γραφης επεμελήθη. In quidem non de illarum Inventione intelligi debet, sed de cura Secundaria, operaque ex pracepto Mercurii navata. Marsham Can. Chron. p. 40. (b) Syncell. ibid. (c) Syncell. p. 54. (d) Jamblich. de Myster. Ægypt.

he lived in. Letters indeed are faid to have come into use in these Days, and Men began to minute down in Characters upon pieces of Stone, or lumps of burnt Earth, some Hints of Things, in order to transmit them to future Ages; but as few Persons only were skilled in this Art, and as the Names of the Inventors of Arts were but few, 'tis probable their Names were not always recorded with their Inventions. The Age they lived in knew them and honoured them, and Tradition preserved their Characters for Generations; but Tradition becomes in time a very uncertain Register of past Transactions, and fo it happened in this Case; what was recorded was handed down to Posterity; but After-ages grew more and more uncertain, who were the Authors of what was transmitted to them; and Men ascribed things more or less to particular Perfons, according as they had their Names in Honour and Esteem. The most ancient Fragments of the Egyptian Learning (a) were fome Inscriptions upon Lumps of burnt Earth, called Fnau, or Pillars; and these were, some Ages after these Times, found hid in some Caves near Thebes or Diospolis (b). Agathodæmon, called the fecond Mercury, decyphered them; they

⁽a) Snycell. p. 40. (b) Pausan. l. 1. p. 78.

were two and forty (a) in Number; fix and thirty of them were wrote upon Philosophical Subjects, i. e. upon the Origin of the World, and History of Mankind, which was the Philosophy of these Times; the other fix related to Medicine. It is probable none of these Pillars had any Author's Name set on them, and the Humour then being to ascribe all Science to Thyoth, the Decypherer might take them all for his, whereas fix and thirty of them only might be Thyoth's, and the other fix Tosorthrus's, who is said to have been more skilful than other Men upon this Subject. How long Tosorthrus lived, is uncertain.

gyptian Name was Thyoth, or, according to the Alexandrian Dialect, Thoth. He was also called Athothes. His Greek Name was Hermes; and afterwards the Latins named him Mercurius. He is said to have been a Person of a very happy Genius, for all Inventions of common Use and Service to Mankind (b). And whilst Mizraim was alive, he is supposed (c) to have been his Secretary, and great Assistant in all his Undertakings; and when his Father Mizraim died, he is said to

Pathrusim was King of Thebais, his E-

have instructed his Brothers in the Arts and Sciences that he was Master of.

⁽a) Clem. Alex. Strom. l: '1. (b) Diodor. l. 1. (c) Euseb. prep. Evang. p. 36. Diodor. ut supr.

(a) Eusebius relates, that Mizraim (whom he mentions by the Name of Chronus) when he died, left his Kingdom wholly to this Thyoth, or Taautus, and fo perhaps he might; and Taautus having instructed his Brothers, might fend them out to plant each a Nation. He made Laws; enrich'd his Language, by teaching his People Names for many things, which before they had no Words for; and he corrected and made more expressive the Language then in use amongst them. He is said to have fettled their Religion, and Method of Worship, and to have made some Astronomical Observations, and to have taught the Use of Letters; and his Success in these and other Attempts was so great, and obtain'd him fo much Honour, that Posterity thought him the sole Author of all their Arts and Sciences whatfoever. And this is the best Account that can be given of the Nations that inhabited Egypt in the Ages next after the Dispersion of Mankind.

There is no doubt but other Nations were settled in these Times, tho' we have not any Hints of their History. It is certain Canaan was inhabited even sooner than Egypt; for, according to (b) Moses, Hebron in Canaan was built seven Years before Zoan in Egypt; and it is generally

⁽a) Euleb. præp. Evang. l. 1. p. 39. (b) Numb. xiii. 22. thought

thought that about the fifteenth Year of Belus, i. e. 165 Years after the first Year of Nimrod's Kingdom, and 150 Years after Mizraim's Settlement in Egypt, A. M. 1922 (a), Egialeus began a Kingdom at Sicyon in Greece; so that Mankind was ere this time dispersed over a considerable Part of the World. But it does not appear that any of these Nations made a great Figure in the first Ages. The few Men of extraordinary Eminence, that were in the World in these Times, lived in Egypt and Affyria; and for this Reason we find little or no mention of any other Countries, until one of these two Nations came to fend out Colonies, by whom the People they travelled to were by degrees polished and instructed in Arts and Sciences, made to appear with Credit in their own Age, and some Accounts of them transmitted to those that should come after. As Assiria has the Credit of the first Attempts in Astronomy, so some Authors imagine Letters to have been first invented in Egypt. There are other Writers that ascribe them to other Nations. The Use of Letters was certainly very early, for else we could not have had the short Memoirs we have of the first Ages of the World; and tho' the Learned have not agreed about the first Author of them,

⁽a) Eufeb. Chron.

and the Place where they were invented, yet it is remarkable, that by a Review of what has been written about them, we may trace them backward from Nation to Nation, as we have reason to think the Use and Knowledge of them has been propagated, and find them most early used in those Parts from whence Mankind dispersed

at the Confusion of Tongues.

For, to begin with the Europeans: As we are fettled far from the first Seats of Mankind, far from the Places which the Descendants of Noah first planted; so the Use of Letters appears to have been in the World much earlier than Mankind can be reasonably supposed to have inhabited these Countries. 'Tis remarkably evident, that many of the European Nations came to the Knowledge of Letters but in late Ages. Ælian (a) makes particular mention of the Ignorance of the Thracians, which was fo great and universal, that he quotes Androtion, affirming, that many of the Ancients rejected the Accounts they had of Orpkeus, imagining them to be fabulous, because he was a Thracian, which they thought Argument sufficient to prove him to be illiterate: None of the ancient Thracians (says he) knew any thing of Letters; nay, the Europeans thought it disreputable to

⁽a) Var. Hill. 1. S. c. 6.

learn them, tho' in Asia they were in more Request. The Goths had their Letters and Writing from Ulphila, who was their Bishop, so late as 370 Years since our Saviour, according to the express Testimony of Socrates (a). So that the Opinion of Olaus, of the Antiquity of their Letters, is very groundless. The Slavonians received their Letters from Methodius (b) a Philosopher, about the time of the Emperor Lewis II. Successor to Lotharius, i. e. about Anno Dom. 865; and it is but a Fiction, that the ancient Franks (c), who fet up Pharamond the first King of France, had Letters like the old Greeks, as (d) Cornelius Agrippa imagined. St. Jerom (e) translated the Bible into the Dalmatian Tongue, in Letters fomething like the Greek ones, and taught the People of that Country how to read it. St. Cyril did the fame for the Illyrici; and the People of these Countries have Books wrote in these Letters, and call them after the Names (f)of St. Ferom and St. Cyril to this Day. The Latins and Greeks were certainly the only People of Europe that had the Use of Letters very early: Let us now fee how they came by their Knowledge of them.

And

⁽a) Soc. Hift. Ecclef. l. 4. c. 33. (b) Aventin. Annal. l. 4. (c) Vossius de Arte Gram. l. 1. c. 9. (d) Corn. Agrip. de vanit. Scientiar. l. 1. c. 11. Walton. prolegom. (e) Id. ibid. (f) Walton. prolegom.

And as to the Latins, all Writers agree, that they received their Letters from the Greeks, being first taught the Use of them by some of the Followers of *Pelasgus*, who came into *Italy* about 150 Years after Cadmus came into Greece, or by the Arcadians, whom Evander led into thefe Parts about 60 Years after Pelasgus. Pliny and Solinus imagined the Pelasgi (a) to have been the first Authors of the Latin Letters; but Tacitus was of Opi- lainus, onion that the first Italians (b) were taught Producian Letters by the Arcadians; and Dionysius , To Garage (c) Halicarnasseus expressy affirms the same Thing; so that in this Point indeed there is a Difference amongst Writers; but still the Pelasgi and Arcadians being both of them Grecian Colonies that removed to feek new Habitations, it remains uncontroverted, that the Latins received their Lettets from the Greeks, which foever of these were the Authors of them. It is very probable the Pelasgi might first introduce the Use of them, and the Arcadians, who came so soon after them, might bring along with them the same Arts as the Pelasgi had before taught, and Letters in particular; and some Parts of Italy might be instructed by one, and some by the other; and this is exactly agreeable

of Lycion 1300 1.6

⁽a) Plin. 1, 7, c. 56. (b) L. 11. p. 131. (d) Dion. Halicar, l. 2.

to Pliny (a). That the Latin. Letters were derived from the Greek feems very probable, from the Similitude the ancient Letters of each Nation bear to one another. Tacitus (b) observes that the Shape of the Latin Letters was like that of the most ancient Greek ones; and the same Obfervation was made by (c) Pliny, and confirm'd from an ancient Table of Brass inscribed to Minerva. Scaliger (d) has endeavoured to prove the same Point, from an Inscription on a Pillar which stood formerly in the Via Appia to Old Rome, and was afterwards removed into the Gardens of Farnese. Vossius is of the same Opinion, and has shewn (e) at large how the old Latin Letters were formed from the ancient Greek, with a very small Variation.

Let us now come to the Greeks; and they confess that they were taught their Letters. The (f) Ionians were the first that had Knowledge of them, and they learned them from the Phænicians. The Ionians did not form their Letters exactly according to the *Phænician* Alphabet, but they varied them but little, and were fo just as to acknowledge whence they received them, by always calling their Let-

⁽a) Lib. 7. c. 56. (b) Tacit. Annal. l. 11. c. 58. (d) Digreff. ad Annum Eufeb. 1617. (c) L. 7. (e) Vost. 1. 1. c. 24, 25. (f) Herod. in Terpsicher.

ters Phænician. And the Followers of Cadmus are (a) supposed to be the Persons who taught the Ionians the first Use of their Letters. This is the Substance of what is most probable about the Origin of the Greek Letters. There are indeed other Opinions of some Writers to be met with; for fome have imagined that Palamedes was the Author of the Greek Letters, others that Linus, and others that Simonides; but these Persons were not the Simonides first Authors, but only the Improvers of Joet of the start the Greek Alphabet. The long Vowels first chant 54 n and ω were the Invention of Simonides; for at first s and o were used promiscuoully, as long or fhort Vowels: φ , χ , and 0, were Letters added to the Alphabet by Palamedes; and & and &, tho' we are not Palamede certain who was the Author of them, did not belong to the original Alphabet; but mankling ker still, tho' these Letters were the Inventions mankling ker of Palamedes, Linus, or Simonides, yet Lulian - H they cannot be faid to be the Authors of during. 12 The the Greek Letters in general, because the Greeks had an Alphabet of Letters before these particular ones came into use; as man as in might be shewn from several Testimonies a soldier of ancient Writers, and fome Specimens

⁽a) See Plut. Sympos. l. 9. prob. 2 & 3. Philostrat. l. 2. de vit. Sophist. Critias apud Athenæum I. 1. Clem. Alex. Strom. l. 1. Voss, de arte Gram. l. 1. c. 10. Scal ger in Not. ad Euseb. 1617. Grot. in Not. ad lib. de veritat. Rel. l. 1. n. 13. Boehart. Geog. Sacrâ.

nan Pour ne

1649.

of ancient Inscriptions, several Copies of which have been taken by the Curious.

ins - a land Vossius (a) was of opinion that Cecrops was the first Author of the Greek Letters; and it must be confessed that he has given fome, not improbable, Reasons for his Conjecture; and Cecrops was an Egyptian, much older than Cadmus, and was remarkable for understanding both the Egyptian and Greek Tongues; but the Arguments for Cadmus are more in number, and more conclusive than for Cecrops. If Cecrops did teach the Greeks any Letters, the Characters he taught are intirely lost; for the most ancient Greek Letters which we have any Specimen of, were brought into Greece by Cadmus, or his Followers. Herodotus (b) expresly affirms himself to have seen the very oldest Inscriptions in Greece, and that they were wrote in the Letters which the Ionians first used, and learned from Cadmus, or the Phænicians. The Inscriptions he speaks of were upon the Tripods at Thebes in Baotia, in the Temple of Apollo. There were three of these Tripods: The first of them was given to the Temple by Amphitryon, the Descendant of Cadmus: The fecond by Laius the Son of Hippocoon: The third by Laodamas the Son of Eteocles. Scaliger

⁽a) Loc. supr. cit. (b) Loc. supr. cit.

has (a) given a Copy of these Inscriptions (as he fays) in the old Ionian Letters, but I doubt he is in this Point mistaken, as he is also in another Piece (b) of Antiquity which he has copied, namely, the Infeription on Herod's Pillar, which stood formerly in the Via Appia, but was afterwards removed into the Gardens of Farnese. The Letters on this Pillar do not feem to be the old Ionian, as may be feen by comparing them with Chishull's Sigean Inscription, or with the Letters on the Pedestal of the Colossus at Delos, of which Montfaucon gives a Copy; but they are either (as Dr. Chishull imagines) such an I-mitation of the Ionian, as Herod a good Antiquary knew how to make; or they are the Character which the Ionian Letters were in a little time changed to, for they do not differ very much from them. But, to return: It is, I fay, agreed by the best Writers, that the Greeks received their Letters from the Phænicians, and that the ancient Ionian Letters were the irst that were in use amongst them. And hus we have traced Letters into Phænicia. We have now to enquire whether the Phænicians were the Inventers of them, or wheher they received them from fome other Nation.

⁽a) Digress. ad ann. Euseb. 1617. (b) Ad Num. Euseb. 1702.

Connection of the Sacred Book IV.

228

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We must confess that many Writers have supposed the *Phænicians* to be the Inventers of Letters. (a) *Pliny* and (b) *Curtius* both hint this Opinion; and agreeable hereto are the Words of the Poet (c).

Phonices primi, Famæ si credimus, ausi Mansuram rudibus Vocem signare Figuris.

And Cretias (d)

Φοίνικες δ' δίεον γεάμματ' άλεξίλογα.

And so Hesychius makes composized and a-various, to act the Phænician, and to read, to be synonymous Terms. But there are other Authors and with better Reason of another Opinion. Diodorus (e) says expressly, that the Syrians were the Inventers of Letters, and that the Phænicians learnt them from them, and afterwards sailed with Cadmus into Europe, and taught them to the Greeks. Eusebius assents to this (f), and thinks the Syrians that first invented Letters, were the Hebrews; tho this is not certain. It is indeed true (g), that the ancient Hebrews had the same Tongue and Characters, or Letters, with the Canaanites or Phænicians, as might be

⁽a) Plin, l. 5. & l. 7. (b) Lib. 4. § 4. (c) Lucan. Pharfal. l. 3. (d) Apud Athenœum l. 1. (e) Lib. 5. (f) Præp. Evan. l. 10. (g) Lucian. Chæril. de Solymis. Scal. digreff. ad Ann. Eufeb. 1617.

evidenced from the concurrent Testimonies of many Authors; nay, all the Nations in these Parts, *Phænicians*, *Canaanites*, *Samaritans*, and probably the Assyrians, for some Ages, spake and wrote alike.

Athanasius Kircher (a) imagined that the Phanicians learnt their Letters from the Egyptians, and endeavoured to prove that the first Letters which Cadmus brought into Greece, were Egyptian. He describes the Figures of these Cadmean Letters, and endeavours to prove, that they were the very fame that were used at that time in Egypt; but his Arguments for this Opinion are not conclusive. The Letters he produces are the present Coptic, as the very Names and Figures of them shew evidently; not that the Greek Letters were derived from them, but rather that the Egyptians learnt them from the ancient Greeks; and I believe (fays Bishop Walton) whoever shall read the Coptic Books, will find fuch a Mixture of Greek Words in them, that he cannot doubt but that Ptolemy after his Conquests in Greece, brought their Letters, and much of their Language into Egypt. Kircher endeavours to shew by their Form and Shape, that the Greek Letters were formed from the Egyptian Description of their Sacred

⁽a) OEdip. Ægypt. Tom. 3. diatr. prælufor. 3.

Animals, which he thinks were the Letters which the Egyptians at first used in their common Writing, as well as in their Hieroglyphical Mysteries. These Letters, he fays, Cadmus communicated to the Greeks, with only this Difference, that he did not take care to keep up to the pre-cife Form of them, but made them in a looser manner. He pretends to confirm his Opinion from Herodotus; and lastly affirms from St. Jerom, that Cadmus, and his Brother Phanix, were Egyptians; that Phænix, in their Travels from Egypt, stay'd at Phænicia, which took its Name from him; that Cadmus went into Greece, but could not possibly teach the Grecians any other Letters, than what himself had learnt when he lived in Egypt. But to all this there are many Objections. 1. The Hieroglyphical way of Writing was not the most ancient way of Writing in Egypt, nor that which Cadmus taught the Greeks. 2. Herodotus, in (a) the Passage cited, does not affirm Cadmus to have brought Egyptian Letters into Greece, but expresly calls them Phanician Letters; and, as we faid before, the Phanician Letters were the fame as the Hebrew, Canaanitish, or Syrian, as Scaliger, Vossius, and Bochart have proved beyond Contra-diction. 3. St. Jerom does not fay whe-

⁽a) In Terphelu Peirina 78 Kasus yeaupara.

ther Cadmus's Letters were Phænician or Egyptian, so that his Authority is of no Service in the Point before us; and as to Cadmus and Phænix's being Egyptians, that is much questioned; it is more probable they were Canaanites, as shall be proved hereafter.

Many confiderable Writers have given the Egyptians the Credit of inventing Letters; and they all agree that Mercury or Thyoth was the Inventer of them. Pliny (a), in the very Place where he fays that some ascribed the Invention of Letters to the Syrians, confesses that others thought the Egyptians the Inventers of them, and Mercury their first Author. Diodorus (b) expresly ascribes the Invention of them to the same Person; and so does Plutarch (c), and Cicero (d). Tertullian (e) went into the same Opinion; and we also find it in Plato. Kircher (f) describes the Shape of the very Letters which this Thyoth invented. And Philo-Biblius, the Translator of Sanchoniathon's History, quoted by Eusebius and Porphyry, mentions the Commentaries of Taautus, or Thyoth, and the Sacred Letters he wrote his Books in; and 'fambli-

⁽a) Hift. l. 7. c. 56. (b) Diodor. l. 2. (c) Sympof. l. 20. c. 3. (d) Lib. de Natur. Deorum 3. (e) Lib. de coronâ Militis, c. 8. & de Testim. Animæ c. 5. 9. (f) OEdip. Ægypt. Tom. 3. diatrib. 2.

chus (a) speaks of an incredible Number of (b) Books wrote by this Taautus. All Antiquity agrees, that the Use of Letters was very early in Egypt, and that Thyoth or Mercury was the first that used them there, and taught others the Use of them; but tho' he is by many Writers, for this Reason, called the Inventer of Letters, yet I cannot think that he really was fo; confidering that Mankind was not planted first in Egypt after the Flood, but travelled thither from other Countries. We have already shewn that the Use of Letters was in Greece first, then in Italy, and afterwards spread into the other Parts of Europe. We have also considered how they came into Greece, namely, from Phænicia; and they were most probably introduced into Phænicia from Syria, and the Syrians, Canaanites, and Affyrians, used originally the same Letters; so that in all Probability they were introduced into all these Nations from one to another, and were earliest at the Place where Mankind separated at the Confusion of Tongues; and from this Place 'tis also likely they were propagated into Egypt, and into all other Countries into which any Companies

dif-

⁽a) Lib. de Mysseriis, cap. de Deo atque Diis. (b) By the Books of Tautus, I suppose are meant Fillars, or Lumps of Earth with Inscriptions on them, Books not being invented in these early Ages.

dispersed from Shinaar. I always thought Letters to be of an Affyrian Original, faid Pliny (a); and this was his Opinion after duly confidering what all other Writers had offered about them. It is highly reafonable to think that all Arts and Sciences flourished here as much earlier, than in other Parts, as the Inhabitants of these Parts were fettled fooner than those that went from them. We have a fufficient Account of the first Kings, and of the ancient History of this Part of the World, to induce us to believe that they began their Annals very early; and we are fure from the Astronomical Observations found at Babylon in the time of Alexander the Great, which were before mentioned, that they studied here, and recorded such Obfervations as they made, very few Years after the Dispersion of Mankind; a plain Indication that they had at this time the Use of Letters; and we have no Proofs that they had the Use of them thus early in Egypt, or in any other of the Nations derived from the Dispersion of Mankind. Taautus is by all Writers held to be the first that used Letters in Egypt, and if we suppose him to have used them before he came to be King, when he was Secretary to his Father Mizraim, yet still the Use of them must be later in Egypt than in As-

⁽a) Hist. Nat. lib. 7. c. 56.

fyria, for they were probably used in the Astronomical Records at Babylon, even before Mizraim entered Egypt. One Thing is here remarkable, namely, that in these Parts, where the early Use of Letters is so capable of being proved, there is no mention of any particular Person's being the Author of them; for the Opinion of Suidas, who imagined Abraham to be the Author of the Affyrian Letters, like that of Eupolemus (a) and Isidorus (b), who thought Moses the Inventer of the Hebrew Letters, and of the Egyptian, deserve no Confutation. Letters were used in Assyria, long before Abraham was born, and in Egypt, much longer before Moses; and the ancient Hebrew and Assyrian Letters were the same. The true Reason why we meet with no supposed Author of the Assyrian Letters, is, I believe, this; Antiquity agreed that Letters were not invented in Affyria. Mankind had lived above 1600 Years before the Flood, and 'tis not probable they lived without the Use of Letters, for if they had, how should we have had the short Annals which we have of the first World? If they had Letters, it is likely that Noah was skilled in them, and taught them to his Children. In the early Ages, when

⁽a) Eufeb. Præp. Evang. lib. 9. c. 26. (b) Origines 1. 1.

Mankind were but few, and those few employ'd in all manner of Contrivances for Life, it could be but here and there one that had Leifure or perhaps Inclination to study Letters; and yet it is probable that there were too many that understood them amongst the People who remained at Shinaar, to prevent any Rumour of a fingle Person's inventing them. The Companies that removed from Shinaar into the other Parts of the World, were but rude and uncultivated People, who followed some Persons of Figure and Eminence, who had gain'd an Ascendant over them, and hence it might come to pass, that when they had separated their People from the rest of Mankind, and came to teach them the Arts they were Masters of, all they taught them pass'd for Inventions of their own, because they knew no other Perfons skilled in them. But at Shinaar there were feveral eminent Persons who lived fubject to Nimrod, and who understood and were Masters of the several Arts and Sciences which Mankind enjoy'd together, before some of the Great and Leading Men made Parties for themselves, and separated in order to disperse over the World; and therefore, tho' we here meet with a reported Author, when any new Science was invented, as Belus was imagined to be Author of their Astronomy; yet in the case of Letters, in which there

was nothing new, nothing but what feveral amongst them, and many that were gone from them were very well skilled in, there could arise no Account of any one Person amongst them being the Author or Inventer of them.

