ANIMADVERSIONS
UPON
Sir Isaac Newton's
BOOK,
INTITLED
The Chronology of ancient Kingdoms amended.

By Arthur Bedford, M. A.
Rector of Newton St. Loë in the County of Somerset, and Chaplain to the Haberdasher's Hospital at Hoxton, near London.

No man also having drunk old wine straightway desireth new; for he faileth, The old is better.

L O N D O N;
Printed by Charles Ackers in Great-Swan-Alley, St. John's-street; and Sold by R. Knaplock at the Bishop's-Head in St. Paul's Church-Yard; F. Fayram at the South Entrance of the Royal-Exchange; and J. Hooke at the Flower-de-luce in Fleet-street.
MDCCXXVIII.
Advertisement.

The Author of this Treatise did sometime since publish Proposals for the Printing a Book intitled, *The Scripture Chronology demonstrated by Astronomical Observations*, of which he craves Leave to add the following Account.

That in the said Book he follows the Method mentioned in Page 146, and 147 of this; so that he never differs from Archbishop Usher's Annals above five Years, and thinks, that he can be justified in these Differences by plain Texts of *Scripture*, without Wrestling any one from the Sense, which it will most naturally bear. The only Differences remarkable are these.

A 2 First,
First, that the Setting up of the golden Calves by Jeroboam was in the second Year of the Reign of Rehoboam, and not in the first.

And, Secondly, that the 390 Years mentioned by Ezekiel, Chap. iv. began at the Setting up of those Calves, and ended at the Taking of Jerusalem in the eleventh Year of Zedekiah, according to Dr. Lightfoot, and not at the Captivating of Samaria, which was four Years after.

The Foundation of the Calculations depends upon these two Principles, which, it is hoped, will be clearly proved.

First, That the most solemn Acts of Devotion, and other religious Transactions of the Patriarchs, mentioned in the Old Testament, were perform'd on that Day which we call Sunday; and this was the Day in which GOD appeared to them.

Secondly, That the Sabbath was altered to the last Day of the Week, at the De-
Departure of the Israelites out of Egypt, but restored again to the first at our Saviour’s Resurrection; so that the Observation of the seventh Day was particular only to the Jews, and the Observation of the first was of a constant and perpetual Obligation to all others.

And as the full Moon following the Autumnal Equinox was the Middle of the first Month before the Going out of Egypt, and the full Moon after the Vernal Equinox was the Middle of the first Month after that Time; so it will be evident from Astronomical Calculations, That at the Creation the Sun was created on the Equinox on the fourth Day, or Thursday, and the Moon was a great Light, or at her Full; so that (a) at the Creation of Adam on the sixth Day, the Evenings began to be more evident.

That God (b) spake to Noah, and Noah first rested in the Ark from

(a) Gen. i. 14, 16, 19, 27, 31. (b) Gen. vii. 1.
(vi)

(c) bringing in the living Creatures on a Sunday.

That GOD (d) spake to Noah to come out of the Ark on a Sunday; and (e) Noah offered a Sacrifice on the Sunday following.

That GOD (f) spake to Abraham on the fourteenth Day of the seventh Month, which was upon a Sunday.

That when the Israelites went out of Egypt, and (g) the Beginning of the Year was altered, the fifteenth Day of the first Month, or (h) the first Day of the unleavened Bread, when (i) the Israelites began to travel, was on a Sunday, and so Necessity drove away the old Sabbath; and (k) the seventh Day of the same Feast was a Sabbath, when they saw the Egyptians.
tians dead on the sea Shore; and after a long March through the Sea, they rested on the next Day, which was on a Saturday, and so spent it in the Praises of GOD, which (l) brought in the other Sabbath.

That the Dedication of the Temple (m) by King Solomon, was on a Sunday.

That (n) the Angels sung Glory to GOD for the Birth of CHRIST on a Sunday.

And that our SAVIOUR was crucified on the fourteenth Day of the first Month, which (o) exactly answered to the Jewish Passover.

Accordingly some Sheets were actually printed off; but the farther Carrying on of that Impression was deferred upon a Report, at the Death of Sir Isaac Newton, that a Work of this Nature would soon be published,

(l) Deut. v. 15.  (m) 1 Kings viii. 2. 2 Chron. v. 3, 4. and vii. 8, 9, 10.  (n) Luke ii. 13, 14.  (o) Exod. xii. 6.

written
written by so great a Man in his Life Time: So that the Author hereof had great Hopes of farther Discoveries, which might either confirm him in his own Opinion, or cause him to make Alterations therein in some Particulars; but finding nothing satisfactory in the said Book, he intends, GOD willing, to proceed according to his former Method with all convenient Expedition: In which there will be sufficient Maps for the Explaining of any Geographical Account in this Treatise. And the Impression being thus delayed, Subscriptions will be continued until Michaelmas next.
I R Isaac Newton was an excellent Mathematician

Page 1

How he came to publish his Chronology

ibid, &c.

His great Difference from others

4

In Putting the Flood of Ogyges 680 Years later

5

The Taking of Troy 280 Years later

6

The Building of Rome 121 Years later

ibid.

The Reign of Salatis, first King of Lower Egypt,

ibid.

633 Years later

ibid.

The Beginning of the Assyrian Monarchy 1300 Years later

7

Its Fall 180 Years later

8

He contradicts the Scripture Chronology

ibid.

He affirms, that the Canaanites, who fled from Joshua,

conquered Thammuz, King of Lower Egypt

9

And that in Joshua's Time there were many Kings

reigning together in Upper Egypt

ibid.

Names of People put for Names of Men in the first

Dispersion

10

Names in the plural Number put for single Persons

11

Milrains, or Egypt, the dual Number, to signify two

Nations united in the Time of Moses

12

Moses gives us many Hints of the Canaanitish Pastors

being driven out of Egypt before his Time

13

Canaanite and Perizzite spread abroad in Canaan in

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ibid.
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HE learned Sir. Isaac Newton having been formerly chosen Professor of Geometry in the University of Cambridge, to its immortal Honour, applied himself with the utmost Diligence and the most admirable Success to such Studies, which might adorn his Profession; and accordingly be made such Improvements in all the Parts of Mathematical Learning, and particularly in Natural Philosophy, Astronomy and Opticks, which shewed him to be the greatest Man in the World, not only in this Age, but even in any Age, since the World began. These Works he published in his Life Time, which accordingly met with their just Esteem and Applause. He very well knew the Use, which the learned World had made of Astronomy (particularly of Eclipses, and the Sun's Ingress into the four Cardinal Points of the Ecliptick Line, and the Colures anciently drawn through them) for the Settling of Chronology, and consequently for the Illustrating of all our ancient History,
History, and therefore was willing to spend some Part of his Time in Improving that admirable Skill, which he had in Astronomy, for so noble a Purpose. But this, he (a) tells us, was written without any Design to publish it, and given to a particular Friend, on Condition that it should not be communicated to any other. And he further adds, that (b) when he lived at Cambridge, he used sometimes to refresh himself with History and Chronology, when he was wearied with other Studies; but he gives not the least Intimation, that he was preparing a Work of this Kind for the Press. He very well knew, that (c) the Subject, in which he employed his Thoughts for his Diversion only and Amusement, is in its own Nature incapable of that Demonstration, upon which his other Writings are founded. He well knew, that he differed in his Notions from all the rest of the learned World, in an Art, which many of them had made their professed Studies, and the rest did readily come into their Notions. He knew, that it would engage the World in fresh Controversies of this Nature; and it is probable, that he wrote it at a Time, when he himself did not believe it to be certain, and only intended it to be more professedly examined into at another and a more leisure Time. However, the Communicating of such a Treatise by Sir Isaac Newton to his particular Friend was the Occasion, that an Abstract thereof was printed in French at Paris with a pretended Confutation of it, under the Title of Observations, and put into Sir Isaac's Hands Nov. 11. 1725, in which the unknown Author endeavours to confute this Treatise by Advancing a notorious Error of his own. Sir Isaac Newton, from an

Observation of the Position of the Cardinal Points of the Ecliptick and the Colures, which pass'd through them, supposes the Argonautick Expedition to be about 300 Years later than the Time, in which all other Persons have generally placed it; and his Observation is confirmed by Eudoxus, as he is quoted by Hipparchus, who followed the same Opinion. Accordingly Sir Isaac Newton places the Equinoctial Colure in the Time of the Argonautick Expedition about 7°. 36', from the first Star of Aries. His Opponent mistakes his Meaning. And whereas Sir Isaac places the Colure in the Middle of the Constellation, he supposes, that he places it in the Middle of the Sign, or fifteen Degrees distant from the first Star of Aries, which makes a Difference of 7°. 24', and according to the Motion of the Equinox, makes a Difference of no less than 532 Years; and from thence he deduces, that Sir Isaac should have placed the Argonautick Expedition 532 Years earlier, than he did. And therefore upon Supposition, that Sir Isaac had placed the Expedition 300 Years too late, his Opponent by a Mistake of his own, supported by no Authority, makes it 232 Years too soon, and so runs from one Extremity to another of as fatal a Consequence. Sir Isaac easily perceived the Defects of his Opponent, whose Treatise was so far from Convincing him, that he was in the wrong, that it served rather to confirm him, that he was in the right. Accordingly he gave a sufficient Answer to it in some Remarks, which were printed in the Philosophical Transactions for the Months of July and August 1725. Thus it came to be publicly known, that Sir Isaac Newton had prepared a System of Chronology. Upon this his Friends desired him, that he would publish the same in his Life Time, concluding (as they had good Reason so to do) that it must have been a Work worthy of so great a Man. This he absolutely
ly refused. However, being prevailed upon by the Importunities of others, he fitted and prepared it for the Press, and gave Consent, that it should be published after his Decease, which hath been done accordingly in the Month of January 1728. And as Works of this Nature cannot fail of Occasioning divers Speculations and Reflections; so it hath happened in this Case. Most People, who have been acquainted with the superior Parts and Abilities of the Author, conclude, that the Work must be every Way becoming so great a Man. Others, who own him to be as great a Genius, as any Age ever produced in the Mathematical and Philosophical Studies, in which he was professedly employed; do yet think, that he might be mistaken in History and Chronology, in which he was accidentally engaged, and usually when he was tired with other Studies. They think, that his absolute Refusal to publish it in his Life Time, and the Desire, which he had, that it should be a Secret, was an Argument that he himself was conscious of it, and therefore unwilling to engage in the Controversies, which he knew would be raised thereby. They think, that as it was his last Work; so it might be begun, when his Judgment and Memory failed him, being probably weaken’d not only by his great Age, but also by his former indefatigable Labours, especially since he was absolutely against the Printing of it, and did not begin to fit it for the Press, until he was above fourscore Years of Age. This makes some, who have an equal Value for the other Writings of this Author with the rest of Mankind, to be the more backward in Affenting to his Chronological Notions. And they think it proper to suspend their Judgment herein, at least for some Time, for these two Reasons.
The first is, The vast Difference, in which this Author hath placed several of the most remarkable \textit{Æras, Epochas} or Occurrences, from all Authors in the World besides. \textit{Chronology} as it is the Key to History, with which the \textit{Sacred Scriptures} do so much abound; so it is a Science, which hath exercised the most learned Men in all Ages, both Historians and Divines, among whom I shall only mention the four famous Prelates of our own Church, Archbishop \textit{Usher}, Bishop, \textit{Floyd}, Bishop \textit{Cumberland} and Bishop \textit{Beveridge}. These, and all others, who have written on this Subject, do agree in the Main; and though they sometimes vary a little among themselves, yet the Difference in the remotest Part of \textit{Chronology} is seldom above an hundred Years, and scarcely ever above two hundred. But the Difference of this Author is greatly more than all the rest, as it will plainly appear in the following Particulars.

First, The learned Archbishop \textit{Usher} in (d) his \textit{Annals} makes the Flood of \textit{Ogyges} to be in the Year before \textit{Christ} 1796, and adds, that the Reasons assigned by \textit{Varro}, one of the most learned of the ancient \textit{Romans}, make it almost three hundred Years before that, which (as this (e) learned Author observes) was 1020 Years older than the first \textit{Olympiad}. This eminent Prelate (f) tells us also, that \textit{Acusilaeus}, in the Beginning of the \textit{Persian Monarchy}, was of the same Opinion, and placed \textit{Phoroneus} contemporary with \textit{Ogyges}. And he also further adds, that \textit{Julius Africanus} (as he is cited by (g) \textit{Eusebius}) confirms it from \textit{Hellenicus Castor}, \textit{Thallius}, \textit{Diodorus Siculus}, and \textit{Alexander Polybius}. And yet this learned Author (h) faith, That this Account is above 680 Years older than the Truth.

\begin{itemize}
  \item (d) Page 12.
  \item (e) Page 45.
  \item (f) \textit{Ibid}.
  \item (g) \textit{Lib. 10. De Præparatione Evangelica}.
  \item (h) Page 45.
\end{itemize}

Secondly,
Secondly, The learned Archbishop Usher (i) tells us, that Troy was taken by the Greeks in the Year before CHRIST 1184, and 408 Years before the first Olympiad. This is a very remarkable Story, mentioned by all the Greek Historians, who wrote of those Times. Diodorus Siculus (k) mentions the Year, and Dionysius Halicarnassensis mentions the Day, when it was taken; and it was so remarkable an Epocha, that the Heathens dated their Time from thence, as we do from the Year of the Birth of CHRIST. And yet this learned Author (l) places it in the Year before CHRIST 904, and 280 Years later than the other.

Thirdly, The learned Archbishop Usher places the Building of Rome (m) in the Year before CHRIST 748, according to the Account in the Capitol, and in this our modern Chronologers did before unanimously agree. The learned Varro makes it one Year later, which might be consistent; for it might have been marked out with the Plough, and the Walls might be begun to be built in one Year, and the City in the next. All the Roman Historians agree nearly in the Time, and date all their Computation Ab urbe condita; so that they could not be greatly mistaken. And yet this learned Author (n) places the Building of Rome in the Year before CHRIST 627, which is 121 Years later than the universal Opinion of so remarkable an Accident.

Fourthly, The learned Bishop Cumberland (o) places the Beginning of the Reign of Salatis, the

(i) Page 45.  (k) See Bishop Beveridge's Chronology, Lib. 2. cap. 13.  (l) Page 29.  (m) Annales, Page 87. See also Bishop Beveridge as before, and the Roman Antiquities of Godwin, Kennet, or Roffinus concerning the Ludi Seculares.  (n) Page 38.  (o) Table after Page 40. in his Sanchoniatho. first
first King of *Lower Egypt* in the *Year of the World 1920*, and endeavours frequently in his *Origines Gentium Antiquissimae* to vindicate the Fixing thereof to that Time. *This learned Author* supposes him not to have been King, until *Joshua* had conquered the *Canaanites*, who entered not into Canaan until the *Year of the World 2553*; so that here is also a Difference of above 633 Years.

Fifthly, *This learned Author* makes *Pul* the King of *Assyria* to be the same with *Belus*, who by almost all other Authors is reckoned to be *Ham, Cush* or *Nimrod*. He faith, that *Pul* might be contemporary with *Semiramis*, and that *Belus* might be *Nabonassar*, and the Son of *Pul*. *Marshall* in his *Tables*, printed by the Direction of *Bishop Floyd* the late *Bishop of Worcester*, makes *Semiramis* to die in the Year before *CHRIST 1965*. But according to *this Author* she might well be alive in the Year before *CHRIST 765*, since *Nabonassar* the Successor of *Pul* began to Reign in (*u*) the Year 747, or 18 Years after this Date, and so began the famous *Æra of Nabonassar*. So that here is also a Difference of about 1200 Years. Besides, *Nimrod* the Grand-son of *Ham* is supposed by most *Chronologers* and (*x*) *Commentators* to have gone from *Babylon* into *Assyria*, and there to have built *Nineveh* and several other Cities, and to have founded the *Assyrian Monarchy* about 300 Years after the Flood. And therefore from *Belus*, whom others take to have been *Nimrod*, or one of his Predecessors, and the same Person, whom *this Author*, takes to be *Nabonassar*, must be at least the Distance of thirteen hundred Years.


**Lastly,**
Lastly, The learned Dr. Prideaux in the Beginning of his *Historical Connexion of the Old and New Testament* (y) makes the Fall of the Assyrian Monarchy to have happened in the first Year of the *Æra of Nabonassar*, and in the Reign of Jotham King of Judah, *Anno ante CHRISTUM 747*, after it had stood above thirteen hundred Years. Sir Isaac Newton (z) makes it to fall *Anno Nabonassaris 140, Ante CHRISTUM 607*, when it had not stood above 200 Years, being (as he (a) faith) begun by Pul the Father of Nabonassar; so that he differs from Dr. Prideaux an hundred and forty Years in the Fall of the Empire, and at least 1240 Years in the Rise of it.

Since therefore the Chronological Accounts of so great a Man, as Sir Isaac Newton really was, differs toto caelo from all the learned Men in the World, and it is as easy to bring both the Poles together, as to reconcile them; the Consequence must be, that either all Mankind, *viz.* Chronologers, Historians and Divines have been grossly mistaken in all these Particulars, or he must be mistaken. For as (b) Dionysius Halicarnassensis observes, *It may easily be granted for any Man to be mistaken a few Years in the Computation of Times; but it can never be endured, that any Man should err two, three or more Ages from the Truth.*

But secondly, If this new Hypothesis should be admitted, it is justly feared, that it will be attended with lamentable Consequences, and shake the Authority of the holy Scriptures; since they differ so widely from each other, that it will be a very
difficult Matter to reconcile them. I shall mention some of them in their Order.

First, This learned Author affirms, “(c) that the Canaanites, who fled from Joshua, retired in great Numbers into Egypt, and there conquered Thammuz King of the Lower Egypt, and there reigned under their Kings Salatis and others, until the Days of Eli and Samuel.” As (d) our best Chronologers do generally affirm, that Salatis reigned in Lower Egypt, when Thoth the Son of Mizraim, and Grand-son of Ham was King of Upper Egypt; so either they must be all mistaken, or else the History of Mizraim, Ham and Noa must be placed above six hundred Years lower than Moses hath placed them, and consequently must destroy all his Authority in this Case; however it destroys all the Arguments, which others have urged from thence to support the Mosaiical History, and which before were thought to be of a considerable Weight. And that which makes it more unlucky to this Author is, that there was never any King of Lower Egypt called Thammuz, and there was no King in Lower Egypt, when the Canaanitish Pastors first came thither. They found the Land uninhabited as the more unhealthy Countrey, and more subject to the Overflowings of the Nile. And Thammuz was one of the Names of the Son of Ham, who was called Mizraim by the Hebrews and Menes by the Greeks. And the (e) Israelitish Women weeping for Thammuz mentioned by Ezekiel was a Custom, which they borrowed from the Egyptians, who, as (f) Herodotus faith, composed a Song, which they called in their own Language Maneros, whereby they lamented the Death of Menes their

(c) Page 9.  (d) Archbishop Usher and Bishop Cumbereland.  
(e) Ezek. viii. 13, 14.  (f) Enterpe.
First King, who was slain by the Canaanish Pastors in the Prime of his Age.

Secondly, This Author faith in the same Page, that the upper Parts of Egypt were in the Days of Joshua under many Kings, which reigned at Coptos, Thebes, This, Elephantis and other Places, which by Conquering one another grew by Degrees into one Kingdom, over which Milphragmuthois reigned in the Days of Eli. This is directly contrary to Moses, who mentions but one King over Egypt, when the Israelites were oppressed, and kept in Slavery by them, tho' they were six hundred thousand Men besides Women and Children. And he mentions but (g) one King or Pharaoh over all the Land of Egypt, who (h) made Joseph his Deputy over the Land. It is certain, that Moses mentions but one King over Lower Egypt, when Abraham sojourned there, whom (i) he calls Pharaoh, whom Bishop Cumberland makes to be Jannias the fourth from Salatis, and to be contemporary with Toegar Amachus the sixth King of Upper Egypt. And as Egypt in the Time of Moses, and afterward throughout the Old Testament is called Mizraim, and is a Word of the dual Number; so there is Reason from the Name to conjecture, that these two Kingdoms before the Time of Moses were united into one, and divided no more. Of which I shall crave Leave to give this following Account.

When Moses (k) mention'd the Posterity of Shem, Ham and Japhet, he tells us, that (l) by these were the nations divided in a regular and orderly Manner, in the earth after the flood, after their generations, every one after his tongue, after their fami-

(g) Gen. xii. 1, 29.  (b) Verse 43, 44, 45, 46.  (i) Gen. xii. 18, 20.  (k) Gen. x.  (l) Verse 5, 20, 31, 52.
lies, in their respective countries and in their nations; that is, they called the Countries, which they in-
habited, after their own Names, and from hence the
learned Bochart hath shewn us in his admirable
Phaleg, how the several Nations were peopled after
the Flood, in such a Manner as hath ever since giv-
en a general Satisfaction to the learned World.
Accordingly it hath been observed, (m) that when the
Memory of the Names of these Persons were almost
worn out before the Time of Moses, he frequently
gives us, instead of the Names of the Persons, the Names
of the People or Family, which descended from them.
Thus among the Sons of Canaan there is mention
made (n) of the Jebusite, the Amorite, the Girga-
site, the Hivite, the Arkite, the Sinite, the Arvadite,
the Zemarite, and the Hamathite, which are
generally acknowledged to be the Names of so many
People descended from Canaan, and that the Land,
which they inhabited, was called in by the Name
of their Father, and these Tribes particularly by
their own Name. And therefore it is probable, that
these respective Sons of Canaan were called by the
Names of Jebus, Amor, Girgasite, Hivah, Arak,
Sin, Arvad, Zamar, and Hamath. Accordingly,
as these Names of Moses are not the Names of sin-
gle Persons, but of their Offspring; so it is
thought also by learned Men, that (o) Kittim,
Dodanim, and all the Offspring of Mizraim, in A-
frica, as (p) Ludim, Ananim, Lehabim, Naphtu-
bim, Pathrusim, Caslubim, and Cuphtorim are Names
not of single Persons but of People. One Reason
for this Opinion is, because the Hebrew Words are
of the plural Number according to the Nature of
that Tongue; and another Reason is, because the

(m) Dr. Wells's Historical Geography of the Old Testament,
x. 4.  (p) Gen. x. 13, 14.
Singular Number of several of them are found in other Parts of Scripture, as Jebus, Sin, Hamath, Lud, and Pathros. Thus by Kittim are supposed to be meant the Descendents of Keth, by Dodanim the Descendents of Dodan, and so of the rest. And this seems to be put beyond Dispute, by what we read (q) expressly of the Caphtorim, namely, that they came forth out of Caphtor. Thus the true Names of the Sons of Mizraim seem to be Lud, Anam, Lehab, Naphtua, Pathros, Casluah, and Caphtor; but for the Reason abovementioned Moses gave them the Name of their respective Offspring. It is evident, that the seventy two Interpreters were of this Opinion; for they render Kittim and Dodanim by Κητ/οι the Ketians, and ΠΟδανι/οι the Rhodians, and also to Ludim, Ananim, and the other Words, they prefix'd the Article τός.

Thus it is also observible, that the Word Mizraim or Egypt, according to the Analogy of the Hebrew Tongue, is of the dual Number: And therefore some will have it to signify the two more general Divisions of the Country into Upper Egypt sometimes distinguished by the proper Name of Thebais, from Thebes the capital City thereof; and Lower Egypt, or Egypt more properly so called. Agreeable to this Hypothesis it is thought, that Egypt is (r) sometimes denoted in Scripture by the Word Mazor, which is the singular Number. But in these Places, the Word is in the Septuagint, Chaldee, Syriack and Arabick Translations, as well as ours, taken for an Appellative, and we translate it by calling it The besieged places, or The fortress, or The defence. Thus the Name seems to imply, that it had been divided into two King-

doms before the Time of Moses; but as he generally calls it the Land of Egypt, so he as plainly intimates, that in his Time it was again united into one, which could be no other Way, than by the Expulsion of the Canaanitish Pastors. It must be owned, that (s) the candid and ingenious Author, from whom I have taken this Notion, tells us, that it seems to be a Consideration of some Weight against Mizraim's being any other than a Singular, that in the Text, where Mizraim is said to beget Ludim, the Verb beget is joined to Mizraim in the Singular. Whereas had Mizraim been a dual or a plural, the Rules of Syntax would require, that the Verb should be so likewise. And accordingly the Septuagint always join it to a Verb of the singular Number. But as in all Languages a Noun of Multitude, when singular, may be joined to a Verb plural; so by Parity of Reason a Noun of the plural Number, when restrained to one particular Person or Thing, may be joined to a Verb singular.

But besides this, Moses himself, who was (t) learned in all the wisdom of the Egyptians, and consequently well skilled in their History, gives us as many Hints of the Canaanitish Pastors not only coming to settle in Lower Egypt, but also of their being driven out again before the Time of Joseph, as could be expressed in so short an History of the World in general, or of the Israelites in particular. When he tells us (u) of all the Posterity of Canaan, who were afterward settled in the Land which had been called by that Name, and when he speaks of them by such Names, as signify their being planted distinctly in the Nation, he immediately adds, And afterward were the families of the Canaanites spread abroad. The Meaning of which

is this, After the Sons of Canaan had settled themselves in the Country according to their respective Families and Names, some of them out of all these Tribes went down into Egypt, where they were mixed promiscuously together, and called themselves by the Name of the Canaanitic Pastors. But in the Time of the long Wars between them and the Kings of Upper Egypt, several of them returned back at several Times; but not knowing to which Tribe they did belong, or the Tribe not being willing to receive them, they spread themselves abroad into those Parts of the Land, which were not as yet inhabited, and so called themselves by the general Name of Canaanites, which Name they had in the Land of Egypt. What Time they began to return out of Egypt, Moses (x) plainly intimates, where he faith, that when Abraham first came into the Land of Canaan, the Canaanite was then in the land. These Canaanites at that Time kept themselves in great Bodies, and carried on a Trade with their Neighbours, and for this Reason the Word Canaan in Hebrew signifies a Merchant: And keeping together did not straighten Abraham and Lot at that Time. After this Abraham and Lot go down into Egypt; and at their Return (y) the Canaanite and the Perizzite was then in the land. The Word Perizzite in Hebrew signifies such Men, as live in small and open Towns, and were thus distinguished from the Canaanites, who dwelt in fortifications, or (as (z) the Scripture expresseth it) in cities great and fenced up to heaven, and having been used to a pastoral Life in Egypt, they carry on the same Way of Living in Canaan, dividing themselves into small Bodies, and moving from Place to Place for the

(x) Gen. xii. 6.  (y) Gen. xiii. 7.  (z) Deut. ix. 1.

Con
Conveniency of Pasturage, they separated themselves from the Canaanites, whilst Abraham and Lot were in Egypt, so that at their Return they found, (a) that the Canaanite and the Perizzite were then in the land. Thefe with their Cattle had eat up their Pasturage, so that Abraham and Lot could not subsift together, but they were (b) obliged also to separate into smaller Bodies, as the others had done before them. And therefore, when (c) Moses mentions the Hivite, the Girgasite, the Amorite, the Jebu- site, and the Hittite among the Sons of Canaan, being the Nations whom the Israelites conquered, yet he doth not mention the Canaanite and the Perizzite, tho' they make up the seven, and were (d) always mark'd out for Destruction. For these were but late Inhabitants, and coming from the Egyptian Wars, were the more formidable Enemies: And therefore when Simeon and Levi had (e) destroy'd the Shechemites for the Indignity done to Dinah their Sifter, Jacob seems only to be afraid of the Canaanites and the Perizzites, left they should come against him in an hostile Manner, but expresses no Concern for the other Tribes, who had been long before settl'd in the Land of Canaan, because they had not been train'd up to War, as these had been.

When Tethmojis or Amosis had after a long and bloody War (which other Chronologers place in the Time of Isaac) driven out the Paffors of Lower Egypt, it occasioned a Cufom among the Egyptians to keep the Shepherds at the utmost Diftance, and therefore they despiſed them as mean People, and took Care, that they should never rise to any higher

(a) Gen. xiii. 7.  (b) Gen. xiii. 5 to 14.  (c) Gen. x. 15, 16, 17.  (d) Gen. xv. 20.  Exod. iii. 8, 17. and xxxii. 23. and xxxiii. 1. and xxxiv. 11.  Deut. vii. 1. and xx. 17. Jof. iii. 10. and xii. 8. and xxiv. 11.  (e) Gen. xxxiv. 25, 26, 30.

Employment.
Employment. And there was good Reason for it, since they had almost overturned their Kingdom, they actually had besieged Thebes their capital City, burnt others, threw down their Temples, and in short omitted no Sort of Cruelties. And thus it is said in the Time of Joseph, that (f) every Shepherd is an abomination to the Egyptians.

Besides these, they particularly hated all such as came from the Land of Canaan for the same Reason, and in Derision called them Hebrews (not from Heber the great Grand-son of Shem, because the Ishmaelites and Edomites might be called Hebrews as well as they, but) from the Word, as it anciently signified a Runagate, or one who came from another Country. This Custom was exactly observed in Joseph’s Family. For when (g) he commanded them to set on bread, they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews, for that were an abomination to the Egyptians.

This gives a greater Force to the Discourse between Joseph and his Brethren. For when (h) they said, they came from the land of Canaan to buy food, he replies, Ye are spies, to see the nakedness of the land ye are come. And they answered, We are true men, thy servants are no spies. And they told their Father at their Return, (i) The man spake roughly to us, and took us for spies of the land. If the Wars between the Canannites Pastors and the Egyptians were, where others have placed them, nothing could have been more pertinent, than to tell them, that since they were lately driven out of the Country, they were willing once more to try their Fortunes, and for this End

(f) Gen. xlvii. 34. (g) Gen. xliii. 31, 32. (h) Gen. xlii. 9, 11. (i) Gen. xlii. 30, 31.
to view what Strength there was to oppose them, how the Passes were guarded, and which way they could best enter. But if these Wars were, where Sir Isaac Newton places them, Joseph might have at first charged them with Theft, as he did afterwards, or some other Crimes, which had been more to the Purpose. And this is also as plainly hinted at in the Speech of the King of Egypt at another Time, (k) Behold, those People, who formerly came out of the Land of Canaan, are more, and mightier than we. Come on, and let us deal wisely with them, lest they multiply, and it come to pass, that when there falleth out any war, they also join unto our enemies, and fight against us, and so ascend (as it is in Hebrew) out of the lower Country to distress and plague the other Parts of Egypt, as their Predecessors had done. Besides, If the Pastors had came into Egypt in the Time of Joshua, it is very probable, that they would have called some Cities and Towns, or Countries, by the Names of such, as were before in Canaan. But we find no such thing. Thebes in Greece being built by Cadmus, was so call'd from Thebes in Egypt, from whence he came. Goshen in Canaan had its Name also from Goshen in Egypt, and Lydia in Europe from Lud in Africa. When the Israelites came into Canaan, they called the Country by the Names of their own Tribes. When the Reubenites dwelt on the other Side of Jordan, they (l) changed the names of the Cities, and gave other names to those Cities, which they repaired. And the Children of Dan, when they enlarged their Conquests, (m) called the name of the city Dan, after the name of Dan their father, who was born unto Israel; howbeit, the Name of the City was Laish at the first: So that this was the general Custom in those Times. But the

(k) Exod. i. 9, 10.  (l) Num. xxxii. 33.  (m) Jud. xviii. 29.
Wars being over before Moses wrote, if the Pastors at their first Coming had changed the Names, they were rechanged at their Expulsion; and so Moses found the Leabhim or Lubim, and the Naphitubim and Casubim in Lower Egypt, as they were when the Country was first inhabited. However, we are not without some Instances of this Nature at this Time. The Town of Sin, where the Sinite, the first Descendants from Canaan, dwelt, had its Name changed into Pelusium. This Town seems to have been taken from the Sinites by the Casubim their Neighbours, when the Pastors first came into Lower Egypt, because it was a Pass of the utmost Consequence, which they could not be without. When Salatis took it from them, he called it Pelusium from Peles, which in the Samaritan and Ethiopick Languages, signifies, a Removing or Wandering from one Country to another, and drove the Inhabitants, whom he called Philistins, into Canaan. Thus Moses tells us, (o) that from the Casubim came the Philistim, who (p) inhabited Beersheba in the South of Canaan not far from Pelusium, and were so formidable after their Expulsion, that they had (q) a King over them, call'd Abimelech, and Phichol was the Captain of his Host in the Days of Abraham. To this I shall add (r) a Town in Canaan called Hebron, which was very remarkable in the Travels of Abraham and Jacob. Hebron lay in the South of Judah. The Name signifies a Confederacy, opposite to the Way of Living in Tents like the Nomades, or an Association to go upon some remarkable Enterprize. And seems to take it's Name from the Confederacy of the Shepherds in that Place to enter into Egypt. This

Moses observes, (s) was built seven years before Zoan in Egypt. Zoan is observed by Dr. Castle in his Lexicon to signify a Removal from one Place to another, and seems to intimate, that the Pastors having entered into a League at Hebron, went into Egypt, and seven Years after built Zoan, which stood about the Entrance of Egypt near that Osium of Nile, which is called Tantineum, taking its Name from Tanis, which is the Greek Name or Pronunciation of Zoan, and most known in the Septuagint. Diodorus Siculus (t) calls it Thonis, and faith, that it was an ancient Market-Town of Egypt. And Bochart proves it to have been the Metropolis, or royal Seat of the Kings in the Lower Egypt in the eldest Times. So that it is most probable, what Archbishop Upher tells us, that (u) about the Year of the World 1920, a great Number of those, whom the Egyptians call'd Hyc-fi, or King's Shepherds, breaking in from the neighbouring Parts of Arabia, took Memphis, and possessed all the lower Parts of Egypt, which lie near the Mediterranean Sea, over which their first King Salatis reigned nineteen Years. And about the Year of the World 2180, Tethmosis, or Amosis drove the Pastors out of Lower Egypt, as it is (x) more largely proved by Bishop Cumberland.

I have been the larger on this Quotation, because it is the ancientest, which this learned Author mentions; it also gives a Light to several obscure Passages in Scripture concerning the History of those ancient Times, and will also illustrate the other Debates on this Subject. I shall therefore proceed to (y) the next, where this learned Author affirms,


D 2 That
That before the Year Ante CHRISTUM 1125, which was in the Time of Samson, and above 1200 Years after the Flood, Greece and all Europe was peopled by wandering Cimmerians and Scythians from the Back side of the Euxine Sea, who lived a rambling wild sort of Life like the Tartars in the North Part of Asia. And Anno 1080, Lycaon the Son of Pelasgus builds Lycofora; Phoroneus the Son of Inacus, Phoronicum, afterwards called Argos; Αἰγιαλεύς the Brother of Phoroneus, and Son of Inachus, Αἰγιαλεύμ, afterwards called Sicyon; and those were the eldest Towns in Peloponnesus: 'Till then they built only single Houses scattered up and down in the Fields. About the same Time, Cecrops built Cecropia in Attica, afterwards called Athens, and Eleusine the Son of Ogyges built Eleusis. And those Towns gave a Beginning to the Kingdoms of the Arcadians, Argives, Sicyons, Athenians, Eleusinians, &c. All this he places (z) only eleven Years before Saul is made King over Israel. If this is true, it is impossible, that (a) Macedonia could be called the Coast of Chittim, when Balaam prophesied in the Time of Moses; or be famous for Ships, as it seems to be at that Time; or that it could be (b) peopled by Cittim the Son of Javan, and (c) so called after his Name. Nay, if this Account of this learned Author is true, there is at once an End of all, which (d) Moses mentions of the Sons of Japhet, that by them were the isles of the Gentiles, or Europe, and particularly Greece, divided in their lands, every one after his tongue, after their families, and in their nations, in a regular Manner, as the Hebrew Verb implies; and all the Labours of Bochart in his excellent Phaleg, which have ever since given an in-

(z) Page 11.  (a) Compare Num. xxiv. 24. with 1 Mac. i. 1.  (b) Gen. x. 4.  (c) Gen. x. 5.  (d) Ibid.
tire Satisfaction to the learned World, and of Dr. Wells in his Scripture Geography, and of Mr. Mede, who have all endeavoured to establish the Authority of the sacred Scriptures by the Affinity of the Names in those Parts, and by many other Arguments, are overthrown at once. On the other Hand, there are better Grounds to believe, that after the Dispersion from Babylon, the Posterity of Ham took to the South of Euphrates; the Posterity of Shem to the North and East of Tigris; and the Posterity of Japhet to the narrow Country between Tigris and Euphrates according to (e) the first Intention of Noah at the Birth of Peleg. And that when Nimrod had formed the Assyrian Monarchy, and dwelt at Nineveh, he drove the Children of Ashur first, and the Children of Aram afterward (who were two of the Sons of Shem) over the Tigris, and these forced the Sons of Japhet westward into Asia the left, and so they went soon afterwards into Greece, and peopled those Isles of the Gentiles after their families, as Moses mentions.

This learned Author (f) adds, That some of the Edomites, who fled from David, took Zidon; and the Zidonians, who fled from them, built Tyre and Aradus, and make Abibalus King of Tyre. This destroys all the Labours of Bochart to prove, that the Aradii, who possess'd the Island of Aradus, were (g) the Arvadite, of the Posterity of Ham, and so called after their name; to which Bishop Patrick, and the best Commentators do entirely agree.

This learned Author, farther adds, that (b) these Edomites carry to all Places their Arts and Sciences; among which were their Navigation, Astronomy and

(e) Gen. x. 25.  (f) Page 12.  (g) Gen. x. 18.  (b) Page 12.
Letters. For in Idumea they had Constellations and Letters before the Days of Job, who mentions them; and there Moses learned to write the Law in a Book. This Affertion supposeth, first, that the Edomites were the Inventors of all Arts and Sciences. Now there were the Posterity of Esau the Son Isaac, who was called Edom. And consequently there were no Arts and Sciences before his Time. If this is true, a Train of ill Consequences must follow. For First, we may have too great Caufe to queftion the Longevity of the Patriarchs, which Moses mentions, since the Reason thereof is suppos’d to be for the speedy Invention of Arts and Sciences. Secondly, We may queftion the Longevity of the World, which Moses mentions, since many Arts and Sciences are necessary for the Support of human Life; and it was impossible, that the Lower Egypt being annually overflowed by the Nile, could have been preserved, and the Right of every Owner secured in the Time of Abraham, without a good Skill in Geometry. And if there were no Arts and Sciences in the World before the Time of David, as this Author intimates, it will be hard to conceive, that David lived about thirteen hundred Years after the Flood, as the Scripture mentions. Thirdly, It will call in Question all the Account, which Moses gives of the Flood, and the Landing of the Ark: For as Noab and his three Sons were saved therein, who were well instructed in the Learning of the old World; so we may reasonably suppose, that the Places near where the Ark landed, and consequently Babylon, were more eminent for their Learning in those ancient Times. Now it is certain from Scripture, that the Ark landed Eastward from Babylon, and upon one of the Mountains of Ararat, some of which were eastward, some northward, and others towards the northwest. But all this is directly oppo-
pofite to Idumea, which lay south-west from Babylon, and in the remotest Part of all Asia, even toward the Entrance into Egypt. But as it is certain, that the Idumeans had Letters long before the Time of Moses, as appears from the Book of Job; so it is much more probable, that at first they learned them from their Neighbours the Egyptians; and therefore when Moses upon his Flight from Egypt, came into those Parts, that he brought his Skill with him, and did not learn it there. The Egyptians might teach the Ishmaelites and Midianites so much Skill in Letters, as was sufficient to (i) carry on the Trade of Merchandize, which they had in Jacob's Time; and so the Edomites might learn it from their next Neighbours. And thus the Book of Job came to be written. But as for other Learning, it is probable, that they had very little. Their Father Esau was a profane person, who for one morsel of meat fold his birthright, and was rejected. Before he was born, it was prophesied of him and his Posterity, that they should be a People separated from their Brethren the Israelites, that one People should be stronger than the other People, and that they, tho' the elder, should serve the younger. When Isaac blessed Jacob, he said, (k) *God shall give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.* But of Esau, he said, (l) as some translate it, *Behold, thy dwelling shall be at a Distance from the fatness of the earth, and from plenty of corn and wine. However, by thy sword thou shalt live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck; which they did (m) in the Days of Joram King of Judah.*

(i) Gen. xxxvii. 25, 28. (k) Gen. xxvii. 28. (l) Verje 39, 40. (m) 2 Kings viii. 20, 22. 2 Chron. xxi. 8, &c.
His Countrey (n) was a barren Countrey. He began Wars with his Neighbours, he (o) destroyed the Horites, and took Possession of their Land in (p) his Life-time, which occasioned continual Wars between him and his Neighbours. He seems to have been a rough unpolish'd Man, of a revengeful Temper, and to have had little Sense of Religion. And his Posterity seem to be like him; so that they could have but little Leasure or Inclination for the Advancement of Learning; and we may as well expect any Improvement of this Kind fit to be communicated to other Nations among the wild Americans at this Day, as among them in ancient Times. Accordingly we read of (q) the wise men of Egypt, (r) the learning of the Chaldeans, and (s) the wise men of Babylon; and there is but little Notice taken of any thing in Idumea, except (t) what they had from their fathers, who lived immediately after the Flood, and communicated it to other Nations, as well as unto them, and especially to such, as were more likely to retain and improve it. When Moses was in Egypt, he was in Pharaoh's Court, in the Time of his Youth, when Learning was taught him; when he was in Idumea, he was a Keeper of Sheep and of an advanced Age, and hindered from Learning by other Business. And we are particularly told, that Moses was (u) learned in all the wisdom of the Egyptians; but not a Word of any Learning, which he had from the Idumeans.

Secondly, This Assertion plainly supposeth, that there were no Letters in Egypt in the Time of Moses. Moses (faith this Author) learned in Idumea to write the Law in a Book. He was learned in all the wisdom

of the Egyptians; and therefore if Letters had been in Use among them, he must have learned them there. This Assertion shocks the Credibility of all the History of Egypt recorded by Moses from the Time of Abraham, in the Book of Genesis, and of his Intimating that it was peopled by the Posterity of Mizraim; and we shall be at a Loss to know, why it was called (u) by the Psalmist, The land of Ham. And to press it farther, this learned Author faith, that (x) before the Use of Letters, the Names and Actions of Men could scarcely be remembered above eighty or an hundred Years after their Deaths. And his Scruple (y) of Admitting any Chronology of things done in Europe, above eighty Years before Cadmus brought Letters hither, and of any thing done in Germany before the Rise of the Roman Empire, may be also rais'd against all the Mosaical Chronology.

But to put this Matter into a clearer Light, we must consider, that either Letters, or the Ways with which Men expressed their thoughts by Marks or different Colours, were very rude and unpolish'd at first, and grew to Perfection by Degrees; so that what was looked upon as Letters in one Age, would hardly be esteem'd so in another. The first, and the most ancient Method of this Kind, was by Hieroglyphicks or Pictures drawn for that Purpose. Thus by a Man's Pressing his Lips with his Finger, we may learn this Sentence, It is good to keep silence; and from a Man with his Mouth open and a Piece of Money near it, we may observe, that A Bribe will discover Secrets. Such Hieroglyphicks as these there were without Dispute before the Flood, tho' we know not what they were, and were afterward in Use among the ancient Egyptians. These might at first be cal-

(u) Psal. lxxviii. 51, and cv. 23, 27. and cvi. 22. (x) Page 7. (y) Ibid.
led Letters, tho' now we can only call them Pictures. The second Way was by Symbols. These were Characters to express Words; so that there were as many Characters as there were Words, and when perfectly understood, might equally be read in any Language. These are supposed by some to have been in Use before the Flood, and that by the Help of them, (z) the Prophecy of Enoch was so preserved, that the Words were quoted by St. Jude. This was the most ancient Way of Writing since the Flood, and is still in Use among the Chinese, which might be called Letters formerly, tho' now we only call them Characters. The third Way was by Marks to express articulate Sounds, and these were at first very rude and unpolish'd, and difficult to be understood. It is (a) the constant and most ancient Opinion of the Rabbins, that the Law was written by Moses without Points, without Accents, without Divisions, or Distinction either of Words or Verses. And the learned Dr. Walton tells us, that he had in his Custody a Copy of this Sort. The Character, which Moses used, is supposed to be the ancient Samaritan Character, consisting of two and twenty Letters, all Consonants, without any Capitals, or final Letters, as in Hebrew, at the End of Words. This was extremely difficult to be understood for Want of all the Vowels and Distinction of Words. And therefore the Ethiopians invented another Character, in which they had (b) seven Orders of Consonants, which were distinguished either according to the Vowel, which immediately followed, or as they were in the End of a Syllable. So that their 26 Consonants formed seven Ways made 182 Letters, and the Adding twenty Characters more to

(z) Jude, Verse 14, 15. (a) Waltoni Introductio ad linguarem, linguarum Orientalium, page 28. (b) Idem, page 96.

complete
complete them made 202 in all. These, expressing Vowels as well as Consonants, made the Ethiopians boast, that they were the Inventors of Letters; and to make their Reading more easy, they distinguished their Words by two Points over each other. This being also difficult to be learned, because of the great Number of Letters, the Egyptians, after that, invented another Alphabet consisting of 32 Letters, some Vowels, and some Consonants, to which they added capital Letters, and so brought in a plain and easy Way of Writing; and then they boasted, that they were the first Inventors of Letters, reckoning all before, even of their own Writing, as nothing. And Cadmus brought twenty four of these Letters into Greece, which was found sufficient for that Language. This is evident to any, who will compare the (c) Coptic, and the Grecian Alphabet. From Greece the Letters came to the Latins, with some Alterations according to the different Nature of the Languages, and so they spread over Europe. And therefore, it is no good Argument for the Rejecting of all History and Chronology of an hundred Years Date before the Inventing of these modern Coptic Letters; because the Knowledge of these Things might have been preserved, either in the Ethiopick Way, or the more ancient Way of Writing, or else by Symbols or Hieroglyphicks, which grew out of Use, and so was lost, when a better Method was introduced.