There is one Confideration more which makes it very probable that the Use of Letters came from Noah, and out of the first World, and that is the Account which the Chinese give of their Letters. They affert their first Emperor, whom they call Fohy, to be the Inventer of them; before Foby they have no Records, and their Foby and Noah were the fame Perfons. Noab came out of the Ark in these Parts of the World, and the Letters used here were derived from him; and it happened here, as it afterwards did in other Parts of the World, Noah being the fole Instructor of his Descendants, what he taught them was by After-ages reported to be his own Invention, tho' he himself had learned it from those who lived before him. Bishop Walton offers Arguments to prove that the Chinese had not the ear-liest Use of Letters, but all his Arguments arise from a Supposal that the Ark rested in Armenia, and that Mankind lived in Affyria foon after the Flood, and before they came to China, which I have proved not likely to be true.

We can carry our Enquiry into the Original of Letters no higher. Pliny in one Place hints them to have been suppofed to be Eternal; but that Opinion must (a) either be founded upon the erroneous Notion of the World's being Eternal, or can mean no more than that the first Men invented them. Some of the Rabbins afcribe them to Adam, and some to Abel, but they have nothing to offer that is to be depended on. But furprizingly odd is the Whim of some of the Jewish Doctors, who affirm ten Things to have been created on the Evening of the first Sabbath, namely, the Rain-bow; the Hole of the Rock, out of which the Water slow'd; the Pillar of the Cloud and of Fire, which afterwards went before the Israelites; the two Tables on which the Law was written; Aaron's Rod, and Letters; but this fort of Trash needs no Confutation,

> Turpe est difficiles habere Nugas, Et Stultus Labor est Ineptiarum.

If we consider the Nature of Letters, it cannot but appear something strange, that an Invention so surprizing as that of Writing is, should have been sound out in Ages so near the Beginning of the World. Nature may easily be supposed to have

⁽a) Pliny hints it only from the Supposal of some Persons imagined to be very ancient having used them. Lib. 7. c. 56.

prompted Men to fpeak, to try to express their Minds to one another by Sounds and Noises; but that the Wit of Man should, amongst its first Attempts, find out a way to express Words in Figures, or Letters, and to form a Method, by which they might expose to view all that can be faid or thought, and that within the Compass of sixteen, or twenty, or four and twenty Characters, variously placed, fo as to form Syllables and Words; I fay, to think that any Man could immediately and directly fall upon a Project of this Nature, exceeds the highest Notion we can have of the Capacity we are endued with. We have great and extraor-dinary Abilities of Mind, and we expe-rience that by Steps and Degrees we can advance our Knowledge, and make almost all Parts and Creatures of the World of use and service to us; but still all these things are done by Steps and Degrees. A first Attempt has never yet perfected any Science or Invention whatever. Mind of Man began to exert itself as foon as ever it was fet on thinking; and we find, the first Men attempted many of the Arts, which After-ages carried for-wards to Perfection; but they only attempted them, and attained no further than to leave imperfect Essays to those that came after. The first Men, tho' they had formed a Language to be understood by,

by, yet certainly never attained to an Elegancy of Speaking. Tubal-Cain was the first Artificer in Brass-work and Iron, but without doubt his best Performances were very ordinary, in comparison of what has been done by later Artists. The Arts of Building, Painting, Carving, and many others, were attempted very early; but the first Tryals were only Attempts; Men arrived at Perfection by degrees; Time and Experience led them on from one thing to another, until by having try'd many ways, as their different Fancies at different Times happened to lead them, they came to form better Methods of executing what they aimed at, than at first they thought of. And thus, without doubt, as it happened in the Affair of Letters: Men did not at first hit upon a Method extremely artificial, but began with fomething eafy and plain, fimple, and of no great Contrivance, fuch as Nature might very readily fuggest to them.

And, if I may be allowed to make some Conjectures upon this Subject, I should offer, that it is not probable, that the first Inventers of Letters had any Alphabet, or set Number of Letters, or any Notion of describing a Word by such Letters as should spell, and thereby express the Sound of it. The first Letters were, more likely, Strokes, or Dashes, by which the Writers mark'd down, as their Fancies led

them.

them, the Things they had a mind to record; and one Stroke, or Dash, without any Notion of expressing a Sound or Word by it, was the Mark of a whole Action, or perhaps of a Sentence. When the first Man began to speak, he had only, as I before hinted, to fix to himself, and to teach others to know by what particular Sounds he had a mind to express the things which he had to speak of: In the same manner, whenever Mankind formed the first Thoughts of Writing, he that formed them had only to determine, by what particular Marks he would express the Things or Actions he had a mind to mark down; and all this he might do, without having any Notion of expressing a Sound, or Word, by the Characters he made. We have amongst us, in frequent Use, Characters which are as fignificant as Letters, and yet have no Tendency to express this or that particular Sound; for Instance, our Numeral Letters, 1, 2, 3, 4, 5, &c. express, as clearly as the Words themselves could do, the Numbers intended by them, and they no more spell One, Two, Three, Four, Five, than they do Unum, Duo, Tria, Quatuor; or the Greek Works for them, έν, δύο, τρία, τέσσαρα, &c. Our Astronomical Characters are of the same fort, O, D, Q, Q, d, 4, 5; with many others that might be named, and are at Sight intelligible to Persons of different Nations, and who

who would read them into Words of different Sounds, as each of their Languages would direct them. Such as these probably were the Letters of the first Men; they had no notion of Spelling, and expressing the Sound of Words, but made a few Marks to be the Signs of the Things which they had a mind to write down, and which might be eafily understood by those that made them, and by as many others as would take the Pains to learn their Character. This is what Nature would directly lead to, in the first Attempts of Writing. There could be no Notion of Spelling, nor any Thought of a fet Number of Letters; for Men could hardly have a Thought of these, until Language came to be confiderably improved; until they had view'd on all fides the Nature of their Words, and found out how many forts of Sounds were required to express them. If we look amongst the ignorant Persons which are now-a-days in the World, we may fee enough to shew us, what the first Attempts of Nature would be, and what is owing to Improvement. There are many Persons in the World, who, not having been taught either to Write or Read, have no Notion of Spelling, and yet can, by their Natural Parts, form themselves a Character, and with a Piece of Chalk record, for their own Use, all that they have occasion to mark down in their Affairs. I have VOL. I.

have been told of a Country Farmer of very confiderable Dealings, who was able to keep no other Book, and yet carried on a Variety of Business in Buying and Selling, without Diforder or Confusion: He chalk'd upon the Walls of a large Room fet apart for that Purpose, what he was obliged to remember of his Affairs with divers Persons; and if we but suppose, that some of his Family were instructed in his Marks, there is no Difficulty in conceiving, that he might this way, if he had died, have left a very clear State of his Concerns to them. Something of this fort is like the first Essay of Nature, and thus, without doubt, wrote the first Men. It was Time and Improvement that led them to consider the Nature of Words, to divide them into Syllables, and to form a Method of spelling them by a Set of Letters.

If we look amongst the Chinese (a) we find in Fact what I have been treating of. They have no Notion of Alphabetical Letters, but make use of Characters to express their Meaning. Their Characters are not design'd to express Words, for they are used by several neighbouring Nations who differ in Language; nor are there any set Number or Collection of them, as one would imagine Art and Contrivance

⁽a) Alvar. Seved. Walton. Prolegom.

would, at one Time or another, have reduced them to; but the Chinese still write in a manner as far from Art, as one can conceive the first Writer to have invented. They have a Mark for every Thing or A-Ction they have to write of, and not having contrived to use the same Mark for the fame Thing, with fome common Diftinctions for the accidental Circumstances that may belong to it, every little Difference of Time, Manner, Place, or any other Circumstance, causes a new Mark, so that tho' their Words are but few, their Letters are innumerable (a). We have in Europe, as I before hinted, Characters to express Numbers by, which are not defigned to stand for any particular Sounds, or Words; but then, we have artificially reduced them to a small Number. 1, 2, 3, 4, 5, 6, 7, 8, 9, and the Cypher o, will express all Numbers that can possibly be conceived. Without doubt the Chinese Character might be contracted by a proper Method, but the Writing of this People, as well as their Language, has had little Improvement. When Mankind began first to make their Marks for Things, having but few Things to mark down, they easily found Marks

⁽a) Their Letters are 60,80, or 120000, fajs Walton; 54409 fay other Wrters; and Le Compte fays, that he is no learned Man amongst them that does not understand 15 or 20000 of their Letters.

enow for them: As they grew further acquainted with the World, and wanted more Characters, they invented them, and the Number encreasing by degrees, it might cause no great Trouble to Persons who were skilled in the received Characters, and had only to learn the new ones, as they were invented; but it is strange that a Nation should go on in this Method for thousands of Years, as the Chinese have really done; one would think, that it must easily be foreseen to what a troublesome Number their Letters must in time grow, and that a Sense of the common Convenience should, at one time or other, have put them upon trying to reduce them; but we find in fact they have not done it. The Chinese report their Letters to have been invented by Foby, or Noah; and in reality both their Letters and their Language feem fo odd, that they might well pass for the Invention of the early and uncultivated Ages of Mankind. Without doubt the Chinese have added to the Number of their Letters, fince the time of their Emperor Foby, and probably altered the Sound of their old Words, and made fome new ones; but they differ so remarkably, both in Writing and Language, from the rest of Mankind, that I can't but think them the Descendants of Men that never came to Shinaar, and who had no Concern or ComCommunication with those who were thence dispersed, by the Confusion of Ba-

bel, over the Face of the Earth.

We have no Remains, nor fo much as any Hints in ancient Writers, to induce us to imagine, that this fort of Writing was ever used by any of the Nations that were dispersed from Babel. We read of no Letters on this fide India truly ancient, but what where defigned to express the Words of the People that wrote them. Laertius (a) indeed feems to hint that the Babylonians had anciently a facred Character, different from the Letters in common Use: And Eusebius (b) from Philo-Biblius represents Sanchoniathon to have search'd Records wrote in a Character of this fort. The Sacred Letters of Egypt are frequently mentioned: There were two Pillars inscribed in this fort of Letters, at the Tomb of Isis and Osiris; and Strabo speaks of a Pillar in Memory of Sesostris (c), which had these Characters cut upon it; and the Remains of Thyoth were without doubt written in this Character (d). If we consider that Herodotus and Diodorus mention only two forts of Letters, the Sacred and Common Letters (e); and that Clemens Alexandrinus;

⁽a) Burnet, Archæolog. p. 86. (b) Præp. Evang. l. 1. c. 9. (c) Lib. 16. (d) Euseb. Chron. (e) Herodotus in Euterpe. Diodorus Lib. 1.

and *Porphyry*, and the later Writers, who take in the Hieroglyphics, mention (a) three forts; it will perhaps induce us to imagine, with Dr. Burnet (b), that the Sacred Letters of the Egyptians were differerent from their Hieroglyphics, and that the Hieroglyphics were not in use in the first Times. It is true, Diodorus (c), by his Description of the Sacred Letters, makes them to be Hieroglyphics; but I imagine that he happened to do fo, because Hieroglyphics being in use before his Time, and the Sacred Letters, which were distinct from them, being then wholly laid afide, he knew of but two Sorts, the Hieroglyphics, and the Common Letters; and fo took the Sacred Letters which he found mentioned by those that wrote before him, to be the Hieroglyphics. But Porphyry (d) very evidently distinguishes them one from the other: He calls the Sacred Letters, Ίερογλυφικά κοινολογέμενα κατά μίμησιν and the Common Hieroglyphics, Συμεολικά άλληγορέμενα κατά τινας Auryues It is indeed fomething difficult to apprehend how Letters can be faid to Imitate the Things defigned by them; however we find this was an ancient Notion. Plato puts it into the Mouth of Socrates (e).

⁽a) Strom. 1. 5. Porph. de Vita Pythag. p. 185. (b) Archæolog. (c) Lib. 3. (d) In Lib. de vit. Pythag. (2) In Cratylo.

But tho' for these Reasons, I imagine that there was an ancient Character in Egypt, distinct from both the vulgar Letters, and common Hieroglyphics; yet I cannot think, with Dr. Burnet, that it was like the Letters used in China. The Chinese Letters express no Words, or particular Sounds whatfoever; but the old Egyptian Letters did, as appears plainly from the Account we have (a) of Agathodæmon's translating them. The Remains of Thyoth were Inscriptions on Pillars [Thank www. ίερα διαλέπίω η ίεεργεαφικοῖς γεάμμασι κεzapan nero uévor. written upon, in the Sacred Language, and Sacred Characters: and Agathodæmon translated them, fon This ίερας διαλέκτε είς των Έλληνίδα φωνήν γεάμμασιν 'Ιερογλυφικοίς'] out of the Sacred Language, into the Greek Tongue, in Sacred Letters, i. e. he changed the Language, but used the same Letters in which Thyoth wrote (b). Here therefore we fee.

⁽a) Euseb. in Chron. (b) Bishop Stillingflect, and several other Writers, translate ieegy hubinois yean, masty, theroglyphic Characters; and the learned Bishop remarks upon the Passage as follows: "It is well still, that this History should be translated mit to Hieroglyphic Characters; What kind of Translation is that? "We had thought Hieroglyphics had been Representations of "Things, and not of Sounds and Letters, or Words. How could this History at first have been written in any Tongue, when it was in Hieroglyphics? Do Hieroglyphics speak in several Languages and are they capable of changing their Tongues?" The Reader will easily observe from this Remark, that is convocated, not the Passage before us, should be translated, not the roglyphics.

fee, that the Sacred Letters were capable of being used to express the Words of different Languages, and were therefore not like the Chinese, or of the same fort with the first Letters of Mankind, which expressed no Words at all. Plato (a) says, that Thyoth was the first that distinguished Letters into Vowels, and Consonants, and Mutes, and Liquids, and was the Author of the Art of Grammar. I doubt these Improvements are more modern than the times of Thyoth; however, Plato's Opinion in this Matter is an Evidence that there was no Notion in his Days of Thyoth's using any other than Alphabetical Letters.

The Use of Alphabetical Letters therefore began very early in the second World, probably not long after the Dispersion of Mankind; for the Records of the Chaldwan Astronomy reach almost up to this Time, and Thyoth's inscribing Pillars was not above two Centuries later. Alphabetical Letters were perhaps invented both in Asyria and in Egypt, and to one or other of these two Nations all other Countries are indebted for the Use of them. We find the great Project at Babel, next to the building of the Tower, was the Improvement of Language; for

roglyphics, but Sacred Letters, and then the Sense will be clear and easy. (a) In Philebo. p. 374.

this caused the Confusion which scattered Mankind over the Face of the Earth; and if the Course they took in this Affair was fuch as I imagined, namely, an Attempt to dissolve the Monosyllables, of which the first Language of Mankind confisted, into Words of various Lengths, in order to furnish themselves with new Sets of Names for new Things; it may be conceived, that a Project of this fort might by degrees lead to the Invention of Alphabeti-cal Letters. It is not likely that they immediately hit upon an Alphabet, but they made Attempts, and came to it by degrees.

If we look into the Hebrew Tongue, which, before it was improved, was perhaps the original Language of the World, we shall find, that its Disfyllables are generally two Monofyllable Words put together: Thus the Word Barah, to Eat, is only Bar, the old Word for Beer, to declare; and Rah, the old Word for Raah, to see; so the Word Kashash, to gather, is only the Word Kash, which fignifies Straw, and Sash, to rejoice; Ranal, to be moved, is only the old Word Ran, which was afterwards wrote Ranan, to be evil; and Nain, which was anciently wrote Nan, to direct the Eye; Abah, to be willing, is made of two Words, Ab, a Father, and Bah, the old Word for Bobu, for our Lexicons derive Bohu from

an ancient Word Bab, or Babab. This Observation may, I believe, be carried thro' the whole Language; there is hardly an Hebrew Diffyllable, except fuch only as were anciently pronounced Monofyllables, or fuch as are derived from some Theme, and made up of the Letters of that Theme, with some additional Affix, but what are plainly and evidently two Words (i. e. two fignificant Sounds) join'd together; and I dare fay, Instances of this kind are not to be found in any of the modern Languages. This therefore was the Method which Men took to make Words of more Syllables than one, they joined together their Monofyllables, and that afforded a new Set of Words for the enlarging their Language; and if this may be allowed me, it will, I think, lead us to the first Step taken towards altering the first Characters of Mankind. As they only doubled their Sounds, fo they might at first only repeat their Marks, and the two Marks put together, which fingly were the Characters of the fingle Words, were the first way of writing the double ones; and this I think must bring them a very confiderable Step towards the contriving a Method of making Letters to stand for Sounds, and not for Things. When Men spake in Monosyllables only, and made fuch Marks for the Things they spoke of, as the Fancy of the first Author had

had invented, and Custom had made familiar, to all that used them, they might go on as the Chinese have, and never think of making their Marks stand for the Words they fpoke, but rather for the Things they meant to express by them; but when they once came to think of doubling or joining their Marks, in a manner that should accord with the Composition of their Words, this would evidently lead them to confider strictly, that as Sounds may be made the Means of expressing our Thoughts, by agreeing to use particular Sounds for fuch Thoughts as we would express by them; so also may Characters be made the Marks of particular Sounds, by agreeing what Character shall be used for one Sound, and what for another. To give an Instance from some one of the Words I have before mentioned: Suppose Kashash to be the new invented Word, designed to signify what we call to gather, and suppose this new Word to be made by agreeing, as I faid, to put two known Words together, Kash, the Word for Straw, and Sash, to rejoice; and suppose the ancient Character for Kash was 8, and for Sash was a, the Character then for Kashash would be 88. Here then it would be remarkable, that the Reader, however he might not observe it, when he met either of these Characters single, yet he could

not but fee, when he met them together, that each of them stood in the compound Word, for a Sound, and not for a Thing; for the two Sounds, one of which each Character was to express, were, when put together, to fignify a very different Thing from those, which each of them fingle would have offered. If Language there-fore was altered as I have hinted, which looks very probable from confidering the Nature of the Hebrew Diffyllables; and if this Alteration of Language led to fuch a Duplication of Character as I have imagined, which is a Method very eafy and natural for Men to fall into, we may fee that they would be engaged in making Characters stand for Sounds before they were aware of it, and they could hardly do fo long, before they must consider it, and if they came once to consider it, they would go on apace from one thing to another; they would observe how many Sounds the Words they had in use might be compounded of, and be hereby led to make as many Characters as they could frame fingle Sounds, into which all others might be refolved, and this would lead them directly to an Alphabet.

It is pretty certain, that various Nations, from a difference of Pronunciation, or from the different Turn of Imagination that is always found in different Men,

would

would hardly, tho' agreeing in a general Scheme for the framing their Letters, yet happen to frame an Alphabet exactly the same, in either Shape or Number of Letters; and this we find true in fact: The Arabian and Persian Alphabet have such a Similitude, that they were probably derived one from the other. And the old Hebrew and Arabian (and perhaps the old Egyptian) Characters agree in so many Respects, as to give Reason to imagine that they were formed from one common Plan; tho' they certainly so differ in others, that we can't but think that the Authors of them fat down and formed, tho' upon a common Scheme, yet in their own way, in the Countries which they planted. It is very probable, that there may have been in the World feveral other Alphabets very different from these. I think I have read of a Country in India, where they use an Alphabet of fixty five Letters; and Diodorus Siculus (a) informs us, that in the Island of Taprobane, which we now call Ceylon, they anciently used but seven; but perhaps the Reader may be better informed in this Matter, if he consults some Books which Bishop Walton (b) directs to, and which I have not had opportunity of feeing, viz. Postellus de 12 Linguis, Du-

⁽a) Lib. 2. (b) Prolegom.

retus de Linguis & Characteribus omnium Linguarum; the Alphabetical Tables of various Characters, published at Francfort 1596; and Ja. Bonav. Hepburn's Seventy Alphabets, published at Rome 1616.

The Characters which are now commonly used in Europe being, as I have said, derived from the ancient Latin; the ancient Latin from the old Greek Letters; the Greek Letters from the Phanician; and the Phænician, Syrian, ancient Hebrew, and Assyrian, having been much the fame, I could willingly, before I close this Essay, add a few Observations upon each of these in their Order.

And I. The ancient Hebrew Alphabet was not wrote in the present Hebrew Character, but in a Letter pretty much the fame as the present Samaritan. Buxtorf and Lightfoot were not of this Opinion; but it has been abundantly proved by Scaliger, Cafaubon, Grotius, Vossius, Bochart, Father Morin, Breerwood, Capellus, and Walton. Bishop Walton has proved it beyond Contradiction, from some ancient Jerusalem Coins, called Shekels (a). The Rabbins, Talmudists, Christian Fathers, Origen and St. Ferom, all believed that

⁽a) De Siclorum Formis, in Prolegom. 3. § 29, 30. See Dr. Prideaux's Connect. Vol. I. Book 5. p. 496.

there had been a Change of the Hebrew Letters. St. Jerom afferts it very exprefly (a). Spanbeim and Dr. Allix took the other fide of the Question, but they have answered only a small Part of the Arguments against them. This Change of the Hebrew Letters was made by Ezra, after the rebuilding the Temple, when he wrote out a new Copy of the Law.

The old Hebrew Letters were wrote in

this (b) manner.

netdet#dokumos oc m a g w a

Like to these were the Syrian, and Phænician; the best Copy we can take of the old Phænician, must be had from Scaliger, and are wrote thus:

NO LAEY HODEN SICHOLORY

From the *Phænician* were derived the ancient *Greek* Letters, which, according

⁽a) In Præsat, ad Lib. Regum. (b) There is no Reason to think the first and most ancient Hebrew Alphabet had thus many Letters. Irenæus says expressy, Ipsæ antiquæ & primæ Hebræorum Litteræ, & Sacerdotales nuncupatæ, decem quidem sunt Numero.

256 Connection of the Sacred Book IV.

to the most ancient Specimen we have of them, were thus written:

ABLAFHIKLMMOTAST

αξγδεβικλμνοπρστ

10

These were probably the first Letters of the Greek Alphabet, which originally were no more than sixteen (a). Some time after, these following Letters were added;

F I Θ V P + f ζ θ υ φ χ

for we find all these in the ancient Sigean Inscription, published by Dr. Chishull.

The Greek Letters were not anciently wrote from the Left Hand to the Right, as we now write them, but from the Right Hand to the Left, as the Hebrew and Phænicians wrote; and then the Letters being inverted, had a nearer Resemblance to the Phænician Character, from whence they were taken, being wrote thus (b):

ABIAEHIKIMMOPPST

⁽a) Euseb. in Chron. Num. 1617. (b) We have Instances of this way of Writing in the Etruscan Monuments, and upon some Æolic Coms.

In time the Greeks left off writing from the Right to the Left in part, and retained it in part; that is, they began one Line from Left to Right, the next from Right to Left, the third from Left to Right, &c. This they called writing Beresonnton, or, as Oxen plough; the Lines in this way of writing being drawn in the manner of Furrows. Paulanias mentions an Inscription wrote in this manner (c), namely, that on the Chest of Cypselus in the Temple of Juno at Corinth. Periander, the Son of Cypselus, is supposed to be the Person who inscribed it. Laws of Solon were wrote in this manner (d). And Chishull's Sigean Inscription is a compleat Specimen of this fort of Writing.

The Letter H in the old Greek Alphabet, did not found what we now call n, but was an Aspirate like the English H. This was proved by Athenaus (e), and has been since further evidenced by Spanbeim, from several ancient Coins (f); and there are no less than four Instances of it

in the Sigean Inscription.

The Letters E and O were anciently wrote in the same Characters, whether

⁽e) Pausanias, Lib. 5. c. 17. (d) See Suid. & Harpocrat. in δ κατωθεν νόμ. (e) Athenæi Despnosophist. l. 9. c. 12. (f) Spanheim. de præstant. & usu numism. antiq. Dissert. 2. p. 95.

they were long or short Vowels; for the ancient Alphabet had neither n, nor (a) w. Simonides was the Person that invented these two long Vowels (b). The Ionians first used them, which occasioned Suidas to call them Ionian Letters (c). The Athenians came into them by degrees, and they were ordered to be used in the publick Inscriptions when Euclid was Archon. Before w came into use, or was wrote for ω , in the Dative Case singular of Nouns (d).

The ancient Alphabet having at first no v, 8 in the Genitive Case was constantly wrote o: This appears both from Quintilian and Athenæus. Athenæus, in his Convivium (e), introduces Achaus remarking that Διονύσο was wrote upon an ancient Cup, whereupon all the Sophists determined that the Letter v was omitted, because the Ancients wrote o instead of s. Quintilian (f) remarks, that o was anciently used sometimes for a long Vowel, fometimes for a short Vowel, and sometimes for a Syllable, that is, for the Diphthong 8.

We come now to the Letters that have been taken into the Greek Alphabet; and

⁽a) See Plato in Cratylo. (b) Suidas in Simonide. (c) Id. in Σαμίων ὁ Δημ. G. (d) See Scholiaft. in Euripid. in Phoeniff. v. 688. And there are two Instances of it in the Inscriptions on the Theban Tripods. (e) Lib. 11. c. 5. (f) De Institut. Orator. 1. 1. C. 7.

the first of them is F: this is a Character which is not now found in it; it was invented by the *Æolians*, who avoided having two Vowels come together in a Word, by inferting this F where they happened to do fo; they called it a Digamma, and the Sound or Power of it was much the same as our English f: Pri-scian gives several Instances of it; in the Word δάιον, wrote δάΓιΓον; Δημόφοον, wrote Δημόφο For; Λαόκοον, wrote Λα Fo-20 Foy; and we have a remarkable Instance of it in the Inscription on the Pedestal of the Colossus at Delos (a), where a Futo is wrote for auto; but the Inscription being a short one, and the Letters being truly ancient, o being used for s, according to what has been observed, I shall here transcribe it:

(b)OAFV'TO LIÐGEPIAPAPIAS KAITO SPELAS

i. e. કે αυτέ λίθε લેμι ανδείας κ το σφέλας

The F was probably derived from the Hebrew or Phænician Vau, which was hus written: F

(a) Montfaucon. Palaiograph. Græca. l. 2. c. 1. p. 121.

⁽b) I imagine that the Letter T at the Beginning of this Line rust have been worn out when Copies were taken of it, and that it egan 78 2018, and not & 2018.

The Letter V, or v, tho' an ascititious Letter, was certainly in the Greek Alphabet very early, evidently before the Times of this Pedestal, or of the Sigean Stone. It is used on the Pedestal of the Colossus for the Vowel u in the Word α Fυτο; but I fancy it was defigned originally for a fofter Digamma, as the Confonant v is softer than f. We have Instances of this in some Greek Words, and tis remarkable that the Latins took it fo, and have for that reason put the V for the Greek F, in the Words they have taken out of the one Tongue into the other. This may be observed in the Words "Aog-, anciently wrote" A Fogv , in Latin, Avernus; and 'Aeyeou, Argivi. We find in Priscian, Sa Fior, or Savior, for Shior, the first the most ancient way, and the second perhaps after the fofter V came into use. He gives another Instance in the Word ที่ผ่ร, wrote ฉับผ่ร. Dionysius Halicarnasseus observes, that ουέλια was anciently wrote Fέλια (a), and in Latin we write it Velia.

Z was thought by *Pliny* to be an original Letter of the *Greek* Alphabet; and he quotes *Aristotle* in Proof of it (b). Scaliger derives it from the *Hebrew* or *Phænician Zain*, and thinks it was another γ , from its being wrote in a Word in

⁽a) Dion, Halicar. I. 1. c. 20. (b) Plin. 1.7. c. 56.

Dan. i. 8. (a). I should rather think it one of Simonides, or Palamedes's Letters, it being commonly used as a double Confonant, and stands for $\Sigma\Delta$, or $\Delta\Sigma$, as is evident from $\Sigma S \mathcal{N}_s$, and $\Delta \sigma \mathcal{N}_s$, being two ancient Words for $\Sigma \mathcal{N}_s$.

Θ, Φ, X, are allowed to be *Palamedes*'s Letters, and are only *Cadmus*'s T, Π, X, afpirated, and were probably at first wrote

ТН, ПН, КН (в).

There are two Letters more belonging to the Greek Alphabet, & and J. These are only two Confonants put together, and if Palamedes was not the Author of them, are certainly later than Cadmus. E is only us, or γ_5 ; \downarrow is only π_5 , or β_5 ; this has been observed and proved from several Instances in the Baudelotian Marble; and there is fuch an Analogy between the Genitive Cases of Nouns and their Nominatives, and the Future Tenses of Verbs and their Present Tenses, that the spelling of the one shews evidently how the other were anciently written; thus σαρκός and φλογός came from the ancient Nominatives σαρκς, and phoys; and ons and phils were the ancient Words instead of Et and pret, as appears from their Genitives οπος and φλε-

⁽a) Digress. ad num. Euseb. 1617. (b) There are several Inflances of this in the Inscriptions on the Theban Tripods, ανέθνηκε is twice wrote ANETHEKE, and χ is wrote KH in two Words, viz. in συγμαχέων, and in Μενφρχέων and φ is wrote ΠΗ, in the Word Αμφιτρύων S 2

Cos; κατήλιψ, κατήλιφω; and τίξ, τιχος, shew that ψ is sometimes used for φς, and

¿ for χs.

The Greek Alphabet did thus in time grow from fixteen to twenty-four Letters; they were never reckoned more; fo that the F and V must be counted to be but one and the same, for so they were originally; and these four and twenty were received and used, according to Eusebius, 1617 Years after the Birth of Abraham, in the Year after the Overthrow of the Athenian Power (a). Now the Surrender of Athens to the Lacedæmonians happening the Year before the (b) Magistracy of Euclid, this agrees perfectly well with the Account of Suidas, who supposes the twenty-four Letters to be received at Athens, by the Persuasion of Archinous the Son of Athenaus, when Euclid was Archon at Athens (c).

The Greek Letters did not keep exactly their first Shape, for it is observable that Length of Time introduces Changes into all Characters. We do not make Alterations in our Letters designedly, but accidentally; all Men never did write exactly alike; and hence it has happened, that frequent Mutations are to be found in all ancient Specimens of Letters. And thus

 ⁽a) See Chron. Euseb.
 (b) Usher's Annals.
 (c) Suidas in Σαμίων ὁ ΔῆμΘ.

the old Greek A was fometimes wrote A, and afterwards A; A was wrote C, and A was wrote D; I was wrote L; P was wrote R; S was wrote E; and V, V; when the Greek Character had received these small Immutations, the old Roman Letters might be easily derived from them, for they were thus written:

ABCDEFHIKLMNOTR STV

Time, and the Improvement of good Hands, brought the Characters of both Languages to a more exact Shape, as may be feen by comparing the Letters in Scaliger's Copy of the Tripods at Thebes, and the Inscription on Herod's Pillar, with the common Roman Letters.

It may perhaps be entertaining to the Reader, to fee Copies of some of the ancient Inscriptions: I have therefore taken Copies of the Sigean, and of the Inscriptions on the Tripods at Thebes, and of that on Herod's Pillar, in which the Reader may see Instances of what we have been treating of, if he has not at hand the Works of better Writers,

Connection of the Sacred Book IV.

264

The Sigean Inscription, and the ancient Greek Alphabet, according to Dr. Chishull.

HOT: IMIZ: ONIDONAP

EPMOKPATOS: TOPPOKO

AAZTAAN: ONAN: OISZN

KAPISTATOM: KAIHE®M

Z:NOIZMATVANSZ: NO

AOKA: MMEMASINEY

AOKA: MMEMASINEY

ONELEDA: INEN

ONELEDA: INEN

EISEM: HAISOPOS: KAI

IOQJZAH

IOQJZAH

In modern Characters thus:

Φανοδίκε εἰμὶ τε Έρμοκε έτες τε περκονησίε. καγώ κε ατῆε α καπίς ατον κὶ ἦθμον ε΄ς πρυτάνειον ε΄δωκα μνημα σιγειεῦσι. ἐὰν δ'έ τι πάχω μελεδαίνειν ἔω
Σιγείες καὶ μὶ ἐποί
ησεν ὁ ἄισωπ ⑤ καὶ
οἱ ἀδελφοί.

The Old Greek Alphabet.

OLLS \$ LABIK TWN

The Inscriptions on the Tripods at Thebes, from Scaliger.

AMPHITRYON . M. ANETHEKEN.

i. e. Αμφιτεύων μ' ανέθηκεν έων δοπό τηλε-6οάων.

SKALOS. TVM AKHEON. ME. HEKEBOLOI. APOLLONI.

NIKESAS ANETHEKE TEIN PE RIKALLES ANALMA.

i. e. Σκώι συ μαχέων με έκηβόλω 'Απόλλωνι

Νικήσας ανέθηκε τείν ωξικαλλές άγαλμα.

LAODAMAS. TRIPOD ANTON. EVSKOPOL.APOLLONL.

MOVNARKHEON.ANETHEKE TEIN. PERIKALLES. ANALMA.

i. e. Λαοδάμας τείποδ' αὐτον ἐϋσκόπω' Απόλλωνι

Μεναρχέων ανέθηκε τείν αξικαλλές "Αγαλμα. The The Inscription upon Herod's Pillar, from Dr. Chishull.

ODENI SEMITON METAKINESAI EK TO TRIOPIO HO ESTIN EPI TO TRITO EN TEI HODOI TEI APPIAI EN TOE HERODO ANROI OMAR LOION TOI KINESANTI MAPTYS DAIMON ENHODIA

This is wrote on one Side of the Pillar; on the other Side thus:

KAI HOI KIONES DEMETROS KAIKORES ANA SEMA KAI + BONION SEON.

In modern Greek thus:

έδενὶ Γεμιτόν μετακινήσαι όκ το τριοπία ο βριν έπὶ τῷ τριτῷ όκ τῆ όδῷ τῆ ᾿Αππία ον τω Ἡρώδε ἀγρω. ε ηδ λωϊον τω κινήσαν Ιι. Μάρτυς Δαίμων Ένοδια. οί πίονες Δήμητε. και Κόρης Ανάθημα και χθονίων Αεών.





The SACRED and PROPHANE

HISTORY

Of the WORLD Connected.

BOOK V.



HEN Athothes, Thyoth, or Pathrusim the King of Thebais died, about the Year of the World 2002, he was succeeded in Part of his Dominions by

a Person of the same Name; and the other Part was governed by a King named Cencenes. The Country of Thebais is divided into two Parts by the River Nile: Thyoth, the second of that Name, governed the Country towards Asia; the other Part, which was situate on the other side of the River, was subject to Cencenes, and

called the Kingdom of This, from a City of (a) that Name near Abydos, which City was the Metropolis of this new-erected Kingdom. The Kings of This never raifed themselves to any Height of Glory; we have little more of them than their Names. Athothes, the second King of Thebes, reigned 32 Years; and Cencenes, the first King of This, 31. About this time, at Memphis, Mesochis, Soiphis, Tesortasis; and in lower Egypt, called the Land of Tanis, Aristarchus and Spanius succeeded one another as Kings of these Countries.

A. M. 2034, when Athothes the second King of Thebes died, Diabies succeeded him; he reigned nineteen Years, and died A. M. 2053; and the Year before Diabies began his Reign, Venephes succeeded Cencenes at This: Venephes built some Pyramids in a Plain towards Libya, in the Desert of Cochome (b). Of the succeeding Kings of Egypt, we have nothing but Names, and the Dates of their Reigns, which the Reader may see by consulting Sir John Marsham, who has given the most exact Tables of them.

ook fint Jul under this title - There Distriba Chronologiea. 1649 4.

⁽a) Ols Tills Algumlia wannsion Asubs. Steph. in the (b) Sir John. Mattham supposes these Pyramids to be in Rumber 18, of a smaller Size than those which were afterwards reckoned amongst the Wonders of the World. Can. Chron. p. 46.

There was a Family which dwelt amongst the Babylonians, and made a confiderable Figure in these Ages, and must therefore be particularly mentioned. At the Division of Mankind, Arphaxad, the Son of Shem, lived near the Place which Ashur some time after built for them (a), and which was named Ur of the Chaldees. Part of his Family lived here with him: He had two Grandsons, Peleg and Jocktan: Jocktan and his Affociates travelled, and were feated from Mesha to Sephar; Peleg and his Descendants lived here at Ur, until the latter end of the Life of Terah, the Father of Abram (b). The Chaldeans, who at this time governed this Country, were corrupted in their Religion; and Terah's Ancestors at first complied with them (c), but Terah endeavoured to begin a Reformation, and put his Family upon adhering to the true Worship of God; this caused a Rupture between him and the Chaldeans, and occasioned the first Persecution on account of Religion, for the Chaldeans drove them out of the Land (d).

Terah hereupon, with Abram, Nahor, and his Sons, and with Lot the Son of Haran (for Haran died before they left) 4 Ur) and with as many as would adhere

Blakem Son of h.

⁽a) Vid. Sup. (b) Gen. xi. 28-31. (c) Jos. xxiv. 2. (d) Judith. v. 8.

⁺ Meile & deples from Maley on

to them, travelled, in order to find a more quiet Residence; they crossed over Mejopotamia, and settled in the Parts of it most distant from the Babylonians; and as they encreased they built themselves Houses, and in time made a little Town or City, which they named the City of Nahor; and they called the Land the Land of Haran, perhaps in Remembrance of their Relation of that Name, who was dead. Here they lived until the Death of

Terah (a).

After Terab's Death there arose some Difference about Religion amongst them also. Terab does not seem to have brought his Family to the true Worship of God; and Nahor, who continued in the Land of Haran after Terah died, appears evidently to have deviated from it. The God of Abraham and the God of Nahor is fo mentioned (b), as to imply a Difference of Religion between Laban and Jacob, founded upon fome different Sentiments of their Fore-fathers; for if their Sentiments about the Deity had been exactly alike, an Oath in the fame uniform Expression had been sufficiently binding to both of them, and there had been no need for each to adjure the other, as it were, by his own God: Nay, we are expresly told, that both Terah and Nahor went a-

⁽a) Gen. xi. 28---32. (b) Chap. xxxi. ver. 53.

stray in their Religion, and that for that Reason Abraham was ordered to remove from them. Your Fathers (fays (a) Foshua) dwelt on the other fide the Flood, or River, namely Euphrates, i. e. in Mesopotamia, in old time, even Terab the Father of Abram, and the Father of Nahor, Second. and they served other Gods, and I took your Father from the other side the Flood, or River, and led him throughout all the Land of Canaan. Abraham therefore, upon Account of some Defection in his Family from the true Worship of God, upon receiving an Admonition to do fo (b), took Sarah his Wife, and Lot his Brother's Son, and all their Cattle and Substance, and as many Persons as belonged to them, and went away from his Country and Kindred, and Father's House, and travelled into the Land of Canaan.

The Land of Canaan (c) was at this time possessed by the Descendants of Canaan the Son of Ham, fo that Abram was land of Go only a Traveller or Sojourner in it. The now.

Earth was not at this time so full of Peo- How long b Ground enough, and to spare, and any has they traveller might come with his Flocks and Herds, and find convenient Places enow about to fustain himself and Family, without do-

⁽a) Chap. xxiv. ver. 2. (b) Gen. xii. 1. 4. 6. (c) Ver. 6. ing

ing Injury to, or receiving Molestation from any Person. Accordingly Abram travelled until he came to the Plain of Moreh in Sichem (a); here it pleased God to repeat a Promise which he had before made him, That he would give all that Land to his Children; upon which Abram built an Altar, and worshipped. Some time after he removed thence, to a Mountain between Bethel and Hai (b); and there he built another Altar. He continued in this Place but a little time, for he kept on travelling to the South, 'till at length there happened a Famine in Canaan (c), upon account of which he went to live in Egypt. And this is the History of Abram's Family, for above 300 Years after the Dispersion of Mankind; and since the first Æra or Epoche of the Hebrew Chronology is commonly made to end here; (for from this Journey of Abram's into Canaan, they begin the 430 Years, during which time the Children of Israel were only Sojourners, having only unfettled Habitations up and down in Kingdoms, not their (d) own;) I shall carry on my History no further in this Volume, but shall only endeavour to fix the Time of these Transactions; and fince we have met with Accounts of different Religions, thus ear-

⁽a) Gen, xii, 7. (b) Ver. 8, (c) Ver. 10. (d) Exod. xii, 40.

ly in the World, I will endeavour to enquire what Religion at this time was, and how and wherein it differed in different Countries.

As to the Time of these Transactions, it is easy to fix them; for first of all, from the Flood to the Birth of Terah, the Father of Abram, is 222 Years, as may be computed from the Genealogies given us by Moses, Gen. xi. (a). And Terah lived when about seventy Years, and begat Abram, Nahor boun? seventy Years, and begat Abram, Nahor and Haran (b). We must not understand this Passage as if Terab had these three Sons when he was feventy Years old, or as if Abram was born in the seventieth Year of Terah's Life, for Abram was but (c) feventy-five Years old when he travelled into Canaan, and he did not go into Canaan until Terah's Death (d), and Terab lived to be 205 Years old; fo that Abram must be born in the 130th Year of his Father's Life. Haran might perhaps be born in the seventieth Year of Terab, for he was, by many Years, the eldest Son; he had a Daughter (e) Milcab, old enough to be Wife to Nahor Brother of Abram;

75- Chan

and

Vol. I.

⁽a) Ver. 10---25. From the Flood to the Birth of Arphaxad, are two Years; thence to the Birth of Salah, 35; thence to the Birth of Eber, 30; thence to the Birth of Peleg, 34; thence to the Birth of Reu, 30; thence to the Birth of Serug, 32; thence to the Birth of Nahor, 30; thence to the Birth of Terah, 2); in all 222 Years. (b) Gen. xi. 26. (c) Chap. xii. Vcr. 4. (e) Gen. xi. 29. (d) Chap. xi. 32. Acts vii. 4.

and Lot the Son of Haran feems to have been of much the same Age with Abram. The Removal from Ur of the Chaldees into Mesopotamia was in the seventieth Year of Abram: for the Promise made to Abram was before (a) he dwelt in Haran, and it was 430 Years (b) before the Law; but from the Birth of Isaac to the Law, was 400 Years (c); and therefore the Promise made at Ur, 430 Years before the Law, was made 30 Years before the Birth of Iseac, who was born when Abram was 100 Years old; so that the Promise made 30 Years before, was when Abram was 70, and we must suppose the Removal to Haran to be upon this Promise, and much about the Time of it. Abram went into Canaan when he was 75 Years old (d), i. e. five Years after he came to Haran. And thus Abram was born in the 130th Year of Terah, 352 Years after the Flood, A. M. 2008, went from Ur to Haran when he was 70 Years old, i. e. 422 Years after the Flood, A. M. 2078, he removed into Canaan five Years after, i. e.

⁽a) Acts vii. 2. (b) Gal, iii. 17. (c) Isac was the Seed to whom the Promise was made, Heb., xi. 18. Gen. xvii. 19. And as he was born in a strange Land, and the Seed was to be a Stranger in a Land not theirs for 400 Years, before God would begin to take Vengeance upon the Nation that oppressed them, Gen. xv. 13, 14. so from hence, to Moses's appearing for the Delivery of the Israelites, will be found to be about 400 Years.
(d) Gen. xii. 4. ut supe,

427 Years after the Flood, A. M. 2083; his going into Egypt was probably two or three Years after this, and, according to the Tables of the Egyptian Kings of these Times, Abram's coming into Egypt was about the fifteenth Year of Toegar Amachus, the fixth King of Thebes, and about the tenth Year of Miebidus, the fixth King of This, and about the thirty-third Year of Achis, the fixth King of Memphis. The Name of the King of Lower Egypt, into whose Kingdom Abram travelled, is loft, according to Syncellus; the Scripture calls him Pharaob, but that is only a general Name belonging to the Egyptian Kings. Africanus (a) says his Name was Ramessomenes. According to Castor (b), Europs, the second King of Sicyon, reign'd at this Time.

In my Computations beforegoing, I have indeed fixed the Birth of Abraham according to the Hebrew Chronology, that feeming to me the most Authentic. The Chronology of these Times, both in the Septuagint and Samaritan Versions, is in many Particulars different from the Hebrew; and if I had followed either of them, I must have placed the Birth of Abraham later than I have done by several hundreds of Years; but there is so little to be said in favour of the Septuagint or Samaritan

who was in Egypt?

name of &

Who in fr

⁽a) In Chron. Euseb.

⁽b) In cod. ibid.

en four

Chronology, in the Particulars in which it here differs from the Hebrew, that I think I shall incur no Blame for not adhering to them. I am not willing to enlarge upon this Subject; the Reader may fee it fully treated in Capellus's Chronologia Sacra, prefixed to Bishop Walton's Polyglott Bible; and he will find in the general, that the Samaritan Chronology of this Period is not of a Piece with the rest of the Samaritan Chronology, but bears fuch a Similitude to that of the Septuagint, that it may be justly suspected to have been taken from it, to supply some Defect in the Samaritan Copy. It was indeed not very carefully transcribed, for it differs in fome Particulars; but the Differences are fuch, as unskilful or careless Tranfcribers may be supposed to have occafioned.

As to the Septuagint, it differs from itself in the different Copies or Editions which we have of it; and the Chronology of these Times, given us from the Septuagint, by Eusebius and Africanus, is so different from what we now find in the printed Septuagints, that it is evident that they had seen Copies different from any that are now extant; so that there would be some Difficulty in determining what are the true Numbers of the Septuagint, if we were disposed to follow them; but it is of no great Moment to settle which are the best

then so utable tout of that

best Readings, because at last the best is but erroneous, as differing from the Hebrew Text, which feems to offer the most authentic Chronology. The Differences between the Greek and Hebrew Chronology (fetting afide the Variations occasioned most probably by Transcribers) may be reduced to two Heads. I. In the Lives of Lept. as the Patriarchs, from Shem to Terah, the 100 years before the Time at which they had Children, i. e. the Septuagint make them Fathers 100 Years had children them the Helman Too Years had children them the Helman Too Years had children them them the Helman Too Years had children them to Years had children them too Years had children to Years had chi later than the Hebrew Text. 2. The Septuagint add a Patriarch not mentioned in all a Ca the Hebrew, namely Cainan, making not kno thereby eleven Generations from Shem to J. Keb: bac Abraham, instead of ten. As to the former of these Particulars, namely, the Ad- Trusking I dition of the 100 Years before the Births from them of the Patriarchs Children, it has been from them Antediluvian Chronology, Book I. and the Answer that is given there to this Point, will fuffice here, and therefore I refer the Reader to it, to avoid repeating what is there fet down at large. 2. As to Cainan's being one of Abraham's Ancestors, as the Septuagint suppose, great Stress is laid upon it by fome learned Men; they observe, that Cainan's Name is inserted in the Genealogy of our Saviour, Luke iii. which, they fay, would not have been done, if the Septuagint were not right in

this Particular; for St. Luke being an inspired Writer, would not have inserted a Particular that is false, differing in it at the fame time from the Hebrew Scriptures.