As for the ancient Way of Writing without Vowels, as it was used by Moses, and afterwards by the Hebrews and Samaritans, and likewise by the Chaldeans, Arabians, and Persians, it seems to be invented by Thoth the Son of Mizraim, and Grandson of Ham, who when he was at Berytus, or-

(c) Idem, page 107.
dered the History of the whole World to be written by the Cabiri, and kept in a Library there, according as he had received it by Tradition from Noah, or his more immediate Parents, adding to them his own Observations of his own Times. These Records Sanchoniatho had Recourse to, they being in the Town where he lived, and from thence he wrote the History of the World in the Race of Cain on Purpose to confront the History of Moses, and establish the Idolatry of his own Times. To which he adds this Conclusion. These things the Cabiri, the seven Sons of Sydyc, and their eighth Brother Asclepius, first of all set down in Memoirs, as the God Tautus (or Thoth) commanded them. Hence he is said by many to be the Inventor of Letters, and when he succeeded his Father Mizraim, about six hundred Years before the going out of the Children of Israel out of Egypt, as Bishop Cumberland and others have placed it, ordered a Library of the same Nature to be erected at Thebes. This made the Egyptians so fond of the History of the World, tho' they afterward intermixed it with Fables of their own. This was a great Part of the ancient Learning of the Egyptians. In this Moses was eminently learned. To these Books he could have Recourse upon all Occasions. And therefore, before he came from thence, and knowing that he should see them no more, he took from them the History from the Creation, whilst the Holy Ghost directed him in the Penning thereof, that he could not mistake. This made his History admired in all the World, and especially by the Egyptian Kings, so that it was afterward translated into Greek by the seventy Interpreters at a great Expence, and kept in the Library at Alexandria. Whereas, if the Egyptians, and other Nations, had no Knowledge of any thing at above an hundred Years Distance, for
for Want of Letters; he could not have been look'd upon as an Historian, but a Romancer. And therefore, it is much more probable, that he learned his Letters in Egypt than in Idumea.

But if the Idumeans had been ever so famous for Letters; yet Moses could not have learned any Thing there, because, it doth not appear, that he was ever there in his Life. He lived in the Court of Egypt (d) until he was forty Years of Age. Then he was (e) a Stranger in the Land of Midian, and was employed in feeding (f) the Flock of Jethro the Priest of that Country. The Midianites descended from (g) Midian, the Son of Abraham by Keturah. The Edomites descended from Esau, the Son of Abraham by Isaac. The Country was (b) barren, and yet (i) they abounded with Cattle; so that it is very probable, that they would not let a Stranger eat up their Pasture. After the Coming of the Israelites out of Egypt, they were never suffered (k) to pass thro' the Country, and GOD would not suffer them to give the Edomites any Disturbance. The greatest apparent Reason for this Assertion is, because (l) Moses brought the Flock to Horeb, where GOD appeared to him in the Bush. But this signifies nothing. The Mountain of Horeb, like Parnassus in Greece, had two Tops, one was called Horeb, and the other Sinai, and here (m) GOD gave the Israelites the Law. But this was not in Idumea, but (n) in the Wilderness of Paran. And it is said of Moses, (o) that he led his Flock, not thro' the Country of


Edom,
Edom, but to the backside of the Desert, that is, the Desert of Idumea, when he came to the Mountain of GOD, even to Horeb. And certainly a Wilderness is not a proper Place in which he might learn Letters, unless it was from the wild Beasts, and it is probable, that he would not stay there long enough for such a Purpose. If it is farther objected, that the Country of Edom reached as far as Eziongeber, which is said \((n)\) to be on the shore of the Red sea in the land of Edom, and therefore Moses could not go from Egypt to Midian without taking Idumea in his Way. To this it may be answered, that tho' Eziongeber belonged to the Idumæans in the Days of Solomon; yet it was but a late Conquest made by that warlike People, and was otherwise in the Time of Moses. This is evident, because when \((o)\) Moses was at Kadesh near to Mount Hor he sent for Leave to pass through Idumea, which being refused they turned away from that Countrey, and journeyed by the way of the Red sea to compass the Land of Edom; so that they came to Eziongeber before they came to Idumea, and being repulsed, they went back again near to the same Place, and passed near the Midianites and even to the Banks of Jordan without going through any Part of that Country, as it is evident to any one, who will look on any Maps made for this Purpose. But there is another Account, which can be given, how Moses came to Mount Sinai, without passing thro' Idumea. Jethro was a Cushiite, of the Posterity of Cush, the Son of Ham. Moses \((p)\) married his Daughter Zipporah, of whom he had two Sons, and the Israelites reproached him for it, because he had married \((q)\) a Woman

\((n)\) 1 Kings ix. 26. 2 Chron. viii. 17. 
\((p)\) Gen. x. 6. 1 Chron. i. 8. 
\((q)\) Exod. ii. 21, 22. Acts vii. 29.
who was a Cuthite, as it is in the Hebrew. When Cush was frightned for want of Room, he and some of his Posterity remove from the Country of Cush, and settle in Chadaea or Chufia near Babylon, and after that, they feize upon Chuzestan of the Province of Cush in Persia, (r) where Erech and Accad were afterward built; and this was very probably before (s) his Son Nimrod began the Assyrian Monarchy. Cush travelling thro' Midian in his Way to Babylon, some of his Company might stay behind, and these might be the Ancestors of Jethro, who was the Priest of Midian. Thus as the Worship of the true GOD was kept up in the Country of Canaan or Ham by Melchizedek, who was either Shem, or one of his Posterity; so the Worship of false Gods was introduced among the Midianites, the Sons of Shem, by some of the Posterity of Ham. Moses (u) keeping the Flock of Jethro his Father-in-Law, and dwelling in Tents for this Purpose, might be willing to visit his Wife's Relations, and moved thereto by the special Providence of GOD for greater Ends, might come into the Land of Cush, and from thence to Mount Horeb. The Country of Cush lies on the Borders of the Wilderness of Idumea, and it is certain, that Moses (v) led his flock to the backside of the desert (probably this) until he come to Horeb the mount of GOD; and therefore it is hard to conceive, how he could learn to write in Idumea, since it is probable, that he had never lived there in any Time of his Life.

Thirdly, This Assertion supposeth, that the Idumeans were the first Inventors of Astronomy. For he faith, that they carried their Arts and Sciences, particularly Astronomy, to all Places. And they had

(r) Num. xii. 1. (s) Gen. x. 10. (t) Gen. x. 8, &c. (u) Exod. iii. 1. (x) Ibid. and 2 Kings iii. 8, 9.

Constellations
Constellations before the Days of Job, who mentions them. If Astronomy was so late in all Nations, Idumea excepted, as the Time of David, which this learned Author supposeth, it will be a sad Argument against the Antiquity of the World, which Moses mentions. Whereas, there is good Reason to believe, that it was much more ancient in Babylon, and in Egypt, and that the Idumeans learned it from thence. As for Babylon, (y) Porphyry informs us, that when Alexander the Great took Babylon, they found there a Record of Astronomical Observations for 1903 Years, which was afterwards sent into Greece by Callisbenes, at the Request of Aristotle their Great Philosopher, who was Alexander's Tutor. This is the more probable, because it brings it up to the Time, in which, according to the Scriptures, the Tower of Babylon was built, and is an Argument usually brought to confirm the sacred Chronology. And it must be owned, that the Plainness of the Country, and the Height of the Tower must be great Advantages for this Purpose, which could hardly be neglected by a People so addicted to the Worship of the Sun, Moon and Stars, which would naturally lead them to be curious in Making their Observations. Nimrod the Grand-son of Ham was (z) a mighty Hunter before the LORD. He drew together to him a great Company of robust young Men to attend him in this Sport, and so they afterward joined with him in greater Designs, which he had in View, and made him Master of the neighbouring Country. And as (a) Bishop Patrick observes, The Memory of this his Hunting was preserved by the

(y) Simplicius de Celo, lib. 2. (z) Gen. x. 8, 9. (a) Patrick in locum. To which he adds, This Mr. Selden observes in his Titles of Honour, Part 1. Chap. 1. where he further also adds, that he is to this Day called by the Arabian, Algeb, the mighty Man, or the Giant, from the Hebrew Word Gibbor in the Text.

Affyrians
Assyrians who made Nimrod the same with Orion, and joyed the Dog and Hare (the first Creature perhaps that was hunted) with this Constellation.

Neither have we less Reason to think, that the Egyptians were earlier than the Idumeans in their Skill of Astronomy. They deified their Kings and others, who acted bravely in the Defence of their Country, and consecrated them into the Planets, Orion and other Constellations. When they were oppressed by the Pastors, who came from Canaan, and settled in Lower Egypt, both which Countries lay north of the Upper, they represented these Pastors and Canaanites by Typho, or The greater and the lesser Bear. And when Hercules Assis, the last of the Phoenician Pastors, was forced to retreat with his Forces into the Land of Canaan, the Egyptians represented him as riding upon an Ass to Jerusalem, and to make Arcturus or the Bear Keeper to be a Fool. The Canaanites and Idumeans, who might both be concerned in the Egyptian Wars, return the Complement, and call the Constellation Orion, which the Egyptians worshipped, Chesil, or the Fool, as it is in (b) Job, and (c) Amos. Thus the Antipathy of these Nations reached to the Heavens; the Egyptians begun the Affront, and the others copied from them; and all seem to intimate, that the Expulsion of the Pastors by Tethmosis was before the Time of Job, as Archbishop Usher and others have plac'd it.

Lastly, This Assertion supposeth, that the Idumeans were the first Inventors of Navigation, which Art they carried into all Places. And this is as improbable as the rest. The first Pattern of a Ship for the new World to imitate, was certainly the Ark, which landed on an Hill, and being of a

(b) Job ix. 9. and xxxviii. 31. (c) Amos v. 8.
great Bulk, must be taken Notice of by all, and
imitated by those, who came first to the Sea Shore.
At the Dispersion from Babylon, they followed the
Course of the Rivers in the first Peopling of the
World, that they might have Plenty of Water,
get into Boats, to avoid wild Beasts, and retreat to
the People whom they left behind, if Occasion should
require; and also because the Ground is generally
more fruitful than at a Distance from them. Babylon
was built near several Rivers; and when Nimrod
founded the Assyrian Monarchy, the Cities of Erech,
Accad, Calneh, Nineveh, and some others, which
he built, were built by Rivers; so that the River
Euphrates would naturally lead the Posterity of
Ham toward the north Part of the Mediterranean
Sea, before Idumea could be thought of. Ham is
supposed by many to have had his chief Residence
at Berytus, which Sanchoniatho tells us, (d) he gave
to the Cabiri or Dioscuri, and to Husbandmen and
Fishermen; and (e) the Descendants of the Dioscuri
having built some tumultuary and other stronger
Ships, went to Sea, and being over against Mount
Cassius they were cast away, and there they confe-
crate a Temple in Memory of their Escape, which
was of so great an Antiquity, that it is reported by
some who afterward saw it, that they found no Idol
in it.

Besides, Sidon was the (f) first born of Canaan, and he
is reported to have built the City of Sidon in Phœnicia;
and that the Inhabitants of that Country were called Si-
donians from him. This Town was inhabited long be-
fore the Father of the Idumeans was born. These Inha-
bitants must have a Notion of the Ark; they lay
open to the Sea, and lay near to the Forest of Lebanon,

(d) Cumberland's Sanchoniatho, Page 38. (e) Ibid. Pag 31.
(f) Gen. x. 15.
from whence they might be supplied with Timber for such a Purpose; and there is no Doubt, but they had been long employed this Way, which made Solomon in (g) his Letter to Hiram, say, Thou knowest, that there is not among us any, that have skill to hew timber like the Sidonians. It is the general Opinion, that the Sidonians fled in great Numbers to Carthage, when Joshua entered the Land of Canaan, and built that City; and the Likeness (I might say Identity) of the Carthaginian Language, which we have in Plautus his Pæanlus, with the old Phænician Language, is an Argument used by many learned Men to favour this Opinion: Procopius (b) tells us, that when the Inhabitants of Phænia and Palæstina were conquered and put to Flight by Joshua, they were scattered over all Africa, and they built a Castle in the City of Numidia, which in his Time was called Titis (Tingis or Tangier) where there were two Pillars of white Stone erected near a great Fountain, with this Inscription in the Phænician Character and Language. We are they, who fled from Joshua the Robber, the Son of Nun. Bochart gives many Reasons (i) to confirm this Account, and adds, That there is no Cause to doubt of it. Besides, If Navigation was of so late a Date, as this learned Author supposeth, it is strange, that Jacob should prophesy so long before, that (k) Zebulun shall be for an haven of ships; that Balaam should prophesy, that (l) ships shall come from the coasts of Chittim or (m) Macedonia; or that (n) Moses should threaten the Israelites, that if they were disobedient, The LORD should bring them into Egypt again with ships. And we may well ask the Question, which

(g) 1 Kings v. 6.  (b) Lib. Vandallicorum 2.  (i) Bocharti Canaan, lib. 1. cap. 24. page 476.  (k) Gen. xlix. 13.  (l) Num. xxiv. 24.  (m) 1 Mac. i. 1.  (n) Deu. xxviii. 68.  Deborah.
Deborah did two hundred Years before the Death of David, (o) Why did Dan remain in ships? And if the Idumeans had so great a Skill in Navigation in the Reign of David, it is strange, that (p) his Son Solomon, who was so wise a King, when he made a navy of ships in Eziongeber, which is beside Eloth, on the shore of the red sea, in the land of Edom, should procure from (q) Hiram King of Tyre and Sidon, such shipmen, who had knowledge of the sea, to go with his servants, when he might more easily have had them from Idumea, and who must in such a Case be much better acquainted with the Red sea, than they, who lived so far North in the Mediterranean, and could not come thither except by Land. It is the Observation of (r) a late ingenious Author, who was well skill’d in the History and Geography of those ancient Times, that the Descendants of Tarshish were the most expert Seamen, and consequently the chief Merchants in the early Ages of the World. Hence (faith he) the whole Mediterranean Sea seems to have been at Length comprehended under the Name of the Sea of Tarshish; tho’ it is probable, that at first, the Name might only belong to the Sea lying near to the original Settlement of Tarshish, that is, near to Cilicia. And because the Descendants of Tarshish were wont to make longer Voyages, and to adventure further into the open Sea, than others did in those Days; it is not unlikely, but they had Ships built for this Purpose, of a different Make, both as to the Size and Shape, from the Vessels which were commonly us’d by others. And hence it is probable, that all Vessels built for longer Voyages and greater Burdens, came to be call’d Ships of Tarshish; because they were

(c) Judg. v. 17.  (p) 1 Kings ix. 26, 27.  (q) 1 Kings 22.  (r) Wells’s Historical Geography, Vol. i. Page 145.

built
built like the Ships of Tarshish properly so call'd. This seems to be a very natural and easy Way to account for Solomon's Navy being call'd (s) A navy of Tarshish; and also for the Ships, which were built by Jehoshaphat's Order, being call'd (t) Ships of Tarshish. For it is evident from Scripture, that these Ships could not be called Ships of Tarshish, as being built at Tarshish, or trading either to Tarshish originally so called, or to any Colony of it call'd by that Name, nor from their Sailing on the Sea of Tarshish or the Mediterranean Sea. For the Scripture faith, that (u) the Ships of Solomon were designed to go to Ophir for gold, which all allow to be a Place in the East-Indies, either the Island of Ceilon, or Sumatra, or (which is more probable) the Peninsula on the south east of the Gulf of Bengal, which was called by the Ancients, both Greek and Latin, The golden Chersefesus, and now Malaye. And the Ships of Jehoshaphat (x) were broken at Eziongeber, which was a Place upon the Red sea, where the Israelites (y) once encamped in their Journeys between Egypt and Canaan. These Ships must therefore be built on this Shore, because they could not come thither out of the Mediterranean, unless they came first out at the Streights of Gibraltar, and passed round all Africa by the Cape of Good Hope, which was impossible in those early Times. Besides, the Commodities, which the Fleet of Solomon brought Home, will expressly shew us, whither they went; which were (z) Gold, and (a) Ivory, and (b) precious Stones. As for the Gold of Ophir, we find it mentioned in (c) several Places of Scripture as the best and finest.

(s) 1 Kings x. 22. (t) 1 Kings xxii. 48. (u) 1 Kings ix. 28. and x. 11. and 2 Kings xxii. 48. (v) Ibid. (x) Num. xxxiii. 35, 36. and Deut. ii. 8. (y) 1 Kings x. 11, 14. (z) 1 Kings x. 11. (a) 1 Kings x. 22. (b) 1 Kings x. 11. (c) 1 Chron. xxix. 4. Job xxii. 24. and xxviii. 16. Psl. xlv. 9. and Ifai. xiii. 12. Beside
Beside this, the (d) land of Havilah, which is encompassed by the River Pison, that emptieth itself into the Persian Gulph, is mentioned by Moses, as a land, (e) where there is gold, and the gold of that land is good. And this Country lying in the east Part of Arabia, is most probably the Country, (f) from whence Solomon fetched it. Many (g) Heathen Historians and others speak of this, tho' we need not to insist on them, since our East-India Merchants at this Time fetch Gold Duff from thence. And (b) Sheba and Ramah, which lay in those Parts, occupied the fairs of Tyre with precious stones and gold, whilst among all the Merchants mentioned in that Chapter, which traded with Tyre, there is not a Word of Idumea, tho' many of them were at a much greater Distance. Another Commodity which Solomon traded in, was precious stones. It is remarkable, that in the (i) land of Havilah, there was not only Bdellium, but also the onyx stone. Several (k) Authors of Note speak of those Countries, as abounding with the most and best Pearls, and that at Baharen and Catipha, two Places in the Persian Gulph; there is great Fishing for them. Among all the precious Stones, there is (l) one, which is call'd in Hebrew Tarshish, which we translate a beryl, and it may not be improbable, that it was so call'd, because they were brought in great Quantities, or they were the richest Commodity, which was imported into those Parts. Now this was one of the precious

(d) Gen ii. 11.  
(e) Gen. ii. 11, 12.  
(f) Psal. lxxii. 15. in the reading Psalms.  
(g) Diodorus Siculus, lib. 2 and 3.  
(b) Ezek. xxvii. 22.  
(i) Gen. ii. 12.  
(k) Near- 

Stones,
Stones, which were set in the (m) high Priest's Ephod, and therefore was well known in the Time of Moses. This they probably brought with them out of Egypt, and might have it (n) by Borrowing of the Egyptians jewels of silver, and jewels of gold, and such other things, as they required at their Departure thence. This is an Argument, that the Egyptians traded into those Parts even at that Time, with Ships call'd The Ships of Tarshish; but we find not the least Hint of it in Idumea. If it is objected, that Moses might have this Jewel from thence, when he kept his Father-in-Law's Flock there; it may be answer'd, that the (o) Offerings, for the Ufe of the Tabernacle, and all its Utensils, where wholly taken from the Congregation; but we read not of any Thing, which Moses offered on that Occasion. Another Commodity, which Solomon brought from those Parts, was Ivory. This he could not have either from Tarshish in Cilicia, nor from the Tyrreni in Italy, nor from Tartessus or Tarshish in Spain, nor from any other Colony of Tarshish in the Mediterranean Sea; because, as these Countries do not now, so we do not read, that they ever did abound with Elephants. But on the other Hand, the East-Indies have always been, and still are famous for them. There were two Elephants, which came out of the Ark, (p) on the eaft-Side of Babylon. These are too large to be transported by Boats, and are not willing to go into Rivers, or upon high Mountains; so that we find, they did not go over the Mountains of Ararat, or cross any Part of the Tygris or Euphrates, or even Gorgus or Caprus, or any River, which runs into the Tigris, but confin'd themselves to Persia and those

(m) Exod. xxviii. 20. and xxx. 13.  (n) Exod. xi. 2, 3. and xii. 35, 36.  (o) Exod. xxxv. 4, to 10.  (p) Gen. xi. 2.

eastern Parts: And as they direct us to the Place, where the Ark landed; so they direct us also to the Parts, whither Solomon traded. So that upon the whole it appears, that the Navy of Solomon and the Ships of Jehoshaphat were called Ships of Tarshish, because they were made after the Fashion of those Ships, which the Merchants of Tarshish used, when they undertook longer Voyages, and put out in them into the more open Sea. And this is the Reason, that (q) the Septuagint do sometimes call the Ships of Tarshish by the Ships of the Sea, in Opposition to smaller Vessels used by Coasters, or in shorter Voyages. So that it doth not appear, that the Idumeans had any Skill in Navigation at that Time, much less that any other Nations learn'd it from, or took Pattern by them.

Besides, I shall add, that the ancient Peopling of Greece is a farther Argument, that Navigation was well understood in those Parts, in the much more early Ages of the World. Moses (r) tells us the Names of the principal Sons of Japhet, and some of their Grandsons, and adds, that by these were the isles of the gentiles divided in their lands, every one after his tongue, in their families, and in their nations; so that they were regularly dispersed, and the Countries, which they inhabited, were anciently called by their Names. By the Isles of the Gentiles (s) is meant such Countries, to which the Jews and Egyptians could only go to by Sea, as all Europe and particularly Greece. These after the Dispersion from Babylon seated themselves between the Tigris and Euphrates, whilst the Children of Shem possessed the Country eastward from Babylon, and northward

(q) Psal. xlviii. 7. and Isa. ii. 16. (r) Gen. x. 2, 3, 4, 5. (s) Mede's Discourse on Gen. x. 5. Page 272. Wells's Historical Geography, Book i. Page 112.
from the Tigris. And the Children of Ham possessed all the Country, which lay southward of the great River Euphrates. When Nimrod attempted to be the first Monarch, and had overran Part of Persia and the adjacent Countries, he went into Assyria and built Nineveh, and having driven the Children of Ashur first, and the Children of Aram afterward, who were both the Sons of Shem, over the Tigris, they force the Posterity of Japhet to remove farther Westward, and so they come into Asia the less. Accordingly Gomer takes Possession of the northern Part of Asia the less, near the Euxine Sea. Josephus tell us, (t) that the Galatians, who lived in this Tract, were called Gomerites. Herodotus faith, (u) that the People were called Cimmerii: And Pliny (x) speaks of a Town there called Cimmeris; all which were derived from the Word Gomer. And as Gomer in the Oriental Languages signifies a Coal; so the Greeks, thinking it to be a Name, which signified some Quality in the Country, called it ουγυία the torrid or burnt Country, from the Greek Word ουγυ to roast, and a Part of this Country was especially called by them ουγυία πεναυμών or burnt Phrygia.

The first Son of Gomer mentioned by Moses, is Ashkenaz, who was seated in the western Part of Gomer, or the northwest Part of Lesser Asia, where there was a Bay formerly called The Ascanian Bay, and a River and a Lake of the same Name. And in the lesser Phrygia or Troas, there was a City and a Province adjoyning, anciently known by the Name of Ascania; and there were Isles lying on the Coast called The Ascanian Isles. And it is probable, that in Honour of this Ashkenaz, the Kings and Great
Men of those Parts took the Name of Ascanius. And it is suppos'd, that the Euxine Sea, was in the early Ages of the World, which we are speaking of, called The Sea of Aschenaz from the Settlement of this Family near the Entrance into it. And hence it came to be named by the Greeks Πόνος Ἀξένος or Pontus Axenus. Which Name signifying unhospitable, when the Greeks look'd upon the Inhabitants of the Coasts as civilized, they changed it into Πόνος Ἐξένος Pontus Euxinus, or the hospitable Sea; which Name it hath retained ever since.

Next to Aschenaz on the West Ripath was placed, on the South of the Euxine Sea. This is confirmed by the Testimony of Josephus, who expressly faith, that the Paphlagonians, a People inhabiting some Portion of this Tract, were originally called Ripbataeans from Ripath. And to omit all others, in Apollonius's Account of the Argonautick Expedition, there is mention made of a River call'd Rhebaeus, which rising in this Tract, empties itself into the Euxine Sea; and the River Parthenius is suppos'd to have been anciently called Ripathenius, before it was altered by the Greeks.

The last Son of Gomer mentioned by Moses, is Togarmah, who was also seated eastward of his Brother Ripath on the Euxine Sea. Here Strabo tells us, that the Trocmi dwelt in the Confines of Pontus and Cappadocia, and several Towns lying in that Country on the East of the River Halys, are assign'd to them by Ptolomy. They are called Trogmi by Cicero, and Trocmeni by Stephanus, and Trocmades or Trogmades in the Council of Chalcedon, over whom Cyrenius was Bishop at that Time. Thus they were placed directly northward from the Land of Canaan, and this is the Situation allotted to them.
them by (y) Ezekiel, who mentions Gomer and all his bands; and joined them with the house of Togarmah of the north quarters, and all his bands. And (z) he speaks of the house of Togarmah, who traded in the fairs of Tyre, with borses and borsemen, and mules, which were the Commodities of that Country, and which lay in such a Manner, that they could conveniently come by Land for that Purpose.

When the Posterity of Gomer began to be straightened for Want of Room, many of them went round the Euxine Sea, and settled on the north side of it. And as the Canaanites, who came out of Egypt, being mix'd together, call'd themselves by the general Name of Canaanites; so these Sons of Gomer being call'd Cimmerii from the Name of their Father, called themselves still by the same Name, and in process of Time passed into the northern Parts of Greece over the Straights, between the Euxine and the Meotick Lake, called from them Bosphorus Cimmerius, and now The Straights of Caffa. And thus Herodotus, as he tells us of a People called Cimmerii, who formerly dwelt in that Tract of Lesser Asia, which is assigned to Gomer; so he tells us also, that those People sent a Colony to the Palus Meotis on the north side of the Euxine Sea.

To the North of those, were placed the Scythians, who were the Offspring of Magog, as appears from the Testimony of Josephus, Eustathius, St. Jerome, Theodoret, and (as Mr. Mede expresseth it) by the Consent of all Men. These, like the Cimmerians, came thither by a second Remove. Their first Habitation seems to be between the Euxine and the Cappian Sea. This Situation is confirmed by the Scripture itself, where (a) GOD commands the Prophet

Ezekiel to set his face against Gog, in, or of the land of Magog, the prince of Roșb, Meshech and Tubal. From whence we may learn, that the Land of Magog must be near to that of Roșb, Meshech and Tubal, and it could be so only on the North side. Here was a Country called Gogarene, as we learn from Strabo and Stephanus. The learned Bochart conjectures, that the Mountain called by the Greeks Καυκάςιος Caucasus, took its Name from Gog, as inhabiting the Parts about it. For he rightly observes, that these Words יְגִּגְסֶנ הָוֶּנ Gog-chasen, signify in the neighbouring Oriental Tongues, Gog's Fort or Castle, and from thence the Greeks might form the other Name with little Variation. And the learned Mr. Mede observes, that the Name Gog signifies the same with Magog, the Letter Mem being not a radical, but an additional Letter to the primitive Word. And he supposeth, that it pleased the Spirit of GOD thus to distinguish between the Land and the People of the Land, by Calling the People Gog, and the Land, the Land of Magog. When they came to Scythia, they gave Names to that Country; insomuch that Tibullus speaks of a People near the River Tanais, which empties itself into the north Part of the Euxine Sea, which he calls Magini, which is supposed to be formerly called Magogini; and in the same Manner the Lacus Maëoticus is but a Corruption from Lacus Magogiticus. And as the Cimmerians passed into Europe on the south Side of this Lake; so the others passed thither on the north Side, over the River Tanais (which they might easily do with smaller Boats, then usually built for that Purpose) because the Passages were but narrow. And as they inhabited the northern Parts on the other Side of the River Tiras, so the Greeks, who came thither by Sailing over the Ægæan.
Ægean Sea, on the south Side of the Euxine, distinguishing them from those of their own Nation, and called them Hyperborei.

We must now return to that Part on the south Side of the Ægean Sea, which, as was said before, was peopled by Askenaz the Son of Gomer, and Grandson of Japhet. These lying near the Hellespont could see Greece on the other Side, and therefore, it is most probable, that when their Families increased, and they were straighten'd for Want of Room, they were the first, who went over thither, and extended themselves westward on the south Side of the Danube, by whom the eastern Part of Germany came to be inhabited, which is still called by the Jews in their Language, The Land of Ashkenaz.

Next to Ashkenaz the Son of Gomer, was seated Tiras, another of the Sons of Japhet. The famous Town of Troy took its Name from him, and therefore, a Trojan both in Greek and Latin is called Tros, a Word which retains all the Consonants of the Name of their Ancestor Tiras. This Country in the New-Testament, and other Authors, is called Troas. It took it's Name from Tros, who was King there, and therefore, was either Tiras himself, or perhaps one of his Descendents so named in Memory of him, who lived in the Tracts, where Tiras at first planted himself. As Moses gives us no Account of any of his Offspring, and they must soon be pent up by the neighbouring Sons of Japhet; so it is probable, that most of them came into Europe, especially since the Passage over from them into Greece is but narrow. Here they first settled in Thrace on the north of the Ægean Sea. After this, being straighten'd by the Sons of Japhet, who inhabited those Parts, a great Number of them crossed the Danube, and mixing with the Getæ, or some of the Sons
Sons of Chittim, they inhabited the more northern Parts, where they built a more large City called Tyras, near a River of the same Name, and called themselves Tyragetæ. It was also a common Tradition among the Greeks, that the ancient Inhabitants on the East of the Hellespont or Propontis, were anciently or originally Thracians; but tho' they apprehended, that those Parts of the Lesser Asia were inhabited by Colonies from Thrace in Europe; and tho' they mistook the Places from whence the World was first peopled, and were therefore willing to give the Preference in Antiquity to their own Neighbours; yet the Foundation of the Tradition seems to depend on the Likeness of Names, which they found in both Places, occasioned by the Seating of Tiras in those Parts of the Lesser Asia, from where his Descendants sent Colonies into Thrace in Europe.

The next Son of Japhet, which lay near to Tiras on the Borders of the Ægean Sea, was Madai, from whence came the Mæsi in Asia, who were also sometimes called Myfi. These also being straighten'd for Room, and finding that their Brethren the Sons of Abraham and Tiras had passed over into Greece and settled there, they also pass over the Ægean Sea, and settle Colonies in the Countries directly opposite to them. And as the Sea was much wider here than in the other two Places; so there was a Necessity of Building larger Ships, which might better endure the Violence of the Winds and Waters. Here they pass over accordingly, and take to Macedonia, whose (b) ancient Name among the Latins was Æmathia. It is probable, that from the Hebrew Word רַחָי, which signifies a Country,

(b) Lucan, Verse 1. Bella per Æmathios plusquam civilia campos.
the Greeks formed their Word Aia Aia, which signifies the same. And so Aimadia, or Aimathia is as much as Aia Madai, the Land of Madai, which the (Latin turning ai into a) called Aemathia. Here we find a People called Medi or Madi, and the Medick Region in the Borders of Paonia. Hereabout was the Praefectura Medica, which we hear of in the Roman Stories, and Isocrates names one Medus for a King in those Parts, before they came to be a Greek Nation. And when in Length of Time, the Ketii, or Children of Chittim, were mingled with them in those Parts, they might at first be called Madaicetii, and as (contrasted by the Greeks) Mace- tae, and then by the Latins Macedonians.

The last of the Sons of Japhet mentioned by Noah, who settled in Arabia the left, was Javan. And as the Nation of Gomer at first seated itself in the northern; so the Nation of Javan seated itself in the southern Part hereof. Accordingly there is a Country in this Tract called Jonia: And as they lay upon the north Shore of the Mediterranean from the Ægean Sea even to Phenicia; so they were the nearest of all to Judea, and the Shores were well known to the Canaanites, who it is probable traded with them by Sea, from the Time of their Coming from the Egyptian Wars in the Days of Abraham until the Time of Moses. And this is the Reason, why Moses mentions all the Sons of Japhet, tho' he omits to speak of any Children of his Brethren, Gomer only excepted. And as the Sons of Javan peopled the south Part of the Lesser Asia; so they afterward peopled the south Part of Greece, which lay nearest to them, and opposite to some of them. For this Reason the southern Part of Greece was called Javan in the Hebrew, the Inhabitants being known at that Time to be his Poste- rity; and so it afterward became the Name to signify the whole Country.
The first Son of Javan mentioned by Moses, is Elishab, who was seated to the south of Madai. The Inhabitants of this Country were anciently called the Æoles or Æolians, who, as they carry some Marks of their Pedigree in their Name; so they are expressly affirmed by Josephus, to have been descended from Elishab, and to have been so called by him. These finding that their Neighbours the Sons of Tiras and Madai had taken Possession of Greece, resolved not to be long behind them. And first they possessed themselves of the most considerable Islands, which lay in the Sea between Europe and Asia, which are called by the Prophet Ezekiel (c) the Isles of Elishab. And what he there faith of the blue and purple coming from them, is applicable to the Isles of this Sea, which did abound in that Commodity, and are upon that Account celebrated by common Authors; and some of them took their Names from it. It is also a probable Conjecture, that the Sea itself was originally called, the Sea of Elishab.

When they came to the opposite Shore they were called Hellenes, and their Country Hellas (which was a Name, that in Length of Time became common to all Greece) and when they settled in Peloponnesus, they called the Province Elis, and built a City of the same Name. It is not improbable, but they might come over before the Children of Madai, by the Help of the many neighbouring Islands, which lay in their Way, and so they seized on other Parts of the Country. And this may be the Reason, that we find the City of Eleusis in Attica, and the River Elissus or Iliuss in the same Province. And some think, that the Elision Fields, so much talked of among the Greeks, had their Name from this Elishab.

(c) Ezek. xxvii. 7.
The next to Eliphab was Dodanim another Son of Javan, who was placed southward of him on the most southern Parts of the Aegean Sea, and in the most western Parts of Lesser Asia on the Borders of the Mediterranean Sea. As there is a very great Likeness between the Hebrew D and R; so this Word hath happened to be spelt very differently, and to be translated very differently into different Languages, and by different Authors. In the Margin of our English Bibles we are told, that (d) Dodanim is Rhodanim in some Copies, and the Septuagint calls them 'ρόδινοι or Rhodians for the same Reason, and others call them Dorians, which Name they retained, when they first came into Greece. The Country, which they possessed, was in ancient Writers called Doris. And as Javania or Jonia joined to them and to the Family of Eliphab; so we may suppose, that it was first peopled by a Mixture of both, and so called from neither, but only their common Father. These first peopled the Island of Rhodes, which lay directly opposite to their main Land. And as they lay more remote from Greece, than the Family of Eliphab did; and the southern Part, which lay next to them, was inhabited, before they came thither; so when they took Possession of the Countries, in which they afterward dwelt, they had a Necessity for larger Ships, because they were obliged to take a greater Compass round Greece, and so might make some Improvement in the Art of Navigation. The Country, which they inhabited, was called Dodona, and was famous for the Grove called Dodona's Grove, where there was also the Oracle of Jupiter, who for this Reason was called Jupiter Dodonaeus. And as the Inhabitants of the Country, which lay to the north-west of them, was called by the Greeks Μακεδονια

(d) 1 Chron. i. 7. Macetæ,
Maceta, because they were a Mixture of the Children of Madai and Chittim; so the Country might afterward be called by them Macedonia, as containing a farther Mixture from Madai, Chittim and Dodanim.

Besides, The Name Dodanim or Doranim was more remarkable in Greece. The Spartans and Lacedæmonians look'd upon themselves to be of Dorick Extraction. The Dorick Dialect was used in the Pastorals of the Greek Poets, in the Chorus of their Tragedians, and also by Pindar and others of their best Authors. In the Province of Messene in Peloponnesus, there was a Town called Dorion; and in the other Tract of Greece lying above the Isthmus of Peloponnesus, there was a considerable Part called Doria, Dorica or Doris. So that sometimes all the Greek Nation hath been by a Synecdoche called by this Name, and (e) Dorica castra is used by Virgil to signify the whole Grecian Army. And as the Country near to Elissa and Dodanim in Lesser Asia, was called Ionia; so the Seas, which lay near them in Greece, were called the Ionian Sea, and the Ionian Gulf.

The next to Dodanim was Kittim, who was placed eastward from him on the Shore of the Mediterranean Sea. Ptolomy tells us of a Country in these Parts called Cetis. And Homer mentions a People here called Cetii, who were thought to take their Name from the River Cetius in the same Quarter. And it is observable, that (f) the Septuagint renders the Word Kittim by Κετίω Kéti or Cetii, like to the Name (g) Κέτιως mentioned by Homer. So that it is probable, that the People and the River took their Name from Cetb or Kittim the Son of Javan. After some Time they peopled the Island of Cyprus,

(e) Αέναιδ. 2. Vers. 27. (f) Gen. x. 4. (g) Homer. Odyss. 11. Vers. 519. which
which lay opposite to them, and built the Town of Citium, which perhaps might be the largest in the whole Island. These lay further from Greece, and in Process of Time wanting more Room, and finding the lower Parts of Greece already inhabited by the Descendents of Elisha and Dodanim, they still proceeded on, coasting along the western Shores of Greece, till they came to the upper or northern Parts of it, where a little Part being uninhabited, they settled there, and soon wanting Room they sent a Colony over the Danube, where they were called Getæ; and after they had increased there, some of them mixed themselves with the Posterity of Tyetas, who lived near a River of that Name, now called Niesțeț. Others also mixing themselves with those of Madai, the Inhabitants were called Maceta, and the Country Macedonia. Some of these coming to live on the Sea-shore of Macedonia, and observing that the Posterity of Madai had but small Ships, they build larger, and man them with their own Men; and with these they carry on a Trade into other Parts, particularly into the southern Parts of the Lesser Asia, from whence they came, and from thence into the Land of Canaan. And as these Ships were built and man'n'd by the Posterity of Kittim or Chittim (for so it is in the Hebrew) so the Ships were called the Ships of Chittim, and the Country, from whence they came, was called by the Inhabitants of Canaan and the adjacent Parts, not the Country of Madai, as it was at first, but the Country of Chittim. Thus Balaam (b) prophesied of the Conquest of Alexander the great, that Ships should come from the coast of Chittim, and should afflict Assyria, the eastern Monarchy, which was then the Assyrian, and afterward the Persian,

(b) Numb. xxiv. 24.

H 2
and should afflict Eber, or the Hebrews. He also, or the eastern Monarchy, shall perish for ever by the Establishing of the Grecian; and the Jews should be carried away Captives out of their own Land by the Conquest of the Romans; after they had been afflicted by the Greeks. Thus we are also told, (g) that Alexander the son of Philip the Macedonian, who smote Darius the king of the Persians and Medes, and reigned in his stead, came out of the Land of the Chittim, and (b) that Perseus King of Macedonia was King of the Chittims.

Whist some of the Posterity of Chittim extended themselves into these Parts, there were others, who spying the Coast of Italy, and being provided with good Ships for such a Purpose, went also and settled themselves in that Country. Accordingly there are several Foot-steps of their Name to be found among ancient Writers. There was a City in Latium called Cetia mentioned by Dionysius Halicarnassensis, another among the Volsci called Echetia mentioned by Stephanus, and a River called Cetus near Cumae, whose Waters are reported to have a petrifying Quality. Eusebius, Cedrenus and Suidas, whose Testimonies are produced by the learned Bochart, expressly affirm, that the Romans and Latins had their Extraction from the Cetii or Cettii. And it is farther observable, that the Verb אַבִּית Chetema in Arabick signifies to hide, and the Participle אַבִּית Chetim signifies hidden: And therefore, as the City Rehoboath signified in Hebrew, Streets, and was accordingly translated into Birtba by the Chaldaeans; and as the Word Gomer in Syriack signified a Coal, and was translated by the Greeks into Phrygia; so the Country of Chittim, as it is in other oriental Writers, might be translated by

(g) 1 Mac. i. 1. (b) 1 Mac. viii. 5.
the **Latinus into Latium**; all which Words retain the same Signification, which they had in their original Languages. And that a Part of **Italy** was meant by **Chittim**, is evident from **Daniel**, who (i) prophesying, how **Antiochus Epiphanes** should be obliged by the Coming of the **Roman Fleet** to desist from his Designs against **Egypt**, and what Mischief he should afterward do in **Judæa**, as (k) it is recorded in the first Book of the **Maccabees**, he expresth it thus. *At the time appointed he (Antiochus) shall come toward the south. But the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant, and shall have intelligence with them that forsake it.*

Hence we may observe the Great Antiquity of **Greece**. It was first inhabited by the Posterity of **Abkenaz, Tiras, Madai, and Eliphab on the east Side, then by Dodanim on the South-west**; and when those Places were possessed, the Sons of **Chittim** placed themselves near the **Ionian Gulf, or the Adriatic Sea**. All this was done long before the Time of **Moses**, who tells us, (l) how *the isles of the gentiles* were peopled by these very Men. And if we consider, that (m) the Children and Grand-children of **Shem** lived about four hundred Years; and allow, that their Contemporaries in the **Line of Japhet** lived to the same Age, we may easily conclude, that all this might be done in their Lives, as **Moses** intimates. Besides, in his Time the Posterity of **Chittim** had spread themselves from the west to the east Shore of **Greece**, built Ships, and traded into **Canaan**, which was known not only to the seaport Towns, but also in the inland Countries, and occasioned **Balaam**, who lived on the other Side of **Jordan**, to speak of them accordingly.

(i) Dan. xi. 29, to 34.  (k) 1 Mac. i. 10, to Chap. vi. 17.  
(l) Gen. x. 1, 2, 3, 4, 5.  (m) Gen. xi. 12, 13, 14, 15.
The last Son of Javan mentioned by Moses, who
is supposed to have peopled the southern Parts of
Europe, is Tarshish. He was placed upon the same
Shore to the East of Chittim, in the Country of Ci-
licia; and Tarsus the chief City of Cilicia (where (n)
St. Paul was born) carries in its Name very evident
Marks of its being founded either by Tarshish him-
self, or by some of his Offspring, who gave it this
Name in Honour to their common Father. This
was the (o) Tarshish, to which the Prophet Jonah
thought to flee from the presence of the Lord, and
as it lay nearer to Tyre than any other Country al-
lotted to Japhet; so it is (p) often mentioned by the
Prophets on Account of its trading with Tyre. To
the North of it lay the People of Togarmah, who
gave them no Uneasiness, because they extended
their Quarters farther northward between the Caspi-
an and the Euxine Sea. Josephus (q) tells us also
expressly, that not only this City was called Tarshish,
but also that all Cilicia, or the Country round it
was originally known by the Name of Tarshish; so
that they inherited the most eastern Parts of all the
Sons of Shem, which, as the same Author faith,
were as far as the Mountains of Libanus, Antiliba-
nus and Amanus. As therefore they had the leaft
Necessity to seek for new Colonies; so they set out
lateft. And as they lay the farthest of any from
Greece; so they were obliged to build larger Ships,
and such as were fitter for Sailing, in somuch that
they were a Pattern for others to build by. When
they came to Greece, they found the Country full
of the other Sons of Japhet, and so they went into
Italy. Accordingly it is supposed, that the Etruisci

(n) Act. xxii. 3. (o) Jonah i. 3. (p) Jer. x. 9. Ezek.
xxvii. 12, 15. and xxxviii. 13. (q) Jewish Ant. Book i.
Chap. 7.
or Tufci came from them, who were originally called Tyrrheni or Tyrreni, which Words have a great Affinity with Tarfeni, and so may easily be originally deduced from Tarbiubh.

This is a short Account of some of those Arguments used by learned Men to establish the ancient Peopling of the World, as it is described by Moses; which hath accordingly been agreed to by the most eminent Historians, Chronologers, Geographers, and Commentators. All this shews the infinite Wisdom of him, by whom Moses was directed to write, and we may plainly discern, that without his Writings, all this Treasure of ancient Knowledge must have been lost. But if (as this Author asserts) the Edomites carried to all Places their Arts and Sciences, and particularly their Skill in Navigation, it will destroy all the Labours, which have been hitherto used to clear up, and vindicate this Part of the Mosaical History, and make it impossible to be confirmed.

So that the most ancient Account of Navigation seems to be this. The first Pattern for Ships in the new World was Noab's Ark, which was made square, being 500 Cubits long, 50 Cubits broad, and 30 Cubits high, so that it was longer than it was broad, and broader than it was high, and therefore it was called an Ark or a Chest, this being the Form, which it did most resemble. This Ark was not designed to be made for Sailing, but rather to lie on the Water, and to land Noab and his Family near the Place, where it was built, and therefore could only be a Pattern for them to make square and flat-bottom'd Vessels by. When Ham and Japhet, who were saved in the Ark, came to Babylon, it is probable, that they built such Boats as these of a large
Bulk, to be serviceable in Building both the City and the Tower, and so they might fetch, what they wanted, not only down the Streams of Tigris and Euphrates, but also down the Rivers Gorgus, Lycus, and Caprus, which run into the Tigris. And it is observable, that here were excellent Materials for such a Purpose. As the Ark was made of Gopher or Cypress Wood, which was the most durable of any; so it is observable, that among these Rivers, there was a Place called Cyparission near to Arbela, where Alexander beat Darius; and here it is supposed by the learned Bochart, that Noah built the Ark. And it grew in so great a Quantity in the Plains of Babylon, that (s) Alexander the Great, is said to have built a vast Fleet in that Place, which consisted of no other Wood. And therefore it is observable, that not only Babylon was built upon Euphrates, but when Nimrod began the Assyrian Monarchy, he built Erech upon the River between Babylon and the Persian Gulph; Accad, where the Tigris and Euphrates join'd; Calneh, Resen, Nineveh, and Rehoboth, upon the Tigris; and Calah upon the River Lycus (and these are all the Places, which (t) the Scripture mentions, as built by him) that he might have the better Communication by water Carriage. With such Boats as these they might easily go to the Persian Gulph, and fetch from thence the rich Commodities of Sheba, Dedan, Raamah, and the Land of Havilah.

When Ham went from Babylon, Sanchoniatho tells us, that he dwelt at Berythus, a Seaport Town in Phœnicia. And Sidon his first born built the Town of Sidon, which name plainly implies, that it was a Town remarkable for the fishing Trade, like Bethsaida

(s) Arrianus in Alexandro, lib. 7. page 161. Strabo. lib. 16. page 741. (t) Gen. x. 10, 11, 12.
in the Land of Canaan. Sanchoniatho also tells us, that the Phænicians were the first, who built Ships, and adventured to put to Sea, which is very probable, because they seem to be the first, who inhabited near the sea Shore: Thus they soon began to carry on the Trade of Merchandize, and this made Tyrus so famous in after Ages. When Ham went afterward into Egypt (which from him was called the Land of Ham) it is probable, that he carried this Art with him, and the Egyptians soon learned to trade to the Persian Gulph, from whence they brought the Jewels of Gold and Silver, and all the precious Stones, which the Israelites borrowed of them; and when the Canaanitish Pastors came out of Egypt, they carried on the same Trade in the Mediterranean Sea with such Success, that the Word Canaan in Hebrew signifies a Merchant, and the Philistines, who were the Chief among them, were generally seated near the Shore. The Children of Japhet enlarged their Colonies, and failed in the Mediterranean, in the Manner as is already mentioned; and among them the Inhabitants of Tarshish were so famous, that their Ships were Patterns for their neighbouring Nations to make others like them.

This was afterwards imitated by the Israelites, when they dwelt in the Land of Canaan. Thus Jacob prophesied of (u) Zebulun, that he should dwell at the Haven of the Sea near the Lake of Tiberias, which is called in Scripture the Sea of Galilee; and he should be an haven for ships. His Lot should extend from thence to the Mediterranean, where there were many Sea-port Towns. And when Deborah and Barak conquered Sisera at the River Kishon, the Tribe of Dan (x) placed their Families on Shipboard, which they might well do at (y) the Haven of Joppa, that lay in their Tribe. And the Tribe of A-

(u) Gen. xlix. 13. (x) Judg. v. 17. (y) Josh. xix. 46. 46.
Was so timorous, that (z) they put off from
the Shore, ’till the Battle was over, and remained in
the sea, which they might the better do, since (a)
Zidon and Acco, since called Ptolemais (to say no-
thing of Tyre) might afford them Ships for such a
Purpofe, and their Design was without Doubt to
fail away (as the Phœnicians had before done from
Joshua) in Case of Necessity.

All this while we hear nothing certain of this Na-
ture concerning the Idumeans. They were of the
Race of Esau, who was called Edom, and from
thence they had their Name. His Father Isaac, and
Grandfather Abraham, and his Brother Jacob, were
Keepers of Sheep, and dwelt in (b) Tents or Taber-
nacles for this Purpofe. This was also the Occupa-
tion of the Sons of Jacob, when they went down in-
to Egypt. And this was probably the Busines of
Esau, which made him (c) so rich, that the land
could not bear him and his brother Jacob to live to-
ger, because of their cattle and great Substance,
which they had gotten in the land of Canaan; and
therefore, when (d) Jacob urged him to take a Pre-
fent of his Flocks and Herds, he refused it, and
faid, I have enough. He was able to raife (e) four
hundred men, when he met Jacob, and with these
Men he (f) seems to have destroyed the Horites,
and to have taken Possession of Mount Seir, and
the adjacent Countries; a great Part whereof was
(g) a defolate Wilderness without Water, except
what was conveyed from Place to Place by Ditches.
This hoftile Act of theirs raifed againft them the
Ill-will of all their Neighbours, fo that what they
got by the Sword, they were forced to (b) keep by

(z) Ibid.  (a) Jud. i. 31.  (b) Gen. xlvi. 32.  (c) Gen.
xxxvi. 6, 7.  (d) Gen. xxxiii. 9.  (e) Gen. xxxii. 6.
(f) Gen. xxxvi. 6, 7, 8.  (g) Deut. ii. 22.  (h) 2 Kings
iii. 8, to 17.
the Sword, and to be still in a warlike Posture. And therefore whilst they had an Aristocratical Government, they chuse (i) Dukes, Captains, and Generals to command their Armies, until the Time of (k) the Departure of the Israelites out of Egypt, when (l) they chose a King, who might the better defend them against too powerful a Number, and so (m) they continued to succeed one another. So that the Sword and the Spade afforded them sufficient Business, and the Barrenness of their Land was such, that they had no valuable Commodities to export, and consequently could import none in their Stead. And therefore, when the (n) Ishmaelites and Midianites, their Neighbours, traded into Egypt with camels bearing Spices, and balm, and myrrhe, we read not a Word of the Edomites being concerned in any such Employment. They were always (o) jealous of the Israelites, and (p) the Israelites always kept them under, 'till after David's Time. We read of no Port, which they had, except Eziongeber. And not a Word of any Ships or Merchants in those Parts: So that when (q) Solomon built Ships for Trade, they were built according to the Model of those in Tarshish, and when (r) he wanted such Seamen to go with his own, as had Knowledge of the Seas, he was forced to fetch them from Tyre, even the North of Canaan, and the Mediterranean Sea. for this Purpose. When Saul was King of Israel, he (s) fought against them, and afterward (t) David sent Joab, who made a great Slaughter of them,

(i) Gen. xxvii. 40.  (k) Gen. xxxvi. 15, 16.  (l) Exod. xv. 15.  (m) Num. xx. 14.  (n) Gen. xxxvi. 31, to 40.  (o) Gen. xxxvii. 25, 27, 28.  (p) Num. x. 14, to 22.  (q) Gen. xxvii. 40. and xxv. 23.  (r) Num. x. 22.  (s) 1 Kin. xi. 15, &c. 2. Kin. xiv. 7. 1 Mac. v. 65.  (t) 1 Kin. x. 22.  (u) 1 Kin. x. 25.  (v) 1 Sam. xiv. 47.
and (w) put Garrifons among them, to keep them in Subjection; but we read of no Dispersion of them at that Time in Scripture, except (x) Hadad's going into Egypt, and it will be very difficult to prove it from other Authors. Such a Dispersion would have weaken'd them, as it did the Canaanitish Pastors, before they were driven out of Egypt. On the other Hand we find, that they grew stronger and stronger. Their Neighbours, who before might be at Variance with them, seeing their Misfortune, and fearing the like, enter into stricter Alliances offensive and defensive, and send Hadad the Son of their late King into Egypt to carry on a secret Negociation for this Purpofe. This the Psalms complains of to GOD.

(y) They have consulted together with one consent, they are confederate against thee. The tabernacles of Edom, and the Ishmaelites, of Moab, and the Hagarenes; Gebal and Ammon, and Amalek, the Philifins with the inhabitants of Tyre. Ashur also is joined with them; they have holpen the children of Lot: So that instead of being weaken'd and dispersed, they seem to grow stronger, and form new Conspiracies. This Author tells us, (z) that the Edomites are dispersed by David, tho' we read of nothing of this Nature, except Hadad's Going into Egypt. That they were famous for Navigation, 'tho we read of no Ships or Seamen, which they had at that Time. That they carried to all Places the Art of Astronomy, when they remov'd but to one Place, which were famous for Astronomy, as was the Babylonians long before, and that Moses learned in Idumæa the Knowledge of Letters; tho' it doth not appear that he was ever there.

But if the Idumeans had been the most famous for Learning of any Nation in the World (of which we have not the least Proof) yet it could not be expected among those, who dwelt upon the Shore of the Red sea. These were (a) the Amalekites, of the Offspring of Amalek the Son of Eliphael and Grand-son of Esau. Moses describes their Situation thus, (b) The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan. These, as it was before observed, were the Canaanitish Pastors, who (c) came up from the Wars of Canaan in Abraham's Time, and dwelt in great Bodies, and carried on the Trade of Merchandizing; for which Reason the Word Canaan in Hebrew signifies a Merchant; and they seem to carry on their Trade by Shipping, and therefore place themselves along the Mediterranean Shore by the dead Sea, by the Lake of Gennesareth, and by the Sea of Tiberias, or other Places near the Banks of Jordan, where Boats might easily pass and repass for their Conveniency. The Amalekites, tho' they dwelt in the neighbouring Country, yet they soon made a distinct People from the Idumeans. At first they possessed (d) that Part of Mount Seir, which was near to Kadesh Barnea, and then they extended themselves first southward to the Shore of the Red sea, and then eastward into Arabia. All this is plain from the Description of them in the Time of Saul, who (e) smote the Amalekites from Havilah to Shur, that is over against Egypt. And he took Agar the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. And GOD

(a) Gen. xxxvi. 12, 16. (b) Num. xiii. 29. (c) Gen. xii. 6. (d) Num. xiii. 29, and Num. xiv. 25, 43, 44, 45. (e) 1 Sam. xv. 7, 8.
made a great Distinction between them and the rest. He (f) commanded the Israelites, that they should not abhor an Edomite, because he was their brother. But when Amalek (g) came and fought with Israel at Rephidim, GOD resented their Behaviour in such a Manner, that he commanded Moses to write it for a memorial in a book, and rehearse it in the ears of Joshua, that he would utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called it JEHOVAH nissi. For he said, Because the LORD hath sworn, that the LORD will have war with Amalek, from generation to generation. Accordingly when (h) Balaam looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, but his latter end shall be, that he perish for ever. And Moses gave this (i) Charge to the Israelites, when they were to pass over Jordan, Remember, what Amalek did to thee by the way, when he came forth out of Egypt. How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not GOD. Therefore it shall be, when the LORD thy GOD hath given thee rest from all thine enemies round about, in the Land which the LORD thy GOD giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven, thou shalt not forget it. These Amalekites always kept up the old Grudge; and therefore when the Israelites murmured against GOD, and resolved to enter into Canaan by Force, they (k) came upon them, and smote them, and discomfited them even from the Top of the Hill, as far as Hormah; and in the

(f) Deut. xxiii. 7. (g) Exod. xviii. 8, to the End. (h) Num. xxiv. 20. (i) Deut. xxv. 17, 18, 19. (k) Num. xiv. 44, 45.
Time of the Judges they (l) joined with Eglon King of Moab, and after that with (m) the Midianites for the same Purpose. So that when Saul was King of Israel he was commanded. (n) by Samuel from the Mouth of GOD in Revenge hereof to go, and slite Amalek, and utterly to destroy all which they had, and not to spare them, but to slay both man and woman, infant and suckling; which he did accordingly: So that those few, which escaped, in Revenge hereof joined the Army of the Philistines, and were (o) confederate against Israel, where (p) they were at the Death of Saul, and (q) some of them fled to the Edomites, where David destroyed them so, that we hear no more of that Nation. These were the People, who in the Time of Saul (r) inhabited the Coasts of the Red Sea from Havilah to Shur, that is, from one End to the other. They were a People accursed of GOD, in continual Wars, and devoted to utter Destruction; and therefore it is strange, that we could expect so great a Blessing among them, as the Invention and Improvement of most of the Arts of Sciences, which are useful to Mankind.

When therefore David conquered Edom, (as (s) this learned Author observes) it is not probable, that he went to that Part of it, which lay by the Red Sea, because it was all conquered, and even destroyed in the Time of Saul. His Conquests were wholly new, and this obliged him (t) to put Garrisons into those Places, which he took. And therefore the Places, which he conquered, were only an inland Country. And it is so far from Truth, that they carried to all Places their Skill in Navigation, that it is much

(l) Jud. iii. 12, 13. (m) Judg. Chap. vi, and vii. (n) 1 Sam. xv. 1, to 10, and Verse 20. (o) Pfal. lxxxiii. 5, 6, 7, 8. (p) 1 Sam. xxx. 1, 2, 13, 14, 18, and 2 Sam. i. 1, 8. (q) 2 Sam. viii. 12. (r) 1 Sam. xv. 7. (s) Page 12. (t) 2 Sam. viii. 14.

more
more probable, that they were never concerned in Navigation at all.

This Author (u) further adds, that some of the Edomites flee to the Persian Gulph with their Commander Oannes. It is (x) evident, that the Memory of Noah was preserved among the Chaldeans by the Fable of Oannes, which had Part of a Fish and Part of a Man, and this was an ancient Hieroglyphick among the heathen World to represent those, who peopled the World after the Flood, and had lived in the Ark like Fish in the Water. Thus Ashtaroth the Wife of Ham and the Goddess of the Zidonians was represented in her Temple at Hierapolis with the upper Part resembling a Woman, and the lower Part resembling a Fish. And thus it is supposed, that Noah was worshipped by the Philistins under the Name of Dagon, from the Hebrew Word Dag, which signifies a Fish, and (y) it was made from the Navel downward in the Form of a Fish, but from the Navel upward in the Form of a Man. The Design hereof was to shew us, that he, whom they worshipped, had lived among the Waters of the Flood, which destroyed the rest of the World, and afterward lived as a Man upon the Earth. And thus when Dagon was punished by God, and fallen upon his Face to the Ground, we read of no Legs, which he had, but that the Head of Dagon, and both his Arms were cut off upon the Threshold of the Temple, and only the Stump, or the fishy Part of Dagon (as it is in the Margin of our Bibles) was left unto him. From such instances as these many learned Men have en-

(y) 1 Sam. v. 2, 3, 4, 5.  (z) Kimchi, ibid.
deavoured to prove the Scripture History from the Authority of Heathen Writers. But if Oannes is placed thirteen hundred Years later than Noah's Flood, without the least Shadow of a Reason, the Authority of such Testimonies is destroyed at once; and the Pains, which the greatest Men have taken, except Sir Isaac Newton, have been to little Purpose. However I suppose, that it is as easy to prove Oannes to have been an American as an Idumæan; and if so, his Skill in Navigation will be the more remarkable.

This learned Author having by his Account of Navigation destroyed all the Original Settlements of Japhet in Europe, which we have in the Mosaical History, except the Scythians and Cimmerians, he proceeds in (a) the same Page to undermine the Authority of the same Writer; by telling us, that the Zidonians, who fled from David, built A-radus. Moses tells us, (b) that Canaan was the Son of Ham, whose Posterity inhabited the Land of Canaan. Accordingly he (c) divides them into their respective Tribes, as they were seated in the same Land. Several of these were given to be destroyed by the Israelites; as the Hittite, the Jebusite, the Amorite, the Girgasbite, and the Hivite, who were (d) all settled in their Countries according to their Families, when Abraham first came among them. Others were never given to them, as the Sinite, who lay on the South of Canaan, toward the Land of Egypt, and others who lay on the North of Canaan, as the Arkite, the Zidonians, the Arvadite, the Zemarite and the Hamathite. From the Remainders of their Names in after Ages we find their Countries, exactly as Moses describes them. And

(a) Page 12. (b) Gen. viii. 6. (c) Gen. x. 15, 16, 17, 18. (d) Gen. xv. 18, 19, 20, 21.
as the Greeks had no V Consonant; so they sometimes left it out in Translating of Words from the Oriental Languages. Thus from Arvad came Arad, and with a Latin Termination Aradus. The Arvadites therefore, which Moses mentions, were the Aradii, who inhabited the Island of Aradus, and the opposite Continent upon the Coast of Phœnicia, and therefore the Jerusalem Targum (the Author whereof well knew the Situation of that Country) instead of the Arvadite calls them the Antaradians. This is an Argument, that the Skill of Navigation was very early in those Parts, and therefore this learned Author is resolved to destroy it, because it lay in his Way. The Prophet Ezekiel (e) mentions the Inhabitants of Zidon and Arvad among the Mariners of Tyre. But if the Idumeans built the Town Aradus, it will be very hard to give an Account, why they should call it by that Name, except we will suppose, that Arvad the Grand-son of Ham was with them in the Time of David, which is very consistent with this Author's Chronology, tho' most repugnant to the sacred Scriptures.

This learned Author (f) tells us further in the same Page, that the Phœnician Mariners, who fled from the Red Sea, being used to long Voyages for the Sake of Traffick, begin the like Voyages on the Mediterranean from Zidon. Thus he goes on to contradict the Account, which is gathered from Moses, of the Planting Colonies in Europe, by the Sons of Japhet. According to this it can hardly be believed, that Moses or Jacob knew any thing of Ships, tho' (g) they particularly speak of them; and (h) the Account of Shipping, which we have in the Time of Deborah and Barak, is most improbable.

This learned Author further tells us, that (i) these Edomites having given the Name of Phœnicians to themselves, these (k) Phœnicians and Syrians fleeing from Zidon, which they had before taken, and from David, introduce Letters, Musick, Poetry, the Octaeteris, Metals and their Fabrication, and other Arts and Sciences into Asia minor, Crete, Greece and Libya. According to this Account all the World seems to be obliged to the Race of cursed Ham for all the Benefits and Improvements of human Life, which would put them into a much greater Esteem among the Sons of Japhet, than (l) Noah intended by his Prophecy, and all Generations might call them blessed, being beholden to them as their best Benefactors. According to this the World could not be so ancient as Moses mentions, (Idumea excepted) since some of these Inventions are necessary for the Support of human Life. If the Arts and Sciences were carried into other Parts by the Idumeans in the Reign of David, then all People before this Time were like brute Beasts, which had no Understanding. All the (m) Wisdom of the Egyptians, in which Moses was so eminently learned, must be as nothing, and it will be hard to account for the Building of the Ark or the Tower of Babylon, which was before there was any People in Idumea, or the Workmanship of the Tabernacle, its Utensils, and the Vestments of the High Priests, which were curiously wrought, when the Israelites were in the Wilderness, by such who learned these Arts in the Land of Egypt.

But to proceed to particulars: The first Thing, which this Author mentions, that the Idumeans, and particularly Cadmus, brought into Greece, was

their Letters. The Want of this must effectually destroy all the History and Chronology of the ancient Times; especially since this Author alledges, that 

(n) before the Use of Letters the Names and Actions of Men could scarce be remembred above eighty or an hundred Years after their Deaths. And therefore no Chronology of Things done in Europe above eighty Years before Cadmus his Time could be admitted. And the History of Moses of the things done above an hundred Years before his Time will be destroyed by the same Argument.

And tho' Cadmus brought Letters into Greece; yet a bare Assertion is not sufficient to prove, that he had them from Idumea. The Letters, which Moses used, and which are used throughout all Asia, are as different from the Greek, as can be imagined, and there is not the least Affinity between them. The Lenis, and the Aspirate in Greek are not Letters; in Hebrew, Syriack, Arabick, Perseck, and Samaritan, they are Letters, and form Gutturals of several Sorts. In all these Languages, all the Letters are Consonants, in the Greek there are seven Vowels. Besides, the Coptick or Egyptian Letters have the utmost Resemblance with the Greek, both for Name, Shape and Sound. It is also evident that Cadmus was an Egyptian, because the City, which he built in Greece, was called Thebæ in Commemoration of Thebæ, the capital City of Upper Egypt, from whence he came. And which is more observabre, the Manner of Writing in all Asia is from the Right hand to the Left; but the Manner of Writing in Egypt and Greece is from the left Hand to the Right; and it is hard, that this learned Author could not distinguish the one from the other.

Secondly, This learned Author tells us, (o) that these Idumeans introduced Musick into those Parts.

Musick is of two Sorts; either Vocal or Instrumental. Vocal was certainly the first; Instrumental was only an artificial Improvement of Nature. The (p) Arabick Historian faith, That Vocal Musick was begun in the Family of Cain; and therefore a Song was called in that Language Cinta, and a Woman-finger was called Cainat. And the Scripture faith, that (q) Jufbal, who was of the same Race, was the Inventor of Instrumental Musick, or the Father of such, who handled the harp and organ. And it is most probable, that the Arts, which were in the old World, were communicated alike to the Inhabitants of the new. The Egyptians had a Song which they called Maneros, in which they lamented the Death of their first King, who is generally supposed to be Mizraim the Son of Ham. When the Israelites came out of Egypt, they (r) praised GOD for their Deliverance with Singing, with Timbrels and Dances. They had their (s) Trumpets both for War, for the Tabernacle, and the Jubilee, and in them they had several Musical Strains, so that the People knew, what was meant thereby. David had (t) his Instruments of ten Strings, his Lute and Harp, and several others, with which he joined his Voice, when he sang Praises to the LORD, and none of them seem to be a late Invention. The Israelites had their Songs (u) at the Red Sea, and (x) at the Water. One was made by (y) Moses before his Death, another (z) by Deborah and Barak, and several by David before he conquered the Edomites, and they all shew an excellent Vein of Poetry, especially in the Original Language. And therefore it

(r) Exod. xv. 1, 20.  (s) Levit. xxv. 9. Num. x. 1, to 11.
 Joh. vi. 4, 5.  (t) Psl. xxxiii. 2, and Psl. cl, throughout.
(u) Exod. xv.  (x) Num. xxi. 17.  (y) Deut. xxxii.
(z) Judges chap. v.
is more reasonable to conclude, that they of Tyre and Sidon might learn Musick and Poetry from the Israelites their Neighbours, who spake the same Language, and were so famous this Way, than from the Idumeans, who came so late among them, and whose Language they did not understand: And that the Greeks and Latins took their Poetry from their own Ancestors, and not from those of Ham, since the European and the Asiatick Measures are as different from each other, as the East is from the West.

Thirdly, This learned Author faith, that the several Parts of Asia minor, Crete, Greece and Libya learned their Octaeteris, or the Revolution of the Moon in eight Years to the same Point of the Heavens, from the Idumeans. This seems to be too curious an Observation in Astronomy for those early Times; but as these Nations seem to be peopled from Babylon sooner than Idumea; so it is more probable, that they had their Skill in Astronomy from the Babylonians, who were remarkable for these Studies from the Beginning.

Fourthly, This learned Author faith, that Asia the Lefts and other Parts, learned Metals and their Fabrication from the Idumeans. The Scripture faith, (a) that Adam in the state of Innocency was placed in the Garden of Eden to dress it, and to keep it. So that Husbandry was the most ancient Employment in the World, and was soon improved; for (b) Cain was a tiller of the ground, which supposeth fit Instruments of proper Metal for such a Purpose. After that (c) Tubal Cain was a wether on (for so it is in the Hebrew) of every artificer in brass and iron, or an Improver of the Art to a greater Perfection. The Ark of Noah being five hundred Cubits long could never be built without Nails,

(a) Gen. ii. 15.  
(b) Gen. iv. 2.  
(c) Gen. iv. 22.
Pins, Bars and Plates for such a Purpose. There were those among the Israelites in the Wilderness, who were (d) well skil'd in Devising curious works in gold, in silver and in brads, and in all manner of curious work of the graver. There were (e) Swords in Jacob's Time, and we read soon after of (f) Spears, and (g) Javelins, and (h) Bows, and (i) Arrows. The Philistines, who came up from the Egyptian Wars, did no Doubt retain their old Customs long before David's Time, when they had (k) Helmets, (l) Shields, (m) Coats of Mail, and (n) Armour, and it is hard to think, how (o) their Chariots of Iron could be made without Skill in Metals and their Fabrication.

This learned Author tells us also, (p) that the Flood of Deucalion was succeeded by four Ages or Generations of Men, in the first of which Chiron was born, and the last of which, according to Hesiod, ended with the Trojan War; and so he places the Destruction of Troy four Generations or about 140 Years later than that Flood, and the Coming of Cadmus, reckoning with the Ancients three Generations to an hundred Years. But Hesiod faith not a Word to this Purpose. He reckons four Kinds of Men, which we, if we please, may call (q) the golden Age, the silver Age, the brazen Age, and the Age of the Heroes, and in the last of these he placeth the Siege of Troy; but he himself speaks not a Word of Ages or Generati-

(a) Exod. xxxxi. 4, and xxxv. 32, 35. (c) Gen. xxvii. 46, and xxi. 26, and xxxiv. 32, and xlviii. 22. (f) Jofh. viii. 18, 26. Judg. v. 8, and x Sam. xiii. 19, 22. (g) Num. xxv. 6. 1 Sam. xviii. 10, 11. (b) Gen. xxii. 16, and xxvii. 3, and xlviii. 22. (i) Num. xxiv. 8. Deut. xxxii. 23, 42. (k) 1 Sam. xvii. 5, 38. (l) Gen. xv. 1. Deut. xxxii. 29. Jud. v. viii. 1 Sam. i. 21. (m) 1 Sam. xvii. 5. (z) Jud. ix. 54. 1 Sam. xiv. 1, and xvii. 38, 39, 54, and xxxii. 9, 10, and 2 Sam. ii. 21. (o) Jof. xvii. 16, 18. Judg. i. 19, and iv. 3. (z) Page 13. (q) Opera 1 s & littera, lib. i, Ovid Metam. lib. i.
The Word which he constantly uses, is (r) τέτοιος, a Kind of Men, which this learned Author mistakes seven Times for γενεὰ, a Generation, and so draws an Inference from Hesiod, which he never intended. If I should say, That from the Time, that the Land of Canaan was inhabited, till now, there have been five Kinds of Men, who have been Lords of it, the Canaanites, the Israelites, the Romans, the Saracens and the Turks, I should say as much as Hesiod did, when he spoke of another Part of the World. But if another should infer from thence, that I should say, there are five Generations only from that Time to this, and that I reckoned three Generations to an hundred Years; the Consequence of such Arguing might easily be denied.

This learned Author tells us, (s) that with these Phoenicians there came Men into Asia the Less and those Parts, a Sort of Men skilled in their religious Arts and Sciences. And these settled in several Places under the Names of Curetes, Corybantes, Telchines, and Idæi Daétyli. Sanchoniatho tells us, (t) that the Dioscuri, or Cabiri, or Corybantes or Samothraces came from Sydyck, in the twelfth Generation after the Creation, and (u) settled at Berytus, among the Sons of Japhet. Their Intention was to establish an idolatrous Worship, in which they were too successful before the Time of David, which was about a thousand Years after.

This learned Author also (x) adds, That the Idæi Daétyli find out Iron in Mount Ida in Crete, and work it into Armour, and iron Tools, and thereby give a Beginning to the Trade of Smiths, and Armourers in Europe, and by Singing and Dancing in their Armour,

and Keeping Time by Striking upon one another's Armour with their swords, they bring in Musick and Poetry. One would almost think, that the Placing this so late as in David's Reign was done in direct Opposition to the sacred Scriptures, which make Musick, and Poetry, and Working in Brass and Iron much older, and give a different Account of the Rise of it. And such late Inventions as these is too far an Argument, that these Countries could not be peopled so early, as Moses mentions.

He also adds, (y) that about that Time Ammon reigns in Egypt. It will be very difficult to find the Name of any King of Egypt called Ammon in any authentick Catalogue, except Ham the Son of Noah, who is often called Jupiter Hammon, and from whom Egypt was (z) called The land of Ham. It is certain, that Eratosthenes mentions no such Person, and yet he was never accused of omitting any. However, this learned Author plainly intimates him to be one of the first Kings of Egypt, by affirming, (a) that he conquered Libya, and reduced that People from a wandering savage Life to a civil one, and taught them to lay up the Fruits of the Earth. All these are Arguments of the greatest Antiquity. This learned Author further adds, that from him Libya, and the Desert above it was anciently called Ammonia. So that he gave the ancient Name to the Country there about. The Admirable Bochart (b) ascribes all this, and much more to Ham, and brings good Arguments and Authorities to prove his Affertion. He faith, that Ham was sent away by Noah into the barren Sands of Africa, where he was for many Ages worshipped under the Name of Jupiter Ham or Hammon. That Ham was Jupiter, is evident,

(y) Ibid.  (z) Psal. lxxviii. 51, and cv. 23, 27, and cvi. 22.  (a) Page 14.  (b) Polæis lib. 4, cap. 1, pag. 203.  

First,
First, From the Name (c) Ham came the Egyptian Word आम and the African Word Hammon or Ammon; which every one knows to be the Names of Jupiter. Secondly, Ham signifies hot, from the Hebrew Verb ה to be hot, or wax hot. Thus the Greek Word Ζευς comes from the Verb ζω to be hot.

Thirdly, As (d) Ham was the younger Son of Noah; so Jupiter is reckoned to be the younger Son of Ham, and therefore Callimachus (e) faith of him, that his Brethren, tho’ they were elder than he, did not envy him, because he was the King of Heaven.

Fourthly, Ham or Jupiter was reckoned to be the King of Heaven, because Africa fell to his share of the World, a great Part whereof being between the Tropicks had the Sun and the Planets sometimes over their Heads, and therefore they were supposed by (f) the Poets to be nearer to Heaven. Bochart adds another Argument from (g) the Hebrew Text, and Sanchoniatho (b) tells us the same; which the Learned may consult for farther Proof, if these are not sufficient.

The Word Ham being wrote in Hebrew with a harsh Guttural, the first Letter thereof is sometimes translated into the European Languages by an Aspirate, as in Hezekiah and Hilkiah, and hence he is called Hammon. It is sometimes translated by the Septuagint into the Letter χ. Thus (i) Haran in the Old Testament is (k) Charran in the new, and (l) Charras in Latin. And Ham is always translated into Greek by Χαμ. For this Reason the Land of Egypt, is called (m) Χαμ Chemia by Plutarch; and in Stephanus Ερμοχιμια, from

(c) Phaleg, lib. 1, cap. 1, pag. 5. (d) Gen. ix. 24. (e) Hymno in Jovem. (f) Lucan, lib. 9——Lybie, nam proxima ceelo est, Ut probat ipse calor. (g) Gen. ix. 22. (b) Cumberland’s Sanchoniatho, Page 34. (i) Gen. xi. 32, and xii. 4. (k) Act. vii. 4. (l) Lucan. lib. 1. (m) Plutarch in Isis.
Hermes or Thoth, one of their Kings, and Ham. And the Names of several of the Nomi, Pasturages or Countries of Egypt, as Chemmis, Ptochemmis and Pstitachemmis do plainly allude to the Name of Ham. And as the Letters of the same Organ and particularly the Gutturals in the Oriental Languages are frequently changed among themselves; so this Letter hath been changed into the Hebrew & Aleph, which is no more than the Lenis among the Greeks, and so it hath been wholly omitted. Thus (n) GOD faith, I will punish the multitude of No (in Hebrew it is the Ammon of No, that is, the God Ammon for whose Worship a Temple was built in the City of No) and Pharaoh and Egypt with their Gods, and their kings, even Pharaoh, and all them that trust in him. And (o) Art thou better than populous No? In Hebrew it is No Ammon, or No where there was the very Image of Jupiter or Ham, whom the Egyptians worshipped, and therefore the City was called by his Name. And (p) I will cut off the multitude of No. In Hebrew, Hammon No, which the Septuagint, who well understood this Language, the Situation of Egypt and their Idolatry, renders thus, In Diospolis, or The City of Jupiter there shall be a Rent. Hence it is, that both (q) Herodotus and (r) Plutarch tell us, that the Egyptians call Jupiter by the Name of Ammon. Bochart tells us, (s) that from him the City of Ammonia in the Shore of Marmarica took its Name, as also the Country of Ammonia, where there was the Oracle and Temple of Ammon the most famous in the World, and from him all Africa was called Ammonia, as Stephanus Byzantinus proves out of Alexander Polyhistor. And this was the Rea-

son that (t) Jupiter Hammon was worshipped by the Egyptians, Ethiopians, and all the People of Africa. And therefore this learned Author hath made a small Mistake in his Chronology of about a thousand Years, or something more, when he made Ammon or Ham the Son of Noab to reign in Egypt, when David was King of Israel.

This Author is pleased to tells us, that (u) this Ammon conquered Libya. But there was no Occasion for that. The (x) Sons of Ham were Cush and Mizraim, and Phut and Canaan. Cush and Canaan were planted in Asia, and Mizraim and Phut in Africa; Mizraim settled in Egypt, and Phut to the westward of him along the River Niger and the Mediterranean Sea. The Lake Tritonides separated the two Countries nearly into two equal Parts, and that which fell to Phut was called by his Name, as it is (y) in Scripture, and sometimes Ammonia in Commemoration of their common Parent, who likewise gave Names to several Places in Egypt, long before it was called Libya. Thus (z) Josephus tells us, Phut governed in Libya, and gave the whole Nation the Name of Phutians. And we read in divers Greek Historians of a River in Mauritania of this Name, and of a Country bordering upon it, which is called Phute; but the Name hath been since changed upon the Account of Libys (or (a) Lubim) one of the Sons of Mizraim. And (b) Lubim erected a Colony, and gave it the Name of Libya. This Colony being the first, which the Greeks failed to in the Mediterranean Sea, and finding it to be called Libya, they called the whole Shore by that Name, and so it spread it self in Length of Time

throughout all **Africa** among the **Grecians**, whilst the eastern Nations called it (c) **Phut**. So that it was called **Ammonia** from **Ham** the Father of **Mizraim**, and **Phut** from the Brother of **Mizraim**, before it was called **Libya** from **Luhim** the Son of **Mizraim**. And consequently **Ham** had no Occasion to conquer it, having a Right to rule both **Libya** and **Egypt**, as the common Parent of both; which Right was esteem'd sacred and indisputable in those early Days.

However, this **Author**, that he might effectually confute himself, tells us, that (d) **Ammon** conquered **Libya**, and reduced that People from a wandering savage Life to a civil one. Perhaps the Meaning is, that he conquered them with Kindness; and if so, there needs no Dispute about this Matter. However this Expression shews him to be the first King, Governor or Founder of that Country, which may be true of **Ham**, but cannot with any Shadow of Reason be brought down so low as **David**'s Time. Thus the (e) Chinese tell us of their first King or Emperor **Fohi**, that he first made Laws and Statutes in his Kingdom, that he appointed a Distinction of Habit between Men, and settled Marriage, whereas before, Men and Women lived promiscuously together like brute Beasts. And this (f) we are told,

(c) Ibid.  (d) page 14.  (e) Martinii Historia Sinicae.
(f) Horat. de Arte poetica.

Silvestres homines facer interpresque deorum
Caedibus, & viéú faedo deterriut Orpheus,
Dietus ab hoc lenire tigres, rabidoque leones.
Dietus & Amphion Thebanae conditor arcis
Saxa movere fono testudinis, & prece blandi
Ducere quod vellet. Fuit hae sapientia quondam
Publica privatis secernere, sacra profanis,
Concubitum prohibere vago, dare jura maritis,
Oppida moliri, leges incidere ligno.
Sic honor & nomen divinis vatibus, atque
Carminibus venit.
was the true Reason, why Orpheus and Amphion the Builders of Thebes, are said to tame Tigers, Wolves and Lions, and to make Trees and Stones to follow them for the Sake of their Verses and Harmony.

It is not possible to know exactly, when the Libyans were first made a civilized People. But as they had the same common Parent with the Egyptians; so we may conclude, that they were a civilized People about the same Time. We are sure from Scripture that the Egyptians were civilized in Abraham's Time, and it might be long before. Abraham (r), well knew, that the Egyptians would not take another Man's Wife, whilst the Husband was alive, and (s) Pharaoh King of Egypt had the same Notion in his Time. Abimelech the King of the Philistins (t) was also of this Opinion, and made it a Cafe of Conscience both in himself and his People. He knew also the (u) Obligation of an Oath, and that Covenants thus confirmed ought inviolably to be observed. And (x) one Reason, why Joseph was made Governor over the Land of Egypt, was, that he might improve these moral Notions of good and evil among them, and so inform the princes according to the will of the King, and teach his senators wisdom. So that so good an Example in Egypt could not fail of being imitated by their Neighbours and Relations in a less Space of Time than six or eight hundred Years.

This Author (y) farther adds, that he taught the Libyans to lay up the Fruits of the Earth. This is an Argument, that he was the first Inhabiter there, since without it, it is impossible, that they could live out a whole Year, tho' we should suppose two Harvests, one at Spring, and the other at Autumn,


especially
especially among a People, who lived so near to the Overflowings of the Nile, as the ancient Libyans did.

This Author farther adds, that (z) Ammon was the first, who built long and tall Ships with Sails, and had a Fleet of such Ships on the Red Sea, and another on the Mediterranean at Irafa in Libya. Till then they used small and round Vessels of Burden, invented on the Red Sea, and kept within Sight of the Shore. That those tall and long Ships were invented by Ham is very probable, who having been in the Ark could not be ignorant of Navigation, whose Offspring at Berytus of the (a) twelfth Generation (as Sanchoniatho tells us) or immediate Offspring invented the Building of a complete Ship; and thus they transported their Brethren the Arvadites into the Island of Aradus. This might be done, before ever Ham went into Egypt, and Ammonia; and so their Brethren might practice the same in those other Countries. It is certain, that (b) Moses had a Notion of complete and large Ships in Egypt in his Time, by the Help of which a whole Nation might be transplanted, and therefore he threatens the Israelites, if they should be disobedient; in those Words, The LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again. And there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

As to the small and round Vessels of Burden formerly used in those Parts, it is hardly probable, that they were of such a Shape. The Ark was certainly the Pattern for Ships in those ancient Times. This was (c) 500 Cubits long, 50 Cubits broad, and

(z) Page 14. (a) Cumberland’s Sanchoniatho, page 28. (b) Deut. xxviii. 68. (c) Gen. 6. 15.
30 Cubits high; so that the Model was an Oblong or Parallelipiped, the Breadth being much less than the Length, and the Height much less than the Breadth; the also Sides were straight, and the Bottom flat. Such as these might be easily built, their Timber being naturally fit for such a Purpose. But if we suppose them to be small and round Vessels, we must suppose, that they did either crook their Timber, or cut a great deal to Waste; and it may puzzle a small Mathematician to demonstrate, that they would take so much Pains to so little Purpose.

This learned Author (c) farther adds, that for the Enabling the Egyptians to cross the Seas without seeing the Shore, they began in the Days of Ammon, whom he places as Contemporaries with David, to observe the Stars; and from this Beginning, Astronomy and Sailing had their Rise. The Astronomical Observations sent by Callisthenes to Aristotle from Babylon, in the Time of Alexander the Great, of 1903 Years standing, prove, that they were begun before the Dispersion from Babylon; and therefore it is more probable, that all the dispersed Nations took their first Skill from thence. Josephus (d) from Berosus faith, that Abraham, when among the Chaldeans, was a great and just Man, and famous for his celestial Observations. And (e) he adds, that Abraham read to the Egyptians, Lectures of Astronomy and Arithmetick. And Moses being (f) directed by G O D, that the Children of Judah should always pitch on the east Side of the Tabernacle, and that the Rest should encamp in a Mathematical Order, all the Time that they were in the Wilderness, plainly shews, that Moses had Skill in Astronomy for the Making such Observations, and that (g) this was a Part of the Wisdom of the Egyptians,
in which he was so eminently learned. And it must be owned, that it was as difficult for Strangers to take the Points of the Compass in the Wilder-ness, as at Sea; and Observations from a Star near the Pole, or near the Equinoctial, or the Rising or Setting of any fix'd Star, would have been more to this Purpose, than any which could be taken from the Sun, Moon, or Planets.

This learned Author (b) farther tells us, that Hitherto the Lunisolar Year had been in Use; but this Year being of an uncertain Length, and so unfit for Astronomy in his Days, and in the Days of his Sons and Grandsons, by observing the Heliacal Risings and Settings of the Stars, they found the Length of the solar Year, and made it to consist of five Days more than the twelve Calendar Months of the old Lunisolar Year. This was begun by Ham, from what he had learned at Babylon, carried on by his Son Mizraim the first King of Egypt, and compleated by Thoth his Grandson, and second King of the same Country. In Ham and Mizraim's Time, the Year consisted of twelve Months, and each Month of thirty Days; so that there were 360 Days in the whole. When the Year began at that Time is uncertain: But as in the Roman Calendar, the Month of August immediately succeeded the Month of July, and both were in Commemoration of Julius Cæsar and Augustus, who immediately succeeded him; so in the Egyptian Calendar, the Month Thoth immediately succeeded the Month Mesori, and both were so named in Commemoration of Mizraim and his Successor Thoth. Thoth is universally owned to be the greatest Philosopher that ever governed Egypt, and to be also very politic in the Management of the Wars between Upper and Lower Egypt: For

(b) Page 15.

M

this
this Reason he was called בֵּית Harom or the subtle, cunning Man, as it is in the Hebrew, which Word the Greeks translated into Hermes. For this Reason he was also represented by a Hound, a Creature of the quickest Scent, to shew his Sagacity; his Picture was made with a Dog's Head; he was worshipped as a God, and was the (i) Latrator Anubis, or the barking Dog, mentioned by Virgil among the Egyptian Deities; he was also confecrated into the Planet Mercury, and is therefore called Mercurius among the Latins. He added the five Days of the Year, which are called in Greek Ἐπαγομέναι Epagomenai or superadded, and by the Ethiopian's Pagomen; and in Commemoration hereof, as done by him, the Egyptian Year was altered, so that it began with the Month Thoth, and then these five Days happened to be placed between the Months of Mefori and Thoth. Of this (as (k) Plutarch tells us) the Egyptians give an Account under this Fable, That Mercury being once at Dice with the Moon, he got from her a 72d Part of the Year, which he afterwards added to the 360 Days, which were ancienfly the Days of the Year, which they called Ἐπαγομέναι, and therein celebrated the Festivals of their Gods. The firft of these Days was dedicated to Osiris, the second to Orus, the third to Typho, the fourth to Isis, and the fifth to Nephtha, who was the Wife of Typho; and Sifter of Isis. Now the Names of these five Gods may shew us, about what Time these five Days were introduced. Osiris is allowed to be the Same with Mizraïm the Son of Ham. Orus was his Son, Typho married his Sifter-in-Law, Isis was his Wife, and Nephtha her Sifter; fo that they were all contemporary. And as the Months of July and August in our Calendar were dedicated to these two Roman Emperors in the Time,

(i) Αἰνειά, 6. versus finem. (k) De Isis et Osiride. when
when the last was living, or but newly dead; so the Dedication of these supernumerary Days in the Egyptian Calendar is an evident Argument, that these Days were inserted about the same Time, as is here mentioned.

From this Account of the Egyptian Year, when compared with Josephus and Herodotus, we may observe the Time, when Egypt was first peopled, and also when this new Form of the Year was settled in the Reign of Thoth in such a Manner, as is perfectly agreeing with the Annals of Archbishop Usher, and the Catalogue of the Egyptian Kings, as mentioned by (l) Eratosthenes, and settled by Bishop Cumberland. Josephus (m) having spoken largely of Solomon's Buildings, and mentioned his Marriage with the Daughter of Pharaoh, gives the Reason why the Egyptian Kings were called by that Name; viz. because that Name in the Egyptian Language signifies a King; and he affirms, that that Title had been born by all the Egyptian Soveraings from Menæus, who built Memphis, and lived many Years before their Forefather Abraham. By Menæus he means Menes or Mizraim, because he is distinguished by a sure Mark, as the Founder of Memphis, which Herodotus (n) expressly testifies that Menes built. And Manetho in Africanus affirms, that his Son Atbothes or Thoth built a Palace in it, which supposes the City to have been built by some Predecessor, and he had no Predecessor but Menes or Mizraim. Now Josephus tells us in the same Place, that he was about 1300 Years before Solomon's Marriage with the Daughter of Pharaoh King of Egypt. In this Account he mistakes 112 Years, for in the Beginning of the Chapter, where he speaks hereof, he allows 592

Years from the Departure out of Egypt, to the first Building of the Temple; but the Scripture (o) positively affirms, that it was but 480 Years in all. Therefore by Subtracting 480 from 592, it is evident, that Josephus reckoned 112 Years too many; which subtract from 1300, and the Remainder will be but 1188; and the Marriage of Solomon with Pharaoh’s Daughter was two Years before that, so that from Menes or Mizraim to this Marriage is but 1186 Years, which brings us back to the Time, not when Mizraim was made the first King of Egypt, but to the Time of his first Coming with his Family thither, or settling a Colony there, or the Time, when Egypt was first inhabited. Now the Primate of Armagh hath settled the Time of this Marriage to the Year of the World 2992, so that from thence subtract 1189, and the Time when Egypt began to be inhabited, was in the Year of the World 1806.

Herodotus tells us, (p) that there was an Egyptian Fable, that in the Time of their oldest Kings, or their first Settling in Egypt, the Sun had twice changed his Rising and Setting; that is, The Beginning of any particular Month had so changed its Place, as to run twice through all the Signs of the Ecliptick, and return to the Point, where it was at first, which was only caused by a Variation of their Months, and not by any Alteration in the Course of the Sun. Thus it must happen in 137 Julian Years. For this Number being multiplied by 365, the Days of a Common Julian Year, the total is 50005, to which add 35 for bissextile Days, and the Total it 50040, which divided by 360, and the Quotient it 139, without a Remainder, which shews, that in 137 Ju-

(o) 1 Kings vi. 1.  (p) Euterpe. Vide Scaligerum de emendatione Temporum, lib. 3.
Iian Years, there are 139 Egyptian Years of 360 Days, or that the Beginning of any Egyptian Month had run twice round the Ecliptick Line in such a Space. And therefore if to 1806, or the Year of the World when Egypt was first inhabited, there is added 137 Years, for the Time of these Alterations of the Months, the Total is 1943, or the Year of the World, when the Calender was thus fix'd by Thoth the second King of Egypt, or according to our Learned Primate in the Year before CHRIST 2061, and consequently 1027 Years before the Time, in which this learned Author hath placed it. And according to all these Accounts the Egyptian Chronicle will stand thus.

Year of the World.