Father Harduin (a) is in great Difficulties about this Point; for finding Cainan omitted in the vulgar Latin Translation in Genesis, and inserted in the fame Translation in Luke, and the Council of Trent having decreed, under Pain of Anathema, That all the Books of the Scriptures are in all Points and Particulars to be received, as they are set forth in that particular Translation, he thinks himself obliged to defend both the Omission of Cainan in the one Place, and the Infertion of him in the other, and at the fame time to make it out that Salab was born in the thirty fifth Year of Arphaxad, according to Genefis xi. 12, which he does in the following manner; 1. He fays, Arphaxad and Cainan were very incontinent Persons, and married more early than usual; and that Cainan was born when his Father Arphaxad was but eighteen Years old; and that Salah was born when his Father Cainan was but seventeen: So that Salab, tho' not the Son, yet the Descendant of Arphaxad, was born when his Grandfather Arphaxad was but thirty-five. 2. He thinks

Moses

net feruit mid: 17th cent? norght all and mod: forgeries litate have a gain lemais delevels tente

⁽a) Chronolog. Vet. Test. p. 27.

Moses omitted Cainan's Name, being defirous not to expose him and his Father for marrying so soon, and therefore put down Selab as descended from Arphaxad, in the thirty-fifth Year of his Life, which he really was, tho not immediately as his Son, yet really descended of him, being his Grandson: But, 3. St. Luke puts in Cainan's Name, and he fays he might very well do it, because not mentioning the Times of their Nativities in his Genealogy, he did not hereby expose Cainan or Arphaxad, for their Fault before mentioned. And thus the learned Men of the Church of Rome are forced to labour to cover the Blunders, and palliate the Errors of their Church; and thus it will always happen, where foolish and erroneous Positions are established by Canons and Decrees. Some Men of Learning will have a Zeal to defend the Communion they are Members of, and in so doing, must bear the Misfortune of being forced into Argumentations, which must appear ridiculous to the unbyassed World, in order to obtain the Character of good Church-men in their own Country. But to return: Cainan is inferted in the Septuagint Bible, and in St. Luke's Gospel, but there is no such Name in the Hebrew Catalogue of the Postdiluvian Patriarchs: To this I an-T 4 fwer;

fwer; Eusebius and Africanus, both of them (besides other Writers that might be named) took their Accounts of these Times from the Septuagint, and yet have no fuch Person as Cainan amongst these Postdiluvians. 2. They did not omit his Name thro' Carelessness, for by the Number of Generations, and of Years which they compute from Shem to Abraham, it is plain they knew of no other Name to be inferted, than what they have given us; therefore, 3. The ancient Copies of the Septuagiut, from which Africanus and Eusebius wrote, had not the Name of Cainan. 4. This Name came into the Septuagint Copies, thro' the Carelessness of some Transcriber, who, thro' Inattention, inferted an Antediluvian Name (for fuch a Person there was before the Flood) amongst the Postdiluvians, and having no Numbers for his Name, he wrote the Numbers belonging to Salah twice over. 5. Other Copies being taken from this erroneous one, the Name of Cainan in time came to be generally inferted. 6. St. Luke did not put Cainan into his Genealogy; but, 7. Learned Men finding it in the Copies of the Septuagint, and not in St. Luke, some Transcribers remark'd in the Margin of their Copies, this Name, as thinking it an Omission in the Copies of St. Luke's Gospel. 8. Later Copyers and EdiEditors finding it thus in the Margin, took

it into the Text (a).

Let us now inquire what Religion at this Time was, and how it differed in different Countries. Corruptions in Religion were indeed very early; but it is very probable they were at first but few. The Religion of Mankind was almost one and the same, for many Years after they were divided from one another. We read that the Chaldeans were so zealous in their Errors, even in Abram's Days, that they expelled him their Country for his diffenting from them; but we have no reason to think, that either the Canaanite or the Egyptian were as yet devoted to a false Re-ligion. The King of Salem, who was a found y Canaanite, of a different Family from A-its way bram, was the Priest of the most High after 3 and we do not find that Abram met with banca. any Disturbance upon account of his Religion from the Inhabitants of that Country, nor have we reason to think that his Religion was at this time different from theirs. In the fame manner when he came to Egypt, God is faid to have fent Judgments upon Pharaoh's (c) Family, because of Abram's Wife; and the King of Egypt feems to have been in no wife a

⁽a) Capell, Chron. Sacr. (b) Heb. vii. 1. (c) Gen. xii. 17.

Stran-

Stranger to the true God, but to have had the Fear of him before his Eyes, and to be influenced by it in all his Actions. Religion was at this time, the Observance of what God had been pleased to reveal concerning Himself, and his Worship; and without doubt Mankind, in all Parts of the World, for some Generations, adhered to it. The only wicked Persons mentioned about this time in the World, were the Sodomites, and their Depravity was, not the Corruption of False Religion, but Immorality. But I shall examine this Subject a little more exactly, and the best Method I can do it in, will be to trace and confider the feveral Particulars of the true Religion of Abram; and in the next Place to inquire what Reasons we have to think that the other Nations of the World agreed with Abram in his Religion; and lastly, to examine when, and how, by what Steps and Means they departed from it.

I. Let us consider what was the Religion of Abram. And here, as all Religion must necessarily consist of two Parts, namely, of some Things to be believed, and others to be performed, so we must enquire into Abram's Religion under these two Heads. All Religion, I say, consists of Faith and of Practice. Faith is a Part of even Natural Religion; for he that cometh

cometh unto God (a) must believe that he is, and that he is a Rewarder of them that serve him; and this Faith will oblige him to perform the Practical Part of Religion; for if there is a God, and he is a Rewarder of his Servants, it necessarily follows, that we must take Care to serve and please him. But let us enquire what the former Part of Abram's Religion was, what his Faith was; what he believed.

And in the general, Abram must unavoidably have had a very lively Sense, and firm Belief of the common Attributes of Almighty God; these he must have been convinced of from the History of Mankind, from God's Dealing with the World. The very Deluge must have fully instructed him in this Faith. We cannot imagine that he could receive the Accounts of that astonishing Vengeance, executed upon a wicked World, which, without doubt, were transmitted down from Noah's Sons to their Descendants, especially in those Families which adhered to the Worship of the true God; I say, he could not have the Account of this remarkable Transaction transmitted to him in all its Circumstances, without being instructed from it to think of God, 1. That he takes Cog-

⁽a) Heb. xi. 6,

nizance of what is done on the Earth. 2. That he is a Lover of Virtue, but an Abhorrer of Vice; for he preserved a well-disposed Family, but destroyed a wicked and finful World. 3. That God has infinite Power to command Winds and Rains, Seas and Elements, to execute his Will. 4. That as is his Power, so is his Mercy; he was not defirous that Men should perish; he warned them of their Ruin, in order to their Amendment, 120 Years before the executing his Vengeance upon them. A Sense of these things must have led him, Lastly, to know and believe that a Being of this fort was to be ferved and worshipped, feared and obeyed. A general Faith of this fort Abram must have had, from a Confideration and Knowledge of what had been done in the World; and the World was as yet fo young, the very Persons saved in the Flood being still alive, and their immediate Children, or Grand-Children, being the chief Actors in these Times, that no Part of Mankind can well be conceived to have deviated much from this Faith: But then, Abram's Faith went still further, for he believed some things that were revealed to him by Almighty God, over and above the general Truths before mentioned. As it had pleased God to design from the Fall of Man, a Scheme, which in Scripture is sometimes

times called (a) the Will of God, sometimes the (b) Counsel or Design of God; fometimes the hidden Wisdom, or Purpose of God, by which Mankind were to be redeemed from the Ruin, which the Sin of our first Parents had involved us in: So he was pleased to give various Hints and Discoveries of it to several Persons in the feveral Ages of the World, from Adam, to the very Time when this Purpose, fo long before concerted, was to take Effect and be accomplished; and the receiving and believing the Intimations thus given, was a Part of the Religion of the Faithful, in their feveral Generations.

From Adam to the Flood, we have but one Intimation of this Sort, namely, that which is contained in the Threatning to the Serpent (c), That the Seed of the Woman should bruise the Serpent's Head: a Proposition, which, if taken fingly, and by it felf, may perhaps feem to us fomething dark and obscure; but I would obferve from the very learned Dr. Sherlock, The (d), that those Writers who endeavour to pervert the Meaning of this Promise, and

offered.

⁽a) Ephes. i. 9. Heb. x. 7---10. (b) Acts ii. 23. xx. 27. Ephes. i. 11. 1 Cor. ii. 7. Ephes. iii. 11. 2 Tim. i. 9. (c) Gen. iii. 15. (d) Dr. Sherlock's Use and Intent of Prophecy, Disc. 3. well worth every one's serious Perusal, and which gives a better Account of what I am in this Place hinting, than I can express, without I were to transcribe at large what he has

to give the Words a Sense not relating to the Messiah, under a Pretence of adhering to a literal Interpretation of Scripture, cannot, in this Place, make it speak common Sense; and I might add, that the Words of the Prophecy cannot, without breaking thro' all Rules of Grammar and Construction, admit of the Interpretation which they would put upon them. They inquire, By what Rules of Language, the Seed of the Woman must fignify one particular Person? I answer, In the Place before us, it cannot possibly fignify any thing else; the Verse, if translated exactly from the Hebrew, would run thus: I will put Enmity between thee and the Woman, and between thy Seed and her Seed. He shall bruise thy Head, and thou shalt bruise his Heel. If by the Seed of the Woman, had been meant the Descendants of Eve, in the Plural Number, it should have been, they shall bruise thy Head, and thou shalt bruise their Heels. The Septuagint took particular Care in their Translation to preserve the true Meaning of it, by not using a Pronoun that might refer to the Word Seed, but a Personal Pronoun, which best answers the Hebrew Word אוח, or He in English. Autos פצ דחף חוא κεφαλίω, κું συ τηρήσεις αυτέ ω Γέρναν.

When God was pleased to admonish A-bram to go out of his Country, from his Kindred and Relations, he encouraged

him

him by giving larger Intimations of the Mercies he defigned the World. The first of these Intimations is recorded Gen. xii. God there promises, upon requiring him to leave his Kindred and Father's House, "That he would give him " and his Descendants Abundance of Hap-" piness and Prosperity; that of him hould arise a great Nation; that his "Name should be famous; that he should " be a Bleffing," i. e. exceedingly happy or bleffed; "That he would advance his " Friends, bless them that blessed him, " and depress his Enemies, or curse them " that cursed him;" and moreover added, that in him all the Families of the Earth should be blessed, but not in him personally, for it was afterwards explain'd to him (a), In thy Seed shall all the Nations of the Earth be bleffed.

This Expression of all Nations being blessed in Abram, or in Abram's Seed, is by some Writers said to mean no more, than that Abram and his Posterity should be so happy, as that those who had a mind to bless, or wish well to their Friends, should propose them as an Example or Pattern of the Favours of Heaven, in thee shall all the Families of the Earth be blessed, i. e. all People of the World shall bless, or wish well to their

⁽⁴⁾ Gen. xxii, 18.

Friends [in thee, i. e.] according to what they fee in thee, according to the Measure of thy Happiness. To be blessed in one, fays a learned (a) Writer, implies, according to the Genius of the Hebrew Language, as much as to wish the same Degree of Happiness, as is possessed by the Person alluded to, or proposed as the Pattern of the Bleffing; of this (fays the fame Writer) we have a remarkable Instance in the History of the Blessing bestowed by Jacob upon Ephraim and Manasseh (b):

And he blessed them that Day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh; whence it is plain, that the Meaning of Jacob in saying, that in thee shall Israel bless, was, that Ephraim and Manasseh should be propofed as Examples of Bleffing; fo that People were to wish to those they intended to bless, the same Happiness which God had bestowed upon Ephraim and Manasseh. As this is an Exposition of the Promise to Abram, which is conceived fufficient to shew, that that Promise had no Relation to the Messiah, fo I have expressed it in its whole Force, and I think it may be very clearly confuted; for, 1. The learned Critick above-named has very evidently miftook the Expression. To bless a Person in

⁽a) Jurieu Critical Hiftory. Vol. 1. C1p. 1. (b) Genesis xlvm. 20.

one, especially when explained by additional Words, God make thee as such an one, which is the Case in the Bleffing of Ephraim and Manasseh, may easily be apprehended to be proposing the Person so mentioned as a Pattern of the Blessing or Happiness wished to him, and that, without laying any Stress upon the Genius or Idiom of the Hebrew Tongue, for the Words can really have no other Signification; but to fay a Person shall be blessed in, or by thee, without any Addition of Words to give the Expression another Meaning, is evidently to fay, that Thou shalt bless or make that Person happy, by being a Means of his Prosperity. The Expression (a) in the one Place is in thee shall Israel bless, or express their good Wishes to one another; and the Expresfion is unquestionably clear, for it is added how they should so bless, namely, by saying, God make thee as Ephraim and Manasseb. In the other Passage it is, all Families shall be blessed in or by thee, i. e. shall be made happy by thee, for this is the natural Sense of the Expression, and, unless something else had been added, the

⁽a) The Expression, Gen. xlviii. 20, is אים בך יברך ישראל בים האוטו. The other Expression is, which the Verb is active. The other Expression is, Gen. xii. or, ונברכו בזרעך כל גויי הארטו. Gen. xxii. in both which Places the Verb is Passive.

Words cannot be turned to any other Meaning. 2. None of the ancient Verfions give the Words our Author's Sense, but some of them the very Sense I have explained them in. 3. The best Interpreters have always taken them in the Sense I am contending for. St. Paul (a) expresly tells us, that by the Seed of Abram was meant, not the Descendants of Abram, in the Plural Number, but a fingle Person; and the Writer of the Book of the AEts (b) mentions Christ as the particular Perfon, who, according to this Promise, was to bless the World: And indeed, the supposing this Promise to be fulfilled in Christ is absolutely necessary, because neither Abram, nor any Person descended from him, but Christ, was ever, in any tolerable Sense, a Bleffing, or means of Happiness to all the Families of the Earth. Here, therefore, God enlarged the Subject of Abram's Faith, and revealed to him, that a Person should be descended from him, who should be a Bleffing to the whole World. There are several Places in Scripture, where God, as Circumstances required, repeated the Whole or Part of this Promse; in the Plain of Moreh (c); and again, after Lot and Abram (d) were parted from one another; and afterwards the Particulars of this Pro-

mise

⁽a) Gal. iii. 16. (b) Acts iii. 25. (c) Gen. xii. 7. (d) Chap. xiii. Ver. 15, &c.

mise were further explained, as I shall obferve in its proper Place. This therefore was the particular Faith of Abram, over and besides what Reason and Observation might dictate to him concerning God and his Providence: He received the Difcoveries which God was pleased to make him of his defigning an universal Benefit to the World, in a Person to be descended of him, and Abram believed whatever it pleased God to discover to him, and such his Belief was counted to him for Righteousness, it was a Part of his Religion.

There is a Passage in the new Testament, which, as it relates to Abram's Faith, may not improperly be confidered in this Place: Our bleffed Saviour told the Jews (a), that Abraham had seen his Day, and rejoiced at it; from whence it is concluded, that Abraham had a Knowledge of Jesus Christ to come, and that by looking forward, thro' Faith, he faw him as if then present, and embraced the Expectation of him, and rejoiced in him as his Saviour. But to this it is objected, 1. That it no where appears that Abram snew any thing of Christ (b), any further han that fome one Descendant from himelf should be a Bleffing to the whole

⁽a) John viii. 56. (b) We have an Account of Abram's aith, Heb. xi. and there is no mention in it of his believing in brift, World.

World. 2. They fay, the interpreting this Passage in this manner, seems to destroy the Truth which our Saviour intended to establish by it: Our Saviour spoke it (they fay) in order to hint to the Fews, that he was a greater Person than what they took him to be, for that he not only now appeared and lived amongst them, but that he had Ages before been feen by Abrabam; from whence the Jews concluded, that he meant to affert what he upon their not believing it assured them was true, ver. 58, that he was older than Abraham; but if Abraham saw his Day only by looking forward in Faith to the Expe-Ctation of it, no fuch Conclusion could follow from his fo feeing it; he might thus fee it, and yet the Saviour, whose Day he fo looked to, might be Ages younger and later than himself; therefore, 3. As the Design of this Passage was to prove Christ older than Abraham, so they argue the true Meaning of it is, that Christ was himself seen by Abraham, and so he really was; for, as many of the Fathers rightly conjecture (a), the divine Person, who was so often seen by Abraham, when

⁽a) See Euseb. Hist. Eccles. Lib. 1, c. 3, Justin. Martyr. Dial. cum Tryph. p. 275, 277, 280, 281, 282. Irenæus Heres. l. 4, c. 11. Clem. Alexand. Pædag. l. 1, c. 7. Tertull. contra Judæos c. 9. Id. contra Marcion. l. 2, c. 27. l. 3, c. 6. &c contra Prax. c. 14. Cum multis aliis, qui citantur, & vindicantur in allust. Bullii Def. Fidei Nicenæ c. 1.

God was faid to appear to him, was our bleffed Saviour then in Being Ages before he took upon him the Seed of Abraham; Abraham therefore, literally speaking, saw him, and our Saviour might very justly conclude from Abraham's thus feeing him, that he was really in Being before Abraham. I have expressed this Objection in its full Force, but I think the Objectors do not confider the Accounts we have of Abraham's Worship. Abraham built his Altars not unto God, whom no man hath seen at any time (a), but unto the Lord, who appeared to him; and in all the Accounts which we have of his Prayers, we find they were offered up in the Name of this Lord: Thus at Beersheba, he invoked, in the Name of Jehovah, the everlasting God (b). Our English Translation very hear the erroneously renders the Place, he called upon the Name of Jehovah; but the Expression Kara be shem never signifies to call upon the Name: Kara shem would fignify, to Invoke, or call upon the Name; or, Kara el shem would fignify, to cry unto the Name; but Kara be shem fignifies, to invoke in the Name, and seems to be ufed where the true Worshippers of God offered their Prayers in the Name of the true Mediator, or where the Idolaters of-

ulter as name or

⁽a) Gen. xii. 7. and Isaiah ix. 6.

⁽b) Chap. xxi. 33. See Exod. xxiii. 21.

fered their Prayers in the Name of false Ones (a); for as the true Worshippers had but one God, and one Lord, so the false Worshippers had Gods many and Lords many (b). We have several Instances of Kara, and a Noun after it, sometimes with, and sometimes without the Particle el, and then it signifies, to call upon the Person there mentioned; thus Kara Jehovah, is to call upon the Lord (c), and Kara el Jehovah imports the same (d); but Kara be shem is either, to name by the Name (as I have formerly hinted) or, to invoke in the Name, when it is used as an Expression of Religious Worship.

As we have hitherto confidered the Faith of Abram, we have now to treat of that Part of his Religion which concerned his Practice in his Worship of God. The Way and Method of worshipping God in these early Times was that of Sacrifice, and, as I have already hinted that Sacrifices were a Divine, and not an Human Institution, it seems most reasonable to suppose, that there were some prescribed Rules and Appointments for the due and regular Performance of this their Worship. Plato (e) lays it down for a general Rule, That all Laws and Appointments about

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⁽a) 1 Kings xviii. 26. (b) 1 Corioth, viii. 5. (c) Pfalm siv. 4. xvii. 6. xxxi. 7. liii. 4. cxviii. 5, &c. (d) 1 Samuel xii. 17. Jouah i. 6, &c. (e) De Legibus l. 6, p. 759.

Divine Matters must come from the Deity, and his Opinion herein is agreeable to that of the Sacred Writer (a), who obferves, that a Person cannot be capable of being a Priest, to offer Sacrifice for Sins, unless he be appointed by God unto that Office; for no Man taketh this Honour unto himself, but he that is called of God, as was Aaron. It is, I think, therefore most probable, that as God at first appointed Sacrifices to be offered, fo he also directed, 1. Who should be the Priest or Sacrificer, to offer them; 2. What Sorts of Sacrifices should be offered; 3. What Creatures should be facrificed, and what not; and 4. With what Rites and Ceremonies their Sacrifices should be performed.

As to the Person who was to be the Priest, or Sacrificer, it is generally agreed by the best Writers of all sorts that the Honour of personming this Office belonged to the eldest or first-born of each Family: "Before (b) the Tabernacle was "erected, private Altars and High-places" were in use for Sacrifices, and the eldest of each Family personmed the Sacrifice," and that in the following manner: 1. When the Children of a Family were to offer a Sacrifice, then the Father was the Priest: In this manner Cain and Abel offered their

⁽a) Heb. v. 4. (b) Tract. Melikim. in Mishna. 14.

Sacrifice; for it is not faid (a), that either of them actually offered, but that each of them brought his Offering. It is probable that Adam their Father offered it for them. that Adam their Father offered it for them.

2. When the Sons of a Family were met his children together to offer Sacrifice, after they came to be themselves Fathers of Houses and Families of their own, and were separated from their Father and Father's House, their Father not being present with them, the eldest Son was the Priest, or Sacrificer, for himself and his Brethren; and this was the Honour which Jacob coveted when he bought Esau's Birth-right: " He had " a most earnest Desire (say the Jewish "Writers (b)) to obtain the Privilege of " the First-born from Esau; because, as " we have it by Tradition, before the Ta-" bernacle, whilst private Altars were in " use, the Eldest or First-born was the " Sacrificer or Priest of the Family." And it is for this Reason that Esau was called Prophane (c) for felling his Birth-right, because he shewed himself to have but little Value for that religious Office, which was annexed to it. 3. All the Children of a Family, younger as well as elder, when they were fettled in the World, and had Families of their own, had the Right of Sacrificing for their own Families, as Heads

⁽a) Gen. iv. (b) Bereschit Rabba, fol. 7. (c) Hebrews xii. 16.

of them; of this we have several Instances in the Sacrifices of Jacob in his Return from Laban with his Wives and Children.