The Flood 1656
Peleg born, and the Sons of Noah separated 1757
Dispersion from Babylon 1797
Egypt first inhabited 1806
Mizraim made first King of Egypt 1849
Thoth the second King of Egypt begins to reign 1911
Thoth rectifies the Egyptian Year 1943
Thoth dies 1970

This learned Author farther adds, that Ceres in the following Year comes into Attica and there teaches the Greeks to sow Corn, for which Benefaction she was deified after her Death. This is an Argument, that Greece could not be peopled long before this Time; since such Arts, as are necessary to bring Food out of the Earth for the support of Human Life, must be contemporary with the Inhabitants, or else they must perish by Famine. When Adam was in the State of Innocency, he was (g) put into the garden to dress it, and to keep it. His Sons betook

(g) Gen. ii. 15.
themselves to Business of the same Nature. Abel (q) was a keeper of sheep, and Cain was a tiller of the ground. After the Fall the Curse upon the Posterity of Adam was, (r) In the sweat of their face they should eat their Bread; and more particularly to Cain, that (s) when he tilled the ground, it should not yield unto him its strength. Noah the Father of the new World (t) was an husbandman, and planted a Vineyard; and there is no Doubt, but all the Patriarchs, when they were dispersed abroad, carried such Arts as these into all Countries, wherever they went. The (u) seven Years of Plenty and Famine in all the Land of Egypt in the Time of Joseph, is an Instance of their great Husbandry, since at that Time and after they did (x) both plow, and (y) sow the Land. And therefore it must be strange, that so necessary an Art as this, should not be known in Greece in so many hundred Years after. But the Consequences of this Notion are dreadful. For first, it supposeth Greece to be peopled not long before this Time. This must destroy the Account, which Moses gives us, how the Isles of the gentiles were regularly inhabited by the Sons of Japhet according to their Families, and whilst their Names were fresh in Memory, which must be near a thousand Years before the Time, in which this learned Author seems to place it. And secondly, It places the Beginning of Pagan Worship many hundred Years later than the Account, which we have of it in the sacred Scriptures. Spencer in his Book de legibus Hebræorum endeavours to prove with the utmost Learning, that many of the Rites and Ceremonies given by God to be observed by the Children of Israel were designed to

(q) Gen. iv. 2.  
(r) Gen. iii. 19.  
(s) Gen. iv. 12.  
(t) Gen. ix. 20.  
(u) Gen. xii.  
(x) Deut. xii. 10.  
(y) Gen. xlvii. 23.  

prevent
prevent their Apostatizing to the Idolatry of the Za-
bi, the Canaanites, the Egyptians, and the Rest of
the Heathens, who were their Neighbours; much to
the fame Purpose may be seen in Vossius de Idolola-
tria, in Selden de Deis Syriis, and in more ancient
Authors, as Plutarch de Isis et Osiride, and Lucian
de Dea Syriæ. But this Author destroys all at once,
by Bringing down the Beginnings of the Grecian
Idolatry as low as the Time of David. He faith,
that about the Middle of his Reign (z) Ceres comes
into Attica, and there teaches the Greeks to sow Corn;
for which Benefaction she was deified after her Death.
And she first taught the Art to Triptolemus the young
Son of Celeus King of Eleusis. So that here seems to
be his first Pagan Deity; and (a) five Years before
this the Æidæ Dactyi nursed up the Cretan Jupiter
(for the same Purpose) in a Cave of the fame Mountain,
dancing about him with their Armour. Now the
Scripture gives us a much more early Account of
false Worship, than this amounts to; and tho' it
doeth not tell us the Beginning, yet it tells us the
Practise of it above a thousand Years before this
Time, and ushers it in with a solemn Asseveration,
(b) Thus faith the LORD GOD of Israel, Your
fathers dwelt on the other Side of the Flood in old time,
even Terah the father of Abraham and the father of
Nabor, and they served other gods. That Laban the
Syrian was an Idolater, is plain from his Asking Ja-
ob, (c) Why hast thou stolen my gods? These were
(d) Teraphim or Images, which Rachel had stolen una-
wares to Jacob, and put them in the camels furniture.
And they were so abominable, that (e) before Jacob
could build an Altar to the true GOD, he has oblig-
ed to purge his Household from them. And if it

(z) Page 15. (a) Page 14. (b) Jofh. xxiv. 2. (c) Gen.
xxx. 30. (d) Gen. xxxi. 34. (e) Gen. xxxv. 1, 2, 3, 4.

was
was thus among the Posterity of Shem, who was always reckoned the most remarkable for his Piety, and begun before the Death of Noah; what may we expect in the Ages immediately following in the Posterity of Japhet, and especially of cursed Ham? When the Children of Israel were delivered from their Bondage, it was foretold with this Expression, (f) Against all the gods of Egypt I will execute Judgment. I am the LORD. Baal zephon (g) is no more in Hebrew than Baal the watchman, and was an Idol placed by the Red Sea to observe the Israelites in their Journies; and therefore GOD commanded the Israelites to encamp over against this Idol, to shew to all the World, how in significant he was to prevent, what the true GOD had determined. The (h) Golden Calf was but a Resemblance of an Egyptian God, and the same may be said of (i) the Tabernacle of Moloch, and (k) Chiun, or the star of their God Remphan, which were figures that they made to worship in the Wilderness. The (l) Idols of Canaan, which are often called (m) other Gods, molten Gods, strange Gods, Idols of Silver, of Gold, of Wood, and of Stone, graven by Art and man's device, molten Images, graven Images, and (n) Gods of Silver, and Gods of Gold are frequently mentioned. These were Men and Women, whom they deifyed, as Ceres, Jupiter and others, after their Decease, for some eminent Service which they had done for their Country. And when the Israelites worshipped them, it is said, (o) that they sacrificed to devils (Daemonibus, to Souls departed) and not to the true GOD. And when the Israelites in the Wilderness (p) joyed themselves

unto Baalpeor, and did eat of the sacrifices of their Gods, the Psalmist faith, that (q) they did eat the sacrifices of the dead. As for the Idols of Greece or among the Posterity of Japhet, there is little Notice taken of them in Scripture, it being without the Bounds of that History. But as they are called (r) the Gentiles or Nations, so there is no doubt but Moses alludes to them, when he frequently mentions (r) the Gods of the nations, and useth the same Word.

As for Idolatry and other Kinds of false Worship, its Rise may be traced in a very different Method from that of this learned Author. And therefore I hope, that the following Account may not be unacceptable.

When Adam and Eve were in a State of Innocency, GOD appeared often to them, and discoursed familiarly with them. Such Appearances as these the Jews unanimously represent to be like a glorious Shining Light or a Flame of Fire, and this they called The divine Shechinah or Habitation of GOD. When they fell from their first State of Innocency GOD drove them out of Paradise, and appeared not as a tender Father, but as an affronted King. He (s) appeared in Glory with the Cherubims round him, like a flaming sword, turning it self about every Way, on the east side of the garden, to prevent all Possibility of Returning thither again. However after the Promise of a (t) Mediator apply'd by Faith, GOD shewed himself reconciled, his true Worship was observed, and Adam performed the Office of a Priest in his own Family. When Cain had murdered his Brother, GOD appeared to him in Anger, and told him, (u) that he was cursed, that when be

(q) Psal. cvi. 28, 35, 36, 37.  (r) 2 Kings xviii. 33. and xix. 12.  (s) Gen. iii. 24.  (t) Gen. iii. 15.  (u) Gen. iv. 11, 12.
tilled the ground; it should not yield unto him its strength, but he should be a fugitive and a vagabond in the midst of the earth. Accordingly (x) Cain went forth from the presence of the LORD, he separated himself like an excommunicated Person. The Divine Majesty or Shechinah appeared no more to him, and he lived as (y) a fugitive in the land. Cain thus despairing of GOD's Favour and Protection, neglected his Worship, and set up false Gods in Opposition to the true one. The Scripture plainly intimates, that this was about the Birth of Enosh the son of Seth, and Grandson of Adam, in the 230th Year of the World. This was a Grief to them, who had a Regard to their Maker, and therefore this Son was called (z) Enosh, which Name in Hebrew signifies sorrowful, because (a) Men began at that Time to worship other Gods, to call the Creatures by the Name of the LORD, and (b) ascribe to inanimate Beings the incommunicable Name. This is the Interpretation of (c) the Chaldee Paraphrasts; and (d) a great Number of the Jewish and Arabian Writers are of the same Opinion. Sanchoniatho (who wrote the History of the World from Adam in the Line of Cain, from the Records of Thoth the Grand-son of Ham, which were kept at Berytus, on Purpose to confront the History of Moses, and establish the Pagan Idolatry) faith, that (e) when great Droughts came, when (f) the earth was cursed for the Murder of Abel, so that when it was tilled, it did not yield its strength, Cain and his Wife stretched forth their Hands to Hea-

ven toward the Sun; for him, faith he, they thought to be the only Lord of Heaven, calling him Beelifamin, which in the Phoenician Language is, The Lord of Heaven. He thought the Heat of the Sun occasioned the Drought, and therefore being forsaken by God, and put out of his special Protection, he worshipped that Being, which had the neareft Refemblance, that he could find, of that Glory of the LORD, who had formerly appeared unto him, and had now forsaken him.

The third and fourth Generations inclusive of Adam, as (g) mentioned by Sanchoniatho, give us no Instance of any Progress in Idolatry; the Names of some of them, being Light, Fire and Flame in the third Generation, looks as if they were set apart for the publick Worship of such Deities, it being the most ancient Sort of Idolatry; and it is observable, that the Scripture tells us that Cain (b) had a Son born at the fame Time, who was called Enoch, or a Dedication, which seems to imply, that this Name was given in Commemoration thereof.

In the fifth Generation he tells us, that after violent Tempests, a Wood took Fire and was burnt; and Usous consecrated two πάντας ruder Stones, translated Pillars to the Fire and Wind (probably those violent ones, that had burnt the Wood) and he bowed down to, or worshipped them, and poured out to them the Blood of such wild Beasts, as had been caught in Hunting. And when these were dead, those that remained consecrated to them ἱδίας Stumps of Wood, and πάντας Pillars worshipping them, and keeping anniversary Feasts unto them.

In the seventh Generation (i) Sanchoniatho faith, that there were two Brothers, the Inventors of Iron, and the Forging thereof. One of these was called Chry-

(g) Cumberland's Sanchoniatho, Page 24, and 237. (b) Gen. iv. 17. (i) Cumberland's Sanchoniatho, Page 25, and 238.
for (k) An Artificer in Light or Fire, whom he affirms to be "HEOAIROS or Vulcan, and faith, that he was also worshipped after his Death for a God, and they called him Dia-michius, or Jupiter the great Inventor or Engineer. The Scripture (l) calls him Tubal Cain the Son of Zillah by Lamech the Polygamist, and faith, that he was the Instructor or Whettern on of every artificer in brass and iron. This was the Employment of Vulcan the God of the Smiths among the Heathens. The Resemblance of the Name of Tubal Cain, as it is in the western and eastern Languages with Vulcan, is very apparent.

In the ninth Generation (m) Sanchoniatho faith, that there was one Agrouerus or Agrotes, a Husbandman, who had a much worshipped Statue, and a Temple carried about by one, or more Yoak of Oxen. And among the Inhabitants of Byblus he is eminently called the greatest of the Gods. Such portable Tabernacles were that of Moloch, and of his Star Chiun or Remphan, which (n) St. Stephen faith, the Israelites carried with them in the Wilderness to bow down to, and to worship. And something like to this was done (o) the Advice of the Priests among the Philistins to send back the Ark of GOD, which was the Epitome of his Tabernacle or moveable Temple, upon a new Cart, and drawn by two milch kine. Thus a Flood of Idolatry overflowed the World, which together with other grievous Vices, provoked GOD in the next Generation to send a Flood of Waters, and to destroy them all except Noah and his Family.

(k) This Word is used in the Hebrew Bible, Gen. iv. 22, where we translate it an Artificer. (l) Gen. iv. 22. (m) Cumberland's Sanchoniatho, Page 27, and 249, &c. (n) Act. vii. 43. (o) 1 Sam. vi. 8, 9, 10, 11, 12.
The first false Worship was therefore that of the Sun, Moon, and Stars; as also of Light, Fire and Flame, as the nearest Resemblances of the Divine Majesty, and particularly (q) of the Winds and Fires, as a lower Sort of their naturally immortal Gods, which they seemed to have worshipped, because the Winds were of Kin to the celestial or ethereal Matter; and Fire like the Nature of the Sun and Stars. And as the Mercies of GOD shewn in the Creation of Man, and the Promise of a Redeemer were the Beginning of true Religion upon a Principle of Love; so the (r) Sense of Judgments and Calamities laid the first Foundation of Idolatry from a Principle of Fear. However, here is the Connexion of the Worship of Men after Death with the other. For they, who were so devout to the Fire and Wind, which burnt the Wood, were the first Men, which we read of, who were consecrated and honoured with Pillars in Commemoration, join'd with Adoration, or Bowing down to them, and Feasts. But here is no mention of Prayer to these Men after Death, or Sacrifice to them, or any peculiar Calling them Gods, or Worshipping them as such, which is expressly said first of Vulcan in the seventh Generation.

The first Strange Worship after the Flood, was like that of Cain, paid to the Sun, Moon, and Stars; and the Astronomical Observations at the Tower of Babylon did contribute much for this Purpose. This in all Probability was that, which (s) Joshua lays to the Charge of Abraham and his Father Terah in the Land of the Chaldeans. The ancient Persians worshipped the Sun; the Magi worshipped the Fire, and this was what Zoroaster introduced afterward among them in Opposition to the Zabii. And a very

(q) Cumberland's Sanchoniatho, page 240.  
(r) Primus in orbe deos fecit timor.  
(s) Josh. xxiv. 2.
emanent Man (f) of our Kingdom hath proved from their own Writings, that they were not Idolaters. Macrobius affirms, that (u) even to his Time, the Philosophers avoided all fabulous Umbrages, when they spoke of the sublime G O D, and generally faith of heathen Antiquity, that it made no Image of this sublime Being, tho' it had many of other inferior Deities. In the Temple consecrated (x) by the Dioscuri upon Mount Caffius, there is no Account of any Images originally there. And in the ancient Temple, built by Hercules Melechatus, the Son of Démaron, it is expressly said, (y) that there were no Images therein. Their Worship was performed sub dio, in the open Air, so that the Objects of their Devotion were visible, and needed no such Representations. These (z) were first worshipped per facella, that is, by their Tabernacles, and afterward also by Images. By these they meant the Orbs themselves, or the Sun, Moon, and Stars, which were in those Orbs, and animated them, in the same Manner, as the Soul of Man animates the Body, and was the Cause of all their Motions. And therefore they directed their Worship toward the Planet as the Object thereof. This was the only false Worship in the Land of Uz in Job's Time, and therefore when he cleareth himself of the Sin of Idolatry, he only faith, that (a) when he beheld the sun shining, and the moon walking in brightness, his heart was not secretly inticed to worship them, because he

would not deny that GOD, who is above. But these Orbs by their Rising and Setting being as much under the Horizon as above, they were at a Loss, how to address to them in their Absence. To remedy this they had Recourse to the Invention of Images, in which, after their Consecration, they thought, that these Intelligences, or Deities, were as much present by their Influence as the Planets themselves; and that all Addresses to them were made as effectually before the one as before the other. And this was a great Promoting of Image-Worship among them. The worshipping of these Stars and the Images, Figures or Refemblances of them were in common Ufe, whilst the Ifraelites were in the Wilderness, and therefore they are (b) blamed for being guilty of the fame. They are forbidden in the second Commandment to make to themselves any graven image, or the likeness of any thing that is in the heaven above, and to bow down to them and worship them; and these in other (c) Places are expreſſly faid to be the sun, moon, and fars, and all the hosts of heaven. These are supposed to be the Images, which (d) Rachel stole from Laban, which he called his Gods, and (e) from which Jacob purged his Family, when he went to Bethel, and built an altar to the true GOD, who anſwered him in the day of his diftrefs.

But beside the Worship of the Sun, Moon, and Stars, and their Images, they had also Images of dead Men, particularly such as had been instrumental to find out useful Arts and Sciences, those who lived immediately after the Flood, and those Kings of Upper and Lower Egypt, who had fought valiantly in Defence of their Country against each other.

(b) Amos v. 25, 26. Act. vii. 42, 43. (c) Deut. iv. 19, and xvii. 3. 2 Kings xvii. 16, and xxi. 5, and xxii. 4, 5, 11. 2 Chron. xxxiii. 3, 5. Ezek. viii. 16. Jer. xix. 33, and Zeph. i. 5. (d) Gen. xxxi. 30, 34. (e) Gen. xxxv. 1, 2, 3, 4. This
This Idolatry began, and was promoted among the Offspring of Ham, particularly in Canaan and Egypt, and from thence it went to Africa and Greece, and all other Parts of the World, of the Beginning whereof I shall give the following Account.

Sanchoniatho tells us, (f) that in the seventh Generation of the old World, there were two Brothers, the Inventors of Iron, and the Forging thereof. One of these he affirms to be Hephæstus or Vulcan, who was worshipped after his Death for a God. The Scripture tells us, that Tubalcain the Son of Lamech, who might be about that Time, was (g) an instructor of every artificer in brass and iron. And the (h) Arabick Historian adds, That after the Translation of Enoch (who (i) was also the seventh from Adam) the Sons of Seth, and the Sons of Cain worshipped Idols, and served them, according to the Imaginations of their own Hearts; and thus they were overwhelm'd in Perverseness, and fell mutually into Sin and Wickedness. Plutarch (k) tells us, that some called the Wife of Ham Nemæus, (l) upon which a learned Prelate of our Church makes this Observation, I cannot read it, but the Name Naamah comes to my Mind, and I cannot choose but ask, Was not this the famous Woman, of whose Birth alone in all Cain's Line Moses takes Notice, the Sister of Tubal Cain, and the last Person mentioned in that Line, and indeed the only Woman except Eve, whose Name is recorded before the Flood! If she was the Wife of Ham, we may give a very probable Reason for his Falling into Idolatry, notwithstanding his Father was so free from it. This Wife being taken out of the idolatrous Line of Cain before the Flood, might seduce him afterwards, as the

(f) Cumberland's Sanchoniatho, page 26.  
(g) Gen. iv. 22.  
(h) Elmachinus, pag. 10. Eutychii Annales edit. Pocock. pag. 47, &c. 
(l) Cumberland's Sanchoniatho, page 107.
idolatrous Wives of Solomon withdrew that wife from following the Steps of his Father David. There is Reason to believe, that this Generation, in which Naamah was, lived at the Time of the Flood, when Ham was married. And I cannot believe, that Moses would have noted this Woman, rather than any of Cain's Line, if he had not been a Person of great Fame in the World. And therefore when Ham brought Idolatry into the new World, he would not forget to keep up the Memory of his Brother-in-Law Vulcan, as one of the ancient Deities.

In the ninth Generation, Sanchoniatho tells us (m) of Ἄγρις Agrus, and Ἀγρούερις Agrouerus, or Field and Husbandman, who had a much worshipped Statue, and a Temple carried about for that Purpose. These Names (n) imply Gods of Husbandry, as Pan, Pales and Silvanus among the Greeks and Romans. And among the Egyptians, who were descended from Ham, and received their Religion from him, Plutarch not only mentions Pan, but also Agrouerus, as a most ancient Deity, and intimates, that it is uncertain, who he was; tho' from the Likeness of the Name, we may suppose him to be the Agrouerus mentioned by Sanchoniatho.

After the Flood we have this Account of the Original of Idolatry from the (o) Arabick Historian, That in the Days of Serug (the sixth from Shem, who was born in the 163d Year after the Flood, and lived 230 Years) Men prayed to Idols, every one worshipping and adoring whatever he thought fit. There were some, who worshipped the Heavens, others the Moon, others the Stars, others Birds, others the Earth, others wild Beasts, others Rivers, others Trees, and others Mountains. Others there were, who made a Picture after the Likeness of their Father,

(m) Ibid. page 248. (n) Ἄγρις and Ἀγρούερις. (o) Eutychii Annales, pag. 47, & 56.
Mother, or dear Friend, whom they honoured after their Deaths; which being a Picture they worshipped it, and took it for a God, and others made Images of Gold, Silver, Stone, or Wood. The first, who were guilty of this, were the Egyptians, the Babylonians, and the Inhabitants of the Sea Coasts. And (n) the Devil speaking out of the Belly of the Image, and commanding them so to do, was the Cause, that Men in those Days sacrificed their Sons unto Devils, and used Inchantments.

Accordingly Ham and his Posterity deify those, who were the first Parents of the new World. The first of these of Course was Noah. Sanchoniatho (o) calls him Ouranus or Heaven, and his Wife Ge, or the Earth; and he calls Ham, Chromus, and tells us, that Ham (in Revenge of the Curse, which he had from his Father) having laid an Ambuscade for him in a certain midland Place, Noah was consecrated, his Spirit or Breath was separated, his Blood dropt into the Fountains and Waters of the Rivers, and the Place was shewed in his Time. And (p) after that when there was a Plague and Mortality, Ham made his only Son (which he had by a Nymph of that Country called Anobret) a whole burnt Offering to his Father Noah, which laid the Foundation of the Causing their Sons and their Daughters to pass thro' the Fire, or be burnt alive in the Arms of the Idol Moloch among the Canaanites.

The Occasion of calling the Wife of Noah Γ', or the Earth, was (q) the Text of Scripture, where it is said, That Noah began to be an husbandman. In the Hebrew it is thus,, And Noah began to be the husband of the earth. Accordingly, it being the early Opinion of the Heathens, that all Animals

(n) Ibid. pag. 59.  (o) Cumberland’s Sanchoniatho, page 29.
(f) Ibid. page 57.  (q) Gen. ix. 20.
had their Being from a Mixture of terrestrial and celestial Matter, or Body and Soul; they could think no fitter Husband for the Earth than the Heavens, and therefore they called Noah and his Wife by these Names. The Greeks called him Xονου Χρόνος or Time, because their Ancients reckoned all their History of the World to begin with him; and the Latins called him Saturn, from Satus an old Word out of Use, because (r) he was the Chief among Husbandry. These three Sons of Noah were consecrated after their Deaths, as were also their Sons, and Wives, as Aστάραθ or Αστάρη the Wife of Ham, Μίζραη, the Son of Ham, and his Wife Ισίς and their Posterity, who succeeded them in the Government of Upper Egypt. For this Reason (s) Homer complements the Earth by the Name of the Mother of the Gods, and the Wife of the starry Heaven. Hence arose the Stories of Ρήθα, Οψ, and Συβελ, by which they only meant the Earth, that she was the Mother of the Gods, because her Offspring and their Posterity, tho' born upon the Earth, were reckoned for Gods, and for their Merits were canonized and placed in Heaven. And because the Pastors of Lower Egypt fought against the Kings of the Upper Country, who were thus deified; hence arose the Stories of the Giants fighting with the Gods, so much in Use among the Latin and Greek Poets. These Giants were called Τίτανες or Τιτανίδες, and Sanchoniatho tells us, (t) that they were the Offspring of Ham by his Wife Αστάρη. They were the Children of Canaan the Son of Ham, or the Canaanitish Pastors, and were called so from the Hebrew Word ק'ת, which signifies

(r) Varro. (s) Hymns in terram materem omnium, linea anteriorem. (t) Cumberland's Sanchoniatho, Page 32.
Mud, because they dwelt in Lower Egypt, a Country continually dirty by the Overflowings of the Nile.

That Noah passed among the Greeks and Latins under the Name of Chronus or Saturn, is so fully proved in many Particulars by many learned (a) Authors, that there is no Room left to doubt it.

1. Saturn is said the Father of all, and so was Noah.  
2. Saturn is said a Preacher of Righteousness, and so was Noah.  
3. All things were common and undivided under the Reign of Saturn, and in the Days of Noah.  
4. All Men enjoyed the highest Peace both under Saturn and under Noah.  
5. All Men used but one Speech in the Time of Saturn and Noah.  
6. Noah was said to be the Husband of the Earth, and so was Saturn.  
7. Saturn is said to be the Planter of Vines, and so was Noah.  
8. Saturn is said the President of Drunkenness, and hence came the Saturnalia or Revels consecrated to his Memory; and Noah drank of the wine, and was drunken.  
9. Saturn is said to be the Author of that Law, which forbade the Gods to behold Men naked, and this was but a Tradition of the Curse of Ham for Beholding his Father's Nakedness.  
10. Saturn is said to arise together with his Wife and Children out of the Sea; a Tradition of Noah with his Wife and Children being delivered from the Deluge.  
11. A Ship was the Symbol of Saturn, and nothing is more commonly spoken of than Noah's Ark.  
12. In an ancient Temple at Hierapolis or Aleppho (x) there is an Image of Saturn, or the elder Deucalion,

(x) Lucian de Dea Sylvi.
who came (as they say) from Scythia, or the Mountains of Ararat, over whose Head stood a golden Dove, which was so sacred in that Country, that they never eat any Pidgeons there about; and this Dove was so contrived (as they reported) that it fled away twice a Year, at the Time of a Commemoration there made of the Flood by Pouring out Abundance of Water; which not only the Priests, but also many other Men brought from Syria, Arabia, beyond Euphrates and other Places. And what should be the Original of all this, but the Flood and the Dove mentioned by Moses? 13. Saturn is said to have devoured all his Children but three; and the Flood destroyed all the World, except Noah and his Family. Lastly, Noah (y) had three sons, Shem, Ham and Japhet, and by them was the whole earth overspread; and Saturn had three Sons to answer these: Ham inhabited (z) the hill country, which was supposed to be nearer Heaven, and Jupiter Hammon the Son of Saturn was reckoned to be the God of Heaven. Japhet the Son of Noah possessed Greece and the Islands in the Aegean Sea by Sailing thither, and Neptune the Son of Saturn is reckoned to be the God of the Sea. Shem the Son of Noah, was hated by his Brethren because of the Blessing of Primogeniture conferred upon him; and to shew their Disdain of the third, Pluto the Son of Saturn was reckoned to be the God of Hell. To this I shall add, that Jupiter Hammon was always reckoned the greatest of the Gods, the Father of Gods and Men; and the Governor of the World; and Ham was most worshipped by the Egyptians, the first Rise of the latter Idolatry, because he was the Father of their Nation, especially of their deified

Kings, and had been formerly Governor of Egypt, which was therefore called (a) the land of Ham.

This is the Reason, that the Egyptians (who boasted, that they were the most ancient People in the World, and that they had a Catalogue of Kings for many thousand Years) called him Chronus, either from the Greek Word, which signifies Time, because they would not allow of any Time to be reckoned before him, or rather from the Word Κέρνη, which in the Eastern Languages signifies a Horn, and was in those early Times and Countries, an Emblem of Power. Thus (b) Sanchoniatho faith of Astarte, or Ashtaroth the Wife of Ham, that in his Absence, she put upon her Head as the Mark of her Sovereignty a Bull's Head. And hence the City built in Commemoration of her was called (c) Ashtaroth-Carnaim, or Ashtaroth with two Horns.

Thus as the Greeks supposed Noah to be the Planet Saturn, and Ham to be Jupiter; so the Egyptians seem to give the whole Heaven to Noah, and make Ham to be Saturn. And Sanchoniatho (d) faith, that Astarte or Ashtaroth, called the greatest, and Demaroon, intitled Zeus or Jupiter, and Adodus or Nimrod, named King of the Gods, reigned over the Country, whilst living, by the Consent and Authority of Chronus or Ham, and so they were deified after their Deaths.

And as other Parts of the World worshipped the Sun, Moon and Stars, and fancied, that there were intelligent or rational Beings presiding in them, which governed their Motions; so to give the greater Honour to these deified Men, the Idolatrous Nations gave out that they were removed into those very Stars, and ruled them accordingly. Thus Ashtaroth, the Wife of Ham and (e) Goddess of the Zidonians, was (f) Aphrodite.
Venus. Mitzraim was consecrated into Orion, Isis into the Dog-star, Phurt or Apollo into the Sun, and Thoth or Hermes into the Planet Mercury. And as the Sun, when worshipped by Cain, was called Baal Shamaim, or the Lord of Heaven; so when Cain extended his Empire, he called himself Baal haarets, or the Lord of the Earth; and therefore he was not only worshipped by the Name of Chronus or Hammon in Egypt, and Zeus Zeus in Greece, and Jupiter among the Romans; but also by the Name of Bel among the Assyrians, and Baal among the Canaanites; and the Images made of him were called by several Names, as Baal berith, Baal meon, Baal peor, Baal zeub, and Baal zephon.

His Son Cush, who succeeded him in Assyria, was also called Baal, and from hence came the Word Baalim, or two Baals, in Scripture. The next to him was Nimrod, the Founder of the Assyrian Monarchy: Sanchoniatho calls him Adodas the King of the Gods, and faith, that he reigned over the Country by the Consent and Authority of Ham. He had the largest Empire at that Time in the World beyond the Tigris, even from the Persian Gulf to the most western Part of Assyria; he built many Cities, and had many petty Kings under him, over whom he reigned as their Chief, and therefore was called the King of the Gods.

The Name Adodas, which Sanchoniatho mentions, is the same with Hadad, and was a kingly Name, like Pharaoh among the Egyptians. It was very ancient among the Kings of the Land of Edom; for the fourth of those Kings is called Hadad, and the eighth also in the Book of Chronicles is called Hadad, altho' in Genesis he is called Hadar. In the same Manner Cush, the Syrian Prince, who is called

(f) Gen. x. 6. (g) Gen. x. 8. (b) Gen. xxxvi. 15. (i) 1 Chron. i. 50. (k) 2 Sam. viii. 5, 6.
Hadadezer, is also (l) called Hadarezer, not only because the Letters Daleth and Resh are very like in Hebrew; but also the Signification of the Names Hadad and Hadar are very near of Kin. The Word ידרא Adar or Addir in Hebrew is the magnificent or mighty Potentate, and Macrobius (m) informs us, that Adad among the Assyrians signifies the eminent one, which is also confirmed by (n) Bochart out of the Arabick Language; and therefore might well be the Title of their supreme Monarch, as Nimrod was.

All this may serve to shew the exact Agreement, not only of Sanchoniatbo, but even of other Heathen Historians with the sacred Scriptures. They all agree, that Belus the first was the first King of Assyria, who was succeeded by Belus the second, and after him by Ninus. Ham was called Baal the first, Cush was Baal the second, and his Son Ninus or Nimrod the Founder of the Assyrian Monarchy, who built (o) Nineveh or the Habitation of Ninus, as it is in the Hebrew, and there he spent the Remaining Part of his Days; after whose Decease his Widow Semiramis returned again to Babylon. And as the contemporary Lives in all Ages may be supposed nearly equal, and Men lived several hundred Years immediately after the Flood; so Ninias Zameis the Successor of Nimrod, and his Brother (as it is in Marshall's Chronological Tables, set forth by the Approbation of the late Bishop of Worcester) being the Grand-son of Ham, died in the Year before Christ 1927, which was near the same Time with the Death of Salah, the Grand-son of Shem, as (p) mentioned in Scripture.

To this may be added, that Velleius Paterculus a Latin Author, who lived in our Saviour's

(l) 1 Chron. xviii. 5, 7. (m) Saturnalia, lib. 1, cap. 31.
(n) Phalez. lib. 4, cap. 10. Canaan, lib. 2, cap. 9, & 16.
(o) Gen. x. 11. (p) Gen. xi. 10, 12, 14, 15.

Time
Time tells us, that Åemilius Sura writing concerning the Roman Soveraignty over the then known World, dates it from the Conquest which they obtained over the Macedonians and Antiochus the great in Asia, not long after the Victory of Carthage, which was about 200 Years before CHRIST’s Birth; he adds, That (q) between this Time and the Beginning of the Reign of Ninus over the Assyrians there were 1995 Years. If we add 200 Years to these 1995, the Total will be 2195 Years, which will bring us back to the 157th Year after the Flood, and will be a fit Time for Ninrod to begin his Monarchy in; especially if we allow him to reign by the Consent of his Father Cush and his Grand-father Ham, as Sanchoniatho expressly affirms.

This Account of the Rise and Progress of Idolatry is agreeable to the Sentiments of all the learned Writers of the Late Century; it agrees with the Accounts of the Greek and Latin Heathen Authors, with Sanchoniatho in Phœnicia, and with the Arabick Writers in other Parts of the East; it explains several Texts of Scripture, and shews, that there was the utmost Reason to caution the Israelites against Worshiping the Gods of Egypt and the Idols of Canaan. Whereas the Assertions of this learned Author, without the least Shadow of Proof, contradicts all at once, and brings both the Scripture History and Chronology into the utmost Confusion.

Thus this Author (r) faith, that Ceres, a Woman of Sicily, in seeking her Daughter, who was stolen, comes into Attica, and there teaches the Greeks to sow Corn, for which Benefaction she was deified after her Death. Here is also a Mistake of above a thousand Years. Ceres was an Egyptian, and not a Woman of Sicily,

(q) Inter hos tempus et initium Ninis regis Assyriorum interfecti anni 1995.  (r) Page 15.
and was Isis the first King of Egypt and Son of Ham. She did not teach to sow Corn, for that was in Use long before from the Creation of the World; but she applied her self to the Improvements of Husbandry in Dunging and Manuring Land, occasioned by her Observations of the Fertility of the Country by the Overflowing of the Nile, and after her Death she was honoured as a Goddess, and consecrated into the Dog-Star. Paufanias (s) assures us, that not far from Thebes there was a Grove dedicated to Ceres, Cabiria and Proserpina, which, as he intimates, none might enter, except those, who were initiated into their Mysteries. That the Cabiri had a City in that Country, and Ceres coming there to the Knowledge of Prometheus andǼneas his Son, who were of that City, delivered a depositum or Pledge to them; but he must not tell us, what it was. So that here we have Ceres in Greece in the Time of Prometheus, whom all agree to be the Son of Japetus or Japhet. Herodotus, who traveled into Egypt, and was well acquainted with both these Countries, is (t) clear in affirming, that she was Isis, the Wife of Osiris or Mizraim the Founder of the Egyptian Government. Diodorus Siculus often affirms it, and Apollodorus testifies the same. And Clemens Alexandrinus, who fully understood both the Egyptian and the Greek Theology, not only affirms it, but proves it out of a Book of Leon, who wrote the History of the Egyptian Gods, and (u) this Passage of Clemens is cited and approved of by Eusebius. Plutarch (x) tells us, that all the Fable or Allegorical Sense of the Egyptian Solemnities, which are called the Sacra Ijiaca, consist of

(s) In Boticis verius finem pag. 300. et 301. (t) Euterpe. (u) De Præparatione evangelica, pag. 499. (x) De Iide et Ofvide.
two things; the one relates to the violent Death of Mizraim her Husband, who was slain by the Canaanitish Pastors of Lower Egypt, for which they lamented once a Year, and had a Song composed for this Purpose. And this was afterward improved by a further Commemoration of the prime Founders of their Monarchy, as Gods, or Demons, who were honoured and lamented, as both doing and suffering much for their Country, struggling under the Phænicians, and is the historical Foundation of all the Lamentations and Joys, which were in the Egyptian Solemnities, begun in Honour of Mizraim or Osiris. That Part, which is related to Isis, consisted of a Representation of the Burying of Grain by Sowing it, and the Resurrection of it in Germination and Growth, till it was prepared for the Harvest; beside the Changes made in the Heaven and Earth by Spring, Summer and Winter, and all the Accidents, and Alterations which befel human Life. All this Plutarch acknowledges in the Sacra Isisca or the Egyptian Rites, and Cicero owns to have been in the Eleusinia Sacra, or the oldeft Mysteries of the Greeks. Herodotus (y) speaking of the Egyptian Gods and Kings, according to the Account, which their Priests gave him from their old Statues, faith, that from thence it is evident to him, that the Greeks heard of the Names of some of these Gods later than of others; but they had kept an Account of their Progeny, from the Time, when they first heard of them; and (z) in another Place, speaking of their religious Rites, he plainly intimates, that the Greeks received them from Egypt; but he could not affirm, that the Egyptians borrowed from the Greeks, either these or any other Customs.

(y) Euterpe, pag. 64. (z) Ibid. pag. 48.
There is no Reason to doubt, but *Isis* was in *Greece* with her Husband *Mizraim*. Sanchoniatho (a) faith, that Ham going about the World to plant new Colonies gave the Kingdom of Attica to his own Daughter Athena; but the Greek Historians say, that *Athena* could make no Title to it, because *Neptune* had siezed upon it before by the Stroke of his Trident, or the Posterity of *Japhet* came thither by Sea, and had taken Possession before them. However they left some Inhabitants there, which mixing with the Posterity of *Japhet* caused the chief City to be called *Athena* in the plural Number, as consisting of several Sorts of People. The Travels of *Osiris* or *Mizraim*, the Husband of *Isis*, upon the same Account into *Phrygia*, *Attica* and *Macedonia*, are (b) mentioned by *Eusebius* out of *Diodorus Siculus*. And whereas this learned Author faith, that *Triptolemus* taught the Athenians to sow Corn, *Diodorus Siculus* affirms, that (c) *Osiris* or *Mizraim* above a thousand Years before, did leave the Care (not of sowing Corn, for that was known long before) but of the Tillage in *Attica* to Triptolemus; and he might take Care of this Art, tho' he had not been the first Teacher of it.

The Benefits, which *Greece* received by the Improvement of their Tillage, might easily make Way for the Worshiping of *Isis* their great Benefactress in the Town of *Eleusis* and other Parts of *Attica*, as soon as it was introduced among them upon the following Occasion. After *Salatis* had been made the first King of *Lower Egypt* about 264 Years after the Flood, he carried on a vigorous War against the Kings of *Upper Egypt*, and besieged...

(a) Cumberland's Sanchoniatho, Page 37, and 267. (b) De Praeparatione Evangelica, lib. 2, pag. 46. (c) *Triptolemus* επισημανα τας κατα την *Αττικην γεωργιας.*
ed Thebes their capital City for a short Time. Manetho tells us in general Terms, that Salatis invaded the Upper Egypt, and the Pastors under him overthrew the Temples, killed some of the Egyptians, and carried away others into Slavery. But Herodotus is (d) more particular, and assures us, that both the Egyptian Theban Priests in his Time, and the Priests of Dodona in Greece, agreed in the Substance of the Story, that he took two Women, and sold them for Slaves. Those of Thebes called them plainly: Two Women Priests taken from Thebes, and those of Dodona called them metaphorically, Two black chattering Doves, who spake with human Voice. One of these they sold into Africa, where she so prevailed on them as to found the Temple and Oracle of Jupiter Hammon; and the other they sold into that Part of Greece, which was afterward called Thebrotis, where she so prevailed with the Pelasgi, who were settled there, that they founded the famous Oracle of Jupiter Dodonaus: And from this Beginning the whole Egyptian Religion was soon introduced among them; for when they consulted the Oracle, whether they might safely worship the other Deities, the Devil, who was always forward to promote Superstition, answered them from thence, that they might do it. Thus Lucan (e) tells us that Jupiter Hammon was worshipped by the Æthiopians, Arabians and Indians. He was worshipped in the Assyrian Monarchy, having reigned there before he went into Egypt; He was worshipped by the Egyptians, as the immediate Father of Mizraim their first King; He was worshipped by the Africans the Posterity of Phut, by

(d) Euterpe, cap. 54; 55. (e) Lib. 9.

Quamvis Æthiopum populis, Arabumque beatis
Gentibus, atque Indis unus fit Jupiter Ammon.
the Direction of the Priestefs, who was fold thither, whence the Country was called Ammonia; and his Worship was brought into Greece by the other Priestefs, and from thence it came among the Latins. And thus the Idolatry of Egypt spread it self among the Sons of Japhet, and other Parts long before the Time of David.

This learned Author farther adds, that (f) in the latter End of David’s Reign Oenotrus led the first Colony of Greeks into Italy, and there taught them to build Houses. The most ancient People of Italy were the Umbri, which are suppos’d to have been first called Ḫe or Hammites, and to have settled there by the Direction of Ham himself. Pliny (g) adds these Words as the remarkable Reason of their Name, that they were the Remainder of Men from the Inundation of the Waters. But as he doth not mention what Inundation; so we can only suppos’d, that they were not many Ages after the Flood, and were the first Planters after that universal Calamity. Whoever they were, they knew how to build Houses; for Pliny names a great many Towns and Places, where they dwelt, when they were subdued by the Tusci, and whose Land they had in their Dominion. Dionysius Halicarnassensis (h) informs us, that these Tusci possessed most of that Part of Italy, which he calls the sixth Region, and that they took 300 Towns from the Umbri. This Author calls them Ὠμβριοί or Ὠμβρικοί, Ombri or Ombrici, and Herodotus tells us, that (i) the People, whom the Tusci found there, were called Ὠμβριακοί, Umbreci. After this Moses tells us, that (k) one of the Grand-sons of Japhet was called Tarshish, from

whom the isles of the gentiles, or Part of Europe was peopled according to their Families. The Pottery of Tarsibsh being seated at Tarsus in Cilicia, on the most eastern Shore of the Mediterranean Sea, were the last of those who came into Europe, and finding Greece inhabited by the rest of their Brethren, they sail to Italy, and inhabit near the Umbri.

The Tyrseni or Thusci therefore, whom the ancient Authors mention, were a Colony of Lydians, which came thither from Asia the left. Horace (l) intimates the Antiquity of Mæcenas his Ancestors by his Relation to that Plantation. Pliny (m) reckons the Lydi among the old Planters of Tuscany. Virgil (n) makes Evander, tho' a Greek, to speak honourably of the Lydian Colony, the Founders of Agylla, who had been long in Italy before his Time, so that he recommends them to Æneas, as more potent Confederates than himself and his Arcadian Peisagi. However (o) Diodorus Siculus, (p) Eusebius and (q) Eustachius inform us, that Manes, Meon or Mizraim was the first King of Lydia and Phrygia, before he was removed to be King of Egypt; and Tyrsenus, who led this Colony thither, as Herodotus (r) and the Lydian Tradition inform us, was but the third Generation from him, being the Son of Alys, who was the Son of Costis and the Grand-son of Mizraim; so that this Expedition is supposed to

(l) Lib. 1, Sat. 6.
(m) Lib. 3, cap. 5. (n) Æneid, lib. 8, vers. 475, &c.
(o) Sed tibi ego ingentes populos, opulentaque regnis Jungere caltra paro. And a little after,
(p) Haud procul hinc saxo incolitur fundata vetusta Urbis Agylliae fedes, ubi Lydia quondam
(q) gens bello praecipra jugis inedita Etruscis.
(r) Lib. 3. (p) De Preparatione Evangelica, lib. 2. (i) Comment on Dionysius Periegetes. (r) Olio, cap. 18.
be about the Time of the Birth of Abraham, when he found great Numbers of Cities there, almost a thousand Years before there were any Houses built there, as this Author informs us. I need not stand long upon this Argument, because Bishop Cumberland hath given us a long Account of the Time, when these Tyrreni came into Italy, and what People they found there, in a large Chapter on this Subject. But the Sphere of this Author's Understanding was exalted so high, that he seems to scorn to be beholden to any Author in this or the last Century for any Improvement in Chronology, or else (I think) he might have been better informed.

The Building of Houses was an Art so necessary to the Comfort of human Life, that when once it was in frequent Use, it could not be forgot. And it began soon after the Creation of the World. We are particularly told, that Cain built a (1) city, and called the name of it after the name of his son Enoch. The Ruins of this City were very probably near the City of Shusban, on the River Ulai, in the Province of Susiana in Persia. Here Ptolomy, in the Description of that Country, places a City called Anuchtha. Now the Syllable tha, which ends that Word, is a Termination very common to Nouns of the Feminine Gender in the Chaldee Language, and so is no Part of the Noun itself. So that Anuch may well be the same with Enoch or Anoch, as it is more agreeable to the Hebrew Word; and this City Anuchtha is placed by Ptolomy on the East of Eden, and this is the same, which Moses faith of the Land of Nod, in which this City was built.

After the Flood it was not long before the City of Babylon began to be built, which we have no

(i) Origines Gentium antiquissima, from Page 315, to Page 353. (2) Gen. iv. 17.
Reason to think was the first of all. Nimrod (n) built Erech, Accad and Calneh in the Land of Shinar, and Nineveh, Reboboth, Calab and Resen in Assyria. Ur and Haran were built in Abraham's Time in Mesopotamia, and Hebron and Hai in the Land of Canaan, and also Zaan, and other Cities in Egypt. In Asia the less and in Greece, the Cities retained the Names of the Sons of Japhet, as Moses mentions them; and from these Names we learn, how the Earth was divided among its first Inhabitants. But the teaching Men to build Houses in Italy in David's Time must imply, that either Italy was then but newly peopled, contrary to the Consent of all Antiquity, or that Building of Cities was but a late Invention, which will destroy all these Cities, and many more at one Stroke.

This learned Author farther adds, that (x) when Solomon reigned, he married the Daughter of Ammon, and by Means of this Affinity is supplied with Horses from Egypt. That is, Solomon the Son of David marries with a Daughter of Ham the Son of Noah.

He adds, That (y) when Solomon built the Temple, Minos reigned in Crete and expelled his Father Af terius, who flees into Italy, and becomes the Saturn of the Latins. That is, Af terius in Solomon's Time was Noab. The Word Saturn is of an Eastern not a Grecian Derivation, from the Hebrew Verb סתר, to lie hid, or to hide himself; and hence came the Word Latium a latendo.

About eight Years (z) after this, this learned Author faith, Temples began to be built in Greece. But as Idolatry was there a thousand Years before, it

(n) Gen. x. 9, 10, 11, 12. (x) Page 16. (y) Ibid. (z) Page 17.
will be difficult to conceive, that they had no Places to put them in till then.

At this Time he (a) faith, that Hyagnis the Phrygian invented the Pipe. If so, the Scripture must be false, which faith, (b) that Samuel gave this for a Token at the Anointing of Saul to be King over Israel, that he should meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them. And (c) when Solomon was proclaimed, the people piped with pipes, and rejoiced with great joy. And there is not the least Intimation, that it was a new Invention.

In the same Paragraph he faith, that (d) he meets with an Amphidiction later than this Time, who entertained the great Bacchus. Bacchus was Nimrod the Founder of the Assyrian Monarchy. 1. Bacchus (e) is the same with בָּרֵכֶשׁ Bar-cush or the Son of Cush. Bar-cush and Bacchus are the same, as in Hebrew Darmebek and Daminesbek do both signify Damascus. And Nimrod was also the Son of Cush. Thus Jáchus seems to be the Name of his Father Cush, when he was deified, and called זָחַחס Jah Cush, or Lord Cush, and the Name of GOD was ascribed to him. And Evoh or Evohe, the Word which his Priests did use, in his Worship, seems to be only a Corruption of the sacred Name JEHOVAH. 2. Bacchus is reckoned to be the Son or Grand-son of Jupiter; and so was Nimrod the Grand-son of Ham. 3. The Name of Nimrod alludes to the Chaldee Word יָנָב, which signifies a Tiger; and the Heathens fancied, that Tigers drew the Chariot of Bacchus, and that he was cloathed with a Skin of a Tiger. 4. Others derive it from Nebiris, the Skin of a red Deer,

(a) Page 17.  (b) 1 Sam. x. 5.  (c) 1 Kings i. 40.  (d) Page 17.  (e) Boccharti Cannan, lib. 1, cap. 2.  and
and (f) call Bacchus Nebrodes, as if he was cloathed with such a Skin, not knowing that it was the very Name of Nimrod used by the Septuagint, Josephus and other Authors. 5. The most ancient Name of Bacchus in the Fables was Ζαγρεύς, or a mighty Hunter, and it is the Character, which Moses gives of Nimrod. 6. Homer (g) tells us, that Bacchus was born in Nysa a Part of Arabia near Egypt. And Nimrod was the Son of Cush, and consequently born in the same Country, and at a Distance from Phænicia. 7. Nimrod reigned in Babylon, where was the best Wine, which (h) was called Nectar by the Poets; and Bacchus was the God of Wine. 8. The Expeditions of Bacchus as far as the East, and especially the East Indies, is a short Description of the Acts of Nimrod and his Successors. Lastly, Herodotus tells us, that (i) from the Age in which he lived (and he was born in the Year before CHRIST 484,) to the Age of Bacchus, there were almost 1600 Years. This brings us up to the Time, in which Nimrod lived. But this learned Author makes the Distance between Bacchus and Herodotus not to be 600 Years; so that nothing is more usual than for this Author to mistake a thousand Years in his Chronology.

This Author tells us, that (k) the Year after, in Solomon’s Reign, Minos sends Colonies to the Islands of the Greeks, some of which were not inhabited before. But the Islands of the Greeks were peopled a thousand Years before, by Elifah the Son of Javan, and they were called from him The Isles of Elifah.

(f) Anthol. lib. 1. cap. 38. Epig. 1. Νυξέλιον, νόμιον, νεκρώ-σεα, νεκρισωτεσσαλον. (g) Apud Diodorum, lib. 1. Τηλε Φοινικης χασδιν Αιγυπτιον τοιαν. (b) Athenaei, DeipnoSophista, 'Εν Βακυλδι διουν φηι λέγεται τὸν καλύμμου νεξες. (i) Euterp, cap. 64. (k) Page 18.
He adds, that (l) soon after Sefak reigns in Egypt, and adorns Thebes, dedicating it to his Father Ammon by the Name of No Ammon, or Ammon No, that is, the People or City of Ammon: Whence the Greeks call it Diospolis, or the City of Jupiter. Sefak also erected Temples and Oracles to his Father in Thebes, Ammonia and Ethiopia, and thereby caused his Father to be worshipped as a God in those Countries, and I think also in Arabia fælix: And this was the Original of the Worship of Jupiter Ammon, and the first Mention of Oracles, that I meet with in profane History. Here Ham is the Father of Shishak; and this learned Author differs a thousand Years from the Time, in which he began to be worshipped.

Anno ante Christum 989. Toward the latter End of Solomon's Reign, this learned Author faith, that (m) Dædælus and his Nephew Talus invent the Saw, the turning Lath, the Wimble, the Chip-axe, and other Instruments of Carpenters and Joiners, and thereby give a Beginning to those Arts in Europe. I have not Skill enough to determine how the Ark of Noah, the Temple of Solomon, his Palace, and many other Cities and Fabricks, and the Ships, which we read of, could be built without such Tools as these; and therefore shall leave it to the Consideration of others.

Anno ante Christum 987. This learned Author faith, that (n) a Priestess of Jupiter Ammon being brought by Phœnician Merchants into Greece, sets up the Oracle of Jupiter at Dodona. This gives a Beginning to Oracles in Greece: And by their Dictates the Worship of the Dead is everywhere introduced. This learned Author had forgot, that long

(l) Page 18. (m) Page 19. (n) Ibid.
before this the (o) Israelites in the Wilderness joined themselves unto Baalpeor, and did eat the sacrifices of the dead. The Oracle of Jupiter of Dodona, was founded by a Priestess taken at Thebes in Upper Egypt by Salatis the first King of Lower Egypt, who is supposed to die Anno ante Christum 2070, and therefore it must be about 1100 Years sooner, than where this learned Author hath placed it.

Anno ante Christum 965. This learned Author faith, that (p) Seac left in Colchos Geographical Tables of all his Conquests; and thence Geography had its Rise. It is very seldom, that such Arts as these are found out by martial Men, who have something else to do, and have a different Way of Living from such cloistered Studies. It is more probable, that Geography was known before the Flood, tho' not in so exact a Manner, and the Countries were described, when Cain separated from his Brethren. The Overflowing of the River Nilus put the Egyptians long before Abraham's Time under a Necessity both of Studying Geography and Geometry, that they might afterward allot to every Man his own Land. Geography was known at the dispersion from Babylon, and this was the Reason that all the Sons of Noah could so regularly disperse themselves in (q) their respective Countries, according to their families, and in their nations. Peleg (r) was born in the 101st Year after the Flood, and he was so called, because at that Time the earth was divided, or Noah allotted to his three Sons their several Portions, before the Posterity of Ham and Japhet went from him to build the Tower of Babylon. And Moses (s) describes this, as if it was done in a Geographical Manner. When the most high divided to the nations their inheritance, when he separated the Sons of Adam, he set the bounds of the people.

Anno ante Christum 964. This learned Author faith, That (t) Sesec used the Advice of his Secretary Thoth. Thoth was the Son of Mizraim and Grand-son of Ham. He was the Secretary to the Cabiri at Berytus, and was the greatest Philosopher of those Days. When his Father Mizraim or Osiris was killed by the Canaanitish Pastors, his Widow Isis puts his Body into a Coffin, and comes with it to Ham to Berytus for Advice, who sends Thoth to be King of Egypt, where he reigned 59 Years, and was succeeded by his Son Thoth the second, who died 2007 Years before the Birth of CHRIST, and we hear no more of the Name in all the Egyptian History. So that here is still the common Mistake of above a 1000 Years. He faith, That (u) at this Time Thoth appoints the several Gods, Festivals and Religions. All the Historians, which treat of those Times, attribute this to Thoth the first, who was employed by the Cabiri in settling the Idolatrous Religion at Berytus, who carried on the same Method in Egypt, and particularly appointed the Festivals of the Gods to be observed on the five Days, which he himself added to the Year; and in Commemoration of him the first Month in the Egyptian Year was called Thoth. He adds, That Thoth distributes Egypt into 36 Nomes, and in every Nome he erects a Temple. This was impossible: Thoth was King of Upper Egypt only, and it was the Lower Egypt only, which was divided into 36 Nomes. This was done by the Canaanitish Pastors at their first Coming thither, and therefore they called them Νόμοι Nomes or Pasturages. Out of each Nome they chose two Persons, which made 72 in all, and were a grand Council to carry on the Wars against Upper Egypt, before they chose Salatis to be their King, and in-

(t) Page 22.  (u) Ibid.
deed before ever Thoth had seen any Part of Egypt. This Author adds, that Sefac and his Queen were appointed to be worshipped in all Egypt by the Names of Osiris and Isis. It is most certain, that Osiris was the first King of Upper Egypt, and called in Scripture Mixraim the Son of Ham, and that he was dead 1100 hundred Years before the Time, where this Author hath placed him: And all the Religious Rites called Sacra Isiaca, mentioned by Plutarch and others, were in Commemoration of them, and not of Sefac and his Queen, as this Author affirms. He adds, That the Temples were the Sepulchres of the great Men of Sefac, where they were to be buried and worshipped after Death, each in his own Temple, with Ceremonies and Festivals appointed by Sefak; and this was the Original of the several Gods, and the several Religions of that Country. One would think, that this Author's whole Study had been to confront the Scripture, which speaks of (x) the Gods of Egypt, the (y) Abominations of the Egyptians, and their (z) not knowing that GOD was the LORD in the Time of Moses. Moses faith to the Israelites, (a) Ye know how we have dwelt in the land of Egypt, and how we came through the nations, which ye passed by. And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them. The golden Calf was the Resemblance of an Egyptian Idol. The many Commands against Idolatry, and many of the Ceremonies appointed by Moses, were intended, as all learned Men believe, to prevent the Israelites from turning back to these Religions in Egypt; and yet this learned Author faith, that there was no such thing for five hundred Years

after. Thus he faith also that Sefac divided the Land of Egypt by Measure among his Soldiers, and thence Geometry had its Rise. A Part of the Land of Egypt had been divided among the Soldiers, but not the whole. But this rather proves, that Geometry was well known there long before. Herodotus in his Euterpe tells us, that the settled Militia in Egypt consisted of these two Sorts of Soldiers, who were esteemed above all Sorts of Tradesmen, the Herontibie and the Calafiries. The full Number of the latter of these were 250000 Men, who in their Courses were their Kings Guards, and every one had to maintain him and his Family Land free from Taxes, whose Area, or superficial Content, was 12 Aroura, each Aroura being 100 Cubits on every Side, or 10000 Cubits in the whole. So that they had not the whole Country, but only a Part of it; here was therefore a Necessity of an exact Skill in Measuring of Land, left the Soldiers should encroach on the Subject, or the Subject on the Soldiers, and to occasion civil Distractions. When this Division was first made is not mentioned, and therefore there is the greater Reason to think, that it was very ancient. It is probable, that it was made at the End of the Pastoral Wars about the Death of Abraham, as a Reward for those, who had spent their Life in the Service of their Country, and a Method to prevent the like Misfortune for the Time to come. It cannot be placed later than the Time of Sesostris, who was King in Egypt before the Death of Moses, the most active in Martial Exploits, and one who took a great Deal of Pains in Dividing the Country. Besides, the Antiquity of Geometry in Egypt is evident from the Necessity of it in that Country, occasioned by the annual Overflowings of the Nile, so that every Man might know his own, and be satisfied that he had no Wrong. This River
River used to cover with Mud the Stones, and Trenches or Ditches, and all other common Boundaries of Mens Lands; so that it was absolutely necessary for them to determine, preserve and recover every Man's proper Quantity thereof by an exact Measure of its Area and Surface. And this must be found by knowing the Length of the Sides, and the Perpendiculars of Triangles, or of rectangular Parallelograms, into which any Plot of Ground may be easily cast, and then easily measured. And for this Purpose they must necessarily study the first Principles of Geometry, as soon as they had such Claims to determine, which in all Probability must be, as soon as they became a settled People. Josephus also tells us, (b) that Abraham read Lectures of Astronomy and Arithmetick to the Egyptians, which Sciences they understood nothing of, till Abraham brought them from Chaldea into Egypt, and from thence they passed to the Greeks. And we may as naturally expect Geometry among them, as the other Sciences. No Doubt but those Sciences were there before the Time of Abraham, tho' Josephus would not allow it, that he might take any Occasion, to praise his own Ancestors: However, their Skill therein might make them more desirous to know, what others could say on the same Subject in Hope of an Improvement therein. There is this Difference between the Scripture and this Author, that the Scripture (c) represents the Learning and Wisdom of the Egyptians in Moses's Time as very considerable, and this Author represents it as nothing at all.

Anno ante Christum 956. which was after the Death of Rehoboam, this learned Author faith, that Sefac

is slain by his Brother Iapetus (or Japhet the Son of Noah) who after his Death was deified in Africa by the Name of Neptune (and so was Japhet) and called Typhon by the Egyptians. The Story is this.

Noah had three Sons, Shem, Ham, and Japhet. Ham was Jupiter the God of Heaven; Shem being most hated by the Rest, was called Pluto the God of Hell; and Japhet was Neptune or the God of the Sea, because he peopled the Isles of Greece, and the Shores of that Country. He was called Neptune by the Egyptians, because (d) as the learned Bochart tells us out of Plutarch, the Word in that Language signifies the Sea Shore, and Herodotus tells us, (e) he was worshipped by the Africans, who gave him this Name, and no Doubt for this Reason.

He farther adds, that (f) Sefac from his Making the River Nile useful, by Cutting Channels from it to all the Cities of Egypt, was called by its Names, Sihor or Siris, Nilus and Egyptus. Hence it appears, that Sibor is the same with the Nile. This the Author might write down, when, as the Editor faith, he was tired with other Studies; but he could not write it, when he was capable of Thinking. These were two very different Rivers. The Nile came into the Mediterranean Sea from Ethiopia; Sibor from the Country of the Amalekites. The Nile ran from the South, Sibor from the East; one from the northern Part of the Red Sea, and the other from the Southern. This is plain to any one, who will but consult the common Maps. And to this may be added, that the Nile was the famous River of Egypt; but (g) the River Sibor was before it, and was the southern Bounds of the Land of Canaan.

He faith, (b) that the Greeks bearing the Egyptians lament, O Siris and Bou Siris, called him Osiris and Busiris. Osiris is the Name for Mitzraim, the first King of Egypt, among the Greeks, who lived above a thousand Years before; and Busiris is placed with good Reason in the Time of Moses, 500 Years after him, by our learned Primate of Armagh; so that to reconcile these to be the same Man will be very difficult, and much harder to make either of them be Sefac in Rehoboam’s Time.

He adds, That the Arabians from his Great Acts called him Bacchus, that is the great. That Bacchus in any Oriental Language signifies the great, cannot be proved from any Dictionary now extant. And that the Arabians ever called him Bacchus, is so far from Truth, that I suppose it will be difficult to find the Name Bacchus in any Arabick Historian, either when spoken of him, or any one else. The Word Bacchus is בר כוש Bar-cush, or the Son of Cushe, that is Nimrod, the Founder of the Assyrian Monarchy, who lived a thousand Years before Sefac. Thus it was in Chaldee, which appears to be the Language of (i) Mesopotamia in Laban’s Time, near Nineveh, where Nimrod dwelt; and I do not think it possible to find out any other Oriental Derivation.

In the same Section this learned Author faith, that Orus reigns, and routs the Libyans, who under the Conduct of Iapetus or Japhet, and his Son Antæus or Atlas, invaded Egypt: So that this Orus was the Successor of Sefac in Egypt after the Death of Rehoboam King of Israel. This Orus was Thoth the second King of Egypt, who died about 1100 Years before

(b) Page 23. (i) Gen. xxxi. 47. Laban useth the Words Jegar Sahadutha, which is in Chaldee the same with Gilead in Hebrew, according as Jacob spoke, or The Heap of Witness.
this Time, and was honoured with the Name \textit{IIX},
Or after his Consecration, which signifies \textit{Light},
with Respect to the great \textit{Light} of \textit{Wisdom}, which
was esteemed to have been in him, and communica-
ted from him. The Reasons alleged for this by
(i) a Prelate of our Church is, because both \textit{Orus}
and \textit{Thoth} are acknowledged to be the Son of \textit{Osiris}
and \textit{Isis}, and to have reigned just after him, and
revenge that Father's Death, and to have promoted
all Sorts of Learning, especially Skill in Phyfick,
whence \textit{Ibis} was consecrated to him; all which are
the sure Marks of \textit{Thoth} as the Successor to his Fa-
ther in the Kingdom.

\textit{Anno ante Christum 946.} (k) This learned Author
faith, that \textit{Menes}, or \textit{Amenophis the young Son of Zerah}
and \textit{Ciffia}, reigns in Ethiopia. If by \textit{Ethiopia} he means
the Country commonly so called, on the South weft of
\textit{Egypt}, \textit{Zerah} was never King there. If he means the
Country of \textit{Cufb} near the Land of \textit{Canaan} on the
north Side of the \textit{Red Sea}, which (l) in Homer's Time
was called \textit{Ethiopia}, but hath since lost its Name;
\textit{Zerah} was King there, but his Successor \textit{Menes} was
never thought of till now. \textit{Menes was the first
King of \textit{Egypt} by Confeft of all Historians; and as he was a King somewhere, so this Author might
place him where he thought convenient. But it
is still more unlucky, that \textit{Menes} and \textit{Amenophis}
were never the same Perfon. There were three
Kings in \textit{Lower Egypt} called \textit{Amenophis}, the first
lived about 1770 Years before the Birth of \textit{CHRIST},
and three hundred Years after \textit{Menes}; and the faft
was the \textit{Pharaoh Amenophis}, who was drowned in
the \textit{Red Sea} 550 Years before the Time of \textit{Zerah},
as this learned Author hath placed him.

(i) Cumberland's Sanchoniatho, \textit{Page 314},
(k) \textit{Page 24}.
(l) \textit{Odyf. 1. Verf. 21}.

\textit{Anno}
Anno 942. This learned Author faith, that (l) Evander brings Letters into Italy. The Design of this Observation is to disparage all the History and Chronology in Italy before this Time, which is here placed about 40 Years before the Taking of Troy. Thus he faith in general Terms, (m) The Chronologers of Gallia, Spain, Germany, Scythia, Sweden, Britain and Ireland are of a Date still later; for Scythia beyond the Danube had no Letters, 'till Ulphilas their Bishop formed them; which was about six hundred Years after the Death of Alexander the great; and Germany had none, 'till it received them from the Latins above seven hundred Years after the Death of that King. The Huns had none 'till the Time of Procopius, who flourished 850 Years after the Death of that King; and Sweden and Norway received them still later. And things said to be done above one or two hundred Years before the Use of Letters are of little Credit. This is round Work, to destroy the ancient History and Chronology of all Europe at once. But the Affinity of the Greek Capitals, being the ancient Way of Writing with the Latin, plainly shews, that the Roman Letters were brought from Greece, which might have been by Oenotrus long before. But if the Taking of Troy was 280 Years before the Time, in which our Author hath placed it, this alone will make a considerable Alteration in the Time, when Letters were brought thither. It is hard to conceive, that Greece should have Letters so soon from the East, and people Colonies in Italy, Sicily, and other Parts of Europe in the most early Times; and yet that these Nations should be so long without so useful and necessary an Invention as that of Letters. There might be ruder Characters at first, and these

(l) Page 25.  (m) Page 49.
being made more neat and exact in latter Ages, they who lived at that Time, were said to be the Inventors, when they were only the Improvers of them.

Anno 930. This learned Author faith, that (n) Calycopis dies, and is deified with Temples at Paphos, and Amathus in Cyprus, and at Byblus in Syria, and with Priests and sacred Rites, and becomes the Venus of the Ancients, and the Dea Cypria, and Dea Syria. Sanchoniatho (o) tells us plainly, that the Phœnicians say, that Astarte (or Ashtaroth the Wife of Ham, and the Goddess of the Zidonians) is she, who among the Greeks is called Aphrodite. Being thus worshipped at Zidon, she came to be worshipped by the Syrians their Neighbours, and from them their Idolatry was conveyed to Greece. Lucian sufficiently intimates, that he thought Astarte and Europa to be the same with Calycopis. Europa, in (p) the Phœnician Language is אֲבָדָה, and signifies one of a white, beautiful, or fair Countenance, and Calycopis is the same in Greek.

Anno 912. This learned Author faith, that (q) Thoas King of Cyprus and Part of Phœnícia dies, and for Making Armour for the Kings of Egypt is deified with a sumptuous Temple at Memphis by the Name of Baal Canaan or Vulcan, Baal Canaan is in the Oriental Languages, The Lord of Canaan. It will be hard to prove, that Phœnicia was ever called in those Days by the Name of Canaan, or that ever any Phœnician was called King or Lord of Canaan, but King of Tyre. The Israel-

ies always called the Country, which they possessed, 
The Land of Canaan, and the Claiming such a Title 
would have made a War between such a King and 
the Kings of Israel and Judah for nothing but a 
Name. It is as easy to transplant the Isle of Cyprus 
into the Land of Canaan, as to bring the River Si-
bor into the Nile; so that as this Author hath done 
one, he may do the other if he pleases, and so Tho-
as might be nearer Egypt, than is usually imagined. 
That Thoas was a Blacksmith by Trade is another 
Difficulty, and as he was a King he might have 
found something else to do, or if he work’d for his Div-
ersion, yet the Kings of the Nations were too jealous 
one of another in all Ages, than to make Armour 
for such, as might invade them at another Time. 
And tho’ the Egyptians might deify Kings of their 
own; yet they were never fond of deifying Kings 
of another Nation. But the Mystery is this. The 
first Inventors of Arts and Sciences were sometimes 
deified; and therefore this is an Argument, that 
Armour was but then found out, The Scripture 
faith, that (r) Jonathan had Armour, and an Ar-
mour-bearer. That (s) Goliab had an helmet of brass 
upon his head, and he was armed with a coat of mail, 
and the weight of the coat was five thousand shekels of 
brass. And he had greaves of brass upon his legs, and 
a target of brass between his shoulders, and one bearing 
a shield went before him. And (t) when David re-
solved to fight him, Saul armed David with his ar-
mour, and he put an helmet of brass upon his head, 
and he armed him with a coat of mail. Saul (u) had an 
Armour-bearer, and (x) when Saul was dead the Phi-

(r) 1 Sam. xiv. 5, 6, 13, 14.  (s) 1 Sam. xvi. 4, 5, 6, 7. 
(t) 1 Sam. xvi. 38.  (u) 1 Sam. xxxi. 4, 5.  (x) 1 Sam. 
xxx. 10.  2 Sam. i. 9. The Words in the Hebrew will signify 
My coat of mail oppresseth me,
lisins put his armour in the house of Ashtaroth. And Joab (y) bade Abner, to lay hold on any one of the young men, who were with him, and take his armour. All this was an hundred and forty Years before the Time of Thoas, as this learned Author hath placed it. But any Story may be invented to confront the sacred Scriptures, tho’ ever so ridiculous.

Besides, The Scriptures tell us, that (z) Tubal-cain before the Flood, whom (a) Sanchoniatho puts in the seventh Generation, was an instrructor of every artificer in brass and iron. We are told, that he was therefore worshipped as a God, as it is agreed by the learned World, that he was Vulcan, from the Affinity of the Name. But to confront not only Scripture, but all the World besides, this Author (b) by a Modesty that was natural to him, and always accompanied his superior Talents, tells us, that Thoas was Vulcan, or Baal Canaan, a Word (as I suppose) of his own Invention, and never heard of in the World before.

This learned Author adds, that (c) this Temple was first said to be built by Menes, the first King of Egypt, who reigned next after the Gods, that is by Menoph or Amenophis, who reigned next after the Death of Osiris, Isis, Orus, Bubaste and Thoth. Such a Confusion of Names was hardly ever seen before. Menoph or Menes and Amenophis was never the same Person. Osiris, Orus and Thoth are different Names of the same Person, who was the Son of Menes, and reigned after him. He adds, The City Memphis was also said to be built by Menes, and he began to build it, when he fortified it against Osarsiphus, which (d) he places in the Year before CHRIST 944.

(y) 2 Sam. ii. 21. (z) Gen. iv. 22. (a) Cumberland’s Sanchoniatho, Page 26. (b) Dedication, Page 7. (c) Page 28. (d) Page 24.
This Author forgot, that Fortifications for Cities are made, after they are fully built, and not at the first Beginning to build. Herodotus expressly tells us, that Menes built Memphis; so that the only Dispute is, Who this Menes was? This Author faith, From this Menes it was called Menoph, Moph, Noph, &c. and it is to this Day called Menuph by the Arabians. But had this Author considered, that the Turks at this Day call it Mizir, and that the Arabians always called the Country Mizro, and that the Land of Egypt was called in Hebrew the Land of Mizraim, he might have known, that Menes among the Greeks, was Mizraim the Son of Ham the first Founder and King of Egypt. Josephus (e) faith, that Mineus or Menes was the first Founder of Memphis it self, that this was long before our Father Abraham, and that there were upward of thirteen hundred Years between him and the Days of Solomon; which, as before rectified, will bring us to the Time, when Mizraim lived. But a Mistake of about 1300 Years is so small a Matter with this Author, that there needs no Dispute about it.

He adds, that (f) the Priests of Egypt made this Temple above a thousand Years older than Amenophis (that is, as he hath placed him, and fo they were much nearer to the Truth.) But (faith he) it could not be above two or three hundred Years older than the Reign of Ptommyctus, who finished it, and died 614 Years before CHRIST. According to this Way of Arguing another Man may reduce Chronology into a much narrower Compass, thus: Herod the great, who was alive at the Birth of CHRIST, finished the Building of Solomon’s Temple, and therefore it could not be above two or three hundred Years older than the Reign of Herod, who finished it. The

(e) Jewish Antiquities, Book 8. chap. 2.
(f) Page 28.
fame may be said of St. Paul's Church London, and any other Edifice in the World.

Anno 901. He faith, (g) Amenophis builds small Pyramids in Coochome. Anno 838, He faith (b) Cheops reigns in Egypt, and built the greatest Pyramid for his Sepulchre. And Anno 824, Cephron reigns in Egypt, and builds another great Pyramid. And Anno 802, Nitocris finishes the third great Pyramid. Pharaoh Amenophis the third was the Pharaoh, who was drowned in the Red Sea, and he, according to the Catalogue of the Egyptian Kings taken from (i) Manetho, reigned nineteen Years and six Months, who describes him, as a Man easily and strongly deluded even to his Destruction by their Superflitious Priests. There are several Pyramids in Egypt, great and small, which some count at about an hundred; so that Cheops might build one, and Cephron another. There are (k) three, which are most remarkable, of whom two are shut, and the other, which is biggest of all, is open, and is that which Travellers mount, and enter into. And it is a Tradition among (l) all the Inhabitants of the Country, that the King, who ordered that Pyramid to be built, was that Pharaoh, who by the just Judgment of GOD was drowned with all his Army in the Red Sea. Pliny faith, that (m) this Pyramid was built in twenty Years Time, which is near the Time of Amenophis's Reign, and that 360000 Men were employed therein, and probably as many Israelites as could be spared from other Employments. And as the greatest Part of the Pyramids was built with Brick; so (n) the Working therein was the greatest

Part of the Slavery of the Israelites at that Time, as (o) Grotius and other Commentators affirm. All this was a Confirmation of the sacred History, and makes (p) the Building the Tower of Babylon more probable, as mentioned by Moses. But it will be difficult to excuse this learned Author, who places what the Israelites did in Egypt above an hundred Years after the Building of Solomon’s Temple.

Anno 887 (q) This Author faith, that Amenophis dies, and is succeeded by his Son Ramesses. This is a sure Mark of his being that Amenophis, who was drowned in the Red Sea, that he was the Father of Ramesses and Danaus. He adds, (r) that at this Time the Egyptians dedicate to Osiris, Isis, Osiris junior, Typhon and Nephthys Sister (to Isis) and Wife of Typhon, the five Days added by the Egyptians to the twelve Calendar Months of the old Lunisolar Year, and said, that they were added, when these five Princes were born. Plutarch expressly ascribes all this to Thoth, the Son of Mizraim, and Grand-son of Ham. And it is evident that all these Persons were alive in his Time. He adds, They were therefore added in the Reign of Ammon the Father of these five Princes. They might be added in the Life Time of Ham, who was either Father or Grand-father, by Birth or Marriage to them all. He adds, (r) They were therefore added in the Reign of Ammon the Father of these five Princes: but this Year was scarce brought into common Use before the Reign of Amenophis; for in his Temple or Sepulcher at Abydus they placed a Circle of 365 Cubits in Compass, covered on the upper Side with a Plate of Gold, and divided into 365 equal Parts, to represent all the Days of the Year; every Part having the Day of the Year, and the Heliacal

(o) Upon Exod. i. 11, &c.  (p) Gen. xi.  (q) Page 30.  (r) Page 39.
Risings and Settings of the Stars on that Day, noted upon it. And this Circle remained there, till Cambyses spoiled the Temples of Egypt. And from this Monument I collected, that it was Amenophis, who established this Year, fixing the Beginning thereof to one of the four Cardinal Points of Heaven. For had not the Beginning thereof been now fixed, the Heliacal Risings and Settings of the Stars could not have been noted upon the Days thereof. Such an Instrument might have been made to the Days of the Year at that Time, tho' the Year had been settled by Thoth almost a thousand Years before, as it really was. I have seen a large Celestial Globe in the publick Library at Oxford, fitted to the last Century; on which the Days of the Julian Years were placed on the Horizon, so that by the Help of a Quadrant of altitude the Heliacal Rising and Setting of the Stars might be known for any Day of the Month; but I shall not infer from thence, that the Julian Year was either settled in Oxford, or in the last Century; or that the Beginning of the Year was fixed at that Time, or else these Particulars could not be noted. The Editor observes, (s) That the Subject of this Book, as it is managed, is in its own Nature incapable of that Demonstration, upon which the other Writings of this Author were founded. And he might have added, That it was Written, when the Author, by Reason of his great Age, knew not what was Demonstration, and what was not.

This learned Author (t) observes also, That when the Egyptians had found the Solstices and Equinoxes, they fixed the Beginning of this Year to the Vernal Equinox, and in Memory thereof erected this Monument. The Eastern Nations always endeavoured to fix their Years from the Autumnal Equinox, and not

(s) Dedication, Page 6. (t) Page 31.
from the Vernal; so that this is as wide from Truth, as the two opposite Points of the Ecliptick are from each other. This they did, upon a true Notion, that the World was at first created at that Time, and so the Year began from thence. They reckoned by Lunar Months, and to bring the Seasons even, they added a thirteenth Month, when there was Occasion, as the Jews have done ever since. When the Solar Year was first settled, it is not probable, that they begun from either Equinox, but rather from the Winter Solstice. So that when the Egyptian Rites of Mourning for the Death of Menes their first King were observed, and when they rejoiced for his Successors, it was a Kind of Weeping out of the old Year, and a joyful Ushering in of the New; and this made the Israelites fall into that Idolatry of (u) Weeping for Tammuz, or the Sun. This the Jews called תקופת תammuז Tekuphath Tammuz, the Revolution of the Sun or of the Year; and when Thoth, Anno Mundi 1940, settled the Year, as it is supposed, the Beginning of the Year, or of the Month Thoth, was as near to the Winter Solstice, as the Approach of the Sun could be observed in those early Times, as will appear from the following Calculation.

CHRIST Born Anno Mundi
Thoth rectifies the Year, Anno Mundi
That is, Anno ante CHRISTUM

(u) Ezek. viii. 14.
<table>
<thead>
<tr>
<th>Anno Christi 1</th>
<th>Mid. Mot. s. d. m. n.</th>
<th>Præ. Æq. s. d. m. it.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anno 2000.</td>
<td>00 07 53 03</td>
<td>02 14 03 30</td>
</tr>
<tr>
<td>Anno 60.</td>
<td>00 15 06 50</td>
<td>00 27 46 40</td>
</tr>
<tr>
<td>Anno 5.</td>
<td>00 00 27 12</td>
<td>00 00 50 00</td>
</tr>
<tr>
<td>Total Substr.</td>
<td>00 16 05 18</td>
<td>00 28 41 40</td>
</tr>
<tr>
<td>Anno 1943</td>
<td>08 21 47 45</td>
<td>01 15 21 50</td>
</tr>
<tr>
<td>Jan. 21</td>
<td>00 20 41 55</td>
<td>00 00 00 03</td>
</tr>
<tr>
<td>Middle Motion</td>
<td>08 12 29 40</td>
<td>01 15 21 53</td>
</tr>
<tr>
<td>Præces Substr.</td>
<td>01 15 21 53</td>
<td></td>
</tr>
<tr>
<td>Mean Anomaly</td>
<td>07 27 07 47</td>
<td></td>
</tr>
<tr>
<td>Equation add</td>
<td>00 01 38 34</td>
<td></td>
</tr>
<tr>
<td>Sun's Place</td>
<td>09 14 08 19</td>
<td></td>
</tr>
</tbody>
</table>

From the Year before Christ
Subtract the Æra of Nabonassar

Remainder is
Which divided by 4, the Quotient is
To which add Feb. 26, when the Year began
at that Time

Total is
From which subtract the Days of a Year
Remainder is

At which Time the Distance of the Sun from the Tropick is ood 45 m, and consequently as small as could be observed at that Time.
Thus also when Julius Caesar rectified the Roman, and introduced the Julian Year, Anno ante Christum.
46. he settled the Beginning on the first of January, when the Sun was in Capricorn 08 d. 50. m. 57", its Distance from the Tropick 00 d. 18 m, which and probably is as little, as could be commonly observed at that Time. So that the Observation of the Beginning of the old Egyptian Year is so far from Favouring the Hypothesis of this Author, that it more effectually confutes it.

To this I shall add, That according to this Computation, the Beginning of the Egyptian Year, when the Israelites came out of Egypt, happened according to the Julian Account, to be on the first Day of September; and therefore the Change of the Beginning of the Year at that Time, was from the Autumn to the Spring, as is agreed upon by all Historians, Chronologers, and Commentators. The Calculation follows.

From the Year of the World, Anno Christi 1. 4009 Subtract the Departure of the Israelites out of Egypt } 2513

The Remainder is 1496

From which subtract the Year of the Æra of Nabonassar } 747

The Remainder is 749

Which being divided by 4, the Quotient is 187

To which add Feb. 26, when the Year began at that Æra 57

The Total is 244

which Answers to the first Day of September, and made the Alteration more remarkable.
Anno ante Christum 760, this learned Author observes, (x) that Sanchoniatho wrote at that Time. This is therefore allowed to be 316 Years before Herodotus, and therefore his Authority is the more considerable. Bishop Cumberland (y) places him about 1230 Years before CHRIST’S Birth according to Porphyry, tho’ he concedes, that others place him later, and they, who place him later, place him about the Time of Solomon’s Reign. Of him Bishop Stillingsflet (z) faith, that he was the most ancient and famous Writer of the Phœnician History, so much admired and made Use of by the Philosopher Porphyrius, the foremost Antagonist, that ever Christianity met with. But therein was seen the wonderful Providence of GOD, that out of this Eater came forth Meat, and out of the Lion, Honey; and the most considerable Testimonies, produced by him against our Religion, were of the greatest Strength to refute his own. For being of too great Learning to be satisfied with the vain Pretences of the Grecians, he made it his Business to search after the most ancient Records, to find somewhat in them to confront with the Antiquity of the Scriptures; but upon his Search could find none of greater Veneration, than the Phœnician History, nor any Author contending for Age with this Sanchoniatho. Yet when he had made the most of his Testimony, he was fain to yield him younger than Moses; tho’ he supposeth him elder than the Trojan Wars. And he goes about to prove the Agreement of Sanchoniatho’s History by the Agreement of it with that of Moses concerning the Jews, both as to their Names and Places, whereby he doth evidently assert the greater Truth and Antiquity of Moses’s History, when he proves the Truth of Sanchoniatho’s from it’s Confo-

nancy with that. Indeed Dodwell (a) endeavours to prove him to be a spurious Author. It is certain, that he misapprehended many Passages therein, which Bishop Cumberland hath cleared up, and rectified, and shewn to be of singular Use for the Settling the Chronology and Explaining the History of the most ancient Times; and therefore it is very probable, that if he had rightly understood him, he would have spared his Pains.

Anno 747. This learned Author faith, (b) that the Egyptians carry their Astronomy and Astrology to Babylon, and found the Æra of Nabonassar in Egyptian Years. That the Æra of Nabonassar was founded at this Time at Babylon is very evident, and that they altered the Year from Lunar to Solar; but the Bringing thither the Egyptian Astrology and Astronomy implies, that it was not there before, which is absolutely false. The Lunar Year implies a greater Skill in Astronomy than the Solar, since one may be done by the Knowledge of the Sun's Motion alone; but the other cannot be without the Knowledge of the Motion both of Sun and Moon, which latter is much more difficult than the other. However, the Counting of 365 Days in a Year, or the Observing when the Moon is first visible, may be done without any Skill in either. The Skill of the Babylonians in Astronomy, as shewn to Alexander the Great, proves that it was begun before the Tower was finished. However, (c) the Prophecy of Isaiah against Babylon and the Chaldeans proves, that they were acquainted with these Studies before. Let now the Astrologers, or the Viewers of the Heavens, the star-gazers, and the monthly prognosticators, or them who give Knowledge concerning the Months, stand

(a) Letters of Advice. Appendix to the Second.  (b) Page 35.  (c) Isa xlvii. 13.
up, and save thee from those things, which shall come upon thee. Behold they shall be as stubble.

Anno 714. This learned Author faith (d) that Sennacherib is put to Flight by the Ethiopians and Egyptians with great Slaughter. We have a very different Account in (e) Scripture, both in the Books of Kings, Chronicles, and Isaiah, and also in the Apocrypha, where it is constantly described after this Manner, That when Sennacherib sent a blasphemous Letter to Hezekiah, then it came to pass, that the Angel of the LORD went out, and smote in one night in the camp of the Assyrians an hundred and fourscore and five thousand; and when they arose early in the morning, behold they were all dead corpses. And so Sennacherib returned with shame to his own land. Josephus (f) describes it thus. Sennacherib found his Army, which he had left under the Command of Rabshakeh, almost quite destroyed by a judicial Pestilence, which swept away, in general, Officers, Tribunes, and common Soldiers, to the Number of one hundred and eighty five thousand Men, the first Night, that they sat down before the City. Which dreadful Mortality put Sennacherib into such a Fright, partly as it was a Stroke of divine Vengeance, and partly for Fear of the Rest of his Army, that he made all possible Haste back again by great Marches to his Palace at Nineveh. The Prophet Isaiah foretells the Deliverance of Jerusalem in such a Manner, that GOD should have all the Glory. It should not be done by visible Means, but (g) he would defend this city for his own sake. At the same Time he only foretells, that Sennacherib should fall by the Sword in his own Land, but speaks not a Word of Destroying any

(d) Page 35.  (e) 2 Kings xix. 35, 36. 2 Chron. xxxii. 21.  
(g) Isai. xxxvii. 35.
of the Army in the same Manner. He faith, that (b) GOD would send a blast upon him, or an hot Wind, which (i) is frequent in those Parts, and often when it lights upon a Multitude, destroys great Numbers of them in a Moment, as it frequently happens in those vast Caravans of the Mahometans, who go their annual Pilgrimages to Mecca. The Prophet Jeremiah (k) calls it a destroying wind, and the Arabick Translation renders it A hot pestilential Wind. So that he, who confronts the Scripture in so plain a Piece of History, without one Author to support his Notion, may well be suspected in his Chronology.

Anno 655. He adds, (l) That now the Ionians had Access into Egypt, and thence came the Ionian Philosophy, Astronomy, and Geometry. All this seems to put the Arts and Sciences so late in Greece, as to render it impossible, that there should be any Houses or Shipping there so early, as Moses mentions.

Anno 596. This learned Author tells us, that (m) in the Reign of Nebuchadnezzar, who burnt the Temple, and carried the Jews Captives, Phidon introduces Weights and Measures, and the Coining of silver Money. The Shekel was a Weight very probably in Use in the Time of Abraham, but most certainly in the Time of Moses, who tells us, (n) that Abraham's Servant gave to Rebecca a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight. And that (o) the Offering of each of the Princes at the Dedication of the Tabernacle, was One silver charger of an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, and one golden spoon of ten shekels. Achan stole (p) a wedge of gold of

The weight of the golden Earrings, gave (q) to Gideon, was a thousand and seven hundred Shekels of Gold. The Weight of Goliab's Coat of Mail was (r) five thousands Shekels of Brafs, and his Spear's Head weighed six hundred Shekels of Iron. This was so plainly known to be a Weight in Abraham's Time, That the Verb (s) הָשׁ Shakah, from whence the Shekel is derived, signifies to weigh. Besides this, they had another Weight, which they called a Talent. The (t) Tongs, Snuffers, and snuff Dishes for the Use of the Tabernacle were to weigh a Talent of pure Gold. And as for (u) the hundred Sockets, there was to be a Talent for a Socket. As for the Coining of silver Money, it seems to have been in Use in Abraham's Time, and that they gave it a Stamp to shew, that it was good Metal, according as they pleased, and then they weighed the whole to determine the Quantity. Thus when Abraham (x) was willing to buy a Burial Place of Ephron the Hittite, and he had told him, that the land was worth four hundred Shekels of Silver; Abraham hearkened unto him, and weighed to him the silver, which he named in the audience of the sons of Heth, four hundred Shekels of Silver, not of any Sort, but such as was current with the merchant, by having the Stamp upon it. And Joseph's Brethren (y) confessed to him, that when they opened their Sacks, every man's money (or Silver, as it is in the Hebrew) was in the mouth of his sack, their money (or Silver) in full weight. But weighing of Money being inconvenient, they soon began to coin it at a certain Weight. So that they had a (z) Gerah, or the twentieth Part.

of a Shekel, and (a) half a Shekel, and (b) a Shekel according to the Shekel of the sanctuary, which was the Standard of the Rest. These Coins were in such common use, when the Israelites were in the Wilderness, that they were (b) supposed to be in the Hands of all, both rich and poor. Several of these Shekels remain to this Time, with these Words Holy Jerusalem written on the Side of them in the Samaritan Character. And as this hath been (c) an Argument brought by learned Men to prove, that this was the ancient Character before the Revolt of the ten Tribes; so it will as effectually prove the Coining of silver Money at the same Time.

To colour this Matter the Author is pleased to say, that (d) he had drawn up Chronological Tables, so as to make Chronology suit with the Course of Nature, with Astronomy, with sacred History, with Herodotus the Father of History, and with itself; without the many Repugnances complained of in Plutarch. Every Tittle of this is false. According to his Scheme it cannot be consistent with the Course of Nature. It is contrary to Nature to think, that the World should consist so long, and Kingdoms be so early as Moses tells us, and yet that they should be so long without the Knowledge of Sowing Corn, and other Arts and Sciences, which were absolutely necessary for the Support of human Life. In the early Ages of the World Men lived five hundred, four hundred, three or two hundred Years, as Moses assures us. The Design of this was for the speedy Finding out of Arts and Sciences; and it is contrary to Nature to think, that they would spend so much


Time
Time in Inventing of nothing. It is contrary to Astronomy, as appeared by the Account of the Egyptian Year; and his other Observation will be as little to the Purpose, when it comes to be examined. It is contrary to Herodotus, the Father of History, who makes Bacchus to live about 1600 Years before him, which this Author reduces to 512 Years: so that there are a thousand Years' Difference. It makes Chronology contradict Chronology, since he brings in such an Account which is opposite to all the World besides; and instead of Reconciling the many Repugnances complained of by Plutarch, it reconciles none of them, but brings in another Scheme more unaccountable than all the Rest.

As to what he faith, that he hath made it agreeable with the sacred History, it is hard to know, whether he was in earnest or in jest. If he was in jest, he should have wrote like other Romantick Writers; and it is hardly sufficient, what the Editor faith, (e) that it was only the Fruit of his vacant Hours, and the Relief, to which he had sometimes Recourse, when he was tired with his other Studies; and that it was to him a Diversion only and an Amusement, or as we commonly say, like The Tale of a Tub. If he was in Earnest, it is a sad Sign, that he had never studied the Scriptures, or that he wrote this Treatise, when he had forgot them; since it plainly appears, that these Chronological Tables contradict the Scriptures in most Places for near a thousand Years, and brings the utmost Confusion into the Scripture History, the Original of the ancient Kingdoms, and the Arts and Sciences there mentioned, as also of the Idolatry there complained of, and destroys the Geographical Account there mentioned by Moses of the Original of Nations; and had the Author designed

(e) Dedication, Page 6.
professedly to have confuted all, he could not have taken a more effectual Method. Such a Sytem as this, put into the Hands of Youth for the Forming of their Judgments, before they are capable to discern the Fallacy, may give them a dismal Tincture, so that when they read the Scripture with such Notions, they may soon be prejudiced against it, that it is false, to the Rooting out of Religion, and Bringing in of Infidelity; and we know the Prejudice of Education to be such, which many Times all the Arguments in the World are not able to conquer. And therefore such Poison ought not to go abroad into the World without an Antidote; or rather it should not go abroad at all, lest the Antidote should not be strong enough for the Poison.