As to the feveral Sorts of Sacrifices which were to be offered, we do not find any express mention of any other than these following: The Expiatory Sacrifice; this was that which Abel was supposed to offer; and it is generally held by all the best Writers, that the Fathers of every Family offered this Sacrifice, as Job did for his Children (a), daily. 2. They had Precatory Sacrifices, which were Recator Burnt-offerings of several Creatures, in order to obtain from God some particular Favours; of this Sort was the Sacrifice of Noah after the Flood: Noah builded an Altar unto the Lord, and took of every clean Beast, and of every clean Fowl, and offered Burnt-offerings upon the Altar. And the Lord smelled a sweet Savour, and said, I will not again curse the Ground, neither will I smite every thing living any more ---And God blessed Noah, and said ——— (b). This Sacrifice of Noah's, says Josephus (c), was offered, in order to obtain from God a Promise, that the ancient and natural Course of things should be continued, without being interrupted by any farther Calamities. If we attend to the Circum-

⁽a) Job i. 5. (b) Gen. viii, 20. (c) Antiquitat. l. 1. c. 3. **f**tances

stances belonging to this' Sacrifice, we find (Chap.viii.) that God promised this Favour, and enjoined them the Observance of some Laws, and covenanted, that they should affuredly have the Mercies which he had prayed for. In much the same manner God covenanted with Abram, upon his offering one of these Precatory Sacrifices, to give him the Land of Canaan (a). Abram said unto God, Whereby shall I know that I shall inherit it? And God faid unto him, Take me an Heifer of three Years old, and a She-Goat of three Years old, and a Ram of three Years old, and a Turtle-dove, and a young Pigeon; and he took unto him all these, and divided them in the midst, and laid each Piece one against another, but the Birds divided he not. This was the Method and Order in which he laid them upon the Altar for a Sacrifice; and he fat down to watch them, that the Fowls of the Air might not feize upon them; and about the going down of the Sun Abram fell afleep, and in a Dream God revealed to him how, and in what manner he defigned to give his Descendants the Land of Canaan. And after Sun-set, Behold a smoaking (b) Furnace

⁽a) Gen. xv. 8.--18. (b) Here is evidently a Mistake in our Hebrew Bibles; JJV, to pass, and JVJ, to kindle, or burn, are Words of exactly the same Letters; and thro' the Mistake of some Trans-

nace and a burning Lamp passed between these Pieces, i. e. a Fire from Heaven confumed the Sacrifice, and in that same Day, i. e. then, or at that time, the Lord made a Covenant with Abram, saying, &c. And thus I have fet down all the Particulars of this Sacrifice, it being the fullest Description we meet with, of this fort of Sacrifice. These Precatory Sacrifices might also be called Federal; the Psalmist alludes to them, where he speaks of those that had made a Covenant with God by Sa-

crifice (a).

3. A third fort of Sacrifice in use in these Times, was a Burnt-offering of some Parts of a Creature, with a Feast upon the fort me remaining Parts, in order to ratify and confirm some Agreement or League between Man and Man: Of this we have a particular Instance in the Sacrifice and Feast of Jacob in the Mount with Laban and his Brethren. 4. They offered by way of Gratitude, Oblations of the Fruits & blates and product of their Tillage, Cain brought of the Fruit of the Ground an offering unto the Lord. 5. They made an Offer- General ing of Oil or Wine, when they made a think

Vow,

Transcriber, Nabar is in this Place instead of Banar, which would make the Sense much more clear; the Meaning of the Place is, that the Parts of the Sacrifice smoaked first, and afterwards fell on Fire; and the Words rightly taken, do very well express this: Behold a smoaking Furnace and a burning Lamp [not passed but] kindled amongst the Pieces. (a) Pfalm, l. 5.

Vow, or laid themselves under a solemn Promise to perform some Duty, if it should please God to favour them with fome defired Bleffing. Thus Jacob when he went towads Haran (a) vowed a Vow, faying, If God will be with me, and will keep me in this Way that I go, and will give me Bread to eat, and Raiment to put on, so that I come again to my Father's House in Peace, then the Lord shall be my God, and I will give the Tenth, &c. And in order to bind himself to this Vow, he took the Stone - and fet it up for a Pillar, and poured Oil upon the Top of it. In the same manner in another Place (b) Jacob set up a Pillar in the Place where God talked with him, even a Pillar of Stone, and he poured a Drink-offering thereon, and he poured Oil thereon. These are, I think, all the feveral Sorts of Offerings and Sacrifices, which we can prove to have been in use in these early Times; if they used any other, they have left us no Hints of them.

Let us now inquire what Creatures were offered in Sacrifice, and what not? to which I answer, all clean Beasts what-soever, and no other; and all clean Fowls, and no other. What the Number of the clean Beasts and Fowls were, and when the clean beasts and Fowls were, and when the clean beasts and Fowls were, are Points

Dasiy: (a) Gen. xxviii. 18 --- 22. (b) Chap. xxxv. Ver. 14. Which

which the Learned have not given a full and fatisfactory Account of. It feems most probable, from the First Chapter of Leviticus, compared with the Sacrifice of Noah after the Flood, and with that of Abram, Gen. xv. that the clean Beafts ufed for Sacrifice were of the Cow-kind, or of the Sheep, or of the Goats, and that the clean Fowls were only Turtle-doves and young Pigeons. Thefe were all the Creatures which God appointed the Fews for Burnt-offerings; and these were the Creatures which Abram offered in his folemn Sacrifice, in order to obtain the Asfurance of the Land of Canaan, and in this fort of Sacrifice it was usual to offer of every fort of Creature used for Sacrifice, for so Noah's Sacrifice, which was of this Sort, is described, He took of every clean Beast, and every clean Flowl, and offered Burnt-offerings upon the Altar. Noah took, fays R. Eleazar, of all forts of clean Beafts, namely, the Bullock, the Lamb, and the Goat; and from among the Birds, the Pigeon and Turtle-dove, and facrificed them.

Our last enquiry was, What Ceremonies were used at this time in Religion: And here we can have but little to offer, because we have few Particulars handed down to us. If we look into the Journeyings of Abram, we find, that where-ever he made any Stop, he constantly built an Al-

Joune turning his

tar; this he did in the Plain of Moreb (a); and afterwards when he removed, he built another in the Place where he pitched his Tent, between Bethel and Hai (b); and afterwards another, when he came to dwell in the Plain of Mamre. In the same manner Isaac built an Altar at Beersheba (c); and Jacob afterwards, both at Shalem (d) and at Bethel (e). In all Places where they fixed their Habitations, they left us these Monuments of their being very punctual and exact Performers of their Offices of Religion; but what the particular Ceremonies used in their religious Performances were, or what were the stated: or occasional Times of such Peformances, we cannot fay with any Certainty; and therefore, tho' I cannot but think, with many learned Writers, that a great deal may be guessed upon this Subject, from observing what was afterwards enjoyned in the Law of Moses, yet all that amounting at most to no more than Conjecture, I shall chuse to omit it in this Place. We have indeed mention made of two particular Ceremonies of Religion, a very little after Abraham's Time. Jacob, in order to prepare his Family to offer Sacrifice with him upon the Altar which he defigned to make at Bethel, bids them

⁽a) Gen. xii. 7. (b) Ver. 8. Chap. xiii. Ver. 18. (c) Chap. xxvi. Ver. 25. (d) Chap. xxxiv. Ver. 28. (e) Chap. xxxv. Ver. 7. (a) be

(a) be clean, and change your Garments. Be clean, i. e. wash your selves, as Dr. Lightfoot (b) rightly interprets it, this being not only a most ancient Usage, but a Ceremony universally practifed by all Nations. It seems at first to have been appointed by God, to keep up in their Minds the Remembrance of the Deluge; they were to use Water upon their having contracted any Defilements, in order to hint to them, how God by Water had formerly washed away all the Pollutions of the World; for by a Flood of Waters he washed away all the wicked and polluted Men from off the Face of the Earth. That this was the first Occasion of God's appointing Water to be used for their Purifications, seems very probable from the feveral Opinions which all forts of Writers have handed down to us about the Deluge. We learn from Philo (c), that the ancient Jews reputed the Deluge to be a Lustration or Purification of the World; and Origen informs us (d), that their Opinion in this Point was embraced by the first Christians; and the same Writer (e) says, that some eminent Greek Philosophers were of the same Opinion, and Plato feems to hint it in feveral

⁽a) Gen. xxxv. 2. (b) Har. Evang. (c) Lib. quod deterior potior. 1. 186. (d) Contra Cellum 1, 4. p. 173. (e) Ib. 316.

Places (a) in his Works, and I think I may fay St. Peter alludes to this Opinion (b), where he compares the Baptism of Christians to the Water of the Flood.

As they had their Altars for their Sacrifices, so they had *Proseuchæ*, or Places of Retirement, to offer Prayers unto God, at such times as they did not offer Sacrifices with them; and these *Proseuchæ*, or Places of Prayer, were set round with Trees, in order to make them the more retired. A Place of this fort *Abraham* prepared for himself in *Beersheba* (c), and in it he called upon the Name of the Lord the everlasting God.

There is one Ceremony more, which was appointed to *Abraham*, to be observed by him and his Posterity, and that is Circumcision, of which *Moses* has given a full

Account (d).

II. We are in the next Place to inquire how far the several Nations at this time in the World agreed with Abram in his Religion. And as all the Nations that were at this time in the World of any Figure, or of which we have any Accounts, were either the Inhabitants of Persia, Assyria, Arabia, Canaan, or E-

⁽a) De Legib. 1. 3. p. 676. & in al. (b) 1 Pet. iii. 20, 21. (c) Gen. xxi. 33. (d) Chap. xxii.

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gypt, fo I shall mention what may be offered concerning these, in their Order.

And I. The *Perfians*. They for some time adhered to the true and pure Worship of God. They are remarkable beyond other Nations (a) for having had amongst them a true Account of the Creation of the World, and they adhered very strictly to it, and founded all their Religion upon it. The Persians were the Children of Shem, by his Son Elam, as Abraham and his Descendants were by Arphaxad, and therefore the fame common Parent that instructed the one Branch in the true Religion, did also instruct the other; and Dr. Hyde (b) remarks, that he could not find any Reason to think, but that they were for some time very strict Profesfors of it, tho' by degrees they corrupted it, by introducing Novelties and Fancies of their own into both their Faith and Practice. Dr. Hyde treats of the Persian Religion under these three Heads: 1. He says the true Religion was planted amongst them by Elam, but in time it was corrupted into (c) Sabiism. 2. Their Sabiism was reformed by Abraham, but in time they relapsed into it again. 3. They

Salvies

⁽a) Hyde Religio veterum Persarum cap. 3. (b) Id. c. 1. (c) Sabians were the Worshippers of the Host of Heaven. See Prideaux Connect. Vol. I. Book iii.

afterwards introduced Magiism (a). According to this Account, the Persians were fallen into the Errors of the Sabians in Abraham's Days, and were reduced by him back again to the true Religion; but in this Point, I should think that learned Writer to be mistaken: All his Accounts of their having been anciently Sabians, are taken either from the Mahometan Writers, or Greek Historians; but these Authorities only prove that they were Sabians before the Magian Religion took place amongst them; but not that they were fo as early as Abraham's Days. He also imagines that their Religion was reformed by Abraham, and consequently that it was corrupted before, or in his Days. Their ancient Accounts (he says) call their Religion Millat Ibrahîm, or Kish Abrâhâm, i. e. the Religion of Abraham; and their Sacred Book, which contains the Doctrines of their Religion, is called Sobfi Ibrahîm, i. e. the Book of Abraham; and he concludes from hence, that their first and most ancient Religion being planted amongst them by Elam their first Founder, their Religion could not possibly be called the Religion of Abraham, unless he had reformed it from some Corruptions that were crept into it; and therefore he gives it as his Opinion, that

⁽a) Magians were Worshippers of Fire. See Connect. ibid.

Abraham did some time or other in his Life reduce them back to the true Worship; but it is remarkable, that he is very much at a Loss to determine in what Part of Abraham's Life he made this Reformation. He fays, that they report Abraham to have lived some Part of his Life in Bactria, agreeably to what is remarked by one of their Writers, that Balch was the City of the Prophet Abraham: Now the City Balch was fituate in the farther Parts of Persia, towards India; but Dr. Hyde allows, that we cannot find from the Scripture, that Abraham ever travelled that way; nay further, that Balch was built by a King of Persia, long after Abrabam's Time, and that the true meaning of the Expression above-cited, that Balch was the City of the Prophet Abraham, was no more than this; namely, that Balch was a City eminent for the Profession of Abraham's Religion. Again, he would imagine the Persians to have been brought over to Abraham's Religion by the Overthrow which he gave the King of Elam and his Affociates, when he rescued Lot from him; but this is an unsupported and very improbable Imagination. The true Reason for the Perfians having been anciently recorded to be of Abraham's Religion, seems more likely to be this: As the Fame of A-X 2 braham,

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braham, and his opposing the Chaldeans in their Corruptions and Innovations, was fpread far and near over all the East, and had reach'd even to India, fo, very probably, all Persia was full of it; and the Persians not being then corrupted, as the Chaldeans were, but persevering in the true Worship of the God of Heaven, for which Abraham was expelled Chaldea, might upon the Fame of his Credit and Reputation in the World, profess, and take care to deliver themselves down to Posterity, as Professors of his Religion, in opposition to those Innovations which prevailed in Chaldea. The first Religion therefore of the Persians was the Worship of the true God, and they continued in it for some time after Abraham was expelled Chaldea, having the same Faith and Worship as Abraham had, except only in those Points concerning which he received Instruction after his going into Haran and into Canaan.

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The next People whose Religion we are to consider, are the *Chaldeans*. They indeed persevered in the true Religion but for a little time, for (as I before observed) about the seventieth Year of *Abraham*'s Life the *Chaldeans* had so far departed from the Worship of the God of Heaven, and were so zealous in their Errors, that upon *Abraham*'s Family resulting to join

join with them, they expelled them their Country (a), so that we must pass from them, until we come to treat of the Nations that were corrupted in their Reli-

gion.

The People next to be considered are the Arabians, many of whom persevered in the true Worship of God for several Ages, of which Job was an Instance perhaps in these Times of which I am treating, and (b) Jethro the Priest of Midian in the Days of Moses. Their Religion appears in no respect to have differed from that of Abraham, only we do not find any Proof that they were acquainted with the Orders which were given him, or the Revelations made to him after he came into Canaan.

And if we look amongst the Canaanites, here, as I before hinted, we shall find no Reason to imagine, that there was a Religion different from that of Abraham. Abraham travelled up and down many Years in this Country, and was respected by the Inhabitants of it, as a Person in great favour with God. Melchisedec the King of Salem was a Priest of the most high God, and he received and entertained Abraham as a true Servant and particular Favourite of that God, whose Priest he himself was; Blessed (said he) be Abraham,

⁽a) Judith v. 7, 8.

⁽b) Exod. xviii. 10 ---- 12.

Servant of the most high God, Possessor of Heaven and Earth (a). The Canaanites gave Abraham no manner of Disturbance, as the Chaldcans had done, during all the time that he fojourned amongst them, and we have no reason to imagine that they differed from him in their Religion. In the fame manner when he came to Gerar (b), into the Land of the Philistins, he found Abimelech to be a good and virtuous King, one that received the Favour of Admonitions from God (c), and shew'd himself, by his obeying them, to be his true Servant. Abraham indeed, before he came amongst them, thought the Philistins to be a wicked People, and imagined the Fear of God not to be in that Place (d), but the Address of Abimelech to God, upon his receiving Intimations that Sarah was Abraham's Wife, shews how much he was mistaken in his Opinion of them: Lord, wilt thou slay a righteous Nation? Said he not unto me, She is my Sister? and she, even she her self said, He is my Brother: In the Integrity of my Heart, and Innocency of my Hands have I done this (e). We find also that Abimelech made no Scruple of admitting Abraham for a Prophet, and of getting him to intercede for him. There is nothing in the

⁽a) Gen. xiv. 19. (b) Chap. xx. (c) Ver. 3. (d) Ver. 11. (e) Ver. 5.

whole Account of this Affair, which intimates a Difference in Religion between Abraham and Abimelech, nor any thing which can intimate Abimelech not to be a Worshipper of God in great Sincerity and Integrity of Heart. And this, I be-lieve, was the State of the World at this time: The Chaldeans were fomething fooner fettled than other Nations, and fo began to corrupt their Religion more early; but in Abraham's Time, all the other Nations, or Plantations, did adhere to the true Accounts of the Creation and Deluge, which their Fathers had given them, and worshipped the true God according to what had been revealed to them, and in a manner not different from the Worship of Abraham, until God was pleased to make further Revelations to Abraham, and to injoin him Rites and Observances in Religion, with which he had not acquainted other Nations; and we shall find this true amongst those whom we are next to confider; for

The Egyptians also at first worshipped the true God. For as Abraham was received at Gerar, so also was he entertained at Egypt (a). We find indeed that the Egyptians sell into Idolatry very early; but when they had thus departed from the true Worship of God, we see evident

⁽a) Gen. xii. 14, &c.

Marks of it in their Conversation with those who still adhered to it; for in 70seph's time we are told, that the Egyptians might not eat Bread with the Hebrews (a), for that was then counted an Abomination to them; but in Abraham's Time we meet with nothing of this fort: Abraham was entertained by Pharaoh without the Appearance of any Indisposition towards him, or any the least Sign of their having a different Religion from that which Abraham himself professed and practised. The Heathen Writers give us some Hints, that the Egyptians were at first Worshippers of the true God. Plutarch testifies (b), that in Upper Egypt, the Inhabitants of that Country paid no Part of the Taxes that were raised for the Idolatrous Worship, afferting themselves to own no Mortal Being to be a God, but professing themselves to worship their God Cneph only, whom they affirmed to be without Beginning, and without End. Philo-Biblius informs us (c), that in the Mythologic Times, they represented this Deity, called Cneph, by the Figure of a Serpent, with the Head of a Hawk in the middle of a Circle; but then he further tells us from the ancient Records, that the God thus represented was the Creator of all

Things,

⁽s) Gen. xliii, 32. (b) Plut. de Iside & Osiride, p. 359. (c) Eusebius præp. Evang. L. 1. c. 10.

Things, a Being incorruptible and eter-nal, without Beginning, and without Parts; with feveral other Attributes belonging to the supreme God. And agreeable to this, Porphyry calls this Egyptian Cneph & Snuiseyov, i. e. the Maker, or Creator of the Universe (a). If we search the Egyptian Antiquities, we may find in their Remains as noble and as true Notions of the Deity, as are to be met with in the Antiquities of any other People; these were certainly their first Principles, and as long as they adhered to these, so long they preserved the Knowledge of the true Religion; but afterwards, when they came to add to these, Speculations of their own, then by degrees they corrupted and lost it.

And thus at first there was a general Agreement about Religion in the World; and if we look into the Particulars of the Heathen Religion, even after they were much corrupted, we may evidently find several Practices, as well as Principles, sufficient to induce us to think that all the ancient Religions in the World were originally the same. Sacrifices were used in every Country; and tho' by degrees they were disfigured by many human Ceremonies and Inventions, in the Way and Method of using them; yet I might say, the

⁽a) Id. Lib. 3. c. 11.

Heathens generally offered the fame forts of Sacrifices as were appointed to *Noah*, to *Abraham*, and to the other Servants of the true God. They offered Expiatory Sacrifices, to make Atonement for their Sins, and Precatory Sacrifices, to obtain extraordinary Favours: They had their Vows, and their Oblations. And many Instances of all these may be found in Homer, and in many other Heathen Writers. In the next Place, Priests were appointed to be the Sacrificers for them; and tho', when Civil Society came to be fet up, it became as necessary to have National Priests, as it was in Families to have private ones; (Instances of which we meet with amongst the true Worshippers of God, Melchisedec at Salem, as well as Anius at Delphos (a), being both Priest and King; and God himself appointing the Ifraelites a National Priest, when they afterwards became a People;) yet we find that amongst the Heathens, for many Ages, the original Appointment of the Head of every Family to be the Priest and Sacrificer to his Family, was inviolably maintained, as may be proved from their private Feafts, where neither the Publick, nor consequently the publick Ministers of Religion were concerned; and thus Homer very remarkably represents Eu-

⁽a) Virgil. Æn. 3.

mæus, the Keeper of Ulysses's Cattle, officiating as Priest (a) in the Sacrifice which he made when he entertained Ulvilles, who visited him in the Dress and Habit of a poor Traveller. In the same manner we have reason to think, that for a great while the Creatures used in Sacrifice were the same, as Noah called the clean Beasts; and for supposing them to be, as I before obferved, only Bullocks, Sheep, or Goats, these were most anciently and most generally used by the Heathens: Time, in-). de deed, and a continual Increase of Superstition, made numerous Additions to all Parts of their Religion; but Job's Friends amongst the Arabians used Bullocks and Rams for their Burnt-offerings (b), and the Moabites (c) did the same in Moses's Time; and the common Expiations mentioned in Homer, are either [έπατόμβαι ταύρων ηδ' Αίγων Hecatombs of Bulls or Goats, or [άρνων αιγων ετελείων] Lambs, and Goats without Blemish; and Achilles joins them all together (d), supposing that an Offering of one or other of these was wanting to avert the Anger of Apollo, hereby intimating these to be the common and ordinary Expiations. As to the Ceremonies used in the early Days, we have fo short an Account of what were used

⁽a) Odysf. 14. l. 432. 446. (b) Job. xlii. S. (c) Numbers xxiii. 1. (d) Homer II. 1.

in the true Religion, and there was fuch a Variety of Additions made to the False, that we cannot offer a large Comparison between them; however we may obferve, that the two ancient Ceremonies which I have taken notice of, namely, of washing and changing their Garments, in order to approach the Altar, universally took place in all the feveral forts of the Heathen Worship. Various Authors might be cited to prove this, which the Reader may see in Dr. Spencer's Dissertation upon the ancient Purifications; but there are two Lines of the Latin Poet, which defcribe thefe two Rites in Words fo agreeable to the Directions which Jacob gave his Family about them, that I shall set them down as a Specimen of the rest.

Casta placent Superis, purâ cum veste venite, Et manibus puris sumite Fontis Aquam. Tibul.

Upon the Whole; It is remarkable, that fome learned Writers, and Dr. Spencer in particular, have imagined that the Refemblance between the ancient Heathen Religions, and the ancient Religion which was inftituted by God, was in many Refpects fo great, that they thought that God was pleafed to inftitute the one in imitation of the other. This Conclusion is indeed a very wrong one, and it is the grand Mistake which runs thro' all the Works

of the very learned Author last mentioned. The ancient Heathen Religions do indeed in many Particulars agree with the Institutions and Appointments of that Religion, which was appointed to Abraham and to his Family, and which was afterwards revived by Moses; not that these were derived from those of the Heathen Nations, but much more evidently the Heathen Religions were copied from them; for there is, I think, one Observation, which, as far as I have had Opportunity to apply it, will fully answer every Particular that Dr. Spencer has offered, and that is this; he is able to produce no one Ceremony or Usage, practised both in the Religion of Abraham or Moses, and in that of the Heathen Nations, but that it may be proved, that it was used by Abraham or Mofes, or by some of the true Worshippers of God, earlier than by any of the Heathen Nations.