And indeed we live in an Age, when we cannot be too cautious. The Devil seems to have a particular Spight against these sacred Oracles; and to muster up all his Forces to destroy them. The Press daily swarms with the most blasphemous Instances of this Nature, which were ever seen since the World began. The Divinity of our blessed SAVIOUR is struck at by the Reviving of the ancient and modern Heresies; especially that, which destroyed all the eastern Nations, and introduced Mahometism among them. The Prophefies, which relate to CHRIST, are ridiculed, and his Miracles are treated as Impostures. A Licentiousnes of such Practices, whilst the Notions are opposed, and a Liberty for all sorts of new Religions are pleaded for, as if all were alike. Atheifm is vindicated by such as call themselves Deijs, and the utmost Confusion by the Name of free Thinking, and the Rights of Christians. The Eternity of Hell Torments is expressly denied, by those, who have Reason to be afraid of them; and so they pretend, that its Pillars are shaken. And all Sorts of Immoralities and Debaucherjes have their Ad-
Advocates, as a publick Advantage to the Nation; And as for the Scriptures in general, never were there such bold Attacks upon them in a Nation professing Christianity. Sometimes the Hebrew Text is presented as false and corrupted to lessen its Authority, and any ancient Version preferred before it. At other Times spurious Books must be advanced as Canonical, such as the Apostolick Constitutions, the Book called The Doctrine of the Apostles, the Apocryphal Writings, and other Epistles not heard of 'till now. As for the Chronology of the Scriptures, it hath been attacked both Ways; one by Making it too late by several Hundred Years, and Placing the Septuagint and Samaritan Version before it, tho' they agree not among themselves; and the other, by Advancing such a Notion as will destroy all the Mosaical Account as much too ancient. Thus the Ax is laid to the Root of the Tree (f) on all Sides, and GOD grant, that it may not be hewn down at last, and destroyed. Such Smoaks as these (g) daily arising out of the bottomless pit, are enough to darken the sun and the air; at least they may make us fear, that the Light of the Gospel may be extinguished, and GOD may remove his Candlestick out of his Place, or bring such Judgments upon us, for what we deserve, as may make us sensible, that he will not always be thus affronted. These are (h) wonderful and horrible things, beyond the Examples of other Ages. They seem to cry aloud for Judgments in the Midst of Mercy. They provoke GOD to expostulate with us, as he did with the Jews, (i) Shall I not visit for these things? And shall not my soul be avenged on such a nation as this? Such things as these do too justly deserve the fiercest of GOD's

(f) Matth. iii. 10.  (g) Rev. ix. 2.  (h) Jer. vi. 30.  (i) Jer. vi. 29.
Wrath and Indignation against us: But as there are many thousands among us, who are grieved for what they daily see and hear; so we may hope, that GOD will not look upon these as national Sins, but that in the Midst of Judgment he will remember Mercy.

But to return from this melancholy Digression. In this Chronology we have an Account far different not only from the Scriptures, but also from all the most learned and eminent Men in all the World besides, who have professedly studied this Subject either in this or the last Century, and drawn up by one, who we are assured, made it his (k) Diversion only and Amusement, when tired with other Studies; and in which he differs from them all, more than any of them differ from one another; so that there is no Possibility of Reconciling both. The Consequence therefore is clear. Either this Author is in the Right, and all the Men in the World were mistaken, and we must begin our whole Studies anew; or else some others, who have given the most rational Accounts of Chronology, and such as were satisfactory to the World 'til now, were true, and this Author was mistaken; and which is most probable, let the Reader judge.

And tho' these Studies have employed the greatest Men in the last Century; yet this Author passeth them by, as if they had never been at all, or at least were all much below his Notice, by (l) a Modesty, that was natural to him, and always accompanied such superior Talents, as the Editor hath judiciously observed. He never makes Use of one Authority from them to support his own Notions, nor answers one Argument of theirs, which was opposite to his. And therefore if his own Arguments will not support his own Cause, it must tumble of Course, whilst the rest are unshaken.

His first Argument is, the (l) great Uncertainty in the Heathen Chronology; and among these he particularly mentions the Greeks and Latins, as also the Assyrian Empire, and the Kingdom of Egypt.

To this it may be answered, That upon Supposition that these Accounts are very uncertain, we have greater Reason to adhere to a much more certain Rule, even the sacred Scriptures, which like a sure Thread will guide us through such a Labyrinth of Uncertainties.

To Instance in Particulars.

The Scriptures tell us,

That (m) from the Creation to the Flood were 1656
Thence (n) from the Calling of Abraham were 427
Thence (o) to the Going out of Egypt 430
Thence (p) to the Laying the Foundation of the Temple 480

Total is 2993
Subtract the Years (q) from the first Year of Solomon 0003

The first Year of Solomon's Reign is Anno Mundi 2990
Solomon (r) reigned 0040
From (s) his Death to the Setting up of the Golden Calves 0001
Thence (t) to the Taking of Jerusalem by Nebuchadnezzar 0390

(l) Introduction, Page 1. &c. (m) This appears by Adding the Numbers in Gen. v. 3, 6, 9, 12, 15, 18, 21, 25, 28, and Gen. vii. 6. (n) Abraham was called at the Death of Terah, Aet. vii. 4. which appears to be in this Year from Adding the Numbers in Gen. xi. 10, 12, 14, 16, 18, 20, 22, 24, 32. (o) Exod. xii. 40. Gal. iii. 17. (p) 1 Kings vi. 1. (q) Ibid. (r) 1 Kings xi. 42. 2 Chron. ix. 30. (s) 1 Kings xii. through-ont. (t) Ezek. iv. 1, 2, 3, 4, 5, 7. Thence
Thence (u) to the first Year after the Birth of CHRIST

Which was the Year of the World 4009

The Scripture gives us an Account, (x) how the World was first peopled, by the Sons of Noah even in their own Lands, every one after his tongue, in their families, and in their nations. In which Case it is observable, that in the Hebrew Bible the (y) Grand-sons of Noah retain the Names of the Countries possesed by them; thus Javan is Greece, Mizraim is Egypt, and Elam is Persia. And the Labours of Bochart on this Subject, with several others, have given intire Satisfaction to the learned World.

The Scripture tells us the (z) Year, when Noah directed his Sons to separate into other Countries, even at the Birth of Peleg, and (a) in the Year of the World 101, to which if we allow 40 Years for the Building of the Tower of Babylon, according to the General Opinion, it follows, that (b) they were scattered abroad from thence upon the face of all the earth about the Year after the Flood 141.

To confirm this, the Scriptures (c) have given us the Names of the Posterity of Noah exactly agreeing to the Names of the Countries, which they inhabited, by which we may observe, that they took Possession of these Countries about the latter Time of their Lives.

(a) This is so evident from Ptolomy's Canon, Archbishop Usher, Marshall's Tables, Dr. Prideaux, and the Course of History was so well settled before this Time, that there can be no Dispute about it.

(x) Gen. x. 5, 20, 31, 32. (y) Gen. x. 2, 6, 22. (z) Gen. x. 25, and 1 Chron. i. 19. (a) This appears by Adding the Numbers in Gen. xi. 10, 12, 14, 16. (b) Gen. xi. 8, 9. (c) Gen. x.
And lest we should think this impossible, the Providence of GOD hath ordered the Ages of Men in those Days to be recorded, whereby we may not only learn, how that before the Flood they lived generally above \((d)\) 900 Years, but also that \((e)\) Shem lived 502 Years after the Flood, \((f)\) Arphaxad, the Son of Shem, lived 440 Years after it, and \((g)\) Salab the Grand-son of Shem lived 470 Years after it.

The Scripture also gives us some Account of other Kingdoms. It tells us of many Cities \((h)\) by Name, built in Assyria, Mesopotamia, Canaan and Egypt. It tells us of \((i)\) a King in Egypt in Abraham’s Time, and how the \((k)\) Assyrian Monarchy was founded by Nimrod the Son of Cush and Grand-son of Ham. And if we only suppose, that the Grand-children of Ham might live to the same Age with the Grand-children of Shem, it will bring the Life of Nimrod down to the Time, where other Historians have placed Ninus the Founder, according to them, of the same Monarchy.

The Scripture gives us an Account of several Arts before the Flood; as \((l)\) Tilling the Ground, \((m)\) making Cloaths, \((n)\) and musical Instruments, Forging of Brass and Iron, and \((o)\) Building a large Vessel for Sailing; by which we may know, that they knew what was necessary for their Use, and were not so ignorant, as some imagine them. And of this \((p)\) the Building of the Tower of Babylon is an early Instance.

\((d)\) Gen. v. 5, 8, 11, 14, 20, 27. Gen. ix. 29. \((e)\) This appears by Adding the Numbers in Gen. xi. 10, 11. \((f)\) This appears by Adding the Numbers in Gen. xi. 10, 12, 13. \((g)\) This appears by Adding the Numbers in Gen. xi. 10, 12, 14, 15. 
\((l)\) Gen. iv. 2, 3. \((m)\) Gen. iii. 21. \((n)\) Gen. iv. 21, 22. 
\((o)\) Gen. vi. 14 to the End. \((p)\) Gen. xi. 1, to 10.

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The Scripture gives us an Account of the Idolatry of those early Times in (p) Mesopotamia or Chaldea, (q) Syria, (r) Canaan and (s) Egypt, and (t) Offering Sacrifices to, or Deifying dead Men, agreeably to the ancient Stories of the Heathen Gods, as we find them with some Variation in other Authors; so that the Scriptures are of excellent Use, and ought to be the ancient Standard of our Chronology: And next to them the Labours of those great Men, who have made the Scriptures their Rule, and taken the utmost Pains to settle these Matters for our Information, ought to be our Guide, such as Archbishops Usher, Bishop Cumberland, Bishop Beveridge, Marshall's Tables set forth by the Direction of Bishop Lloyd, Dr. Prideaux, and others; and it will be very unadvisable to vary far from them, where they agree with each other, and especially with the Sacred Scriptures.

But if the Scriptures had afforded us no Light in this Case; yet the Uncertainty of Pagan Writers will not be sufficient to justify this learned Author in Differing more from all of them, than they differ from one another. It seems to be rather probable, that some middle Way might have been found out between two Extremes; Or it might be more probable, that after those many Disputes about such Matters, they took the greater Care to find out the Truth, and therefore, what was last resolved upon might be the right, or at least so far, that we in this Age could not be capable of settling it better. Thus for Example, There have been many Disputes concerning the Year of our SAVIOUR’s Birth, this Computation being begun by Dionysius, who


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lived 530 Years after. Accordingly some have affirmed, that our Vulgar Computation is right; others say, (u) that it ought to have been placed 2, 3, 4, or 5 Years sooner, and (x) the Historical Aera of the Greeks place it 8 Years later. This hath occasioned a more strict Search into the true Time, and now it is generally agreed, that the Vulgar Account is four Years later than the real Time; so that one of them was still in the right; but this would not justify any one, who upon his own Authority should say, that they were all in the wrong, and contrariwise place it 20 or 40 Years or more, either sooner or later than all the rest.

Thus again, there have been great Disputes, concerning the Year when Troy was taken by the Greeks, from whence their Famous Epocha did begin. However they had some Notions, which did not differ far from Truth. Dionysius Halicarnassensis tells us the Day of the Month, when it was taken, even the 23d Day of Thargelion, and 17 Days before the Summer Solstice, and this he takes out of the Canon of Eratosthenes; so that they had remarkable Traditions of this Affair in those Days. Dicaearchus places it 436 Years before the Olympiads began, and Diodorus Siculus (who is generally followed) places it 408 Years before the Olympiads. But this Author places it at 280 Years Distance from both, and differs 10 Times more from either of them, than they do from one another.

However it must be a Satisfaction, that (y) this learned Author hath given such an Account of this Matter, as will fully confute his own Notion, and confirm the other; which I shall therefore set down in

(u) Beverigii Institutiones Chronologicae, lib. 2. cap. 10. page 829. (x) Ibid. cap. 11. page 134. (y) Page 50.
his own Words. Diodorus, (z) in the Beginning of his History, tells us, that he did not define, by any certain Space, the Times preceding the Trojan War, because he had no certain Foundation to rely upon; but from the Trojan War, according to the Reckoning of Apollodorus, whom he followed, there were eighty Years to the Return of the Heraclides into Peloponnesus; and from that Period to the first Olympiad, there were three hundred twenty eight Years, computing the Time from the Kings of the Lacedemonians. Apollodorus followed Eratosthenes, and both of them followed Thucydides, in Reckoning eighty Years from the Trojan War to the Return of the Heraclides: But in Reckoning the 328 Years from that Return to the first Olympiad Diodorus tells us, that the Times were computed from the Kings of the Lacedemonians, and Plutarch (a) tells us, that Apollodorus, Eratosthenes, and others followed that Computation, and since the Reckoning is still received by Chronologers, and was gathered by Computing the Times from the Kings of the Lacedemonians. Here Diodorus Siculus tells us, that he would not define the Spaces of Time before the Trojan War, because he looked on them as uncertain; which shews, that he look’d on the Rest, and especially on those which he did define, as certain. Apollodorus, Thucydides, and Plutarch were of the same Opinion, and all modern Chronologers agree in the same; so that there is no need to complain of Uncertainties. They computed it from the Kings of the Lacedemonians, and they might have an exact Catalogue of the Years of their Reign, which is now lost. If an Error might happen after all this Care and Concurrence both of ancient and modern Writers, it could not be a great one, nor excuse this Author in Varying

(x) Lib 1. in proem. (a) Plutarch. in Lycurgo sub initio.

280
280 Years from them all, without Answering one of their Arguments, or upon the Strength of his own, which will be considered in due Time.

His next Complaint is (b) about the great Uncertainties in the Chronology of the Latins. The various Differences might make them take the more Care in fixing the Time; and therefore, if they were not exact, they might be very near it; or if they were not exact then, it is impossible, that we could mend it now. He adds, Plutarch represents great Uncertainties in the Originals of Rome, and so doth Servius. The Dispute, which Servius makes is (c) about the Persons, who first built Rome, whether they were the Trojans, the Aborigines, or whether it was built by Evander or some other Person; so that this being settled to be built by Romulus, the Chronological Debate is brought into a nearer Compass. Plutarch (d) like Servius makes the great Uncertainty of the Building of Rome to be by whom, and upon what Occasion. However he afterward concludes, that it was built by Romulus. He tells us also, (e) that there are Uncertainties about the Time of Numa; that is, when he began to reign, because as (f) Livy tells us, at the Death of Romulus there was an Interregnum, and great Disputes about the Person who should be his Successor; and it is uncertain, how long it continued. But since Plutarch himself (g) tells us, that Romulus reigned 37 Years, and it is also universally agreed, that Numa lived 44 Years after the Death of Romulus, there was no Occasion of any Dispute about it. So that it was no Way material to make a Difficulty about the Antiquities of Rome, as this Author hath done, by tel-

(b) Introduction, Page 5.  (c) Servius in Virgil. Ænacid. 7. vers. 678.  (d) Plutarch. in Romulo, pag. 17.  (e) In Numa, page 59.  (f) Livii, lib. 1. 17.  (g) Page 60.
ling us, (b) that some of the Greeks said, that it was
built by Æneas, others by Romus the Son or Grand-
son of Latinus King of the Aborigines, others by
Romus the Son of Ulysses, or of Ascanius, or of Ita-
lus; and some of the Latins at first fell in with the
Opinion of the Greeks; saying that it was built by Ro-
mulus the Son or Grand-son of Æneas. This Author
allows, that (i) the Difference was at last made up,
by Affirming that Rome was built the second Time
by Romulus in the fifteenth Age after the Destrue-
tion of Troy, or at about 432 Years Distance, and
that the following Kings of Rome were reckoned at
244 Years. This Account is near the Truth, not-
withstanding all the Pains, which this Author hath
taken to confute it. So that (k) Chronology was ve-
ry consistent with it self, and there was no Necessity
to mention the many Repugnancies complained of by
Plutarch, since Plutarch hath reconciled them him-
sell; and all the Repugnancies are now wholly owing
to this Author. And therefore the great Dispute con-
cerning the Æra from the Building of Rome, is be-
tween the Capitolian and the Varrian Account.
When the Capitolian Account was settled, Varro, who
is allowed to be the most learned Man, that ever Italy
bred in his Time, took a great deal of Pains in Ex-
amining into the Truth of it, and after all his Search,
he could find but a Mistake of a single Year. This
was the Foundation of the later Controversy. And
yet perhaps they may be both reconciled. In the
latter End of one Year, Romulus might mark out
the Ground, prepare Materials, and Order the
Foundations to be digged, from whence the Capito-
lian Account began; and in the Beginning of the
next, they might actually begin to build, from
whence Varro might take his Date. However,
the Difference of a single Year in those Times


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will not justify any Man, who in this Age shall differ 120 Years from both. He adds, That the old Records of the Latins were burnt by the Gauls sixty and four Years before the Death of Alexander the Great, that is, above 360 Years after the Building of Rome, according to the common Account. However the Capitolian Account was preserved; so that either that particular Record escaped, or many private Persons had Copies thereof in their own Custody, from whence it was retrieved again. And therefore the Argument is no more to the Purpose, than if the Records of the Tower should happen to be burnt, a Man should infer from thence, that it would be impossible after that to have a true English History.

The next Complaint is about (l) the Uncertainty of the Beginning of the Assyrian Empire, because of the great Disagreement between Herodotus and Ctesias. But since it is impossible to reconcile those, and the Scripture tells us, that Nimrod, the Grandson of Ham (m) began the Assyrian Monarchy; I think it would be most adviseable in this Case to follow that Author, which is most agreeable with Scripture, and lay the other aside.

The next Complaint is, (n) concerning the Antiquities of Egypt, occasioned by the Extravagancies of their Priests. However, since Egypt is called so often in Hebrew, The Land of Mizraim, who was (o) the Son of Ham; since we are there told, that (p) there was a King thereof in the Days of Abraham, that (q) Joseph was Governor over all the Land of Egypt, under Pharaoh the King thereof, and that (r) another in Moses's Time was drowned

drowned in the Red Sea, we may safely venture to adhere to such an Account, as is consonant to this, without placing the History a thousand Years later, as this Author hath generally done.

The Author's Words are very remarkable, (s) Egypt was at first divided into many small Kingdoms like other Nations, and grew into one Monarchy by Degrees; and the Father of Solomon's Queen was the first King of Egypt. This learned Author hath forgot, that Pharaoh, King of all the Land of Egypt, with all his Host was drowned in the Red Sea. Perhaps his Chronological Notion was, that Solomon was before either Moses or Abraham; for there is no other Way to reconcile it.

The first Argument, which this Author useth to support his Notion, is, That the ancient Computation was not by Years, but by Generations, and that they reckoned too many Years to a Generation. For, as he faith, (t) the Egyptians reckoned the Reigns of Kings equipollent to Generations of Men, and three Generations to an hundred Years, and so did the Greeks and Latins, and accordingly they have made their Kings reign one with another thirty and three Years apiece. This he faith, (u) is such a Length beyond the Course of Nature, as is not to be credited. For by the ordinary Course of Nature, Kings reign one with another about eighteen or twenty Years apiece. For the Proof of this he hath given us a surprizing Number of Examples. The Ordinary Course of Nature may be seen in any long entailed Estate, and there we may observe, that the Heirs seldom marry at 18 or 20, sometimes not till 30 or 40 Years of Age, and therefore we may allow about 25 Years for a mean Proportion. When they are married, they have not always Children immediately, and sometimes

(s) Page 69. (t) Page 51. (u) Page 52.

Daughters.
Daughters. It is not always, that the eldest Son inherits, but several die before their Parents, and many Times the Grandson succeeds; so that all things considered, 33 Years or thereabouts, may be allowed for a common Succession. However, there is no Arguing from late Examples to the Time of the Trojan War, or any Instances either about or before the Time of David, as this Author would have it. It is supposed, and not without Reason, that many Men lived to a greater Age 'till the Days of David, than they did before, and therefore, that their Generations might be longer; and if so, then the Complaint of Moses concerning the Shortness of human Life, was only a particular Case to the Israelites in the Wilderness, who were to die there for their Sins, and not to enter into Canaan. So that I shall also add other Examples of this Nature, which perhaps may equally deserve to be considered.

(x) Eli govern'd Israel 40 Years.
(y) Saul governed Israel 40 Years.
(z) David reigned 40 Years.
(a) And Solomon reigned 40 Years.

Total 160 Years.

From the Birth of Terah to his Death, and (b) the Promise given to Abraham, were
Thence to the Departure out of Egypt 430 Years.

Total is 635 Years.

(x) 1 Sam. iv. 18. (y) Act. xiii. 21. (z) 2 Sam. v. 5.
and 1 Kings ii. 11. (a) 1 Kings xi. 42. (b) Gen. xlvi.
11. Exod. iii. 16. Num. iii. 17. 1 Chron. vi. 11, 16, and
xxiii. 6.
The Generations are as follows,

Terah.
Abraham.
Isaac.
Jacob.
Levi.
(c) Kohath.
(d) Amram.
(e) Moses.
8 in all.

Or thus,

Terah.
Abraham.
Isaac.
Jacob.
Judah.
Pharez.
Esrom.
Aram.
Aminadab.

(f) Naasson who was (g) the Standard Bearer to the Tribe of Judah.
10 in all.

Or thus,

From the Birth of Terah to the Entrance into the Land of Canaan 675 Years.

Terah.
Abraham.
Isaac.
Jacob.
Judah.

(b) Zerah.

(c) Gen. xlvi. 18. (d) Exod. vi. 18. Num. iii. 18, and xxvi. 58. 1 Chron. vi. 2, 18, and xxiii. 12. (e) Exod. vi. 20. Num. vi. 59. 1 Chron. vi. 3, and xxiii. 13. (f) Ruth iv. 20. 1 Chron. ii. 4, 5, 9, 10. Matth. i. 3, 4. (g) Num. i. 7, and ii. 3.  (h) Gen. xxxviii. 18, 30, and xlvi. 12.

Zabi.
9 Generations in all.

According to this Account the Generations from

the fame Man might be many more in one Line than

in another, as

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Booz.
Obed,
Jesse.
David.

Thus also from the Birth of David to (a) 70 Years.

(b) To the Death of Solomon 40 Years.

(c) To the Setting up of the Golden Calves 1 Year.

(d) To the Captivity 390 Years.

Total is 501

And yet in these 501 Years (e) there are but fourteen Generations mentioned by St. Matthew.

Whatever Objections may be raised against this Account of the Evangelist have been excellently answered by (f) Bishop Kidder in his Demonstration of the Messiah. But the chief of them may be urged with good Reason against the Shortning of the Years of the Genealogies, which are found in the Pagan Writers.

Besides, The Case is very different in the later Ages of the World from the former. The Providence of GOD is over his Works. In these later Ages the World is full of People and the Providence of GOD is seen in not suffering it to be too full. And therefore many People die when they are young. In the early Ages his Providence was seen in Multiplying of Mankind, and Replenishing the earth, so that the Beasts of the earth did not in-

(a) Compare 2 Sam. v. 4 with 1 Sam. xvi. 1.  
(b) 1 Kings xi. 42.  
(c) 1 Kings chap. xiii, where the Occurrences are so many, as cannot take up less than a Year.  
(d) Ezek. iv. 1, 2, 3, 4, 5, 16, 17.  
(e) Matt. i. 6, 7, 8, 9, 10, 11, 17.  
crease upon them. And therefore they generally lived till their utmost Age, which we may suppose to be about 80 or 90 Years, so that more Years may be allowed to each Generation. Besides, many of the Kingdoms in those early Times were elective; and when a King of 80 or 90 Years of Age died, they would generally choose another in the Prime of his Strength, or between 30 and 40 Years of Age, who might not only preside in their Counsels, but also go in and out before them, and fight their Battles against all their Enemies. And therefore all things considered, we may in those Ages very well allow about an hundred Years to three Generations. Thus if one Person allows an Hundred Years to three Generations, and another allows but sixty, it will make a very wide Difference in Chronology; and the farther we go back, the worse it must be.

But the grand Argument insisted on by this learned Author, and which seems to be the Foundation of all the other Mistakes, and upon which the whole Book is built, is this, That (g) Chiron, who was concerned in the Argonautick Expedition, was a practical Astronomer, and delineated the Asterisms. That Musæus the Son of Eumolpus (b) and Master of Orpheus, and one of the Argonauts, made a Sphere, and is reputed the first among the Greeks, who made one; and the Sphere itself shews, that it was delineated in the Time of the Argonautick Expedition; for that Expedition is delineated in the Asterisms, together with several other ancienter Histories of the Greeks, and without any thing later. And the Position of the fixed Stars at that Time shews us the Age in which it happened, from the Position of the Colures, as it appears from undoubted Astrono-

(g) Page 83. (b) Page 84.
Calculations. In this Account, as mentioned more at large by this Author, there are many Improbabilities, which deserve to be considered. First, that Chiron was an Astronomer. Herodotus, who (i) mentions the Ship Argo as built by Jason, and his Sailing in it, speaks not one Word of Chiron in all his Works. Homer faith of Chiron, that he made a spear (k) for Peleus the Father of Achilles, which he cut out of the Wood Pelius. That (l) he was the most just of all the Centaurs, and taught Achilles the Use of several Medicines. Pliny faith of him, (m) that when he was wounded, he was cured or cured himself by the Herb Feverwort, which (n) from him was called Centaurea, because he found out the Use thereof; that (o) he was the Inventor of Medicines, and that (p) in the Time of the Trojan Wars, they were content with the Medicines, which had been formerly prescribed by him. Pliny tells us of (q) the Virtues of the Herb Briony, which took its Name from him. And he calls a Boyl, which requires an able Physician to cure it, Ulcus Chironium. Diodorus Siculus speaks not a Word of him in all the History of the Argonautick Expedition. The Poem ascribed to Orpheus mentions him, as a most just Man, a Physician and Musician, and one who was extremely civil to Strangers. That he diverted them by Playing upon the Harp, and when he had done, Orpheus himself took up the Harp, and gave them another Lesson to pass away the Time. Valerius Flaccus mentions him, but not a Word of his Astronomy. Apollonius faith, that he prayed for the Argonauts, and wished them good Success in their Undertaking.

(i) Melpomene, cap. 123. (k) Iliad 19, Verf. 386.
(n) Lib. 25, cap. 4. (o) Lib. 7, cap. 56. (p) Lib. 29, cap.
ult. (q) Lib. 25, cap. 8.
dertaking. He represents Hagniades as Observing the Stars, and all the Poets speak of their Diligence herein; but not a Word, that they had the least Instructions from Chiron, or that he furnished them, or that they had any Instruments for such a Purpose. His Story is, that he lived in the Mountains, where being much given to Hunting he became very knowing in the Virtues of Plants, and one of the most famous Physicians in his Time. That he was the Governour of Achilles, and imparted his Skill to Æsculapius the God of Physick, and Father of Macbaon, whom Homer describes, (r) as the most famous Physician in the Grecian Camp. To prove him an Astronomer our Author is forced to have Recourse to (s) Clemens Alexandrinus, who lived above a thousand Years after, and informs us of it out of an ancient Author of Gigantomachia, the very Title whereof shews it to be a Romantick Story. It was customary for Physicians in old Times to gather their Herbs according to the Planetary Hours. Now it might so happen, that Chiron and Musæus did (by the Help of a Circle to represent the Horizon, and ten semicircles of Position, and a Meridian, dividing the Equinoctial into so many equal Parts) describe the Planetary Hours, and this might be the ἰχνατα Ὀλύμπος, which that Father mentions.

Secondly, This Author (t) adds, That the Ship Argo was the first long Ship built by the Greeks: So other Authors tell us. But this will put the History of the Argonautick Expedition much more early, than where he hath placed it, or destroy the Credit of the whole Story. Moses tells us, that (u) the isles of the gentiles, particularly Greece, were first

(r) Iliad 10, Verf. 516. (s) Anno Christi 192. Stromaton lib. 1. (t) Page 85. (u) Gen. x. 5.

peopled.
peopled by the Sons of Japhet, who inhabited the Lesser Asia, and must come thither by Shipping. Greece was therefore acquainted with Ships from the Beginning, and no doubt traded back again: And the Ships of Chittim or Macedonia were famous in the Time of Moses, as coasting in the Mediterranean Sea, which could not be, unless they were of such a Make.

Thirdly, This Author \((y)\) faith, that the Flower of Greece by the Consent of their Princes were to sail with Expedition through the Deep in this Ship. For this there is good Authority. Their Number is reported to be four and fifty Persons of the greatest Quality out of the Number of those, who were desirous to go with him. Diodorus Siculus faith, that it is not to be admired, that in Giving an Account of things in ancient Times we do not in every thing agree with the Poets, and other ancient Writers. So that a Liberty of Conjecture may be allowed. And therefore as the Design of the Expedition was to reduce the whole Kingdom of Colchis by Force of Arms, four and fifty Men were too few for such a Purpose, and for all the Battles and Adventures, which were reported of them. So that the most probable Opinion is, that these four and fifty were Officers, that a Ship was built for them much larger than the Rest, and that beside this they had a large Fleet to transport the Seamen and Soldiers, which went with them; and then it is an Argument, that Fleets were not so uncommon in those Times, as it is reported.

Fourthly, This Author adds, That \((x)\) they go upon an Embassy to several Princes upon the Coast of the Euxine and Mediterranean Seas. Particularly, the Greeks, bearing that Egypt was in its greatest Dis-

\((x)\) Num. xxiv. 24. \((y)\) Page 86. \((z)\) Page 100.
traction, contrived the Argonautick Expedition, and sent the Flegier of Greece in the Ship Argo to per-
swade the Nations upon the Sea Coasts of the Euxine
and Mediterranean Seas to revolt from Egypt, and set up for themselves, as the Lybians, Ethiopians
and Jews had done before. Tho' this is so fully
affirmed, yet there is not a Word of this Design
mentioned in any History before. The Design of
Chronology is to agree with History; and perhaps it
was never heard of before, that any Author laid a
Scheme of Chronology vastly different from all Man-
kind, and then was forced to support it by Histories
of his own Making. The Common Dictionaries,
which are carried to the Latin Schools, would have
shewn him better, and herein they exactly agree
with the Ancients; but our Author was above looking
into such mean Books as these. The Story is
this, That Phryxus being not able to agree with
his Mother in Law Ino, took his Father's Treasure,
and failed from Greece to Colchos on Board a Vessel
called The Sheep, where being safely arrived, he fa-
crificed a Ram to Jupiter, and hung up his Fleece
in a Grove consecrated to Mars. Some say, that
the Vessel safely arrived, but that Phryxus fell out
of the Ship, and was drowned. Æfon the King of
Theffaly in Greece dying, leaves his Son Jason under
the Guardianship of his Uncle Peleus, who during
the Minority of his Nephew seizes the Kingdom
for himself; and being afraid of Jason, knowing him
to be of a courageous Temper and well beloved,
he advised him to fail for Colchos to retake this
Treasure from Æetas the King thereof, in Hopes
that he might lose his Life in that Expedition, and so
the Kingdom might be secured to Pelias. Jason readi-
ly goes on this Exploit; so that fearing to be murder-
ed if he stay'd at home, and hoping by his Wealth,
if he succeeded, to gain his own Kingdom, he fits
out the Ship *Argo*, in which he falls with fifty four brave Commanders, attended (no doubt) with other Ships, which carried Soldiers for the Undertaking of this Enterprize. Being arrived at *Colchis*, *Medea* the Daughter of *Æetis* falls in Love with *Jasôn*, corrupts her Father’s Soldiers, assists *Jasôn* to gain the Treasure, who marries her, and returns with her to *Greece*, where she privately murders *Pelias*, and so *Jasôn* takes to the Kingdom. The (a) Ancient Historians, and especially the Poets, have feigned so many Stories of this Adventure of the *Golden Fleece*, which, it is reported, that they went to fetch off; and also of the Labours of *Jasôn*, *Hercules*, *Orpheus*, *Theseus* and others, and their Sailing to *Lemnos*, *Thrace*, round the *Euxine Sea*, and after that in the *Mediterranean*, *Adriatic* and in the Main Ocean as far as Cadiz, and also along the *African* Shore, that if it was put all together, until their Return to *Greece*, would be one of the completest *Romances* in the World. However, the least Part of it is that which happened on the the *African* Shore, and the only thing there remarkable is, that (b) they were driven upon the Coast of *Egypt* by a Storm, and happening to be in shallow Water near the Lake *Tritonides*, they accidentally saw *Triton* the King of that Country, who very civilly informed them concerning the Nature of the Seas in those Parts, and how they might avoid the Danger; and in Requital of his Kindness they presented him with a brazen *Tripod*, on which were inscribed very Ancient Characters. So that where so many Stories are forged, we know not which to believe; however there is no Occasion for the Forg- ing of more.


Fifthly,
Fifthly, This learned Author tells us, that (c) the Sphere seems to have been formed by Chiron and Mu-
faeus for the Use of the Argonauts. For the Constel-
lations are the old ones mentioned by Aratus, and they
all relate to the Argonauts and their Contemporaries,
and to one or two Generations older, and nothing later
than that Expedition was delineated there originally.
If this was done by Chiron for the Use of the Ar-
gonautick Expedition, then Chiron had the Spirit of
Prophecy, and delineated before-hand most of those
things, which happened afterward. Chiron was of
Thebals, and probably of Larissa, where he bred
up Achilles; so that they could not but consult him
at the Beginning of the Expedition, and all the
things, which happened afterward, could not have
been delineated before-hand for their Use. But
most of the Stories concerning these Constellations,
are so ridiculous, that they could not be invented
of those Persons, in the Age in which they lived.
I shall mention some of them.

There's (d) the GOLDEN RAM the Ensign of the
Vessel, in which Phryxus fled to Colchis. This may
be so. Diodorus Siculus faith of it, That Æetes (e)
being foretold by the Oracle, that he should die, when
Strangers carried away the Ram-skin, it is said, that
he gilt it with Gold, that the Splendor thereof might
cause the Soldiers, who were set to guard it, to be
the more diligent and careful in their Watch. But
faith he, we leave every one to judge of these things,
as he thinks fit.

There's the BULL with brazen Hoofs tamed by
Jason. This if true, was after he had parted from
Chiron. The Poets reckon them to be two, (f) with
brazen Hoofs and Heads, and add, that they breath-

(e) Page 83 and 84. (d) Page 84. (e) Lib. 4. cap. 3.
(f) Orpheus, Ovid Metam. lib. 7. verf. 105, &c.
ed forth Fire from their Mouths and Nostrils, which consumed all such as came near them. Some fancy them to be living Creatures; but Apollonius tells us, that they were made by Vulcan the great Artificer in Brass and Iron. Diodorus Siculus adds, that Æetes set a Guard of Taurican Soldiers to watch this Fleet or Treasure. And the Ambiguity of the Word Taurus had afforded Matter for most prodigious Stories among the Grecians, who strained it to signify the Violence and Fierceness of Bulls. So that Chiron must not only know the Blunder, which the Greeks in after Ages made about the Word Taurus, but also be well pleased with it, when he made the Bull a Constellation.

There's the Twins CASTOR and POLLUX two of the Argonauts. The Story is, that when the Argonauts were at Sea, two Meteors fell down from the Sky, and lighted on the Heads of the two Brothers, Castor and Pollux, which the Mariners looked upon as an Omen of a prosperous Voyage, and afterward shewed them a more particular Respect. However, Chiron exceeded them all by making them a Constellation, before it happened.

There's the SWAN of Leda their Mother. The Story is, that as she was bathing her self in the River Eurotus, Jupiter deceived her, and lay with her in the Shape of a Swan, so that she brought forth two Eggs, in one of which there was Castor and Clytemnestra, and in the other Pollux and Helena. And could any one, who knew the two Brothers, invent such a Story of the Mother?

There's the watchful DRAGON (which Medea poisoned) with Medea's Cup, and a Raven upon his Carcass the Symbol of Death. All this was after their Parting with Chiron. But Diodorus Siculus faith, That the cruel Murdering of Strangers gave Rise to this strange Fiction of the Bulls breathing out Fire.
And upon the same Account, the Poets have given the Name of a most terrible Beast, or a never sleeping Dragon, which Medea poisoned, to the Guard which was placed as a Security to the Temple and the golden Fleece. So that this Constellation must be placed, when the true Story was corrupted with Forgeries.

There's CHIRON the Master of Jason, with his ALTAR and SACRIFICE. There is not a Word of Altars and Sacrifices, whilst the Argonauts were with Chiron; tho' frequently mentioned afterward.

There's HERCULES with his DART, and the LION, which he slew. This he is said to kill long after in the Wood of Nemea, and that he was after that always cloathed with this Lion's Skin.

There's the VULTURE, falling down. I cannot omit this Constellation, without taking Notice of the Story, which is reported of the Argonauts. That among their other Exploits, such as their Delivery of Andromeda, when chained to the Rock, by Perseus, and his Killing the Sea Monster, the Rescuing of the Sons of Phineus, their Fighting on this Occasion, and after that their Putting the Harpies to Flight; and such Pieces of knight Errantry, as the Poets were pleased to fancy; they came to Scythia, where they found Prometheus tied to the Top of Mount Caucasus with iron Chains made by Vulcan, and a Vulture or Eagle continually tormenting him by Feeding upon his Liver; but Hercules flew this Vulture and delivered Prometheus. Some reckon this Story to allude to the Torments of the other World. But Prometheus among the (g) Greek and Latin Poets, is no more than (b) Ma-

(g) Orpheus, Apollonius, Valerius Flaccus, and Ovid.
(b) Gen. x. 2.
gog in Moses. For, 1. Both represent him as the Son of Japhet. 2. Prometheus is feigned to be bound to Mount Caucasus; and Scythia, where the Posterity of Magog was fixed, is the very same Country. The Prophet Ezekiel calls it (i) the Land of Magog, and places it near to Meshek and Tubal, and in the northern Quarters. In some Places of Scripture Gog and Magog are both joined together, which occasioned the Conjecture of (k) the learned Mr. Mede, that Gog was the Name of the Person, and Magog of the Country. This Country was called Gogarene, as we learn from Strabo and Stephanus, and the Mountain Caucasus is (l) no other than גוג יבו Gog-basan, or the Fortification of Gog, and (m) Pliny tells us, that Scythopolis and Hierapolis, which the Scythians took, when they overcame Syria, were ever after by the Syrians, called Magog. 3. The Posterity of Gog or Magog living in a cold northern Country, had greater Occasions for constant Fires than others, and as they had in their Mountains rich Mines of Copper, Brass, and Iron, and some real of Gold and Silver, so they made Use of much larger Fires in the Working of these Metals; and this gave Occasion for others to tell us, that their Founder stole Fire from Heaven. 4. The whole Story of the Liver of Prometheus being consumed by an Eagle, took its Rise from the Name Magog, which being derived from (n) the Hebrew Verb מָעַג Mug or Magag, signifieth something, which is dissolved, broken, or consumed: But the Story of his

(i) Ezek. xxxviii. 2, 3, 6.  (k) Book i. Difc. 50. Page 280 and 281.  (l) Bocharti Canaan, lib. 3. cap. 13. pag. 187.  (m) Nat. Hift. lib. 5. cap. 23.  (n) Thus it is used, Pfal. cvii. 26. Their foul is melted because of trouble, and Ezek. xxi. 15. That their heart may faint, which the Chaldee and Septuagint render, that their heart may be broken or wounded.

Z  being
being delivered by Hercules, was only a Fiction of their own.

There's the RIVER. Diodorus and Apollonius relate the Story thus, That after Jason had carried off the Golden Fleece, Aetes block'd up the Mouth of Pontus to prevent their Return; but they performed which was wonderfully remarkable. For they failed up the Head of the River Tanais, as far as they could, when being in great Distress, they observed one of Neptune's sea Horses come out of the River, and run along the Land. Now they looked upon this (as well as they might) to be a sure Token of a River in that Part, and so they drew the Ship a considerable Way over Land into another River that ran into the Ocean, and fell down that Way into the Sea, and made their Escape.

There's CHIRON. And this is the most unaccountable of all the Rest. Chiron is represented as a Centaur by the Poets, or the upper Part like a Man, and the lower like a Horse. So that if he placed his own Constellation there, it is an Argument that he not only knew, what a Monster he should be represented; but that he was also so pleased with the Fancy, as to represent himself in the same Manner upon the celestial Globe.

However, we must not differ about small Matters; and therefore let us suppose, that, as this Author (o) faith, a Sphere was made at such a Time, and the Equinoctial Colure, which passed thro' the first Point of Aries, did then cut the Ecliptick Line in that Point, which in the End of the Year 1689, was in 6°. 44 m. of Taurus. In such a Case this Position of the Heavens will fix the Argonautick Expedition to the Year before CHRIST 957. The Calculation is too evident to be denied.

(o) Page 84.
From the Year of CHRIST 1, to the Year 1689 is
From thence to the Year above mentioned
Total is

<table>
<thead>
<tr>
<th>Reception of the Equinox</th>
<th>s. d. m.</th>
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<tr>
<td></td>
<td>01 06 44 00</td>
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<tr>
<th>Viz. Years</th>
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<tr>
<td>Years 2000</td>
<td>00 27 46 40</td>
</tr>
<tr>
<td>Years 600</td>
<td>00 08 20 00</td>
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<tr>
<td>Years 40</td>
<td>00 00 33 20</td>
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<tr>
<td>Years 05</td>
<td>00 00 04 10</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>01 06 44 10</strong></td>
</tr>
<tr>
<td><strong>Difference 75 Days or</strong></td>
<td><strong>00 00 00 10</strong></td>
</tr>
</tbody>
</table>

For the Removing of this, which was the Pillar and Foundation of all the Mistakes, it must be considered,

First, That they could not but err in Taking their Observations in those early Times.

And Secondly, A small Mistake, which they could not but be guilty of, will bring up the Argonautick Expedition to the Time, where our best Chronologers have already placed it.

For the Proof of the First of these I need only observe, that this Author (p) calls this Time the Infancy of Astronomy, and tells us more than once, (q) that their Observations were but coarse, which is a sufficient Caution, that we ought not to lay too much Stress upon it, and will more fully appear by

(p) Page 81.  (q) Page 89 and 95.
a transient View of it from this Time till then. The prodigious Improvements, which this learned Author hath made therein, will make himself famous to the End of the World. It was not long before his Time, at most not above 140 Years ago, when Kepler first found out the Elliptical Motions of the Planets. Before Tycho Brahe observed the Comet in the Year 1577, they were only thought to be Meteors in the Air. About 200 Years ago, Copernicus published his Notion of the Sun's being in the Center, and the Earth moving in her Orb, which was then so little regarded, that even Tycho Brahe was of a different Opinion. Lactantius, one of the primitive Fathers, (r) speaks against the Antipodes with the utmost Violence, as contrary to Scripture, and Reason. Hipparchus, who lived within 200 Years of the Birth of CHRIST, was the first, who observed the progressive Motion of the fixed Stars; and Thales Mileius, who lived almost 400, or rather 700 Years since the Argonautick Expedition, was the first, who predicted an Eclipse; and it was almost 200 Years after him, when Meto first observed, that the Moon came to the same Point of the Ecliptick in 19 Years, which he thought had been to the utmost Exactness, tho' there is an Hour and 27 Minutes Difference. So that to expect an Exactness of Astronomical Observations in those Days, is to expect Impossibilities. And it is probable, that the Observation of the summer Solstice by (s) Meto was as coarse, as that in the Time of Chiron, and taken by the same Methods; so that it can no Way be depended on in a Case of so critical a Nature.

(r) De falsâ sapientiâ, lib. 3. cap. 24. (s) Page 25.
That which made it more erroneous, was what this Author takes Notice of, that (t) it is not likely, that the Equation of the Sun's Motion should be known in the Infancy of Astronomy. For this Reason they took no Observations at the Spring and Fall, when the Sun's Declination varied considerably every Day; but only at the Summer or Winter Solstice, when there was no sensible Difference for some Days. If they could have observed the Vernal and Autumnal Equinox, they would have known, that there was a great Difference between the Summer and Winter half Year. At this Time now the Earth's Aphelion is 3 s. 8 d. the Difference is almost four Days; but at the Time of the Argonautick Expedition, as this Author (u) hath placed it, the Difference was 3 d. 10 h. as appears by the following Calculation.

\[
\begin{array}{c|c|c|c}
\text{Anno Christi} & \text{Earth's Aphelion} & \text{Earth's Aphelion} & \text{Equation Corresponding} \\
\hline
01 & 02 14 03 30 & 02 00 46 00 & 00 01 40 58 \\
\text{Years} & 900 & 00 12 30 00 & 00 03 21 56 \\
\text{Years} & 40 & 00 00 33 20 & \\
\text{Years} & 17 & 00 00 14 10 & \\
\hline
\text{Total substract} & 00 13 17 30 & \\
\text{Earth's Aphelion} & 02 00 46 00 & \\
\text{Equation Corresponding} & 00 01 40 58 & \\
\text{Which doubled is} & 00 03 21 56 & \\
\hline
\end{array}
\]

and answers to 3 d. 09 h. 57 m.

And that the Colures were actually placed wrong in the Sphere, of which Eudoxus and Aratus give

(t) Page 81. (u) Page 91.
us an Account, is evident from (x) what Manilius
faith of it,

_After ab excelsa decurrents limes Olympos_

_Serpentis caudam, ficcas & dividit Arētos._

_Upon which (y) Scaliger makes this Observation.

_Nullus Colurus potest simul Serpentis caudam secare & ambas Arētos. Reliqua satis bene habent._

Secondly, A small Mistake, which they could not but be guilty of, will bring the Time of the _Argonautick_ Expedition to the Time, where our best Chronologers have already placed it. The Manner of Making their Observations in those Days was not from the very Point proposed, but as near as possible. Thus the Mariners at this Time, when at Sea, find out the Latitude of the Place, not from the exact Height of the Sun at Noon, but from the Time, when they can first perceive its Variation from the Meridian. Thus in Ancient Times they began their _Lunar_ Months, not from the real Change of the Moon, but from the Time, when she was first visible in the Evening after the Change. Thus, as it was (z) before observed, _Julius Cæsar_ began the Year, not from the _Tropick of Capricorn_, but from the visible Approach of the Sun, when it had pass’d the Tropick, which was nine Days after; and long before him _Thoth_ the Grandson of _Ham_ did the same, when the Distance of 14 Days was the nearest Approach to the Truth, which he could make. And thus _Chiron_, or some one else in his Time, not knowing how to place the _Vernal_ and _Autumnal_ Colures, places the _Summer Solstice_ and its _Colure_, not at the Entrance of _Cancer_ it self, but from the highest observable Altitude of the Sun before it. And as in such a Case he could not.