III. We are to inquire, How, and by what Means the several Nations in the World departed from the true Religion: and since *Diodorus Siculus* has given a very probable Account of the Rise of salse Religion in *Egypt*, I will begin there first, and endeavour to illustrate what I shall say of other Nations, from what we find of them,

The first Men of Egypt, says he (a), confidering the World, and the Nature of the Universe, imagined two first eternal Gods; fo that it was their Speculative Enquiries into the Nature of Things that led them into Errors about the Deity; and if we examine we shall see, that from the Beginning to the present Times, it has always been a vain Philosophy, and an Affe-Ctation of Science falsely so called, that has corrupted Religion. The first Egyptians had without doubt a short Account of the History of the World transmitted to them; an Account of the Creation; of the Origin of Mankind; of the Deluge; and of the Method of Worship which God had appointed. As Abraham had received Instruction in these Points from his Fore-fathers, fo also the Egyptians had from theirs; but they did not take a due Care not to deviate from what had thus been transmitted to them: Some great Genius or other thinking to speculate, and to establish such Speculations as he judged to be true, and therefore very proper to be admitted into their Religious Enquiries, happened to think wrong, and fo began a Scheme of Error, which others, Age after Age, refined upon and added to, until by Steps and Degrees they

⁽a) Diodor, Sic. Lib. 1.

built up the whole Frame of their Idolatries

and Superstitions.

The Person that first speculated upon these Subjects was Syphis, the first of that Name (for his Successor was likewise so called) a King of Memphis. This Syphis began his Reign about A. M. 2164, which is about eighty Years after Abraham's coming into Egypt; he reigned fixty-three Years, and so died above forty Years after Abraham; so that he may well be imagined to have heard of all the Transactions of Abraham's Life, of his Fame in the feveral Countries where he had lived; and being a Prince that had an Ambition to raise himself a Reputation in the World (a), and feeing Abraham's greatest Glory to be founded upon his Religion, and the Revelations which God had been pleased to make him, he endeavoured to make himself conspicuous the fame way, and for that End weenoutlns es Θεθς εγένετο χ χ ίες χν σιμέγεαχε βιδλον (b). A learned Writer (c) would feem to infer from these Words, that Syphis saw and conversed with God, as Abraham and the Patriarchs did. He tells us from Manetho in Josephus, that Amenophis affected to

⁽a) Manetho ascribes to him the largest of the Pyramids, and so sloes Herodotus. See Euseb. Chron. (b) Syncellus p. 56. (c) Marsham Can. Chron. p. 51.

have seen God, and answers Josephus's Query about it by hinting, that the Expression of seeing God was a Form of speaking common to the Egyptians, Hebrews, and other Nations at this Time. The learned Author expresses himself so dubiously in his whole Chapter, that one can't well fay, whether he intends to infinuate, that Syphis conversed with God as much as Abraham, or rather that neither of them conversed with God at all; but only each of them confidering and contemplating what was most reasonable, they gave the greater Authority to what they had a mind to impose, by pretending to have conversed with the Deity, and to have received their Orders from him; but nothing of this fort follows from either what we read of Syphis, or from what Manetho reports of Amenophis, or from any of the Quotations which Sir John Marsham has cited upon this Subject; rather on the other Hand, the true Conclusion from them is this, that God was pleased to make several Revelations to Abraham and to his Descendants, and that, upon the Fame of these spreading abroad in the World, many Kings and great Men defired greatly, and used Arts to have it thought that they had the same Favours shewn to them; as the Sorcerers and Magicians afterwards pretended to work

Miracles in order to appear to have the fame Powers with those which God had

given to some other Persons.

The Expression weekonins es Oeds eye-Gods, but contemplator in Deos fuit, i. e. he speculated about the Deities, and from his Speculations he wrote his Book. Manetho pretends that he had this Book of Syphis, but Sir John Marsham very judiciously queries whether Books were thus early; or whether they did not rather at this Time mark or inscribe Memoirs and Hints of Things on Pieces of Stone, or Lumps of burnt Earth. Mane-tho's Book might be a Transcript from fome Remains of Syphis. We are told, that Syphis's Doctrines were highly esteem'd (a) amongst the Egyptians, and that they followed them very strictly; and Sir John Marsham (b) very justly remarks, that this King's Osonlia, or Pretence of having feen God, was the Foundation of all the Egyptian Errors in Religion.

The Substance of what Syphis speculated upon these Subjects, is given us by Diodorus Siculus (c) as the Sentiments of the most ancient Egyptians about Religion. He considered the World, and the Nature of the Universe, and examined the Influence which the Sun and Moon had

⁽a) Euseb. Chron. (b) Can. Chron. p. 54. (c) Lib. 1.

VOL. I.

upon it, how they (a) nourish'd, and gave Life and Vigour to all things; and concluded from hence, that they were two powerful and mighty Deities; and so in-stituted a Worship for them. And per-haps this was all that Syphis innovated. Other Errors were added afterwards. Syphis fet himself to lay the Foundation of a rational Religion: He confidered the Influence which the Luminaries of Heaven had upon the World, and because it did not fall in with his Scheme of Speculation, he fet aside what his Ancestors had before taught, that in the Beginning God created the Heavens as well as the Earth; the Sun, Moon, and Stars, as well as the Creatures of the lower World: Thus he reasoned wrong, and so instead of inventing a good one, he defaced and corrupted the true Religion; and all this he was probably induced to by the Fame of Abraham, out of a Pride and Defire to vie with him; for the Egyptians had a particular Inclination to affect to practife what they heard was introduced into Abraham's Religion; they in a little time followed him into the Practice of Circumcifion, and when the Report of his intend-

⁽a) Plato afferts the ancient Grecians to have been charmed with the same fort of Argument, ατε εν αυτα όρωνες πάνεα ακτίνηα δερμφ η θεονία επό ταύτης τ φύσεως τ τε θεν Θενς αυτες επογομάσει.

ing to facrifice his Son *Ifaac* came to be known amongst them, they instituted human Sacrifices, a barbarous Custom, which continued amongst them for five or fix hundred Years.

I am fenfible that feveral Writers have intimated, that the Egyptians were so far from copying after Abraham, that they pretend that Abraham rather imitated them in all his religious Institutions; they fay, that Abraham was not the first that used Circumcifion, but that he learnt it from the Egyptians. A noble Writer (a) seems very fond of this Opinion, but he has faid nothing but what Celsus (b) and Julian (c) faid before him. Herodotus is cited upon this Occasion, affirming (d), that Circumcifion was a very ancient Rite amongst the Egyptians, instituted by them an' Aexis, from the Beginning. Again, in another Place he fays, (e) that other Nations did not use Circumcission, except those who learnt it from the Egyptians. Again he tells us (f), that the Colchians, Egyptians, and Ethiopians, and the Phænicians and Syrians that lived in Palestine [i. e. as Josephus rightly corrects him (g), the Jews] used Circumcision, and they confess them-

⁽a) Lord Shaftsbury Charact. Vol. III. p. 52. (b) Apud Origen. p. 259. (c) Apud Cyrill. p. 354. (d) Lib. 2. c. 91. (e) Cap. 30. (f) Id. Lib. 2. c. 104. (g) Contra Apion p. 1346.

felves, fays he, to have learnt it from the Egyptians. Diodorus Siculus (a) thought the Colchians and the Jews derived from the Egyptians, because they used Circumcision. And again, he speaks of some other Nations, who, he fays (b), were circumcifed after the manner of the Egyptians. This is the whole of what is offered from the Heathen Writers. That Circumcifion was used anciently by several Nations besides the Jews, we do not deny, nay, we may allow it to have been practifed amongst the Egyptians an dexis, from the Beginning, not meaning by that Expression from the first Rise or Original of that Nation, but that it was so early amongst them, that the Heathen Writers had no Account of the Original of it. When any thing appeared to them to be thus ancient, they pronounced it to be απ' αρχης. That Herodotus himself meant no more than this by the Expression, is evident from his own Words. We find him querying, Whether the Egyptians learnt Circumcision from the Ethiopians, or the Ethiopians from the Egyptians, and he is able to determine neither way, but concludes it to be a very ancient Rite (c). There had been no room for this Query, if he had before meant, that it was an

⁽a) Lib. 1. p. 17. (b) Lib. 3. p. 115. (c) Herodotus Lib. 2. c. 194.

original Rite of the Egyptians, when he faid it was used by them from the Begin-ning; but amongst the Heathen Writers, to fay a thing was $\alpha \pi$ $\alpha_{QX_{n,s}}$, from the Beginning, or that it was very anciently practifed, are Terms perfectly fynonymous, and mean the same thing. As to Herodotus and Diodorus declaring that the Jews learnt Circumcifion from the Egyptians, we answer, The Heathen Writers had but very little Knowledge of the Jewish History; they are feldom known to mention them without making palpable Mistakes about them. Josephus's Books against Appion give many Instances of numerous Mistakes, which the Heathen Writers were in about the History of the Jews; and the Account which Justin the Epito-mizer of Trogus Pompeius gives of their Orignal (a), shews evidently, that they were but very superficially acquainted with their Affairs, and therefore Origen might justly blame Celsus (b) for adhering to the Heathen Accounts of Circumcifion, rather than to that of Moses; for Moses has given a full and clear Account of the Original of the Institution, they only offer

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⁽a) Justin. Lib. 36. c. 2. (b) Origen contra Celsum, p. 17. Sir John Marsham misrepresents Origen, intimating him to say, that Moses said in express Words, that Abraham was the first Person that was circumcised; whereas Origen only deduces what sollows by a very just Inference from Moses's Account of the Institution of Circumcision.

imperfect Hints and Conjectures; nay and Herodotus, who fays most of it, did not know (y) at last where it was first instituted, whether in Egypt or Ethiopia, and therefore not certainly whether in either. But there is one thing further to be offered, we have the Testimony of an Heathen Writer unquestionably confirming Moses's Account of Abraham's Circumcifion. We read in Philo Biblius's Extracts from Sanchoniathon (2), that it was recorded in the Phanician Antiquities, that Ilus, who was also called Chronus, circumcifed himself, and compelled his Companions to do the fame. This Ilus or Chronus, fays Sir John Marsham (a), was Noah, or at least, according to (b) other Writers, he is pretended to have been a Person far more ancient than the times of Abraham; and therefore they fay from this Passage it appears that Circumcifion was practis'd before the times of Abraham. But to this I answer: The same Author that gives us this Account of Ilus or Chronus, fufficiently informs us who he was, by telling us that he facrificed his only Son (c), nay and further we are informed from the Egyptian Records (d) of this very Chronus, that the Phænicians called him Israel.

⁽y) See his Query above-mention'd. (z) Euseb.præp. Evang. Lib. i. c. 10. p. 38. (a) Can. Chron. p. 72. confer. cum p. 38. (b) Oper. Spencer. p. 56. (c) Euseb. loc. sup. citat. (d) Id. p. 40.

Chronus therefore or I/rael, who was reported to have facrificed his only Son, can be no other Person than Abraham, whom the Heathen Writers represent to have sacrificed his only Son Isaac: Facob was the Person who was really called Israel (e), but the Heathen accounts (f) of him were, that he had ten Sons; so that here is only a fmall Mistake in applying the Name I/rael to the Person who, they say, offered in Sacrifice his only Son, when in truth it was a Name that belonged to his Grandson; but these Writers make greater mistakes than this, in all parts of their Histories: And thus it appears from this passage, not, as some Writers would infer from it, that Circumcifion was used in Heathen Nations Ages before Abraham, but that Abraham and his Family were circumcifed, and therefore unless they can produce a Testimony of some other Persons being circumcifed cotemporary with, or prior to Abrabam, we have their own Confession that Abraham was circumcifed earlier, than they can give an Instance of any other Perfon's being circumcifed in the World, There are feveral Writers that have treated upon this Subject. Sir John Marsham and Dr. Spencer favour the Opinion of Celsus and Julian, but as I think what I have

⁽e) Gen. xxxv. 10.

⁽f) Justin. Lib. 36. c. 2.

already offered is fufficient to shew what a bad Foundation it is grounded upon; so I shall add nothing further, but leave the Reader, if he thinks fit to inquire more into the Subject, to consult those (g) who have treated of it more at large.

As the Egyptians were led away from the true Religion by Speculations upon the Nature of the Universe; fo the Chaldeans were perverted in the same manner. Their Idolatry began earlier than that of other Nations, as early as the Days of Abraham, as I before observed; but it was of the same fort with that which the Egyptians first practised, We are told (b) that Ninus Tov Neleyd, i. e. Tov To Nelews, the Descendant or rather the Successor of Nimrod, whom they call the Affyrian [as being the Founder of the Affyrian Empire taught the Assyrians to worship Fire, not common Fire, I conceive, but the Sun, Moon and Stars, which they probably imagined to confift of Fire (i); and in the process of their Idolatry we are further informed of them, that they were the first

⁽g) There are several Writers cited by Fabricius, Biblioth. Antiqu. p. 383, as opposers of the opinion of Spencer and Sir J. Marsham, viz. Ramiresius, csp. 4. Pentecontarchi Nat. Alexand. atte 3. vet. Test. dist. 6. Leydecker. de 127. Heb. II. 4. Anton. Bynaus & Sebast. Schmidius in dist & tractat. de circumcissone. Salom. Deylingius 6 observ. facrar. Rich. Montacutius orig. Eccles. & al. (b) Chronia. Alexand. p. 64. (i) Empedocles tock up this Opinion from the Ancients, and held Aurilia 72 à 45 pa. Plut. placet. Philos. L. 2. c. 13.

who fet up a Pillar to the Planet Mars, and worshipped it as a God (k). This therefore was the first Idolatry of the Babylonians and Affyrians, and it is very probable that their early Skill in Astronomy led them into it: they had been Students of Astronomy for at least 237 Years at the Birth of Abraham, and had made fuch Observations all the time, as they had thought worth recording. What their Obfervations were we cannot fay, but it is most likely, that they observed the Courses of the heavenly Bodies as well as they were able, and according to their Abilities philosophized about their Nature and Influence upon the World, and their Philosophy being false, a false Philosophy naturally tended to introduce Errors in Religion.

The Sun, Moon, and the particular Star called Mars, were the first Objects of the Chaldean, Babylonian, or Assyrian Idolatry, and this seems to be confirmed by the Names which they gave to their ancient Kings. We cannot indeed infer any thing of this fort from Ctesias's Catalogue, for the Names he used are known not to be Assyrian, they are either Greek or Persian, for he used such Names as the Persians, from whose Records he wrote, had translated the old Assyrian Names

⁽k) Chronic. Alexand, p. 89.

into, or he turned them into fuch as his own Language offered to him, (a Liberty which has been used by other Writers; by the Greeks, when they called the Egyptian Thyoth Hermes, and again by the Latins, who named him Mercurius) but the ancient Assyrian Names were of another fort; for in order to raise their Kings to the highest Honours, and to cause the People to think of them with the utmost Veneration, they commonly called them by the Names of two or three of these Planetary Deities put together, intimating them hereby to be Persons under the extraordinary Care and Protection of their Gods. Thus their Kings and great Men were called Peleser (1), Belshazzar (m), Belteshazzar (n), Nebuchadnezzar (o), Nabonassar (p), with other Names of the same fort; in order to explain which we need only observe, that Pil, Pal, or Pel, or Baal, or Bal, or Bel, which was wrote Bnas in Greek or Belus in Latin, and fometimes it is wrote Phel, or Phul, or Pul, for they are all the fame Word, fignifies Lord or King, and was the Name of the Sun, whom they called the Lord or King of the Heaven. Baalah, Baalta, Belta or Beltes, which fignifie Lady or Queen,

^{(1) 1} Chron. v. ver. 6. (m) Dan. v. ver. 1. (n) Dan. i. 7. (o) Dan. iii. 1. (p) The Name of Belefis. Dr. Prideaux Connect. p. 1.

were the Names of the Moon, whom they called Queen of Heaven. Azer, or Azur, or Azar, was the Name of Mars. Gad fignifies a Troop, or Host. And Nabo, or Nebo, was a Name for the Moon. From observing this it is easy to explain these Names of the Assyrian Kings. Peleser is Pel-Azar, or a Man in the especial Favour of the Sun and of Mars. Belshazzar, i. e. Bel-Azar, or Bel's-Azar, a Word of the same Import with the former. Belteshazzar, i. e. Baalta, or Belta's-Azar, i. e. a Person favoured by the Moon and Mars. Nabonassar is Nabo-Azar, i. e. a Favourite of the Moon and of Mars. Nebuchadnessar is Nabo, or Nebo-Gad-Azar, or one favoured by the Moon, by the Host of Heaven, and by Mars. And this Custom spread into other Nations. Beleazar was the Name of a King of Tyre; and Diomedes, i. e. one in the favour of Jupiter, was one of the Grecians famous in Homer. The learned Dr. Hyde (a) differs a little from what I have here offered; he supposes Bel to be the Name of the Planet Jupiter; Belta, of Venus; Nabo, of Mercury; and Gad, of Jupiter; as if the first Affyrians worshipped the several Planets of these Names; but I think it much to be questioned whethey they distinguished thus early between

⁽⁴⁾ Rel. vet. Persarum c. 2. p. 67.

the Planets and the other Stars. We are indeed told from the Alexandrian Chronicon, that they fet up a Pillar unto Mars, as I before hinted; and very probably in time they distinguished the other Planets and remarkable Stars, and took them into the Number of their Gods; but we do not find that they did this in the very early Days; for, according to Diodorus Siculus (a), when Jupiter was first worshipped, he was confidered not as a Star, or Planet, but as one of the Elements. And Eusebius, in his Account of the ancient Egyptian Worship of Jupiter, observes the same thing (b). And the Phanicians in their first Use of this Name, intended to signify the Sun by it (c), and not the Star, or Planet, which was afterwards called Jupiter. The Astronomy of the Ancients was not so exact as we are apt to imagine it. Some accidental Thought or other might induce the Affirians to pay a greater Honour to Mars, than to any other Star, as the Egyptians did to the Dog-star, for the Influence (d) which they imagined that Star to have upon the flowing of the River Nile; and the Affyrians might very probably pay the like Honour to Mars, and not know him to be a Planet, nor yet

⁽a) Lib. 1. p. 11. (b) Præp. Evang. l. 3. c. 3. (c) Id. l. 1. c. 10. (d) Marsham. Can. Chron. in acguatasus n. p. 9.

distinguish him, except by some odd Conceit or other which they had about him, from the rest of the Host of Heaven. Vostius (a), and several other Writers, take the Words Bel, Belta, Nabo, and Gad, as I have taken them.

The Persians corrupted their Religion in much the same manner: They are thought not to have fallen into fo gross an Idolatry as their Neighbours, but they did not keep up very long to the true and pure Worship of God. Sabiism was the first Error of this Nation. The Word Sabiism is of Hebrew Original, it comes from Sabab, which fignifies an Host; so that a Sabian is a Worshipper of an Host or Multitude, and the Error of the Persians was, they worshipped the Host of Heaven. When, or by whom they were led into this Error, is uncertain, but very probably it was effected in much the same Method as that by which the Egyptians were feduced. It is thought that the Perfians (b) never were so corrupted, as intirely to lose the Knowledge of the supreme God, and that they only worshipped the Luminaries as his most glorious Ministers, and consequently with a Worship inferior to what they paid the Deity. They look'd up to Heaven, and consider-

⁽a) De Origine & Progress. Idololatriz. (b) Hyde Reli-

ed the Glory and Brightness of the Lights of it, their Motion, Heat and Influence upon this lower World, and hereby raifed in their Minds very high Notions of them. It was an ancient Opinion, that these Beings were all alive, and instinct with a glorious and divine Spirit (b); and what could their Philosophy teach them better, when they were far from having true Notions about them: They faw them, as they thought, running their Courses Day and Night over all the World, dispensing Life, and Heat, and Health, and Vigour, to all the Parts and Products of the Earth; they kept themselves so far right as not to mistake them for the true God, but they imagined them to be the most glorious of his Ministers, that could be made the Object of their Sight, and not taking due Care to keep strictly to what their Fore-fathers had delivered to them from Revelation about Religion, they were led away by their own Imaginations to appoint an idolatrous Worship for Beings which had been created, and by Nature were no Gods.

⁽b) This Notion the Philosophers in time improved into that noble Intimation given us in Virgil.

Principio Cœlum, ac Terras, camposque liquentes, Lucentemque Globum Lunæ, Titaniaque Astra, Spiritus intus alit; totamque infusa per Artus Mens agitat Molem, & magno se corpore miscet. Æneid. 6. v. 725.

And of this fort was the Idolatry that first spread over Canaan, Arabia, and all the other neighbouring and adjacent Nations; and I might fay the same was first propagated into the more diftant and remote Countries. When the Israelites were preparing to take Possession of the Land of Canaan, the chief Caution that was given them against their falling into the Idolatry of the Nations round about, them, shews what the Religion and Idolatry of those Nations was: And the Vindication which Job made for himself, in-timates that this was the Idolatry of the Arabians in his Days. He tells us (c), that he had never beheld the Sun when it shined, nor the Moon walking in brightness; and that his Heart had not been enticed, nor his Mouth kiffed his Hand, i. e. he had never look'd up to the Sun and Moon, and bowed down to pay a religious Wor-ship to them; or, (as Moses expresses it in his Caution to the Israelites) (d), he had not lift up his Eyes to Heaven, nor when he saw the Sun, and the Moon, and the Stars, even all the Host of Heaven, was driven to worship and to serve them. This therefore was the first and most ancient Idolatry.

And when the feveral Nations of the World had thus begun to deviate from

⁽c) Job. xxxi. 26, 27, (d) Deut. iv. 19,

the true Worship of God, they did not stop here, but in a little time went further and further into all manner of Superstitions, in which the Egyptians quickly outstripped and went beyond all the other Nations of the Earth. The Egyptians began, as I have faid, first with the Worship of the Sun and Moon; in a little time they took the Elements into the Number of their Gods, and worshipped the Earth, the Water, the Fire, the Air (e); in time they looked over the Catalogue of their Ancestors, and appointed a Worship for fuch as had been more eminently famous in their Generations (f); and they having before this made Pillars, Statues, or Images in memory of them, they paid their Worship before these, and so introduced this fort of Idolatry. In time they descended still lower, and did not only worship Men, but, confidering what Creatures had been most eminently serviceable to their most celebrated Ancestors, or remarkably instrumental in being made use of by the first Inventers of the several Arts of living, towards the carrying forward the Inventions that were first found out, for the providing for the Conveniencies of Life, they consecrated these also; and in later Ages, vegetables, and inanimate things had a religious Regard paid to them. In this

⁽e) Diodor. Sic, l. 1. (f) Id. ibid.

manner they fell from one thing to another; after they ceased to retain God in their Knowledge, according to what God had been pleased to reveal to them concerning himself and his Worship; becoming every Day more and more vain in their Imaginations, they wandered farther and farther from the true Religion, into all manner of Fooleries and Abominations.

At what particular Times the Egyptians took the feveral Steps that led them into their groffer Idolatries, we cannot fay, but we find they were got into them very early. They worshipped Images, even the Images of Beasts, before the Ifraelites left them, as appears from the *Ifraelites* fetting up the Calf at *Horeb* (g), in imitation of the Gods which they had feen in Egypt; and it is remarkable that they were by this time fuch Proficients in the Art of making these Gods, as to cast them in Metal, for fuch an Image was that which the Israelites fet up; and this makes the Obfervation of Paufanias appear very probable, who remarks (b), that the Egyptians had wooden or carved Images at the time that Danaus came into Greece; for supposing Danaus's coming into Greece to be about the time where (i) the Arundelian

⁽g) Exod. xxxii. (h) In Corinthiacis. (i) Archbishop
Usher supposes the Parian Chronicon to have been come of Anno
Vol. I.

Nundi

lian Marble fixes it, i. e. a little before the time when Moses visited the Children of Israel, namely, A. M. 2494, it looks very probable that they had this fort of Images thus early, because it appears from what I before observed, that before twenty Years after this Time they were fo improved as to make them of better Materials, and in a more curious and artful manner; for Archbishop Usher places the Exit of the Children of Israel out of Egypt but nineteen Years after this Year, in which Danaus is supposed to have come into Greece. The Observation of Paulanias was [ξόανα τα σάνια, μάλιτα τα Αιγύπια that the Egyptian Images were all wooden (k) or carved ones at that Time, i. e. at the time that Danaus left Egypt, which being, as will appear hereafter, several Years before he came to Greece, it is very probable that

Mundi 3741; and the Marble tells us that Danaus's coming into Greece was 1247 Years earlier, so that according to this Account it was Anno Mundi 2494, as I have placed it, which is about 20 Years before the Miaelites going out of Egypt. (k) The Translator of Pausanias renders the Word Hoave, e ligno, and so I find many Authors agree to take it. Clemens Alexandriaus [in Cohortat, ad Gentes] thinks Ebavov to be a carved Image of either Wood or Stone; and Hefychius says Hoave and Auction nucleat and Hefychius says Hoave been designed by Euclius [Prap. Evang. 1.3. c. 8.] where he opposes it to a such more prove, areaning ferhaps a molten Image; but the Passage is so corrupted, that there is no guessing at the true meaning of it. I have been in some Doubts whether Hoave in Paulanias, might not be a enistake for Edition, or Edition.

the Use of Images in Egypt was then in its first Rise and Infancy, and that the Makers of them were not got further than to try their Art upon fuch common and eafy Materials as young Beginners would chuse to make their first Attempts on. The Religion of Egypt was fo entirely corrupted in Moses's time, that he could not venture upon fuffering the Israelites to facrifice unto the Lord their God in the Land, for he told Pharaoh that it would be in no wife proper for them to attempt it (a), because they would be obliged to sacrifice the Abomination of the Egyptians before their Eyes, i. e. some of those living Creatures which the Egyptians had confecrated, and that they should hereby so inrage them, that they would stone them for so doing; but they do not feem to have deviated thus far in the Days of Joseph; Joseph appears by all the Actions of his Life to have been a Man of Virtue, his Heart was full of the Hope and Expectation of the Promife which God had made to Abraham, to Isaac, and to Jacob (b), and therefore he took an Oath of the Children of Israel, that when God should visit them, and bring them out of Egypt, they would carry away his Bones with them, and yet he married in Egypt the Priest of On's Daughter (c); and afterwards, when the Land

⁽a) Exod, viii, 26. (b) Gea. 1.24, 25. (c) Chap.xli, Ver. 45. Z 2 Was

was famished, he took the Priests under his Protection, so as not to have them suffer in a Calamity which was fo fevere and heavy upon all the other Inhabitants of the Land (a). If the Religion of Egypt had at this time been fo intirely corrupted, as it was in Moses's time, Joseph, who had the same Faith as Moses had, would furely no more than Moses did, have sat down in the Enjoyment of the Pleasures and Honours and Riches of Egypt, but at least, when Pharaoh had put him in full Power, so that without him no Man lifted up his Hand or Foot in all the Land of Egypt (b), he would have used his Credit with the King, and his Authority both with the Priests and the People, to have in some measure corrected their Religion, if there had been any of these grosser Abomina-tions at that time in it; and he might surely have as eafily effected fomething in this Matter, as he brought about a total Change of the Property of all the Subjects of the Land: But the Truth of the Matter was most probably this; The Egyptians and the Israelites were indeed at this Time in some respects of a different Religion, and not being able to join Worship at the fame Altar, they might not (according to their Notions of Things) eat with one another; but their Differences were not as

⁽a) Gen. xlvii. 22. (b) Chap. xli. 44.

yet so wide, but that they could bear with Joseph, and Joseph with them: And therefore all their grosser Corruptions, which led them to worship the Images of Beasts and of Men, must be supposed to have arisen later than these Days; and the time between Joseph's Death, and the Children of Israel's going out of Egypt, being about a Century and half, they may very well be fuppos'd to have been begun in the first Part of this Time, and the Egyptians to have had only carved or wooden Images, according to Pausanias, until after Danaus left them, and to have fo improved as to make molten Images before the I/raelites

Departure from them.

There is indeed one Passage in Genesis, which feems to intimate that there was that religious Regard, which the Egyptians were afterwards charged with, paid to Creatures even in the Days of Joseph; for we are informed, that he put his Brethren upon telling Pharash their Profession, in order to have them placed in the Land of Goshen, for or because (a) every Shepherd is an Abomination to the Egyptians. I must freely acknowledge, that I cannot fatisfy my felf about the Meaning of this Passage; I cannot fee that Shepherds were really at this Time an Abomination to the Egyptians; for Pharaob himself had his Shep-

⁽a) Gen. xlvi. 34.

herds, and when he ordered Joseph to place his Brethren in the Land of Gosphen (a), he was so far from disapproving of their Imployment, that he ordered him, if he knew of any Men of Activity amongst them, that he should make them Rulers over his Cattle; nay, the Egyptians were at this time Shepherds themselves, as well as the Israelites; for we are told, when their Money failed, they brought (b) their Cattle of all forts unto Joseph, to exchange them for Corn, and among the rest, their Flocks of the same kind with those which the Israelites were to tell Pharaoh that it was their Profession to take care of, as will appear to any one that will confult the Hebrew Text in the Places referred to. Either therefore we must take the Expresfion, that every Shepherd was an Abomination to the Egyptians, to mean no more than that they thought meanly of the Imployment, that it was a lazy, idle, and unactive Profession, as Pharaoh seem'd to question, whether there were any Men of Activity amongst them, when he heard what their Trade was; or if we take the Words to fignify a religious Aversion to them, which does indeed feem to be the true Meaning of the Expression from the Use made of it in other Places of Scripture, then I do not fee how it is reconcile-

⁽a) Gen. xlvii. 6. (b) Ver. 17.

able with Pharaoh's Inclination to employ them himself, or with the Egyptians being many of them at this time of the same Profession themselves, which the Heathen Writers agree with Moses (a) in supposing them to be.

The Learned have observed, that there are feveral Interpolations in the Books of the Scriptures, which were not the Words of the Sacred Writers. Some Persons affecting to shew their Learning, when they read over the ancient MSS, would fometimes put a short Remark in the Margin, which they thought might give a Reafon for, or clear the Meaning of some Expresfion in the Text against which they placed it, or to which they adjoined it; and from hence it happened now and then, that the Transcribers from Manuscripts so remarked upon, did, thro' mistake, take a Marginal Note or Remark into the Text, imagining it to be a Part of it. Whether Mo-Jes might not end his Period in this Place with the Words, that ye may dwell in the Land of Goshen; and whether what follows, for every Shepherd is an Abomination to the Egyptians, may not have been added to the Text this way, is intirely fubmitted to the Judgment of the Learned.

As the Egyptians did thus fink into the groffest Idolatries very early, so they pro-

⁽a) Diodorus Sic. Lib. 1. Z 4.

pagated their Errors into all the neighbouring Nations round about them: The Philistines quickly came to have some of the Gods which the Egyptians served; they had fet up Dagon before Eh's Time (a), and the Image of Dagon was in part an human Representation, for it had an Head, Face, and Palms of Hands; and the Nations which the Israelites passed. thro', after their coming out of Egypt, had amongst them at that time Idols, not only of Wood and Stone [which were the goava before mentioned, and the most ancient] but of Silver and Gold also (b): Egypt was the fruitful Mother of all these Abominations, and the nearer Nations were fituated to, or the fooner they had Acquaintance with Egypt, the earlier Idolatries of this fort were practifed amongst them: For,

If we go into Afia, into the Parts a little distant from Egypt, we find, that during all the first Ages, the Luminaries of Heaven or the Elements were the only Objects of their idolatrous Worship. Baal, or Bel, or Baal-samen, i. e. according to their own Interpretation (c), the King or Lord of Heaven, as the Hebrew Words Baal-shemaim would import, or Baal-Zebub, i. e. the Lord of Flies, (by which

⁽a) 1 Sem. v. (b) Deut. xxix, 16, 17. (c) Euseb. Præp. Evang. l. 1. c. 10.

Names they meant (a) the Sun) were the ancient Deities of the *Phænicians*. The Ammonites worshipped the same God under the Name of Milcom or Moloch (b), i. e. Melech or the King. The Arabians likewise worshipped the Sun, under the Name of Baal-Peor, or Baal-Phegor (c). And the Men of Sepharvaim, who were brought out of Affyria into Samaria, in the Reign of Ahaz King of Judah, and Hoshea King of Samaria (d), had Anammelech, i. e. the King of the Clouds; and Adram-melech, or rather Adar-ha-melech, i. e. Adar, or Mars the King, for their Gods; and very probably Nergal and Ashima, Nibbaz and Tartak, the Gods of the other Nations that were brought with them, were Deities of the same fort. These, and such as these, were the Gods worshipped in the several Countries of Asia in the first Days of their Idolatry, and fome Nations did not descend lower for many Ages. The Persians in their early Times had no Temples, Statues, Altars, or Images (e), but they facrificed on the Top of Mountains, to the Sun, Moon,

Earth,

⁽a) Procop. Gazzus in 1 Kings xvi. Servius in 1 Æn. Damascius in virâ Isidori apud Photium. Eureb. præp. Evang. 1 1. c. 7. (b) 1 Kings xi. 5. 7. Levit. xviii. 21. ibid. xx. 2 3 15. 5. (c) Theophrast. Hist. Plant. 1. 20. c. 4. Numb xxv. Psam cv. Hosea ix. (d) 2 Kings xvii. 31. & 24. (e) Herc cct. 1. 1. Strabo. 1. 15. Xenophon in Cyropæd. in multis loc. Bisssonius de regno Persarum.

Earth, Fire, and Water. The first Image that was fet up amongst them, was a Statue to Venus, and that was erected not 'till almost the End of the Persian Empire, by a King whom Clemens Alexandrinus calls Artaxerxes, and very probably he meant Artaxerxes Ochus (a), the Predecessor of Darius, in whose Reign Alexander the Great overthrew the Persian Empire. We read in many Places of the Old Testament of the Idols of Babylon, and Nebuchadnezzar set up an Image of Gold in the Plain of Dura (b); and tho' this was not the first Image set up amongst them (for Isaiah mentions their hiring Goldfmiths to make them (c) Gods) yet I believe that we may place their beginning this Idolatry about or but little before this Time; for the Removal of the Cuthites, of the Men of Ava, Hamath, and Sephar-vaim, from the (d) Countries of Babylon into Samaria, was about a Century before the Reign of Nebuchadnezzar, and they feem not to have learnt in their own Countries to become Worshippers of these sort of Gods; for when they fet up the Idolatries of their Nations in Samaria, they did not fet up Images, but made Succoth-be-noth (e), i. e. Shrines, or Model-Temples, little Structures, fuch as St. Stephen speaks

⁽a) Cohortat ad Gentes. (b) Dan. iii. (c) Isaiah xlvi. 6. (d) 2 Kings xvii. 24. (e) Vcr. 30. of.

of, when he (a) mentions the Tabernacles of Moloch, which they took up and carried about in Processions; or they had Sidereal Representations of the Luminaries of Heaven, such as St. Stephen calls the Star

of the God Remphan.

The First Step which the Babylonians, and very probably all other Nations, took towards Image-Worship, was the erecting Pillars in honour of their Gods. All their other Idols were Novelties, in comparison of these. We read that Jacob set up a Pillar, when he vowed a Vow unto the true God (b); fo that the erecting these Pillars was a very ancient Practice, even as ancient as A. M. 2246, and practifed we fee by the Profesiors of the true Religion; and when Men fell into Idolatry, they kept on this Practice, and erected fuch Pillars to their false Gods. The Alexandrian Chronicon, in the Place which I have before cited, remarks to us, that the Babylonians fet up a Pillar to the Planet Mars; and Clemens Alexandrinus (c) observes, that before the Art of Carving was invented, the Ancients erected Pillars, and paid their Worship to them, as to Statues of their Gods. Herodian (d) mentions a Pillar or large Stone (for it is to be observed, that these Pillars were large Stones set up with-

⁽a) Acts vii. 43. (b) Gen. xxviii. 18. & xxxv. 14. (c) Stromat. l. 1. p. 151. (d) Lib. 5. p. 563.

out Art or (a) Workmanship) erected in honour of the Sun, by the Title of Eligabalus, or El-Gebal, i. e. the God of Gebal a City of Phænicia. Pausanius menrions feveral of these uncarved Pillars in Bæotia in Greece (b), and he fays t' y were the ancient Statues erected to their Gods (c). Some time after the first Use of these, they erected wooden ones, and these at first had but little Workmanship bestowed upon them, for we read in Clemens Alexandrinus (d), that a Block, or Trunk of a Tree, was an ancient Statue of Juno at Samos; and Plutarch informs us, that two Beams, or pieces of Timber, joined together with two shorter Crossbeams, was the ancient Representation of Castor and Pollux (e); and hence it came to pais, that the Astrologer's pitched upon the Figure of this Representation to be the Character for the Constellation called Gemini, which they describe thus II.

Epiphanius (f), and other Writers, have imagined that Image-Worship was very early in Assignation and Chaldea, even as early as the Days of Abraham; they represent, that Serug, Nahor, and Terah the Father of Abraham, were Statuaries and Carvers, and

⁽a) Pausan, in Bocoticis, and in this respect they were like Jacob's Fillars. (b) In Bocoticis. (c) Idem in Achaicis. (d) Cohort, ad Gentes. (e) Philadelph. p. 178. Initio. (f) Adversus Hares, l. 1. 8 6. Suidas in Espay, & al.

that they made Idols, and fet up Image-Worship in these Countries; but there is no Proof of this Opinon, except Jewish Traditions, which are of no great Account. Pillars of Stone were perhaps in use in these Times, but they were only common Stones heaped upon one another, as Jacob afterwards heaped them, and Joshua upon another Occasion (a) many Generations after; or they were large, but appol hison, as Paufanias calls them, they had no Workmanship about them, which could intimate the Hand of the Artificer to have been concerned in them. Laban indeed, a Defcendant of this Family, had his Teraphim, in our Translation, Gods, which Rachel stole from him (b), but we have no reason to imagine that these were Image-Gods, it is more probable that they were little Pillars, or Stones, which had the Names of their Ancestors inscribed upon them. As they erected larger Pillars to their Deities, fo they made fmaller and portable ones in Memory of their Ancestors, which were esteemed by them much as Family-Pictures are now by us; and that made Rachel so fond of taking them when she went away from her Father's House, and Laban fo angry at the Thoughts of their being taken from him. In After-ages, when the Pillars erected to the Gods were

⁽a) Josh. iv. 5. (

turned into Statues, these Family-Pillars were converted into little Images; and these seem to be the Beginning of the Penates, or Family-Gods, of which we have

frequent mention in After-times.

Idolatry made its Progress in Greece in much the same manner; for according to Plato's express Words (a), the first Grecians esteemed those to be the only Gods, which many of the Foreign Nations thought fo, namely, the Sun, Moon, and Stars: They worshipped therefore at first the Luminaries of Heaven; In time they came to worship the Elements; for the same Author mentions these also as their ancient Deities, and they erected Pillars in honour of them, as the Afians did to their Gods, as appears from the Authorities already cited, and many other Places which might be quoted from Pausanias and other Writers. At what Time the Greeks came to worship fuch Gods as Homer sings of, is uncertain; but their Worship was evidently established before his Time. All Writers (b) do in the general agree, that the Greeks had the Names and the Worship of these Gods from Egypt, and Herodotus was of opinion that the Pelasgi first en-

⁽a) In Cratylo. His words are, Φαίνον αί μου οἱ σρῶτοι τ΄ ᾿Ανθρώπων ຜεὶ τ΄ Ἑλλαδα τέτες μόνες Θεὲς ἡγῶδς బ్రజ్ఞ νων σολλοὶ τ΄ Βαρθάρων, ἥλιον κὸ σελίμην κὸ γῆν κὸ ἄς ၉၄ κὸ ἔ ၉၄ νον. (b) Eufeb. Præp. Evang. Diodor. Sic. Clem. Alexand. & mult. al.

couraged the Reception of them (a), at what time he does not tell us; but we may remark this, that we cannot suppose it to be before the Plantation of that People, which left *Greece* under the Conduct and Command of *Oenotrus* (b), were migrated into *Italy*; for if it had, they would have carried these Gods, and this fort of Wor-

ship with them.

But if we look into Italy, we not only find in general, that the Writers of their (c) Antiquities remark, that their ancient Deities were of a different fort from those of Greece; but, according to Plutarch (d), Numa, the Second King of Rome, made express Orders against the Use of Images in the Worship of the Deity; nay he fays further, that for the first 170 Years after the building the City, the Romans ufed no Images, but thought the Deity to be invisible, and reputed it unlawful to make Reprefentations of him from Things of an inferior Nature; fo that according to this Account, Rome being built about A. M. 3256 (e), the Inhabitants of Italy were not greatly corrupted in their Religion even fo late as A. M. 3426, which falls when Nebuchadnezzar was King of Babylon, and about 169 Years after the

⁽a) In Eurerpe. (b) Paufanias in Arcadicis. (c) Dionyf. Halicar. Lib. 7. (d) In Numa. & Clem. Alexand. Stromat. l. 1. (e) Archbiffrop Usher's Amals.

Time where I am to end this Work. It is remarkable that Plutarch does not reprefent Numa as correcting or refining the ancient Idolatry of Italy; but expresses, that this People never had these groffer Deities, either before, or for the first 170 Years of their City; fo that it is more than probable, that Greece was not thus corrupted, when the Pelasgi removed from thence into Italy; and further, that the Trojans were not fuch Idolaters at the Destruction of their City, because, according to this Account, Eneas neither brought with him Images into Italy, nor fuch Gods as were worshipped by the Adoration of Images; and therefore Pausanias (a), who imagined that Æneas carried the Palladium into Italy, was as much mistaken as the Men of Argos, who affirmed themselves to have it in their City (b). The Times of Numa are about 200 Years after Homer, and very probably the Idolatry fo much celebrated in his Writings might by this time begin to appear in Italy, and thereby occasion Numa to make Laws and Constitutions against it.

There are feveral other Particulars which might be added to this Subject, but I am unwilling to draw out this Digression to a greater Length, and shall only offer a Remark or two, and put an End to this Book.

⁽a) In Corinthiacis.

It is observable, that the first Corruptions of Religion were begun by Kings and Rulers of Nations. Ninus taught the Assyrians to worship Fire; and Syphis, King of Egypt, wrote a Sacred Book, which laid the Foundation of all their Errors: In like manner in Afterages, Nebuchadnezzar fet up the Golden Image in the Plains of Dura; and when Image-worship was brought into Persia, it was introduced, as the learned Dr. Hyde observes, by some King, who built Temples, set up Statues, appointed Priests, and settled them Revenues, for the carrying on the Worship according to the Rites and Institutions which he thought fit to prescribe to them. And in this manner, without doubt, Sabiism was planted, both in Perfia, and all other Nations. Kings and Heads of Families were the Priests amongst the true Worshippers of the God of Heaven; Melchijedec was Priest as well as King of Salem; and Abraham was the Priest of his own Houshold: And we have reason to believe that other Kings were careful to preserve to themselves this Honour, and presided in Religion, as well as ruled and governed their People; and in Reality, as the Circumstances of the World then were, if they had not done the one, they could not have effected Vol. I. Aa

the other. Kings and Rulers therefore being at this time the supreme Directors in Religion, their Inventions and Institutions were what began the first Errors and Innovations which were introduced into it. This Point should indeed be a little more carefully examined, because some Writers have a favourite Scheme, which they think they can build great Things upon, and which runs very contrary to what I have offered. These Gentlemen advance Propositions to this Purpose: That God had given to all Men innate Principles, sufficient to lead them to know and worship him, but that the great Misfortune of the Heathen World was, too strict a Reliance of the Laity upon the Clergy, who, for the Advancement of their own Lucre, invented Temples, and Altars, and Sacrifices, and all manner of Superstitions. Thus they run on at Random. The whole of their Opinion may be expressed in these two Positions: 1. That the Powers and Faculties which God at first gave to Men, led them naturally to know and to worship Him, according to the Dictates of right Reason, i. e. in the way of Natural Religion. 2. That the Priests for their own Ends fet up Revealed Religion: And this is in truth the Foundation of our modern Deifm; the Profeffors

fors of it believing in their Hearts, that there never was a real Religion at all, but that the first Religion in the World was merely Natural, Men worshipping God only according to what Reason suggested to them; but that in time Artful Men, for Political Ends, pretended to Revelations, and led the World away into Superstition; and the first Pretenders to these Revelations were, they say, the Priests or Clergy. But all this is Fiction and Chimæra; we can find nothing to countenance these extravagant Fancies in any History of any Part of the World: For with regard to the first Point, that the Priests were the first Corrupters of Religion; let them but tell us when, and where: All the History we have of the feveral Kingdoms of the World agree in this, that Kings and Rulers were, in all the Heathen Nations, the first Institutors and Directors of the Rites and Ceremonies of Religion, as well as of the Laws by which they governed their People: And we have not only plain Hints to this Purpose, in the Remains of those early Kingdoms, of which perhaps it may be faid, that the Accounts are fo short and imperfect, that we may be deceived if we lay too great a Stress upon them: but we find, that all Antiquity was fo universally agreed in this Point, that if

we look into the Foundation of those later Kingdoms, of which we have fuller and clearer Accounts transmitted to us, we find fuller and clearer Accounts of this Matter. Romulus and Numa, and other fucceeding Kings, were the Authors and Institutors of every Part of the Roman Religion; and we are told (a) that Numa wrere a Book upon the Subject: and we find amongst the Appointments of Romulus (b), that when he had fettled the feveral Magistrates and Officers, which he thought necessary for the well-governing of his People, he referved to himself as King to be the supreme Director of the Sacra and Sacrifices, and to perform himself the Publick Offices of Religion; for fo I understand the Words [wάν α δι' ἐπείνε weár-τεως τὰ τὸ ρος τὰς Θεὰς ὅσια.] And I think I am directed so to understand them, by what happened afterwards; for when Brutus and his Affociates expelled the Kings, banishing Tarquinius, and erecting a Common-wealth instead of the Kingly Government, it is remarkable that they found theraselves obliged to appoint a new Officer, whom they called the Rex Sacrificulus, that there might be one to

⁽a) Dionys. Halicarnass. p. 87.