_(x) Lib. 1. pag. 19. Vers. 26._  _Note to Scaliger in Manilius,_
_(y) Nota Scaligeri in Manillium,_
_(z) Page 134._

but
but mistake, so a small Mistake will place the Ar-
gonautick Expedition, where all other Chronologers
have placed it.

Thus the Difference between this learned Author
and others in this Particular is 300 Years, in which
the Motion of the Equinox is 4d. 10m. 00n. at
which Time Chiron might accordingly place the
Summer Solstitial Colure 4d. 10m. 00n. before the
first Point of Cancer, or in Gemini. 25d. 50m. when
the Sun's Declination was but four Minutes less than
its greatest of all, and consequently as small as
could be discerned by any Method then in Use.

To set this Matter in a clearer Light, I shall
state it in the Words of this learned Author, for I
cannot do it in better. (a) Hipparchus the great
Astronomer, comparing his own Observations with
those of former Astronomers, concluded first of any
Man, that the Equinoxes had a Motion backward in
Respect of the fixed Stars, and his Opinion was, that
they went backwards one Degree in about an hundred
Years. He made his Observations of the Equinoxes
between the Years of Nabonassar 586, and 618:
the Middle Year is 602, which is 286 Years after
the Observations of Meton and Euclemon. And
by Consequence the Equinoxes must have gone back 11
Degrees since the Argonautick Expedition, that is, in
1090 Years according to the Chronology of the ancient
Greeks then in Use, and this is after the Rate of 99
or 100 Years to a Degree, as was then stated by
Hipparchus. But it really went back a Degree in 72
Years. The Case is this, Hipparchus well knew,
that there was 1100 Years between the Time of
the Argonautick Expedition, and the Time when he
made this Discovery of the Motion of the Equi-
nox, which might have been in the 612th Year of

(a) Page 93.

Nabonassar,
Nabonassar, and so precisely at 1100 Years Distance, for ought we know. He knew that there was 11 Degrees odds between his Observations and the other, and therefore allowed 100 Years to a Degree. Now had Chiron made his Observations as exact as Hipparchus, there would have been above 15 Degrees Difference, and then Hipparchus would have settled this Motion more exactly; but Chiron making a Mistake of 4d. 10m. as is before mentioned, the Difference for 1100 Years was but 11 Degrees, and this occasioned Hipparchus accordingly to fix 100 Years to the Motion of every Degree.

To support the Authority of this Chronology the Author is pleased to tell us, (b) that Herodotus hath made Semiramis only five Generations, or about 166 Years older than Nitocris the Mother of the last King of Babylon. But Ctesias hath made Semiramis 1500 Years older than Nitocris, and feigned a long Series of Kings of Asyria, whose Names are not Assyrian, nor have any Affinity with the Assyrian Names in Scripture. And again, (c) Ctesias and the ancient Greek and Latin Writers, who copy from him, have made the Assyrian Empire as old as Noah’s Flood within a few Years, and tell us the Names of all the Kings of Assyria, from Belus, and his feigned Son Ninus to Sardanapalus the last King of that Monarchy. But the Names of his Kings have no Affinity with the Names of the Assyrians mentioned in Scripture; for the Assyrians were usually named after their Gods. But those in Ctesias were of another Sort, except Sardanapalus, whose Name he had met with in Herodotus. I shall not undertake to vindicate Ctesias in every thing. There is but a poor Ac-

(b) Page 5.      (c) Page 265.
count of him among the Ancients, and (d) they generally speak of him but as a fabulous Writer. However something may be said in his Behalf. He was a Native of Cnidos a City of Caria in Asia the left. He was taken in a Battle by Artaxerxes Memon King of Persia, who made Use of him as a Physician, to cure him of the Wounds which he had received in that Battle, and having had good Success, he continued as the chief Physician to that King for 17 Years; so that whilst he resided at the Court, he took the best Care, and had the best Opportunities to inform himself in the Histories of those Countries, which (e) he wrote in three and twenty Books. The six first of them contained (f) the History of the Assyrians and Babylonians from the Time of Ninus and Semiramis to that of Cyrus; the other seventeen contained the Affairs of Persia from the Time of Cyrus to the Year before CHRIST 398. And here (g) Diodorus Siculus tells us, that it ended: 'Out of these Photius hath written Extracts, and these are all the Remains, which we have of his Writings. His Works were probably written in the Persian Language, and the Extracts of them are in Greek. So that as the Persians descending from Shem worshipped none of those Gods, which were used in Babylon among the Posterity of Ham; they might not call the Assyrian Kings by the Names of their Idols, but by other Names, which they had in the Persian Language, and these might again be altered to fit them to the Humour of the Greeks at that Time. The Author might suffer in his Character by being translated, and much more by being abridged, and the best Proofs

(d) Plutarch. in Artaxerxe. Aristotheles in Historia animalium, lib. 8, cap. 28. (e) Diodorus Siculus, lib. 2, pag. 84. Photius, Cod. 62. Suidas in vocе Κρανίας. (f) Diodorus Siculus ibid. and lib. 14 pag. 421. (g) Ibid.
of his History might be omitted; and therefore the Greeks, who were not well acquainted with these Histories, might call them fabulous, tho' they were really true. Diodorus Siculus and Trogus Pompeius (of which Justin is an Epitome) take most of that from him, which they have written of the Assyrian Affairs. It is certain, that there were royal Records then in Persia, in which all the Affairs and Transactions of the Government were faithfully recorded, and (b) the Books of Ezra and Esther give us a particular Account of them. It is also very probable, that the Assyrian Monarchy kept Records of the same Nature either in Sippora or Babylon; and therefore when this Empire was subdued by the Persians, their Historians might be well acquainted with both. He often (i) contradicts Herodotus, and in some things also differs from Xenophon, and this might make him less esteemed by the Greeks. But Herodotus, when he was at Babylon, gathered up the History of that Country, from such with whom he conversed, who might not be well acquainted with it, or might impose upon him. And therefore as Ctesias professes his Sincerity, and appeals (k) to the publick Records as a Testimony of the Truth of what he wrote, he may deserve a little Credit. We want his Testimony only for a Catalogue of the Assyrian Kings, who reigned from the Time of Nimrod; and I hope, it may be allowed as authentick, notwithstanding all his Opponents, only for this Reason, because he exactly agrees with the Scripture Chronology.

The next Ancient Writer, which this learned Author (l) thinks to be defective, is Eratosthenes, whose Catalogue of (m) the Egyptian Kings he calls

(b) Ezra iv. 15. Esther vi. 1.  
(i) Photius, Cod. 62.  
(k) Diodorus Siculus, lib. 2, pag. 84.  
(l) Introduction, Page 7.  
(m) Page 66.
an artificial Chronology; and the Way to rectify it
he takes to be (n) by Omitting the interposed Kings, who are said to do nothing. This is a quick Way of
reducing the Ancient Chronology. According to
this Reckoning the eight Generations from Adam to
Noah will be reduced to Enosh and Enoch, since
there is nothing recorded in the Time of the Rest;
and thus between Noah and Abraham I find nothing
mentioned, except of Peleg and Terah. But the
very Mentioning of their Names is sufficient in any
Chronological Account. Time passes on whether
we are asleep or awake, and if we reckon that
as nothing, in which we do nothing, or nothing re-
markable, we may find out a Way to shorten the
Years of our Lives, as this Author hath shortned the
Chronology of the World. Diodorus Siculus, who
was imposed upon by one of the Egyptian Priests
with a Catalogue of their Kings, tells us, (o) that
they say, Menas was the first King of Egypt. Many
Years after reigned Gnefactus. His Posterity to
the Number of 52 reigned fourteen hundred Years, in
which Time there is nothing found worthy of Remark.
Thus he afterward skips over in the same Manner
nameless Generations, seven of a Race, twelve De-
scents, several other Descents, many Ages, an In-
terregnum of five Generations, and a Company of
Kings for seven Generations together, who gave
themselves over to Sloth and Idleness. But tho' the
Account, which he had, was most Extravagant; yet
he would not pretend to alter any thing upon his
own Head, but left it as he found it, and left it to
others to discover the Mistakes. But be that as it
will, the Catalogue of the Egyptian Kings, as men-
tioned by Eratosthenes, will vindicate it self among

(n) Page 254. (o) Lib. 1, cap. 4.
those who know the Character of the Author, and the Design of the Work, which is this.

Eratosthenes was an Athenian by Birth, where he was in great Reputation for his Learning. After Ptolemy Soter, out of the Affection which he had for Learning, had founded at Alexandria in Egypt a College of learned Men for the Improving of Philosophy and all other Knowledge, he got together a Library of Books for this Use. His Successor Ptolemy Philadelphus resolved to augment it with all the Books then extant in the World, and for this Reason he had the Hebrew Bible translated into Greek by the 72 Interpreters, and at the Time of his Death he left in it an hundred thousand Volumes. His Successor Ptolemy Euergetes, enjoying full Peace, applied himself to the Cultivating of Learning in his Kingdom, and Enlarging this Library with all such Books, as were serviceable to this Design. And the Care of an able Librarian being very necessary both for Making a good Choice of Books, and Preserving them when chosen, upon the Death of Zeno-datos, the King invited Eratosthenes from Athens to take this Charge upon him. Our own (p) Historian faith of him, that he was by his Birth a Cyrenian, and had been Scholar to Callimachus his Countryman, and was a Person of universal Knowledge, and is often quoted as such by Pliny, Strabo and others. And as to his Skill in all Manner of Learning he was second to none in his Time, as the many Books, which he wrote, did then sufficiently make appear, tho' now not extant. Manetho an Egyptian Priest, who was partially inclined to the Antiquity and Honour of his own Country and Religion, gives a long Catalogue of the Egyptian

Kings to Ptolemy Philadelphus, all containing, according to his fabulous Computation, the Summ of 53535 Years. To confirm this Fable he affirmed, that he had it out of the Adyta of the Egyptian Temples, where he pretended, that Thoth the second laid up Books translated after the Flood into the Greek Tongue in hieroglyphick Letters from several Pillars, on which these Accounts were written by Thoth the first. Ptolemy King of Egypt at that Time was no Way satisfied with this Account, and therefore desires Eratosthenes, on whose Abilities and integrity he could better depend, to give him another; who accordingly gives him a Catalogue, which he had drawn up from the best Accounts to be found in the Library, (q) beginning with Menes or Mizraim, telling also how many Years each of them reigned. Now he being Keeper of the known Alexandrian Library, could easily inform himself and satisfy others, by what Authority of Books he composed this Table. His Credit continued unblemished, and his Education was not entangled with the Interests of the Egyptian Religion; and his Chronology, of which this was a Part, hath been cited with Approbation by Cicero, Dionysius Halicarnassensis, Censorinus, Clemens Alexandrinus, and Eusebius, who were Men of such an exact Judgment, that they would not quote an inconsiderable Author, Synesius (r) affirms, that he collected it from the sacred Archives in Diospolis or Thebes itself. So that he did not only search the Alexandrian Library, of which he was Keeper; but he had his Account from the Metropolis of Upper Egypt, which was the royal Seat of the Kings, whose Names he gives us. Had he left

(q) See Bishop Cumberland's Sanchoniatho from Page 416 to Page 446, and therein Eratosthenes's Table, Page 432. (r) In Scaliger's Greek Eusebius, page 25. l. 25.
out any Kings, who had reigned, the Egyptian Priests (whose Business it was) would have discovered them; and had he put in any, who had never reigned, he might have disoblighed King Ptolemy Euergetes, his best Friend. If he had had any Design, he would have placed Mizraim or Menes the first King of Egypt, so as to have agreed with the Septuagint Translation of the Bible, which was in his Custody. And therefore, since he agrees more exactly with the Hebrew Text, which most probably he never saw, and consequently places the Beginning of the Reign of Mizraim the Son of Ham over Egypt, so as to answer with the Year of the World 1849, or about 200 Years after the Flood, we may look upon this as an Argument of an unbiass'd Sincerity, and that the Preserving of such a Catalogue was a wonderful Providence to confirm to us the Truth of the Scripture Chronology. I shall only add the Words of (s) our own Historian, We are particularly beholden to Eratosthenes for a Catalogue, which he hath given us of all the Kings, that reigned at Thebes in Egypt, with the Years of their Reigns from Menes or Mizraim, who first planted Egypt after the Flood, down to the Time of the Trojan War. It contains a Series of thirty eight Kings reigning in a direct Succession one after the other, and is still extant in (t) Syncellus. Our learned Countryman Sir John Marsham (u) hath made a good Use of it in Settling the Egyptian Chronology. It is one of the noblest and most venerable Monuments of Antiquity, that is now extant; for it was (x) extracted out of the ancientest Records of that Country at the Command of Ptolemy Euergetes, and there is nothing in profane History, that begins higher.

(s) Predeaux's Historical Connexion, Book 2. Part 2. Anno 239. (t) Syncellus from Page 91 to Page 147. (u) In Canone Chronico. (x) Syncellus, pag. 91, & pag. 147.
The Authority of these Authors being thus established, I shall proceed to speak of some others, which this learned Author quotes. If I should examine all his Quotations, it would be the Means of Protracting a Book to be sixteen Shillings Price, which would not be worth sixteen Pence; and therefore I shall content my self with two, which are most common in every School Boy's Hands, particularly Homer and Hesiod, that from them the Reader may more easily guess at the Rest. This Author depends (y) upon their own Testimonies, that they lived in the next Age after the Wars of Troy. And Herodotus hath told us, that Hesiod and Homer were but 400 Years older than himself. Whence he infers, that the Destruction of Troy was not older than he had represented it. Herodotus (z) mentions this not positively, but only as his own private Opinion, so that it is possible, that he might be mistaken. However, I shall not insist upon this. He adds, (a) that Homer flourished within about thirty or five and thirty Years after the Taking of Troy; for he lived some Time with Mentor in Ithaca, and there learnt many things of him concerning Ulysses, with whom Mentor had been personally acquainted. That Homer lived some time with Mentor in Ithaca, may be readily granted; and The Life of Homer supposed to be written by Herodotus, which is quoted by this Author, tells us the same. But that Mentor was personally acquainted with Ulysses, can only be known from Homer's own Words, wrested in such a Manner, as Homer never intended. The Story is thus, (b) That Critheis the Mother of Homer working for a Livelyhood, happened to be acquainted with one Phemius of Smyrna, who taught Learning,

(y) Page 32.  (z) Euterpe. cap 49.  (a) Page 164.  
(b) Herodotus de vita Homeri.
and Musick to the Youth in those Parts, and employed Critheis to spin Wool for him. She pleased Phemius so well, that he courted her, and promised, that he would adopt Homer for his Son, and would give him a liberal Education, in those things of which he was Master. Critheis being poor, and concluding that if she slighted this Offer, she should never have such another, was soon persuaded to marry, and Phemius accordingly took Care of the Education of Homer, who being a Youth of pregnant Parts, and admirable Industry, not only exceeded all the Youth of his Rank, but in some Run of Time was equal to Phemius in all those Arts, of which he was Master. Soon after Phemius dies, and leaves all that he had to Homer; and his Mother Critheis dies also. Homer being now the Chief in the School, and at his own Disposal, was in great Esteem, not only among the Inhabitants, but also among Strangers, who came thither for the sake of Merchandize, and gladly spent their vacant Hours with him. Among these, there was one Mentes a Master of a Ship, who coming from the Country of Leucadia to buy Corn, and being a Man of tolerable Knowledge and Learning, as Times went then, was so taken with his Company, that by a great many fair Promises he prevailed upon him to leave his School, and to sail with him to his own Country. Homer complied with this Proposal out of an extraordinary Desire, which he had of Informing himself in the Manners and Customs of different People, judging that this would be of great Use to the Design, that he had formed of making Poetry the Business of his Life. When he had furnished himself with Variety of Remarks on the Places occurring in his Travels, a violent Humour fell into his Eyes, so that he was not able to perform the Voyage, and agreed to be left at Ithaca, being recommended
commended to the Care of Mentor, an intimate Acquaintance of Mentes, and a Man of the greatest Character for Justice and Hospitality in that Island. And here he pick’d up the main Part of his Stories about Ulysses. Mentes returning some Time after, and finding his Eyes a little better, took him on Board again, and carrying him about to many Places, at last landed him at Colophon; where his Indisposition returned so violently, as to take away his Sight. Upon this he resolves to go home to Smyrna, as well as he could, where he had left his Interest by leaving the City in so unaccountable a Manner: So that he sets out for Cuma, where his Ancestors lived, in Hope of better Success; and came to a Place called Sardena, where he lighted upon a Shoemaker’s Shop, whose Name was Tychius; who hearing him repeat some begging Verses, which \(c\) are still extant, the Shoemaker was moved with Compassion, seeing him blind and poor, took him in, treated him with what he had, and entertained him in his Shop for some Time. Here were therefore four Persons, to whom Homer was particularly obliged, Phemius, Mentor, Mentes, and Tychius. And accordingly, as \(d\) Herodotus tells us, he considers, how he should shew himself grateful to them for their Favours. He had nothing to return them but Thanks, and therefore resolves to make an honourable Mention of their Names in his Iliads and Odysses, thereby to immortalize their Memories, if it lay in his Power.

Phemius was the first in Order, whom Homer \(c\) describes, as an excellent Musician in the House of Ulysses. He tells us \(f\) that Musicians are worthy of honour and esteem among all men, because they are be-

\(c\) Epigram i. \(d\) Cap. 249. \(e\) Odysses lib. 1, verf. 154, and 336. lib. 16, verf. 262. \(f\) Odysses lib. 8, verf. 479.
loved and taught by the Muses. And (g) when Ulysses killed all the Suitors, who were in the House, Phemius escaped by vindicating his Innocency before Ulysses, and calling Telemachus for a Witness, and that Ulysses treated him very kindly for his Merit.

Mentes the Master of the Vessel is next, and (b) Homer represents him as the Captain of the Ciconians, and that at the Siege of Troy, Apollo came to Hector in his Likeness. And in (i) his Odyssey he is represented as the Captain of the Taphians, and that (k) Minerva appear'd in his Likeness, and not only perfwaded Telemachus to go to Sea in Search after his Father, but also went with him as a particular Friend to both.

Mentor of Ithaca is the third, and he is (l) represented as a constant, true hearted Friend to Ulysses and his Family from the Beginning, and (m) to whom he left the whole Care of his domestick Concerns, when he went to the Siege of Troy, and that (n) Minerva did frequently appear in his Likeness.

Tychius the Shoemaker is the last, who is represented as the (o) most excellent Artift for making Shields, who accordingly made one for Ajax of a very large Size, like a Tower, which was of Brass and seven bulls Hides to cover and secure it. So that nothing could be less to the Purpose, than to represent Homer as contemporary with these Men, whom he mentions in his Works, and to quote Herodotus for this Purpose; when Herodotus plainly tells us, that they were only Stories feigned

by Homer, as a grateful Commemoration of his Benefactors, and is also evident in itself; since Phe- 
mius, the Father in Law of Homer, was of Smyrna in 
Asia, and Homer places him in Ithaca in Europe; 
and we may as well affirm, that in all Homer’s 
Works there is not a feigned Story, or a forged 
Name of his Invention.

But to put this Matter clear out of Doubt, Ho-
mer fully assures us, that he lived long after the 
Siege of Troy. It was the Opinion, that the Men 
of remote Ages were larger and stronger than the o-
thers. According to this Homer tells us, (p) that 
Diomedes took up a large Stone to fling at Æneas, 
of so great a Weight that two Men could not carry 
it, as they were in his Time. That (q) Ajax threw 
a craggy Stone, such a one as a stout young Man 
could hardly lift up with both Hands, as they were 
in his Time. That (r) Hector snatch’d up a Stone, 
of so big that two of the stoutest Men, who were in 
his Time could not easily lift it up upon a Waggon 
from the Earth. And (s) Æneas took up a Stone 
of so great a Weight, such a one as two Men 
could not carry it, such as they were in his Time, 
tho’ he alone could easily turn it about to throw it 
at the Enemy. Thus Virgil the Imitator of Homer 
tells us, (t) that Turnus took up such a Stone to 
fling at Æneas, that twelve Men could hardly car-
ry it, as they were in his Time: So that we may as 
well prove Virgil to live in the next Generation to 
the Siege of Troy, as Homer, if we must not believe, 
what either of them faith to the contrary, and wrest 
their Words to what they never intended.

(p) Iliad 5, verf. 303. (q) Iliad 12, verf. 380. (r) Ili-
ad 12, verf. 445. (s) Iliad 20, verf. 285; in all which Places 
the Words of Homer are, Οἰοὶ νῦν βροτοι οὐσία. (t) Æneid 12, 
verf. 900. His Words are these, Qualia nunc hominum producit 
corpora tellas.

Thus
Thus this Author also deals with Hesiod, another Greek Poet. He faith, (u) that Hesiod hath told us himself, that he lived in the Age next after the Wars of Thebes and Troy, and that this Age should end, when the Men then living grew hoary, and dropt into the Grave, and therefore it was but of an ordinary Length. And Hesiod tells us, that he himself lived in the fifth Age, the Age next after the Taking of Troy, and therefore he flourished within thirty or five and thirty Years after it. But Hesiod tells us nothing like it. The Story is this. When Hesiod's Father died, he divided the Stock, which was left, with his Brother Perses. But Perses, by Corrupting the Judges, got half of Hesiod's share. Upon this he writes (x) a Poem to his Brother full of grave and serious Admonitions. In which he tells him, (y) that the half, which was honestly gotten, was better than the whole: And complaining of (z) the Covetousness of the Judges, he faith, that there had been (a) four Kinds of Men, the golden, the silver, the brazen, and the heroic, in which Time were the Wars of Thebes and Troy; and then he laments (b) his own Misfortune, that he lived among the iron and worst Kind of Men that ever were; and then he (c) comforts himself, that when these were old, and dropt into the Grave, it would be better. But he speaks not a Word of Ages or Generations, or dividing the Time into any equal Parts. Nay, he more plainly intimates the contrary. He tells us, that as soon as Men had their being, the Golden Age begun under Saturn. That is, immediately after the Flood it begun under Noah. It will be hard to affirm, that there were but four Generations from Noah to Hesiod.

(u) Page 32. (x) Opera et diem lib. 1, verf. 10. 
(y) Verf. 40. (z) Verf. 219, and 261. (a) Verf. 118. 
(b) Verf. 172. (c) Verf. 177.
Why may we not as well divide this Time into four equal Parts, and reckon the first Part or Generation to end at the Death of Noah? Noah lived (d) after the flood 350 Years. And the Multiplying this Sum by 4 will bring us nearer the Time, when Hesiod lived, than any Reckoning of Generations by an ordinary Length, as this learned Author hath done. But this also, I suppose, was more than Hesiod ever intended.

I shall now take the Liberty of Treating Virgil, in the same Manner as this Author treats Homer. His Argument is this. Homer was well acquainted with Mentes in Ithaca, and he mentions Mentes as the Name of a Person contemporary with Ulysses, and therefore Homer lived in the next Generation. The Argument will turn thus. Virgil knew well, that there was such an Emperor at Rome as Julius Cæsar, for he flourished in the next Reign. Afsanius (e) the Son of Æneas was called Ilus whilst Troy was standing, and after that Iulus, and from (f) him Julius Cæsar had his Name; and therefore Julius Cæsar was but one Generation after Afsanius or thereabout. Take another Instance, Cloanthus was a (g) valiant Master of a Ship, who came with Æneas from Troy, when it was taken, and was well beloved by him, and afterward commanded the Ship Scylla. Cluentius (h) was a Roman, with whom Virgil was well acquainted, and he tells Cluentius, that from Cloanthus came the Generation of Cluentius; for Genus in Virgil as certainly signifies a Generation as πατέρ in Homer; and therefore Cluentius and Virgil lived in the next Generation af-

(d) Gen. ix. 28.  (e) Æneid i. Verf. 270. At puer Afsanius, cui nunc cognomen Iulo Additur, Ilus erat, dum res fietit Ilia regno.  (f) Ibid. verf. 291. Julius, a magno demissum nomen Iulo.  (g) Ibid. verf. 245, 513, & 516.  (h) Æneid. lib. 5. verf. 122.
ter Cloanthus: So that if we can take the Liberty of treating the Poets in this Manner, we may soon reduce Chronology into a narrow Compass.

However, to fix the Time of Hesiod, this learned Author tells us, (i) that Hesiod himself informs us, that sixty Days after the winter Solstice the Star Aréturus rose just at Sun set; and thence it follows, that Hesiod flourished about an hundred Years after the Death of Solomon, or in the Generation or Age next after the Trojan War, as Hesiod himself declares. There is nothing in Hesiod, which will fix his Time within 4 or 500 Years after the Taking of Troy; and this Astronomical Observation will be but of little Service in this Case. It is agreed, that (k) their ancient Observations were but coarse. It is very probable, that they might mistake the Time of the winter Solstice, or the Time of Aréturus his Rising exactly at Sun set, because none of the Stars are visible 'till afterwards. Besides, Hesiod was a Poet and not an Astronomer, and therefore might not be well skilled in the utmost Exactness. And after all, he himself hath given us a great Latitude by Mentioning a round Number of sixty Days, which will include any Number more than 55 and less than 65. And therefore we may well allow a considerable Space either before or after the Time, in which the Star rose exactly in this Manner, as Hesiod mentions.

However, the Star Aréturus did not exactly rise in this Manner, at the Time, in which this Author hath placed it, or (l) in the Year before CHRIST 870; but the Difference, as it appears by Calculation, is 2d. 56m. or 211 Years. The Calculation follows.

(i) Page 95    (k) Ibid.    (l) Page 32.
Longitude of Cuma where Hesiod lived, eastward from London is

North Latitude

Anno 871, ante Christum. Dec. 29. Sun in 29 55 52
60 Days after, or Anno 870. Feb. 27: X 00 18 12

Sun at setting in
Declination
Right Ascension
Ascensioinal Difference
Sun's oblique Descension
Aréturus Anno Christi 1601 = 18 39 00
North Latitude
An. ante Christ. 870. Feb. 27. Aréturus in 14 19 58
Declination
Right Ascension
Ascensioinal Difference
Oblique Ascension
Sun's oblique Descension subtract
Difference is
Semicircle subtract

Aréturus under the Horizon at Sun set 2 56 00
or 11 m. 44n. from his Rising.

The nearest Time, according to Astronomical Calculations, in which Aréturus rose 60 Degrees after the Winter Solstice at Sun set, was Anno ante Christum 1014, being the second Year after Bifextile.

The Calculation is thus.

Anno ante Christum 1015. Dec. 30. Sun in 29 51 22
60 Days after, or Anno 1014. Feb. 25. X 00 12 07

Sun at setting in
Declination
Right Ascension
Ascensioinal Difference

Sun's
Sun's oblique Declination 322 54 00
An. ante Christ. 1014. Feb. 27. Aréturus in 12 19 58
Declination 35 12 00
Right Ascension 177 41 00
Ascensional Difference 34 42 00
Oblique Ascension 142 59 00
Sun's oblique Declension subtract 322 54 00
Difference is 180 05 00
Semicircle subtract 180 00 00

Aréturus under the Horizon at Sun set 00 05 00
or 20 Seconds from his Rising.

As therefore Aréturus between the Years before CHRIST 1014 and 870, or in the Space of 144 Years, made a Departure from the Horizon of 2 d. 56 m; so we may allow this Star about that Time to make an Alteration of about 5 Degrees in 245 Years. And therefore as Hesod allows such a Latitude in his Expression, as five Days, reckoning a Degree for each Day; so he might be born at any Time within 245 Years either before or after the the Year of CHRIST 1014, notwithstanding any thing, which he hath said to the contrary.

To this I shall crave leave to subjoin the Time of Aréturus his Rising at Sun set, both at Cuma and London, in the following Year of CHRIST 1730, which appears by Calculation to be as follows.

<table>
<thead>
<tr>
<th>Anno 1730 Aréturus in</th>
<th>d. m.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Declination</td>
<td>20 26 30</td>
</tr>
<tr>
<td>Right Ascension</td>
<td>210 52 00</td>
</tr>
<tr>
<td>Ascensional Difference at Cuma</td>
<td>16 57 00</td>
</tr>
<tr>
<td>Oblique Ascension</td>
<td>193 55 00</td>
</tr>
<tr>
<td>Opposite Point of the Equinoctial is</td>
<td>13 55 00</td>
</tr>
</tbody>
</table>

Which
d. m. 

Which answers in the Ecliptick at Cun-

ma to

Which the Sun touches in March 25.

An. ante Christ. 1014. oblique Ascension is 142 59 00

Difference of oblique Ascension at Cu-

ma in about 2644 Years is

Or about 53 Days according to the

Sun's middle Motion.

Ascensional Difference at London 28 24 00

Oblique Ascension 182 28 00

Opposite Point of the Equinoctial is 2 28 00

Which answers in the Ecliptick at

London to

Which the Sun touches in March 12.

This learned Author treating of other Writers in

the Manner as before mentioned, may make us in-

quitive in what Method he treats the Scripture

History; of which I shall give three Instances.

First, He (m) places the Daughter of Cadmus in

the 17th Year of Rehoboam, and Consequently

Cadmus could not be higher than Solomon. And

then he tells us, that (n) before the Coming of Cad-

mus into Greece they lived in Woods and Caves of the

Earth. The first Houses were of Clay, 'till the Bro-

thers Euryalus and Hyperbius taught them to hard-

en the Clay into Bricks and build therewith. Had

this Author consulted the English Concordance, he

might have found that Bricks were of a more early

Invention; for before the old World were dispersed

from Babylon, they (c) said one to another, Go to, let

us make brick, and burn them thoroughly. And they

had brick for stone, and slime had they for mortar,

and with this they encouraged one another to build a

city, and a tower, whose top might reach unto heaven.

(m) Page 23. (n) Page 178. (c) Gen. xi. 3, 4.

This
This City was very large, and the Tower one of the Wonders of the World, and was a standing Monument of the Usefulness of Bricks in the Affairs of human Life, so that it could not be forgotten for above thirteen hundred Years, except we suppose, that all Mankind during that Interval were only brute beasts in the Shape of Men, and had no understanding. When the Israelites were in Bondage, (p) Pharaoh the King of Egypt did set over them task-masters, to afflict them with their burdens, they made them serve with rigour, they made their lives bitter with hard bondage and in mortar and in brick, and they built the treasure cities of Pithom and Raamses; and the best Commentators tell us, that they built several of the Pyramids at the same Time, which were also some of the Wonders of the World. And after Moses had spoken to Pharaoh (q) concerning their Deliverance, he commanded the task-masters of the people and their officers, that they should no more give the people straw to make bricks, as heretofore, but that they should go and gather straw for themselves; and yet that they should lay upon them the tale of the bricks, which they did make heretofore, and not diminish any part of the Number. This learned Author tells us (r) that Anno ante Christum 838, Cheops reigned in Egypt, and built the greatest Pyramid for his Sepulchre. Anno 824, Cephron reigns in Egypt, and builds another great Pyramid. And Anno 808, Mycerinus reigns there and builds the third great Pyramid. But as there were an hundred in all; so some of them might be built many Ages before. It is (s) the common Opinion of the Country People, that the King, who ordered the greatest

(p) Exod. i. 11, 12, 13, 14.  
(q) Exod. v. 6 to 15.  
(r) Page 33.  
(s) Wells's Historical Geography, Part 2, Page 24.
Pyramid to be built, was never buried in it, and they generally affirm, that that King was Pharaoh, who by the just Judgment of God was drowned with all his Army in the Red Sea. Diodorus Siculus faith, that Chemmis built a Pyramid, and Cephres built another, and then he adds, There are other Pyramids, every Square of which are 200 Feet in the Basis, and in all things like unto the other except the Bigness. And he adds, It is said, that these three last Kings built them for their Wives. Yet (faith he) concerning the first Builders of these Pyramids, there is no Consent either among the Inhabitants or Historians. For some say, that they were built by the Kings before mentioned, some by others. As that the greatest was built by Armeus, the second by Ammias, and the third by Inarons. But since in the Catalogue (t) of the Kings of Lower Egypt, the Order of Armais and his immediate Successors stands thus,

<table>
<thead>
<tr>
<th>Years</th>
<th>Months</th>
</tr>
</thead>
<tbody>
<tr>
<td>Armais reigned</td>
<td>4</td>
</tr>
<tr>
<td>Rameffes reigned</td>
<td>1</td>
</tr>
<tr>
<td>Rameffes Miamun reigned</td>
<td>66</td>
</tr>
<tr>
<td>Pharaoh Amenophis reigned</td>
<td>19</td>
</tr>
</tbody>
</table>

who was drowned in the Red Sea;

I cannot but suppose, that Diodorus Siculus by Armeus meant Armais, by Ammias he meant Rameffes Miamun, and (u) that in his Time the Israelites built Rameffes, which is also (x) called Rameses; and that by Inarons he means Pharaoh Amenophis, because it well agrees with the Scripture History. However it is plain, that the Making of Bricks was not for-

(t) Cumberland's Sanchoniatho, Page 398. out of Sir John Mirsham, and Josephus against Apion. 
(u) Exod. i. 11. 
(x) Gen. xlvii. 11. Exod. xii. 37, and Num. xxxiii. 5, 5.
got; for (y) when David took Rabbah, it was one of the Punishments, which he inflicted on the Inhabitants, that he made them pass through the brick kiln; and thus did he also unto all the cities of the children of Ammon.

Secondly, This learned Author (z) affirms, that in sacred History the Assyrian Empire began with Pul and Tiglathpileser, and lasted about 170 Years. But the Scripture mentions not a Word of the Assyrian Empire beginning at that Time. It tells us, (a) that Pul was Ring of Assyria in the Time of Isaiah, but not that he was the first King, or any thing like it. The Scripture mentions not his Predecessors, because they gave the Israelites no Disturbance, and so they were not concerned in the Course of that History: But if from the Scripture's Silence we may argue, that there were no such Kings; it will follow at the same Time, that the Scripture mentions (b) Augustus Cesar as Emperor of Rome, and therefore he was the first Emperor, and there was no such Man as Julius Cesar ever in Being, because the Scripture takes no Notice of him. The Right Reverend Bishop Cumberland hath so fully and plainly (c) proved from Scripture and from heathen Authors, that the Assyrian Empire was before Nabonassar, that it is Pity this Author took no Notice of it, but left so great a Part of it to be printed, after it had been fully confuted, without making the least Reply. This learned Prelate proves from Scripture, that Nimrod the Son of Cush and Grand-son of Ham was the Founder of the Assyrian Monarchy. He proves, That the Assyrians had Mesopotamia (at least

(y) 2 Sam. xii. 29, 30, 31. (z) Page 5. (a) 2 Kings xv. 19. 1 Chron. v. 26. Isaiah. lxvi. 19. (b) Luke ii. 1. (c) Cumberland's Origines gentium antiquissima, in a whole Chapter, from Page 231, to Page 262.
a chief Part of it) under their Dominion, when A-brahim and his Brother were born there; That they were Masters of all Arabia, even the Parts along the Red Sea to the South of Canaan, and the Entrance of Egypt, when the Posterity of Ishmael settled there; That Diodorus Siculus makes the Strength of Ninus or Nimrod to have risen from the Conjunction of these Arabsians with his nearer Relations, the Cusrites, in those Parts; That Tidal the King of the Nations, who invaded Canaan in the Days of Abraham and Lot with a Part of his Forces, was a King of Assyria; That they had standing well disciplined Forces near to Idumea in the Time of Job; That Balaam in Moses's Time mentions the Assyrian Monarchy twice as a well known Power, and prophesies of it, that it should captivate the strongly situated Kenites; That soon after Joshua's Time Cusban Risbatbaim, the first Oppressor of Israel, was a King of Assyria; That there appears nothing in History to lessen the Extent of the Assyrian Empire, which Diodorus hath given us, until the Time of David, and then we find a Syrian Kingdom founded at Damascus by Rezin, taking Occasion to revolt from the Overthrow, which David gave to Hadadezer King of Zobah; and yet after ten Successions this Kingdom was again united to Assyria by Tiglathpilezer; That David (d) fought with the Syrians between the Rivers, and the Syrians of Zobab (which, this Prelate faith, he believed, was under Assyria, and the Reasons to the contrary did not convince him) and to retrieve the Blow, which this Monarchy had suffered, Asbur (e) joined with other Confederates, and particularly with the Moabites and Ammonites the Children of Lot, ’till (f) they

(d) Psal. lx. Title. (e) Psal. lxxxiii. 5, 6, 7, 8. (f) 2 Sam. x. 19.

had
had another Defeat, which cooled their Courage. That the Power of the Assyrian Monarchy was very strong in the Time of the Prophet Elilja, when (g) Jo-
ash King of Israel came weeping to him, and receiv-
ed the comfortable Intelligence of GOD’s Inten-
sions to deliver them. That soon after this the (b) Pro-
phet Jonab foretold the Restoring of the Coasts of
Israel from the returing in of Hamath to the sea of the
plain, and the (i) Reason of all these Successes is ex-
pressed to be GOD’s Pity toward Israel; for he saw, that their afflictions from the Syrians was very bit-
ter, for there was no helper; wherefore to prevent the
blotting out of the name of Israel, he saved them by
the hand of Jeroboam the son of Joash king of Israel;
That after this, Jonab prophesied of the Destruction
of Nineveh, which was then the Metropolis of Assy-
ria, and a very great City, which had more than six
score thousand Infants in it, which could not
discern between their right Hand and their left; and
doubtles (as this Prelate observes) the Body of
the Empire was then proportionable to its Head.
And the last of this was near forty Years, before
Pul King of Assyria began to invade Israel. Now
this learned Author takes no Notice of all these Facts
taken out of the Scripture, and published in his Life
Time, whilst he was making this very Chronology.
He affords us no Conjecture, why he should omit
them, unless it was, because he knew nothing of
the Matter. For he made this Work the Matter of
his Amusement and Diversion only, when tired with
other Studies, and so the less capable of Knowing
what he was about. And this explains what he
affirms, (k) that after the Days of Nimrod he heard

(g) 2 Kings xiii. 14 to 20.  (b) 2 Kings xiv. 24, 25.
(i) 2 Kings xiv. 26, 27.  (k) Page 269.
no more of an Assyrian Monarchy 'till the Days of Pul.

To prove the Assyrian Monarchy to be so late, this learned Author \(^{1}\) is very fond of quoting Herodotus. He faith, Ctesias makes Semiramis as old as the first Belus; but Herodotus tells us, that she was but five Generations older than Nitocris the Mother of Labyntus or Belsazzar, who was slain by Cyrus in the Time of Daniel. And that Ctesias makes the Assyrian Empire to continue about 1300 Years, whereas Herodotus tells us, that it lasted only 500 Years. Now Herodotus tells us in the same Place, That there were many Kings, who formerly reigned over Babylon, of which he promised to give a more full Account in a Book, particularly to be written concerning the Assyrian Monarchy. However, it is not impossible, but the Semiramis mentioned by Ctesias, and the Semiramis mentioned by Herodotus might be two different Persons; and if so, there is an End of the Controversy at once. The Word Semiramis seems to be a Title of any Queen, who had been famous for remarkable Exploits. Thus Hadad was a common Title of the Kings of Syria, Abimelech of the Kings of the Philistins, and Pharaoh first, and then Ptolomy, of the Kings of Egypt. Thus Cleopatra was the Name of several Queens, one the Mother of Ptolomy Philometor King of Egypt; another, a Queen of Syria forced to drink Poison; another, Wife to Antiochus Cyzicenus, murdered by her Sister Tryphena; another, who was killed by her Son Alexander King of Egypt; and another, the Wife of Mark Anthony, who killed herself by the Biting of an Asp. And as the Name Cleopatra in Greek signified, The Glory of her Coun-

\(^{1}\) Page 5 and 266
try; so the Name Semiramis in the Hebrew (m) signifies, שֵׁמֶ֑י רָֽם My Name is famous, or הַרְמָהּ רָֽם. There is a famous Woman, and this seems to an additional Title after some remarkable Actions, like ברוּרִיתוֹלְבָּה, or His Memory is blessed, among the Jews. The real Name of the first Semiramis, Wife of Nimrod or Ninus, was Asô, and thus (n) Plutarch calls her, when he faith, she sent her Fleets into the Red Sea to assist the Pastors of Lower Egypt in the Wars against the Upper, destroying the Egyptians and Ethiopians. And this is the Time, in which she lived, according to the Opinion of the best Chronologers. Upon a strict Inquiry, their Actions will appear to be different; the first built the Walls of Babylon, and the other (as Herodotus faith) made Banks for the Current of the River; and as they were both concerned in such Works, and for this Reason, had the same Title of Respect given them in latter Ages, it might be easy to mistake both for the same Person, as this learned Author hath done.

However, this Argument of this learned Author was fully answered in his Life Time, by Bishop Cumberland, and therefore there was the lefs Occasion to publish it after his Decease. That Prelate (o) faith truly, that Herodotus speaks very little, and but accidentally, concerning the Assyrian Monarchy, or even Sardanapalus, whose Fall was so late and so remarkable, because he (p) reserved all, that he knew concerning them, for another Book called his Assyriaca, which he promised in his Clio. It is uncertain whether he wrote it or not, and it is (I think)

(m) This is the Opinion of Jacobus Capellus, as he is quoted by Bochart in bis Canaan, lib 2. cap. 11. page 740. (n) De Iride & Osiride. (c) Origines gentium antiquissimae, page 247. (p) Clio, cap. 53.
as yet uncertain, whether it was cited by any of the Ancients or not. Had it came to our Hands, we might have known Herodotus's Mind more plainly. It is probable, that he had not as yet fully informed himself of the State of this Monarchy, but intended to do it afterward, when he should write professedly upon it. However, it is certain, that he wrote it, when he was engaged in other Studies, and therefore can be as little depended upon in this Case as this Author's Chronology.

This Prelate having (q) quoted Herodotus, owning, that the Assyrian Empire had ruled over the upper or northern Parts of Asia 520 Years before the Revolt of the Medes, and the Fall of Sardanapalus; he adds, I am sensible, that this being much less than what I asserted, may seem to contradict it. But to this he answers, 1 That Herodotus's Affirming, that the Assyrian Dominion had stood so long, is not a Denial, that it stood longer; for longer Continuance is consistent with that Duration, that he owns. It is very likely, that he did not know, when it began, having never read the Books of Moses, or of any other Author, that related who was the Founder of it, and when he lived; altho' he had found sufficient Evidence, that it had stood 520 Years. He doth not pretend to know, where Ninus or Nimrod lived, nor from whom the City of Nineveh took its Name.

2 It is not certain, how far that, which he calls the superior Asia, might extend; and it is very probable, that some considerable Part thereof might only be added to the older Empire, about 520 Years before the Defection of the Medes.

3 Even this defective Account of Herodotus will lead us to the Year 1268 before the Vulgar Æra of the Birth of Christ. For the Fall of Sardanapa-

(q) Origines gentium antiquissimæ, Page 249.
lus was 748 Years before it, and to these add Herodotus's 520, and the Sum will be 1268, whereas this Author (r) faith, that Pul founded the Assyrian Monarchy in the Year 2790, which was 478 Years after it. This learned Author answers this Objection (s) by Telling us without the leaft Proof, that the Numbers of Herodotus concerning these ancient Times are all of them too long. And, I think, that he had no Need to have quoted him at all, if he was not willing to abide by his Testimony in any Chronological Account.

This Prelate (t) further adds, that Herodotus informs us, that Phraortes toward the End of his Reign invaded the Assyrians, whom he affirms to have been formerly Governours of all, προτεσσωρ άυτων ἰδελος, but that they were left alone, being deferted by all their Allies. This Place (faith this Prelate) I remark; because it is a clear Testimony, that formerly Nineveh with its Assyrians had great Dominions and Allies; and even after the Revolt of its Allies it remained a formidable Kingdom.

As to the Silence, or rather Obscurity of the Scripture History in this Particular, the same Prelate adds, (u) It is observable that we have no Suggestion from any History, that Mefopotamia did ever own any other Government than that of the Assyrians properly so called; and this Country alone was large and rich enough to supply a very considerable Monarchy; so that they needed not to molest the Jews, when they dwelt in Canaan. It is therefore no Wonder, that after Moses's Time until the Beginning of the Captivity we find so little mention of them in the Scripture, which is the History of the Jewish Church: And there is no Reason to infer from the divine History of the

Jews, that we must give no Credit to human Historians, who, however sparingly, yet deliver some Accounts to us of these ancient Times of the Assyrian Monarchy.

To prove the Assyrian Monarchy to be but of a late Date, this learned Author tells us, (x) that (y) Amos prophesied against the Children of Israel, and (z) Pul reigning presently after the Prophecy of Amos, and being the first upon Record, who began to fulfil it, may be justly reckoned the first Conqueror and Founder of this Empire. For (as he adds) GOD (a) stirred up the Spirit of Pul, and the Spirit of Tiglathpileser king of Assyria. All this is far from a Mathematical Demonstration. We are told by Historians, that there were several Emperors, who succeeded Semiramis, and gave themselves over to Sloth, and Luxury. But this shews that they were in Being. A Lion is a Lion, though he is asleep. And a King is a King, though he is not stirr'd up to War. Lucius Florus (b) tells us, that the Roman Empire did begin to exert and stir itself under Trajan their Prince, and contrary to the Expectation of all Men, it flourished as if its Youth was restored; but was ever mortal so unhappy, as to infer from thence, that there was no Roman Empire or Emperor before Trajan's Time? He tells us (c) of many Countries, which had formerly been Parts of the Assyrian Monarchy but were set up for themselves, and thence concludes, that that Empire was no more. And what then? A Man is a Man, tho' he hath lost a Leg or an Arm. Daniel (d) compares the Assyrian Monarchy to a Tree, and a Tree is the same Treestill, tho' all the Branches are lopp'd off. And in-

(a) 1 Chron. v. 20.  (b) In Proemio.  (c) Page 269.
(d) Dan. iv. 10, 11, 12, 20, 21, 22.