⁽b) Dionys. Halicarn. Lib. 2.

offer those Sacrifices, which used to be offered by the King for the People (a). Quia publica Sacra quædam, says (b) Livy, per ipsos Reges factitata erant, ne ubi ubi Regum Desiderium esset, Regem Sacrificulum creant: i. e. " Because some " of the publick Sacrifices were per-" formed by the King himself, that there " might not be any want of a King, they created a Royal Sacrificer." In Greece we find the same Institutions, and according to Xenophon (c), the Kings of Lacedæmon having Officers under them for the feveral Employments of the State, referved to themselves to be the Priests of their People in divine Affairs, and their Governors and supreme Directors in Civil. And this was the most ancient Practice in all Nations; and Priests were fo far from being the first Inventers of Superstition, or Corrupters of Religion, that in the Sense in which these Writers use the Word, there were no Priests at all until Religion was confiderably depraved and vitiated. Every Man was at first the Priest of his own Family, and every King of his own Kingdom; and tho' we may suppose that in time, when Kingdoms came to grow large,

⁽a) Dionyf. Halicarn. l. 4. p. 269. (b) Liv. l. 2. c. 2. (c) In Repub. Lacedæm. p. 544.

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the People to be numerous, and the Affairs to be transacted full of Variety; that then Kings appointed, for the better governing of their People, Ministers under them, both in Sacred and Civil Matters; yet this was not done at first; and when it was done, the Ministers fo appointed were only Executors of the Injunctions and Directions, Orders and Institutions, which the Kings who appointed them thought fit to give them. In time, the Ceremonies and Institutions of Religion grew to be fo numerous, as that Kings could not always be at Leifure to attend upon the Performance, or the taking care of the Particulars of them, nor could a new King be sufficiently instructed at his coming to a Crown, in all the various Rites and Ufages that had, some at one Time, and some at another, been established by his Ancestors; and this occasioned the appointing a Set of Men, whose whole Bufiness it might be to take care of these Matters, which then Princes began to leave to them; and from this Time indeed the Power and Authority of the Priests grew daily; tho' even after this Time we find some of the greatest Kings directing and acting in thefe Things themselves. Cyrus commonly offered the Publick Sacrifices himself (a); and

(a); and Cambyses his Father, when he fent him with an Army to affift Cyaxares his Uncle, observed to him, what Care he had taken to have him fully in-ftructed in Augury, that he might be a-ble to judge for himself, and not depend upon his Augurs for their Directions (b). And thus I have endeavoured to fet this Matter in the Light in which the best Writers and Historians agree to place it; and these were, I believe, the Sentiments which Josephus had about it, who inquiring into what might be the first Occasion of the many Heathen Superstitions and Errors in Religion, professes himself to think that they began at first from the Legislators, who not rightly knowing the true Nature of God, or not rightly explaining and keeping up to that Knowledge which they might have had of it, were hereby led to appoint Constitutions in Religion not suitable to it, and fo opened a Door for those that came after to introduce all forts of Deities and Superstitions (c). And very agreeable to this is the Determina-tion of the Author of the Book of Wisdom, that the Heathen Idolatries were set up by the Commandments of

⁽a) Xenophont. Cyropæd. l. 3. p. 63. & in mult. al. loc. (b) ld, ibid. l. 1. p. 21. (c) Contra Apion. p. 1386.

Kings (a). It will perhaps be here faid, that Kings then were the first introducers of Revelation and Superstition, and that they did it to aggrandize themselves, to attract the greater Regard and Veneration of their People. To this I anfwer: We find Accounts of Revelation earlier than we find any mention of Kings. Noah had several Directions from the Deity, and fo had Adam; fo that we must set aside what History assures us to have been Fact, in order to embrace what feems to these fort of Writers to be most probable, instead of it. But I have already confidered (b) that the Worship of God, which all Men univerfally in all Nations performed in the most early Times, was of fuch a Nature, that we cannot with any Appearance of Probability imagine, but that it was at first introduced by Divine Appointments; for we cannot learn from History, nor if we reflect, can we conceive, that Natural Reason should ever have led Men into fuch Sentiments, as should have induced them to think of worshipping God in that manner. But there are two Queries which I would put to these Writers: 1. If there was no Revelation made to the Men of the first Ages, in

⁽a) Chap. xiv. Ver. 16.

Matters of Religion, how came all Nations of the World to be fo fully perfuaded that there was, as to make it neceffary for *Legislators*, who made Appointments in Religion, to pretend to fome Revelation or other, in order to support and establish them? 2. How came Men to think of acknowledging and worshipping a God, so early as they did really worship and acknowledge him? If we look into the religious Appointments of the feveral Kings and Rulers whom we have Accounts of, we find their Institutions always received as Directions from Heaven, by their Hands transmitted to their People. Romulus and Numa were both believed to have been directed by a Revelation, what Sacra they were to establish; and Lycurgus was supposed to be instructed by the Oracle at Delphos (a); and thus Syphis the King of Egypt was esteemed to be Oconins, one that had a Converse with the Gods. The general Maxim of Plato (b), that all Laws and Constitutions about divine Worship were to be had only from the Gods, was every where received and believed in the World; and when Kings made Appointments in these Matters, their Subjects received what they ordered, as

⁽a) Plutarch. Lycurg. (b) De Legib. l. 6.

the Dictates of Inspiration, believing that (a) a Divine Sentence was in the Lips of their Kings, and that their Mouths transgressed not in the Appointments which they made them; and this they readily went into, not being artfully betrayed by Kings into a Belief of Revelation, but believing them to be inspired, from the universal Knowledge which the World was then full of, that God had revealed to their feveral Ancestors and Heads of Families, in what way and manner they should worship him. If Reason only had been the first Guide in Matters of Religion, Rulers would neither have thought of, nor have wanted the Pretence of Revelation, to give Credit to their Institutions; whereas on the other hand, Revelation being generally esteemed in all Nations to be the only true Foundation of Religion; Kings and Rulers, when they thought fit to add Inventions of their own to the Religion of their Ancestors, were obliged to make use of that Disposition, which they knew their People to have, to receive what came recommended to them under the Name of a Revelation. to proceed to the Second Query: there was no Revelation made to the

⁽a) Prov. xvi. 10.

Men of the first Ages, how came the Knowledge and Worship of God so early into the World? Perhaps some will answer, according to Lord (a) Herbert, From innate Principles: If they do so, I must refer them to what our ingenious Countryman Mr. Locke has offered upon that Subject. The only way that Reason can teach Men to know God, must be from considering his Works; and if so, his Works must be first known and confidered, before they can teach Men to know the Author of them. It feems to be but a wild Fancy, that Man was at first raised up in this World, and left intirely to himself, to find out by his own natural Powers and Faculties what was to be his Duty and his Business in it. If we could imagine the first Men brought into the World in this manner, we must, with Diodorus Siculus, conceive them for many Ages to be but very poor and forry Creatures. The invisible things of God are indeed to be understood by the things that are made, but Men in this State would for many Generations be confider-ing the things of the World in lower Views, in order to provide themselves the Conveniences of Life from them, before they would reflect upon them in fuch a

⁽a) Lib. de Religione Gentilium.

manner as should awaken up in their Minds any Thoughts of a God: And when they should come to consider Things in fuch a Light as to discover by them that there was a God, yet how long must it be before they can be imagined to have arrived at fuch a thorough Knowledge of the Things of the World, as to have just and true Notions of him? We fee in Fact, that when Men first began to speculate and reason about the Things of the World, they reasoned and speculated very wrong. In Egypt, in Chaldea, in Persia, and in all other Countries, false and ill-grounded Notions of the Things which God had made, induced them to worship the Creatures instead of the Creator, and that at Times when other Perfons, who had less Philosophy, were Professors of a truer Theology. The Descendants of Abraham were true Worshippers of the God of Heaven, when other Nations, whose great and wise Men pretended to confider and reason about the Works of the Creation, did in no wife rightly apprehend or acknowledge the Workmaster; but deemed either Fire, or Wind, or the swift Air, or the Circle of the Stars, or the violent Water, or the Lights of Heaven to be the Gods which govern the World (a),

⁽a) Wisdom. xiii. 1, 2, 3, 4.

being delighted with their Beauty, or astonished at their Power, they took them for Gods. In a Word, if we look over all the Accounts we have of the feveral Nations of the Earth, and confider every thing that has been advanced by any or all the Philosophers; we can meet with nothing to induce us to think, that the first Religion of the World was introduced by the Use and Direction of mere Natural Reason; but on the other hand, all History, both Sacred and Prophane, offers us various Arguments to prove, that God revealed to Men in the first Ages how he would be worshipped; but that, when Men, instead of adhering to what had been revealed, came to lean to their own Understandings, and to set up what they thought to be right, in the room of what God himself had directed, they lost and bewildered themselves in endless Errors. This I am fenfible is a subject that should be examined to the bottom, and I am persuaded, if it were, the Refult of the Enquiry would be this, that he that thinks to prove, that the World ever did in Fact by Wisdom know God (a), that any Nation upon Earth, or any Set of Men ever did, from the Principles of Reason only, without any Affistance from Revelation, find

⁽a) 1 Corinth. i. 21.

out the true Nature and the true Worship of the Deity, must find out some History of the World entirely different from all the Accounts which the present Sacred or Prophane Writers do give us; or his Opinion must appear to be a meer Guess and Conjecture of what is barely possible, but what all History assures us never was really done in the World.

The End of the First Volume.



TOTHE

FIRST VOLUME.

A

A BEL killed	Pag. 2
Why his Sacrifice was accepted	beyond
Cain's	86
Abraham, where his Ancestors lived	162
When he was born	273
Left Ur of the Chaldees	269
Lived at Haran	270
Went into Canaan	271
Removed into Egypt	272
His Religion, what	282
Famous in Persia	308
Ananim, a King of lower Egypt	216
Antediluvians, Berofus's Account of them	15
Sanchoniathon's Account of them	16
Egyptian Accounts of them	21
Their Longevity	30
Their Religion, what may be conjectured abo	utit 37
Their Wickedness which occasioned the	
what?	48
Antediluvian World, the Chronology of it	42
The Geography of it	72
How many Persons in it	36
Arabians not corrupted in their Religion in the	Daysof
Job, or of Jethro	309
	Arams

Aram, where he and his Sons settled after the Di	sper-
fion from Basel . p.	162
Ararat, Mount, where situate	99
Ark of Noah, its Dimentions	13
Arphaxad, where he lived after the Confusion	n of
Tongues	191
Ashur, for some time a Subject of Nimrod's	160
Afterwards first King of Assyria	182
Askenaz, what Country he planted after the Dispe	
from Babel	153
Astrological Character of Gemini, whence derived	348
Astronomical Observations at Babylon, agree with	
Scripture-Chronology	191
Astronomy of the Ancients, not exact	332
В	
Babel Tower, when began	106
How long the Project of Building it was c	
nued	150
Babylonia, the Kingdom of Nimrod	181
Babylonians, when they began their Astronomical	06-
fervations	192
Balch, a City of Persia; Abraham Lever lived	
	307
Belus, the Second King of Babylonia	182
The Inventor of the Chaldean Astronomy	183
Older than Nimrod	194
Thought by some to be Ham, the Son of Noah	197
C -	
Cabiri of the Ancients, who	214
Cain kills Abel	2
His Punishment	5
His Sorrow and Repentance	7 8
The Mark fet upon him	
Removes into the Land of Nod	9
Why he built a City there	
Callifthenes, his Account of the Astronomical C vations at Babylon	191
Canaan, who the first Inhabitants of it	175
At what Time the first City was built in it	207
Canaanites true Worshippers of God in the Da	
Abraham	309
	5-7

	Caphtorim, where he settled after the Dispersio	n from
	Babel	P. 174
	Cassum, what Country he planted	173
	Chaldeans expelled Abraham their Country for no forming to their Religion	269
	Corrupted in Religion in the Days of Ale	braham
	Collapted in the Section of the Section	308
	Their first Errors in Religion, what	329
	By whom introduced	328
	The Names of their ancient Kings explained	331
	Ceremonies, most ancient ones used in Religion	
	Ceremony of Washing before Sacrifice, how a	30I
	and why instituted	303
	Chinese History begins at Noah	29
	Chinese Fobi, the same Person with Moses's	Noah
		ibid.
	Chinese Language very ancient, and most proba	bly an
	Original	123
	Christians not obliged to abstain from eating	
	Chronology of the Septuagint and Samaritan Ve	97
	different from the Hebrew in the Accounts	of the
	Times before the Flood	50
	Differs also in the Accounts of the Times fro	
	Flood, to the Birth of Abraham	277
	Chronology of Nimrod's Reign	189
	Chronology at first not accurate	195
-	Circumcision practised earlier by Abraham, than	
	of the Heathen Nations Arguments for Abraham's learning it from the	326 Han-
	thens refuted.	323
	D.	5~3
	Dedan, where he settled after the Dispersion from	Babel
		172
	Differences in Religion, what, in the Times of Abi	raham
	D:C C - C M 1: 1	, 313
•	Dispersion of Mankind, whence caused, when he	
	and how effected Did not reach at first to Spain or Italy	142
	Division of the Earth, the Account of it in Euse	bius's
	Chronicon rejected	177
4	Dodanim, where he lived after the Dispersion	159
	Vol. I. Bb	Eden

E.

E.	
Eden Land, and Garden, where fituate	p. 73
Egypt, when, and by whom planted after the	206
Divided into Three Kingdoms at Mizraim'	
Divided into 1 into 12 inguistre at 12 inguistre	213
Afterwards into Four	267
Egyptian Dynasties and Antiquities explained	20
Arts and Learning, by whom invented	219
Letters at first not Hieroglyphical	246
Pyramids, Eighteen, by whom built	268
Largest Pyramid, by whom erected	319
Religion, how, and when first corrupted	318
By whom With what Views, and for what End	319
Most ancient Errors, what	321
Idolatries very ancient	337
Most of them not so early as the Days of	
272011 02 0110112 1110 111 1111 1111 111	ibid.
Egyptians, not the first Inventers of Letters	233
At first worshipped the true God	311
Not corrupted in Religion in the Days of A	braham
	312
Imitators of Abraham in Circumcifion, an	
Religious Rites	322
Quickly outstripped all other Nations in their rous Idolatries	_
Infect all the neighbouring Nations with the	336
minations	344
Elam the Father of the Persians	160
Elisha, where he settled after the Dispersion	157
Enoch's Book, a Fiction	44
Europeans not early acquainted with Letters	221
Eusebius's Chronicon (as we now have it) by	whom
composed	19
F.	
Flesh not eaten until after the Flood	79
Fobi, first King of China	. 29
Cotemporary with Moses's Noah Most probably the same Person	ibid.
Whole probably the fame refloir	102
G.	
Geography of the Antediluvian World	72
Gods (Laban's) what	_ 349
	0

Gomer, where he lived after the Dispersion of I	Man-
kind. p.	152
H.	
Havilah, Land, where	74
Havilah, Son of Cush, where he lived	171
Have Land whomas to named	
Haran, Land, whence fo named	270
Harduin (Father) his ridiculous Solution of a Scri	
Difficulty	278
Heathens, their Religions agree in many remain	kable
Principles and Practices with the ancient and	true
Religion, which was at first established in	the
World	313
Hebrew Language, whether it was the first Lang	uage
of Mankind	115
Ancient Letters not those now used	254
Hebron in Canaan built Seven Years before any	City
in Egypt	-
-	207
No. 1. C. C.C. C.D. I.	
Japhet not at the Confusion of Babel	171
Javan the Father of the Greeks	158
Idolatry, none before the Flood	48
First Idolatry of the World, what, 25,	335
First practised in Chaldea	328
Most gross in the Nations nearest to, or most	ac-
quainted with the Egyptians	344
Idols, Pillars of Stone, or Stocks of Wood, the	molt
ancient ones	
Jerusalem Coins a Proof of the ancient Hebrew	347
ter	254
Inscription, a Copy of an ancient One, on the Ped	eltal
of a Coloffus	259
A Copy of the Sigean	264
A Copy of the Inscriptions on the Theban Tri	pods
	265
A Copy of the Inscription on Herod's Pillar	266
Ignian Letters the first that were used in Gr	
	227
17	44/
K.	
Kings, originally, the Priests of their Countries	355
The first Corrupters of Religion	354
Were not the Inventers, or first Contrivers of	Re-
vealed Religion	360
	-
B b 2 K	ing-
~ A 4	"a

Kingdoms, that arose from the Consusion of Babel	, not
fo many in Number as Moses mentions Descen	dantş
of Noah, in Gen. x.	141
Kircher's Opinion concerning the first Invente	rs of
Letters	229
Kittim the Father of the Macedonians	155
L.	
Laban, his Gods, what	349
Lamech's Speech to his Wives explain'd	10
Land of Eden, not in Cale-Syria	73
But in Chaldea	74
Language of Birds and Beafts, none	197
Some Authors mistaken about its Original	108
No innate Language	109
Original of it	lit
First Language of what Sort	ŢI2
	been
the first	115
Chinese Language an Original	123
Causes of the Mutability of Language	125
These not the Cause of the Confusion at	
	130
Confusion of Language has puzzled most W	riters
FT . MILL	132
How it may possibly be accounted for	133
How many Languages arose at the Confusion	
Tongues	137
Languages at first not very different from one	
ther	139
Lehabim Father of the Libyans	173
Letters, not early amongst the Europeans	221
Propagated into Italy from Greece	223
Propagated into Greece from Phanicia	224
Not invented in Phænicia	228
Introduced into Phanicia, from Syria	229
The same Letters used at first in Phanicia,	Syria.
Samaria, Canaan, and Assyria	ibid.
Letters not invented at first by the Egyptians	231
But most probably propagated into all the West	
Affyria	233
Not invented in Affyria	234
Nor by Moses, nor by Abraham	ibid.
Used by Noah in the Parts near China	236
	Moft

Most probably in use before the Flood p.	234
Some odd Conceits about their Original	237
First Letters not Alphabetical	239
Nor Hieroglyphical	246
Use of Alphabetical Letters very early	248
A Conjecture about the Original of them	
Diverse at first, in different Nations	249
Hebrew Letters written at first in the Samaritan	235
racter	
	254
Phonician Letters, what they were	255
The most ancient Greek Letters	256
	ibid.
	Left
	ibid.
Written afterwards Besegondov	257
Several Letters afterwards taken into the Greek	
phabet	258
The old Roman Letters	263
Lud, the Father of the Lydians	162
Ludim, the Father of the Libyans	173
M.	
Magog, where he lived after the Dispersion	152
Madai, the Father of the Medes	159
Marsham (Sir John) gives the best Account of the	• F-
gyptian Antiquities	
A Mistake of his about Syphis seeing God	19
Misrepresents Origen	319
Mesech, where he lived after the Dispersion	325
Migraige the Fother of the Founting	152
Mizraim, the Father of the Egyptians	173
Goes to Egypt, when	206
The same Person with the Menes of Heathen V	
ters	207
	ibid.
Builds Memphis and Thebes	211
Dies a violent Death	212
Monuments of the Antediluvian Learning, none	43
Murder, no express Law against it before the Flood	7
After the Flood to be punished with Death	98
N.	
Naphtuhim, a King of Memphis, Author of Arc	hite-
cture, Physic, and Anatomy	216
Nimrod, King at Babel	171
•	His

His Kingdom, how erected	p. 179
How long he reign'd	181
Not made a King upon the Foundation of P	
Authority	190
Not the same Person with Belus or Ninus	192
Nineveh, by whom built	197
Ninus, Second King of Assyria	183
Ninyas, Successor to Semiramis	189
Noah goes into the Ark, when	14
Comes out, when	78
Never came to Shinaar	99
Lived somewhere towards India	103
Was the Person whom the Chinese call Fohi	102
Noah's Descendants came to Shinaar, when	105
His Sons, which the Eldest	151
,	; 3
0.	
Ofiris, and Mizraim, the same Person	205
Р.	
Palladium, no fuch Idol in the Days of Æneas	352
Pathrusim, a King of Thebes, the Author of all	the E-
gyptian Learning	219
Persians, at first Worshippers of the true God	305
In what manner they corrupted their Religio	n 333
Phanicians, not the first Inventers of Letters	228
Philistins, true Worshippers of God in the Day	s of A-
braham	310
Pillars the most ancient Idols	347
Polyfyllables, a Conjecture about the Rife of	f them
13	6, 249
Proseucha, as ancient as Abraham	304
Pyramids, Eighteen, built by whom	268
R.	
Religion of the Antediluvians, what may be co	njectu-
red about it	37 282
Of Abraham, what	282
How it differed in different Countries	304
First Religion in the World, not Natural, t	out Re-
vealed 38, 9	0, 365
S.	
Sabta, where he lived after the Dispersion	172
Sabtecha, where	ibid.
Sa	crifice,

Carifor and an human but diving Indication	
Sucrifice, not an human, but divine Institution	. 79
What Sorts used in Abraham's Days Sanchoniathon, his Account of the Antediluvians	297
	16
Seba, where he lived	172
Semiramis, Queen of Babylon	185
Sheba, where he lived	172
Shem, uncertain where he lived after the Confu	
Nat Malakicala	159
Not Melchifedec	160
Spencer (Dr.) his Mistake about the Origin of the	_
ish Rites and Ceremonies	316
T.	
Tarshish, the Father of the Cilicians	154
Terab, not the Inventer of Images	348
Texts of Scripture, these following cited and	ex-
plained	0.
Genesis iii. ver. 15.	285
iv. ver. 7.	3
ver. 11, 12, 14.	5
ver. 23.	10
ver. 26.	41
v. ver. 29.	93
x. ver. II.	197
ver. 32.	141
xii. ver. 7.	293
xxi. ver. 33.	293
xxii. ver. 18.	287
xlvi. ver. 34.	341
Leviticus xvii. ver. 10, 11.	94
Numbers xii. ver. 1.	170
xxiv. ver. 24.	155
Deuteron. xii. ver. 11, 12.	94
xxxii. ver. 8.	137
Joshua xxiv. ver. 2.	27[
2 Kings xix. ver. 9.	167
1 Chron. ix. ver. 18.	96
2 Chron. ii. ver. 16.	167
Job xxxi. ver. 26, 27.	335
Pfalm 1. ver. 5.	299
Isaiah xviii. ver. 1.	170
Jeremiah vii. ver. 22.	84
xlvi. ver. 9.	174
li. ver. 27,	153
Ez	ekiel

Ezekeil viii. ver. 14.		p. 212
xxix. ver. 10.		166
xxxviii. ver. 2.		152
ver. 6.		153
Daniel xi. ver. 29, 30.		156
'John iv. ver. 22.	•	85
viii. ver. 56.		291
Hebrews vii. ver. 6-		160
xi. ver. 4.	A CONTRACTOR OF THE PARTY OF TH	82
ver. 5.		86
Thebes, a City of Egypt,	when built	211
This, a Kingdom in Egy	Pt	268
Tiras, the Father of the	Thracians	159
Togarmah, where he live	ed	152
Tubal, where he lived		ibid.
	V.	
Venephes, a King of Egy		268
, thip and a 11-1-8 or -0)		-
	W.	
Writing, the manner of		256
VVIICING, the manner of	and the fillerence	2,0
	Υ.	
Year of the Ancients, w		TOE
Not Lunar	***************************************	195
140c Danat	Z.	30
Zoroastres, or Oxyartes,	-	184
LUIUMISTED OL UNYMITED	W TITTE OF THE 100	464

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