D d 2
deed it is but the very Description, which (e) Daniel gives of this first Empire, when he compares it to a Lion. Nimrod and Semiramis were fierce in their Exploits, and as (f) the Scripture tells us, even to a Proverb. And it had eagles wings, which signifies the Swiftness of their Conquests. And I beheld (faith Daniel) till the wings thereof were pluckt. And of this this learned Author hath given us a satisfactory Account. The extreme Parts thereof were taken from it, and divided into many lesser Parts, like so many Feathers pluckt from a Fowl. And afterward (faith Daniel) it was lifted up from the earth; from its low and despicable Condition by the Valour and Conduct of Pul and his Successors. And it was made to stand upon the feet as a man; to recover its former State and Condition, at least in a great Measure. And a man's heart was given to it; it acted strongly and valiantly at that Time (g) in Conjunction with others, for the Carrying on of great Designs, and not only in a fenfual and brutifh Manner as before.

The first Argument from Scripture of this learned Author, that (b) the Assyrian Monarchy was not in Being, is, that in (i) Jonah's Time the King was not called King of Assyria, but King of Nineveh; his Proclamation for a Fast was not published in all Assyria but only in Nineveh, but afterward they were not called Kings of Nineveh, but Kings of Assyria. But the Reason of this is plain. Jonah's Prophecy was not against all Assyria in general, but only Nineveh in particular; and therefore it was sufficient, that the

(e) Dan. vii. 3, 4.  (f) Gen. x. 9.  (g) It may be observ-
ed, that the Chaldee Word עֵין A Man, Dan. vii. 4, is not de-

riv'd from the Hebrew Verb עֵין, to be sick or infirm, but from the Arabick ﺍً نَأَفَأ Anafa, which signifies to converse familiarly and in Societies.  (b) Page 270.  (i) Jonah iii. 6, 7.
Fast was observed in Nineveh only; and that the King was called the King of Nineveh, who also dwelt at Nineveh at that Time: But when any thing was spoken in general relating to the Kingdom of Assyria, the King was called King of Assyria.

Upon this he adds, (k) that Amos (l) threatened, that GOD would raise up a nation against Israel, but what Nation he names not, ’till the Assyrians should appear and discover it. But that in the Prophecies of Isaiah, Jeremiah, Ezekiel, Hosea, Micah, Nahum, Zephaniah and Zechariah, which were written after the Monarchy grew up, it is openly named upon all Occasions. All that can be inferred from this is, that when several Prophecies relate to the same thing, one may be more obscurely expressed than the other. It is certain, that the Assyrian Monarchy was standing, when Amos prophesied, which (m) was in the Days of Uzziah King of Judah, because (n) Isaiah and Hosea prophesied of it expressly at the same Time. And this is the more remarkable, because the Prophet Isaiah (o) mentions the King of Assyria as boastling, that long ago, and in ancient times he had dried up all the rivers of the besieged places. And (p) Solomon Jarchi tells us, that it was the Opinion of their Rabbins, that Hosea, not Amos, was the first of all the Prophets; and perhaps (q) the Text itself might justify such an Interpretation.

This learned Author (r) adds, that the same Prophet Amos, in Prophecying against Israel threatened them (s) after this Manner, Pass ye unto Calneh, and see, and from thence go ye to Hamath the

(k) Page 271.  
(l) Amos vi. 13, 14.  
(m) Amos i. 1.  
(n) Ita. i. 1. and Hosea i. 2.  
(o) Ita. xxxvii. 25, 26.  
(p) Upon Hosea i. 2.  
(q) Ibid.  
(r) Page 272.  
(s) Amos vi. 2.  

great,
great, then go down to Gath of the Philistines. Be they better than these kingdoms? These Kingdoms (faith he) were not yet conquered by the Assyrians, except that of Calneh or Chalonitis upon the Tigris, between Babylon and Nineveh; so that the Prophet in Threatning Israel with the Assyrians, instances in Desolations made by other Nations, and mentions no other Conquests of the Assyrians, except that of Chalonitis near Nineveh; which argues, that the King of Nineveh was now beginning his Conquests, and had not yet made any great Progress in that vast Career of Victories, which we read of a few Years after. This argues nothing against the old Conquests by Nimrod and Semiramis, or the Being of that Monarchy ever since; no more than the Actions of Trajan is an Argument, that the Roman Kings made no Conquests, or that its Empire was not in Being long before.

This learned Author (t) strains hard to wrest the (u) Words of Nehemiah to his Purpose. For he faith, that when the Jews were newly returned from the Babylonian Captivity, they confessed their Sins in this Manner. Now therefore, O our GOD, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on our people, since the time of the Kings of Assyria unto this day; that is (as he expounds it) since the Time of the Kingdom of Assyria, or since the Rise of that Empire; and therefore the Assyrian Empire rose, when the Kings of Assyria began to afflict the Inhabitants of Palestine; which was in the Days of Pul. Thus many Comments confound the Text; but here is no Demonstration in this. The Jews reckoned Abraham to be their Father, and

(t) Page 267.  (u) Nehem. ix. 32. therefore
therefore they might well date, what befel their Fa-
thers, from that Time. Tidal was then King of the
Nations, or of the whole Empire. The Samaritan
Version called him King of the Hammites, or of
the Assyrians, whom Ham governed, so that the
Country was afterward called by his Name. He
took Lot and his Family Prisoners, which was a
Trouble to Abraham. And therefore the trouble,
which is here laid to be since the time of the kings of
Assyria, may well bear Date from this Time.

Against this it is objected, that (x) here are seve-
ral Confederate Kings, and therefore their Monarch
was broken to Pieces at that Time; and when
they were all united in a Confederacy, yet they
were so weak, (y) that Abraham with 318 Men gave
a total Overthrow to their whole Army, and they
never attempted to retrieve the Blow. To this it
may be answered, That it doth not appear, that
these Countries were separated from the Empire of
Assyria at that Time. It was customary to call
them Kings, who were only Governours of Towns
and Countries, and acted as Viceroy's; and the Ti-
tle, King of the nations, may imply, that they acted
under Tidal as their Emperor. Upon (z) the Re-
bellion in the Land of Canaan, Tidal might not fend
his whole Forces to subdue them, but only as many
as he thought sufficient for that Enterprize, and
quarter the rest in such Places, as might best secure
the other Countries from the like Revolts. Before
this Time, they (a) had smote the Rehobams, the
Zuzims, the Emims, and the Horims, and March-
ing round they smote all the Country of the Ama-
lekites, and a great Part of the Amorites; and all
this might cost them a great many Men. After this

(a) Gen. xiv. 5, 6, 7.
they had a pitch Battle with the four Kings that rebelled; and though they had the Victory, yet the greatest Part of their Army might be killed with the Sword and wounded, and many lost in (b) the slime Pits, being unacquainted with the Country. And when they were thus tired with long Marches, a heavy Battle, and most of them wounded, and were careless and secure at the Running away of the other Army, Abraham with his fresh Men, (c) well trained up to War, fell upon them by Surprize(d) in the Night, when they knew not, who were Friends or Enemies, and so they might be killed in their Sleep, and kill one another in Disorder at their first Waking; and thus Abraham gained an intire Victory. But the chief Cause of all was the Providence of GOD, who had (e) promised to bless Abraham and preserve him, to prosper his Friends, and confound his Enemies. And he can easily so order it, that (f) one man shall chase a thousand, and two put ten thousand to flight; and to him (g) was the Glory of all ascribed. And there may also a good Reason be given, why they never afterward attempted to retrieve their Misfortune. Tidal (or Arius, as he is called by other Writers) was a heavy unactive Emperor, he went not with them in this Expedition, but left it to the Management of others; he seems to be of an advanced Age, this being the 15th Year of his Reign, and was easily disheartned at any Misfortune, and was willing to be quiet, especially when he might think the Success uncertain, and that a second Defeat might be attended with the most fatal Consequences.

This learned Author (b) adds, that (i) Senacherib
King of Assyria sent this Message to the King of Ju-
dah: Behold, thou hast heard what the kings of
Assyria have done to all lands by destroying them
utterly: And shalt thou be delivered? Have the
Gods of the nations delivered them, which the Gods
of my fathers have destroyed; as Gozan, and Ha-
ran, and Rezeph, and the children of Eden, which
were Telafar? Where is the king of Hamath, and
the king of Arpad, and the king of the city of Se-
pharvaim, of Henah and Ivah; And Isaiah thus in-
troduced the King of Assyria boast ing; (k) Are not
my princes altogether kings? Is not Calno (or Cal-
neh) as Carchemish? Is not Hamath as Arpad? Is
not Samaria as Damascus? As my hand hath found
the kingdoms of the idols, and whose graven ima-
ges did excel them of Jerusalem and of Samaria;
Shall I not, as I have done unto Samaria and her i-
dols, so do to Jerusalem and her idols? In this first
Quotation he mentions the Gods of the King of Assy-
ria, as a Part of the Text; but by what Authority
I know not. These Words are not in the Hebrew
nor English Bible, nor in any one Version of the
Polyglot. However this Author had a Turn to serve,
and therefore adds it by his own Authority. His
Inference from hence is thus, (I) All these nations
had 'till now their several Gods, and each accounted
his God the God of his own land, and the Defender
thereof against the Gods of the neighbouring Countries,
and particularly against the Gods of Assyria, and there-
fore they were never 'till now under the Assyrian Mo-
narchy, especially since the King of Assyria doth not
boast of their being conquered by the Assyrians more
than once. But these being small Kingdoms, the King of

(b) Page 273.  (i) 2 Kings xix. 11.  (k) I sa. x. 8.
(l) Page 274.

E c  Assyria
Assyria easily overflowed them. And now, Can we think, that an Author, who will thus alter the Bible (which any Man may turn to) to impose upon the World with a new Part of a Text, can be depended on in his Quotations out of such Authors, as are hardly to be met with except in publick Libraries? However I shall take the Text for once, as he hath given it to us, with this one Observation. That it was customary in the first Kingdoms of the World to deify their own Kings, which fought for them in Defence of their Country, or had done other signal Services. Thus it was in Upper and Lower Egypt; and thus it was in Assyria, where Noab was consecrated by the Name of Heaven, Ham was Belus the first, Cufh was Belus the second, and Nimrod was Adodus the chief of the Gods. And then the Sense will run thus. Have those ancient Kings, who were deified for the Services done to their Country, been able to deliver their Kingdoms from the ancient Kings of Assyria, even Ham, Cufh, and especially Nimrod, who conquered them all? So that the Alterations of this learned Author make the contrary Sense to what he would have, much more clear and evident. To the Assyrian Boasting in Isaiah this Author adds, All this Defolation is recited, as fresh in Memory, to terrify the Jews, and these Kingdoms reach to the Borders of Assyria; and to shew the Largeness of the Conquests they are called all Lands, that is, all round about Assyria. There is no Doubt but late Stories, and especially of the Armies then in being, were most proper, both for the King to boast of as his own Acts, and to terrify others. But because he mentions on this Occasion no ancient Stories of the Assyrians, therefore to infer from thence, that it was not an ancient People, is such a Consequence, the Necessity whereof is above my Apprehension.
For the same Reason he (m) quotes the (n) Speech of Senacherib to the Jews, Know ye not, what I and my fathers have done unto all the people of other lands? Were the Gods of the nations of those lands any ways able to deliver their lands out of my hand? Who was there among all the Gods of the nations, that my fathers utterly destroyed, that could deliver his people out of mine hand? That your God should be able to deliver you out of mine hand. On these Words this learned Author (o) makes this Comment. He and his Fathers therefore, Pul, Tiglath-pilezer and Shalmanezer were great Conquerors, and with a Current of Victories had newly overflowed all the Nations round about Asia. There is no Necessity of Restraining these Words to the three foregoing Kings: The Word Fathers may include any Ancestors, or Kings in that Country from the Creation of the World, And for ought we know, the Gods of the Nations, may be the first Kings soon after the Flood, who were made Gods after their Decease by their Subjects, and whose Country had been destroyed by Nimrod. However, if we restrain the Words to Pul and his Successors, we can no more conclude from thence, as (p) this Author hath done, that they thereby set up this Monarchy; than we can conclude, that Trajan was the Founder of the Roman Empire. There are many other Texts, that this Author alleges, which I shall not repeat, because the same Answer will serve for all.

I shall only add another Instance of this Author's Management of the Scripture History, in his Account of Shishak King of Egypt. The Scripture tells us, (q) in the Book of Kings, that in the beginning of Rehoboam's Reign Judah did evil in the

(m) Page 276. (n) 1 Chron. xxxii. 13, 14, 15. (o) Page 277. (p) Ibid. (q) 1 Kings xiv. 25, 26.
fight of the LORD, and provoked him to jealousy. So that it came to pass in the fifth year of King Rehoboam, that Shishak king of Egypt came up against Jerusalem; And he took away the treasures of the house of the LORD, and the treasures of the king’s house, he took away even all the shields of gold, which Solomon had made. In (r) the Chronicles the Account is more particular, with this Addition, that Shemaiah the Prophet admonished the King and Princes of their Wickedness, and upon their Humiliation promised, that GOD would grant them some Deliverance, and his Wrath should not be poured out upon Jerusalem by the Hand of Shishak; and accordingly he went back into Egypt, and we hear no more of him. This learned Author gives a large Harangue concerning the Victories and Conquests of Shishak, making him to be the same with Sesostris, tho’ the Scripture speaks not one Word more of the Conquests of either. He faith, (s) that GOD gave to Shishak המלוכלאר黻 the kingdoms of the lands, and puts down the Hebrew Words and the Text for a Proof of it. The (t) whole Verse, which he quotes, is this, Nevertheless they, (the Jews) shall be his servants; that they may know my service, and the service of the kingdoms of the Countries. Here is not a Word of other Countries given to Shishak in the whole Text, (the Words GOD gave them to him are made Scripture by this Author) but only a Subjection of the Israelites for a little while, that they might be sensible how much better it was to serve GOD according to his Will, than to serve Strangers as a Punishment for their Disobedience. Josephus expounds it thus. (u) Rehoboam being brought to the uttermost Extremity of Despair, the Prophet told the King, that GOD was pleased so far to accept of their Humiliation and Re-

(r) 2 Chron. xii. 1 to io.  (s) Page 68, and Page 217.  
pentance, that they should not be utterly destroyed, and cut off, but only delivered into Subjection, and Slavery to the Egyptians, that they might learn by Experience, Whether it was better to serve GOD or Man. In this panic Fear, Rehoboam delivered up Jerusalem to Shishak upon certain Conditions, but he, without any Regard to Faith or Honour, broke his Articles: and after that went back again with a prodigious Booty. This bars all farther (x) Progress in that Expedition. Shishak did not touch the ten Tribes of Israel, where Jeroboam reigned, who had (y) lived with him a long Time in the Reign of Solomon, and probably invited him to distress Rehoboam, against whom he had rebelled, that he might be the safer, when the Kingdom of Judah was impoverished. This learned Author adds, (z) that Herodotus describes the Expedition of Sesostris, and that (a) Josephus tells us, that he described the Expedition of Shishak, and attributed his Actions to Sesostris, erring only in the Name of the King. Now Josephus begins his Chapter thus, GOD avenged himself upon Rehoboam by the Hand of Shishak King of Egypt, (b) concerning whom Herodotus being mistaken, ascribes what he did to Sesostris. So that in short Josephus faith, that Sesostris was not Shishak, and this learned Author infers from the same Chapter, that Sesostris was Shishak. For a farther Proof this Author is pleased to say, (c) that they agree in their Actions and Conquests, and endeavours to prove it by Comparing Herodotus and Josephus. But the Comparing of them will shew the direct contrary. Herodotus tells us, that Sesostris (d) conquered all Nations, whether

(x) Cumberland's Sanchoniatmo, Page 408.  (y) i Kings xi. 26 to 41.  (z) Page 68.  (a) Jewish Antiq. Book 8. Chap. 4.  (b) His Words are these, περὶ τὴν παντικράτητα Ἡρώδητος ἔφασεν ἀνδρῶν καὶ οὕτως ἐποιήσατο Πτολεμαῖος.  (c) Page 68.  (d) Euterep, cap. 56, 57.
he came, and having passed into Europe, he conquered the Scythians and the Thracians, and particularly he conquered the Phœnicians, and the Syrians, all which lay northward of the Kingdom of Judah; and others say, that he spent nine Years in that Expedition. Josephus faith, that Shishak invaded Judea, plundered the Temple, and so went back again with his Booty; so that the Comparing of Herodotus with Josephus will prove, that their Actions were not the same. And tho' Josephus is agreeable with the Scriptures, and Herodotus with other Writers in these Particulars; yet this Author proves from hence in general, that they were the same, without once mentioning the Arguments, which prove the contrary. This learned Author farther adds, (e) Where Herodotus describes the Expedition of Sesostris, Josephus tells us, that (f) he described the Expedition of Shishak, and attributed his Actions to Sesostris, erring only in the Name of the King. Here is a sad Quotation of Josephus by Halves; but if the whole had been quoted, the Reader could not have been imposed upon. Josephus tells us, that Sesostris contenting himself with the Spoils of Judah (g) returned back to his own Dominions. Immediately upon this Josephus adds, (h) Herodotus of Halicarnassus takes Notice of this Expedition, being only deceived as to the Name of the King, and that he went into many other Countries, and that he subdued the Palestina Syria, and siezed the Men, which were in it without Striking a Stroke. If therefore we take the whole Sentence together, which is the fairest Way, it destroys that,

(e) Page 68.  (f) Josephus's Jewish Antiquities, Book 8. Chap. 4.  (g) Ἀνέρρέσας έτι τα ὀνόματα.  (b) Μεμεταλμένος Αλήθειας Ἡρόδοτος, ἠρέρα μόνον τῳ τῷ βασιλείῳ ἀλανθήθαι ὄνομα, ἵν ο(MenuItem τῶν αὐτῶν τῶν σκολοίσ της ομαλαίας ἐστίν, τῇ τῶν Παλαιστίνης Συρίας ἑπάλατο, ἀλβάων ἀμάχτης τῆς ἀνάτομης, τῆς ἐν αὐτῷ.
for which it was quoted, and will plainly prove, that Herodotus was mistaken, not only in the Name of the King by calling him Sechoftris instead of Shishak, but also in Affirming, that he invaded many other Nations, and brought into Slavery the whole Country of Palestina Syria, which Josephus affirms, that Shishak never did. For he only subdued Reboam's small Kingdom consisting of two Tribes, as Josephus and the Scriptures both tell us, and was so far from conquering the other ten Tribes, that he did not so much as conquer the Philistines, who dwelt on the sea Coast of Judæa, who in the greatest Propriety of Speech were called Palæstini. I think it certain, that Josephus testifies, that Herodotus was mistaken not only in the Name, but also in other Particulars, which he mentions, and that the Word πλαναχις deceived, must not be restrained by the Word μόνον only, but that it must refer to all the Words, to which the Word καὶ or and, is prefixed. I shall only give a parallel Instance. In the Apostle's Time there were some, who taught the primitive Church, that (i) except they were circumcised, and kept the law of Moses, they could not be saved, against whom St. Paul disputed and wrote very largely both to the Galations and Colossians. Now let us suppose, that one of these Hereticks should have affirmed, that St. Paul (who uses (k) the same Words with Josephus) did give up the Cause, and declare, that the Jewish Oeconomy and Worship, was to be abolished, because he faith, It stood only in meats, without Repeating the whole Verse, Which stood only in meats, and drinks, and divers washings, and carnal ordinances imposed upon them until the time

of reformation. Can we think, that the primitive Christians would have thought St. Paul to have been fairly treated? There can be no Excuse but this, A Man of a common and ordinary Capacity must have been cenfured for it; but a Man of a superior Genius may do any thing. This learned Author farther adds, (l) that our great Chronologer Sir John Marsham was also of Opinion, that Sefostris was Shishak. He was so. And (m) Bishop Cumberland blames him very much for mangling Josephus (as this Author hath done) and faith, That the Reader must observe, that Sir John Marsham breaks off the Quotation at the End of the Word οὐκε, which (faith he) I conceive, that he should not have done, but he should have cited the whole Sentence together. And this Prelate urges the same Text of St. Paul to prove this Assertion. Thus this Author (n) repeats the Mistakes (not to say foul Dealing) of the other Author, as his own, without the least taking Notice of the solid Answer, which was given to it so long before; and at this Rate there can never be an End of any Controversy. I shall therefore add, what the same Prelate hath said upon the same Occasion. It must be observed, that Sir John Marsham owns Sefostris to be the same Man, whom Josephus against Apion calls Sethosis the Son of Amenophis, and Brother of Danaus, who afterward reigned at Argos, whom he knew to be many hundred Years before the Time of Rehoboam. Therefore he could not, without a manifest Contradiction, think him to be the same Man with Shishak, who conquered Rehoboam. But if he could swallow such a Contradiction, as this involves, in a Matter of Chronology, his Testimony can be of no Worth, much less fit to be the Foundation of a new Method of

(l) Page 70.  
(m) Sanchoniatho, Page 409.  
(n) Page 68.

Egyptian
Egyptian Chronology being inconsistent with himself, and with so many considerable (o) Testimonies, as this learned Prelate did there produce, against placing Sesostris in the Time of Rehoboam.

After all, the grand Mistake, which Josephus imputes to Herodotus, is that he makes Sesostris to be the Setter up of the Pillars, which were found in the Country. It is probable, that Josephus knew of no Conquest of the Land of Canaan by the Egyptians before the Time of Rehoboam; and therefore telling us, what Herodotus faith of Sesostris, he adds, Now this can only be understood of the Conquest of our Country by the Egyptians, not thinking that it might be (as it really was) conquered by the Egyptians, before it was theirs. Josephus farther adds, Herodotus tells us of several Pillars erected and left there, with the Images of Men cut upon them in an effeminate Manner, as an emblematical Way of Stigmatizing the Men for Giving up their Country without a Blow. Now this Rehoboam (faith he) was undoubtedly our King, who gave up all for the Asking. Herodotus faith, that the Pillars were set up by Sesostris, and so they were; for he set up many Pillars of the same Nature in other Countries. But Josephus by Mistake applies them to Sisapha after his Expedition; because he knew of no other Expedition but that; for he took his Antiquities from the Records of the Jews, which gave a full Account of what happened to Abraham their Father and his Posterity, both before and after they had inherited the Land of Canaan; but gave him no History thereof, whilst the Israelites were in the Wilderness. So that at last this was the Mistake of Josephus, not of Herodotus. He-

votus in what he faith of Sesostris agrees with Diodorus Siculus and others. But if Josephus intended to fix the Actions of Sesostris to Shishak, I suppose, that there is no ancient Author, which will agree with him.

The next Writer, which (p) this learned Author cites in the History of Sesostris, is Manetho, who will effectually decide the Controversy; for (q) mentioning all the Kings of Lower Egypt, from Thothmesis, who drove out the Canaanitish Pastors, to Pharaoh Amenophis, who was drowned in the Red Sea, he gives us the History of Sethosis or Sesostris, his immediate Successor, in these Words. Having raised a great Force both by Sea and Land, he constituted his Brother Armais Lieutenant general of Egypt, and vested him with all sovereign Power and Privileges, the Wearing of the Crown excepted, and with a Caution not to oppress the Queen nor her Family, nor to intermeddle with the King's Concubines. Sesostris immediately upon this march'd up to Cyprus and Phœnicia, and so forward to the Medes and Assyrians, conquering still as he went, some by the sword, and others by the very Terror and Reputation of his Arms. He was so elevated by his Successes, that he stop'd at nothing; but laying all waste to the eastward he carried the whole Country before him. Whilst this was doing, his Brother Armais without any Difficulty or Scruple broke his Faith with his Brother in Egypt, and did just the contrary to what he should have done. He expelled the Queen, abused the King's Concubines, and at the Instance and Advice of his false Friends took up Arms against his Brother. The Egyptian high Priest gave Sesostris Notice of all these Indignities from Time to Time; upon which Advice the King came back again by the Way of Pelusium, and made good his Govern-

(p) Page 70. (q) Josephus against Apion, Book 1.
ment. From this Prince the Country took the Name of Egypt, for Sesostris was also called Aegyptus, and his Brother Armais was also called Danaus.

This is the Account, which Manetho gives us of Sesostris. I shall only add, that he fixes the Time with the utmost Exactness: And tho' he was most fabulous in his Catalogue of the Kings of Upper Egypt; yet we have no Reason to doubt of what he tells us concerning the Lower. Josephus also tells us, that (a) both Manetho and Cheremon, two heathen Writers, affirm that Pharaoh Amenophis the Father and Predecessor of Sesostris, was the King, who drove the Israelites out of his Country; though they add to it ridiculous Stories of their own. Now Manetho tells us, that Ramesses Miamun reigned sixty six Years and two Months, and Amenophis nineteen Years and six Months, and was succeeded by Sesostris; and I think nothing can be more providential to fix the Scripture History of those Times than this. As will appear from these Particulars.

The Scripture tells us, (b) that Joseph died being an hundred and ten years old, which was in the Year of the World 2369, as our learned Primate of Armagh hath stated it.

Ramesses Miamun came to the Throne of Egypt 86 Years before the Departure of the Israelites, and consequently in the Year 2427, fifty eight Years after the Death of Joseph.

The Scripture Account is thus, (c) And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them. Now there arose a new king over Egypt, which knew not Joseph:

(a) Against Apion, Book. i. (b) Gen. i. 26. (c) Exod. i. 6, 7, 8, 9, 10.
And he said unto his people, Behold, the people of the children of Israel are more, and mightier than we. Come on, and let us deal wisely with them; and so their Oppression began. St. Stephen clears this Matter a little farther, (d) The people grew and multiplied in Egypt, till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born. The Decree to destroy the Israelites was made in the fourth or fifth Year of the Reign of this Rameses. For (e) Moses was eighty Years old at the Delivery of the Israelites, (f) and 120 Years old at his Death, which was forty Years after; and Aaron was (g) three Years older than Moses. So that Aaron was born in the third Year of his Reign, when we hear nothing of this Decree, and Moses was born in the fifth Year of his Reign, when it was in full Force. After this the Israelites (b) were oppressed by being forced to make Brick in a rigorous Manner. And they built for Pharaoh treasure cities, Pithom and Raamases. The Word Pithom in (i) the oriental Languages signifies a Magician or Inchanter, and it keeps the same Sense in the (k) Greek and Latin, and seems to imply, that this City was built for such diabolical Arts, which made them (l) so famous for such Practises afterward. And Raamases, which is (m) called Rameses, keeps up the Name of the King, who ordered it to be built.

The best Account therefore, which agrees with the Scripture Chronology, is thus.

(d) Acts vii. 17, 18, 19, 20. (e) Exod. vii. 7. (f) Deut. i. 3, and xxxiv. 7. (g) Exod. vii. 7, 15, to the End, and ii. 1, &c. (b) Exod. i. 11, 12, 13, 14. (i) Vide clarissimi Buxtorfii Lexicon Talmudicum sub Radice ὑμ. (k) Πυθόν
and Python. (l) Exod. vii. 11, 22. and viii. 7, 18, 19, and ix. 11. (m) Exod. i. 11, Exod. xii. 37. and Num. xxxiii. 3, 5.
Joseph dies 2369
Rameesses Miamun made King of Egypt 2427
Aaron born 2430
The Decree to destroy the Israelites 2431
Moses born 2433
Moses begins to plead with Pharaoh 2513
The Israelites depart out Egypt 2513
Sesostris, Rameesses or Sesofois made King of Egypt 2513
His Brother Armais or Danaus is expelled from Egypt 2522
He goes to Greece and is made King of Argos 2530
Moses dies, and Joshua enters Canaan 2553

So that if this learned Author in the Drawing up of his Chronological Tables, and the rest of his Book, had endeavoured to make it fuit with the sacred History, he might have left out his Quotation of Manetho, or left the Catalogue of the Egyptian Kings, as he found it there, and not have taken so much Pains to place Sesostris 500 Years later than his real Time, and so bring all into Confusion.

Upon the Occasion of this History of Sesostris, this learned Author (n) quotes Diodorus Siculus, the Greek Historian, to prove, that Sesostris conquered Thrace, and (o) to prove Bacchus and Osiris to be the same. But he omitted (p) another Quotation, which was more material, That when the Foreigners were driven out of Egypt, Danaus (or Armais the Brother of Sesostris) and Cadmus, their Captains, went into Greece, and Moses went into Judea.

(n) Page 262. (o) Page 193. (p) Lib. 40. This Quotation is taken Notice of by our learned Prelate of Armagh, who tells us, Page 30. that it is to be seen in the Ecloga or Excerpta of Photius.
This learned Author (q) quotes the (r) Scholium upon Apollonius to prove, that Dichæarchus, as he is there cited, represents Isis and Osiris to be two Generations older than Sesostris. Had this been true I know not how it would have served his Purpose, since Osiris is allowed by all the best Chronologers to be Mizraim the Son of Ham, the first King of Egypt, who died above 2080 Years before the Birth of CHRIST; and this Author (s) places Sesostris in the Year 1002, so that there are 1080 Years between the Beginnings of the Reigns of the Father and Son, which is hardly consistent with (t) this learned Author's allowing but eighteen or twenty Years to a Generation. The whole Quotation of the Scholium is thus, Dichæarchus in his first Book tells us, that after Orus the Son Isis, and Osiris, there was a King called Sefonchofis; and Theopompus in his third Book calls him Sesostris. So that from the Reign of Sefonchofis to that of Nilus, there were 2500 Years, and from the Reign of Nilus to the first Olympiad, there were 436 Years; and all the Years together are 2936. According to the Catalogue of the Egyptian Kings given by Eratosthenes there were 392 Years between the Reign of him, whom he calls Phruron or Nilus, and the first Olympiad, which began after his Time. However there needs no Insisting on this, or to prove, that the Scholium was led into the fabulous Accounts of the Egyptian Kings. The Olympiads are supposed by all to begin about 776 Years before the Birth of CHRIST, and the Scholium puts Sesostris 2936 Years before that; so that the whole is 3712 Years. This Author puts (u) Sesostris or Shishak in the Year before CHRIST 1002; so that here are Mistakes of 2710 Years between them, and therefore I cannot imagine, why he should quote this

very Passage to vindicate his Chronology. If I had
defsign'd to prove, that too much Learning had made
this Author mad, I could not have have pitched upon
a more unlucky Argument than this Quotation.

But there are other Reasons and Authorities to
prove, that Sesostris was not the King, who ruled
in Egypt in the Days of Rehoboam: And Secondly,
that he was the Successor of that Pharaoh, who was
drowned in the Red Sea.

That he was not King of Egypt in Rehoboam's
Time is evident, from the Account which (x) Diodo-
rus Siculus gives us of his Transactions; That he
with 400 Sail of Ships conquered all the Islands in the
Red Sea, and subdued the Nations as far as India, and
marching with his Army conquered all Asia, even the
Countries, which Alexander the Great never set his
Foot upon. For he passed over Ganges, and pierced
through India to the main Ocean. And in the same
Manner he brought into Subjection all the rest of
Asia, and most of the Islands of the Cyclades Then
he subdued the Scythians as far as the River Tanais;
and then passing into Europe he was in Danger of
Losing his whole Army. And in all his Conquests he
erected Pillars whereon were inscribed in Egyptian
Letters called Hieroglyphicks, these Words,

Sesostris King of Kings, and Lord of Lords, sub-
dued this Country by Force of Arms.

A great Part of this being Romantick, it will
be hard to find out the real History; but if
he conquered Sicily, or Sardinia, or was so
great a Conqueror, as he is generally represented
to be, it must be long before the Time of Rebo-
boa. This learned Author tells us, that (y) Shishak

(x) Lib. 1. cap. 4.  (y) Page 217.
spoil'd the Temple, and reduced Judea into Servitude, and went on conquering first eastward toward India, which he invaded, and then westward as far as Thrace, leaving some Forces at Colchis, and others at Mount Caucasus to defend his Conquests from the Scythians; that he invaded all Asia, and a great Part of Europe, and peopled many Cities, which he took; that (z) he prepared a Fleet on the Mediterranean, and went on westward upon the Coast of Africa, to search those Countries, as far as to the Ocean and Island Erythra or Gades, in Spain. There he conquered Gerion, and at the Mouth of the Straights set up the famous Pillars, with this Inscription.

(a) Venit ad occasum mundique extrema Sefoftris.

Then he returned from Spain and the southern Coasts of Italy, his Fleet attending him by Sea, and he left in Sicily the Sicani, a People, which he had brought from Spain. Now Polybius, an ancient and an able Historian, faith, (b) The Romans have subdued and brought under their Obedience, in a Manner, all the Nations of the World within the Space of three and fifty Years, which in former Times was never heard of. Accordingly he instances in the Persians, the Lacedemonians and the Macedonians. And then he adds, As for Sicily, Sardinia and Africa, these never made a shew to challenge any thing. And though they have been great Lords, and enjoyed large and spacious Countries; yet they never touched the greatest Part of the World. Now if Sefoftris had conquered Sicily or Sardinia, as Diodorus Siculus reports, and so lately; it is strange, that Polybius relates, that Sicily and Sardinia were never conquered. He knew too well the Roman History, of which he professedly writes, to be

(z) Page 215.  (a) Lucan. lib. 10.  (b) In initio.  guilty
guilty of such a Mistake. The fifth Year of Rebo- 
am is supposed to be 971 Years before CHRIST, and the Building of Rome in the Year 748, which was but 223 Years after it. And had the King of Egypt made such vast Conquests so lately, it is strange, that there is not the least Notice taken either of the King or the Country on such an Occa-

There is this also to object against Shishak's con-

quering all Asia, that he never conquered the ten 

Tribes, over whom Jeroboam reigned: And this he 
must have done, when he was in Judea, before he 
could have conquered Syria, Scythia and any Part 
of Thrace, or have set up any of his Pillars there. 
The Silence of the Scripture is sufficient in this Case. 
It tells us, how Jeroboam did set up the golden 

Calves, and made Israel to sin. It tells us, (c) by 
the Prophet at Bethel and Abijah at large, of what 
Mischiefs should come on the House of Jeroboam 
for this Sin, and how the Threatnings were all ful-

filled. It tells (d) us of the Judgments, which fell 
upon Jeroboam's Kingdom at other Times for their 
Sins, and how they were carried Captives into the 
Cities of the Medes, and afterward plagued with 
Lions; and the Reason of all is their horrible Idolâ-

try, and Neglect of GOD's Worship. It tells us 
also, how Shishak oppressed Reboam King of Ju-
dah, for the Wickedness of that Nation. And 
therefore the Silence of the Scripture in not Mention-
ing Shishak's Conquests any farther than Judea, or 
his Going northward from them, especially to in-
vade the Country of Jeroboam, when it might have 
been so properly related, is a sufficient Argument, 

(c) 1 Kings Chap. xiii and xiv. (d) 1 Kings Chap. xx. 
2 Kings Chap. iii, vi, vii, xvii, xviii, xxi. 2 Chron. Chap xviii, 
and xxv and Isai. Chap. xxxvi.
that there is no farther Truth in the Story, and con-
sequently that Shishak could not be Sesostris.

But Secondly, That Sesostris was the Successor of
Pharaoh Amenophis, who was drowned in the Red
Sea. Manetho and Cheraemon, as cited by (e) Josephus, make Amenophis to be the Father of Sesostris;
by the Name of Rameses. And Tacitus (f) speaks
of the Expedition of Rhamses, in the same Manner,
as Manetho, Diodorus and Herodotus describe the Ex-
pedition of Sesostris. Sesostris (g) is often called Egypt-
tus, and Rameses; and his Brother Armais, to whom
he committed the Government of Egypt in his Ab-
fence, was also called Danaus. Now according to this
(b) Eusebius faith, that about the Year of the World
2520, Egypt, which before was called Aeria, took its
Name from Ægyptus, who reigned there at that Time,
having cast out Danaus, to whom the Kingdom was
committed. Archbishop Usher (who rightly placed
the Departure out of Egypt in the Year of the World
2513. makes the Expedition of Sesostris to begin that Year, and mentions Syncellus and Scaliger as of the same Opinion) faith, that (i) in the
Year 2522 Ægyptus (who was also called Rameses, and
Sesostris, and Sesofohis) after nine Years spent in foreign
Expeditions, as (k) Diodorus Siculus testifies, returns to
his Kingdom. From whence Armais (who is called
Danaus) when he had been over the Kingdom for nine
Years, fleeing from his Brother Rameses, or Egypt-
tus, left the Kingdom, and went into Greece: And
this Prelate expresseth his Satisfaction at the same
Time, that he differs but two Years from Eusebius.
Bishop Cumberland owns, that (l) the Time of Se-

(e) Against Apion, Book i. (f) Annalium, lib. 2. (g) Both
these Particulars are owned by Sir John Marsham, from the Autho-
rities of Eusebius, and Diodorus Siculus. (b) Chronicon,
pag. 26, 27. (i) Page 51. (k) Lib. 1, cap. 4. (l) Origi-
nes Gentium antiquissima, Page 51, 215, and 244.
fostiris being King of Egypt is best stated by the learned Primate of Armagh, to be the same with his Brother Danaus, which was certainly near the Departure of Israel out of Egypt. Archbishop Usher (m) adds, that Danaus came to Argos, took a Method to supply it with Water, and was made King of that Country in the Year before Christ 1474. From him the Greeks were called Danai. Thirty Years after he was succeeded by Prætus, where the Kings of Argos begin in Marshall's Chronological Tables, and so makes a perfect Agreement between the Grecian and the Egyptian History.

It may be farther observed, that this (n) Danaus the Son of Amenophis, is by the Grecians called Danaus the Son of Belus. Now (o) Lactantius and (p) Theophilus Antiochenus do both testify, that Thallus an Historian (whose Works are now lost) faith, that Belus was 322 Years before the Trojan War; which will bring us exactly to the first Year of the Reign of Pharaoh Amenophis, who was drowned in the Red Sea. The Computation follows.

Troy was taken exactly in the Year of the World 2825
Subtract the Time of the Siege 10

The Wars began 2815
Subtract 322

Pharaoh began to reign in the Year 2493
Add the Years of his Reign 20

Pharaoh was drowned in the Year 2513

(m) Annales, pag. 31. (n) Ibid. pag. 19. (o) De falsa religione, lib. 1. cap. ult. (p) In libro de temporibus, ad Autolycum scripto.
which was the Year of the Departure of the Israelites out of Egypt.

Besides, Diodorus Siculus (q) gives us such an Account of the Egyptian Kings, as will suit with the Placing Sesostris as the Successor of Pharaoh, who was drowned in the Red Sea, and the Taking of Troy, as stated in this Manner.

Troy is supposed to be taken in the Year of the World

Pharaoh drowned in the Year

Distance between them

Which Space he thus fills up, with ten Generations,

1 Sesostris the first.
1 Sesostris the second.

After him many Successions of Kings in Egypt, of whom there is nothing worthy of Remark to be found. Now their Names and Number, and Actions being omitted, here we may suppose, that Diodorus Siculus was imposed upon by a Romantick Account of the Egyptian Priests.

1 Ammonis.
1 Astifanes.
1 Mendes.

5 Then an Interregnum of five Generations, when the Egyptians chose Cetes, of an ignoble Extraction, to be their King, whom the Grecians call Proteus; and this fell out in the Time of the Trojan War. Here being therefore ten Generations, if we allow thirty Years for each, it will bring us to the Time before universally agreed on. But if we put Sesostris 500 Years later, as this learned Author hath done, we confound all the History of

(q) Book 1, Chap. 5.
Egypt, which Diodorus hath given us, and must omit not only the Kings superadded by the Priesths, but even those, a particular Account of whose Lives and Characters is there given us; which Method will spoil the Credit either of all the Historians in the World, or of those, who thus undermine them.

I have only to add, that if this is not satisfactory, there are many other Arguments upon this Subject excellently well handled by (r) Bishop Cumberland, published in the Life Time of this learned Author, and where all his Arguments from Scripture and Josephus were fully anfwered before they were published; to which he hath not been pleased to give a Word of Reply.

The Beginning of the Reign of Sesostris King of Egypt being thus fixed to the Departure of the Israelites, we may behold the Providence of GOD in Preferving that People from their Enemies in the Wilderness for the Space of forty Years; especially after (s) their Defeat at Hormah the first Year; and the Manner of their Conquering the Land of Canaan. GOD had promised (t) those, who were then alive at the Red Sea, that they should no more fee the Egyptians come against them in an hostile Manner; and he knew how to fulfil his Word. When Sesostris came to the Throne, he had but a melancholy Time in Egypt, there being not a House in which there was not one dead; and his Father, and the whole my drowned. For this Reason he could not bear Staying in the Country, but resolved upon some Expedition; and accordingly he fits out a large Navy in the Mediterranean Sea, and got together the greatest Army, that possibly he could, under his

(r) Sanchoniatho, Page 402 to Page 416. (s) Num. xiv. 44, 45. Deut. i. 44, 45. (t) Exod. xiv. 13.

Command,
Command, and left the Country to be governed by his Brother Armais, Danaus or Ramesses. The Judgments, which befel his Country one after another, were too fresh in his Memory to let him pursue the Israelites; neither could his Fleet be any Way serviceable on this Occasion. It is probable, that he did not march out of Egypt (u) till after the Battle between Joshua and the Amalekites, and that at Hormah, when they had a sharp Engagement in the one, and were defeated in the other. Then Sesostris begins his Expedition against the Land of Canaan, which he conquered with little Difficulty, being divided into eleven Kingdoms, according to (x) the Names of the eleven Sons of their Father Canaan. He sets up Pillars with Inscriptions, as Monuments of his Success, wherever he came; and some of these (y) Herodotus was an Eye-witness of in the Syrian Palestina, which he describes accordingly. Thus the Canaanites, who in the pastoral Wars thought to have conquered all Egypt, are conquered by them, and so they revenge themselves of the Injuries, which they had then sustained. The Canaanites were now enslaveed, that they could not stir; and the conquering Army was on the other Side of Jordan (which was a sufficient Barrier) and it was afterward employed in other Expeditions; and thus the Israelites were preserved. Upon this, Sesostris puts Governours in every large Town or Country, to act under him, who (z) were called Kings, and seem to have a separate interest from each other, so that the Strength of each was so much the less. Upon this they quarrel with one another, insomuch that (a) Adonibezek, who was one of them, subdued three score and ten of the rest.

(u) Exod. xvii. 8 to the End.  (x) Gen. x. 15, 16, 17, 18.  
(y) Enterpe, cap. 55 & 56.  (z) Josi. xii. 9 to the End.  (a) Judg. i. 6, 7.

Thus
Thus they were divided among themselves, that they could not engage in any one common Enterprize, which preserved the Israelites in the Wildernefs, and enabled Joshua (b) to conquer them one after another; whereas (c) otherwise they far excelled them both in Number and Might. And after Sefoftris had conquered Scythia, he passed over into Europe, where he was in Danger of Losing his whole Army, through the Difficulty of the Pafiages, and Want of Provisions. This put a stop to his Expedition in Thrace, and so he returned into his own Country. Thus the Rebellion of his Subjects at Home made him undertake no more Expeditions abroad; and the Danger of Losing his Army abroad was a Caution to him, not to venture any more into a Wildernefs, especially against a People, in whose Behalf GOD had so signally appeared, by Plaguing the Egyptians for their Sakes, Causing them to pass safely through the Red Sea, and Drowning all their Enemies, who pursued them.

But to take my Leave of this Author: He tells us, (d) that Bacchus, Osiris and Sefoftris all lived about the same Time, they were all Kings of Egypt, they were great Conquerors, and set up Pillars and Monuments thereof; and therefore they must all be one and the same King, and this King can be no other than Shishak. Other Authors tell us, that Bacchus was Nimrod the Son of Cufh, the Founder of the Assyrian Monarchy, who died about the Year of the World 2012. Osiris was Mizraim the Son of Ham, first King of Egypt, who died about the Year 1916. Sefoftris began his Reign in the Year 2513, and the first that we hear of Shishak, is in the fifth Year of

(b) Exod. xxiii. 29, 30. Deut. vii. 22. (c) Num. xiii. 28, 33. Deut. i. 28, and iv. 38, and vii. 1, 7, and ix. 1, and xi. 3 and xx. 1. (d) Page 193.
Rehoboam's Reign, about the Year 3034; so that the Arguments must be very conclusive to prove them to be the same Person. I shall only add a parallel Case. There were three famous Men in the World, Hannibal, Belisarius, and John Churchill. There is some Chronological Difference between them. Hannibal died in the Year before CHRIST 183; Belisarius died in the Year after CHRIST 565, and John Churchill died in the present Century. But we must get over that, as well as we can. There is a great Affinity in their Names. There is the same Consonant in each of them, and it is the last Letter in two. There is a greater Affinity in their Actions. They were three very eminent Generals, remarkable for their Courage and Conduct; Leading their Armies into foreign Countries, Laying Hold on all Advantages, Fighting many Battles, and Taking many Towns and Countries; they were famous both at home and abroad, admired by their Friends and dreaded by their Enemies, and at last they fell into Disgrace in their own Country; and therefore all three must be one and the same Commander, and this can be no other than the Duke of Marlborough. And as there was a Monument erected on the Danube in Commemoration of his Victory at Blenheim; so, as far as we may infer from thence, we may conclude, that Bacchus, Osiris, Sesostris and Shishak; or rather Nimrod, Mizraim, Sesostris and Shishak must be one and the same, and these can be no other than the abovementioned General.

FINIS.
Bedford, Arthur

Animadversions upon Sir Isaac Newton's book