

A N
Univerfal HISTORY,
FROM THE
Earliest Account of Time to the Present:

COMPILED from

ORIGINAL AUTHORS:

And ILLUSTRATED with

MAPS, CUTS, NOTES, *Chronological* and *Other* Tables.

VOL. I.

The SECOND EDITION.

Ἰστορίαι ἀρχαίας ἐξ ἐξουσίας μὴ καλῶν, ἐκ αὐτῶν δὲ ἐν ἰσότητι ἀκρίτως, ὥς τις εἴποι σπουδαίαν
ἐγκύκλιον.
Basil. Imp. ad Leon. fil.



L O N D O N:

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M.DCC.XL.

should see nine generations succeed each other after the flood, and live till the 128th a year of *Terah*, within two years of *Abraham's* birth; that *Arphaxad* should outlive *Peleg*, *Reu*, *Serug*, *Nabor* and *Terah*, for five generations lineally descended from him. And what is more strange, that *Shem* should survive *Arphaxad*, and see eight generations after him successively die; and live till the fiftieth year of *Isaac*, within fifteen years of *Abraham's* death; that *Eber* should outlive *Abraham* himself, the seventh in descent from him, though *Abraham* dies in a good old age, an old man^d. Thus the great ancestors, which in course of nature ought to die first, die last; by reducing the standard of the length of human life too fast, for the shortness of the space allowed from the flood to the birth of *Abraham*. And hence, among other absurd consequences which follow from this chronology, occasion was given to that notion of the b *Jews*, followed still by many modern writers, that *Melchizedek* was *Shem*.

SECT. II.

The History of Noah after the Flood, and of his descendants to Abraham.

Year of the
Flood, 1.
Year before
Christ, 2997.
Noah comes
out of the ark.
The precepts
given him by
God.

THE time of *Noah's* going forth of the ark, is fixed in scripture * to have c been on the first day of the six hundred and first year of his age*. The first thing he did upon his landing, was to build an altar, and offer a burnt sacrifice, of every clean beast, and every clean fowl^f. † GOD having accepted the sacrifice, blessed *Noah*, and gave him power over all living creatures, with a permission to eat of them as freely as of the produce of the ground; however, he forbade him to eat the blood of animals, or to shed that of Man; ordering him to punish manslaughter with death, and to people the world as fast as he could^g.

IT is not to be thought that these three injunctions contained all that was obligatory on *Noah* and his posterity, till the promulgation of the law at *Sinai*; there being d nothing here required of his duty towards GOD, the whole consisting in moral precepts: but we are to consider them either as explanatory of, or additional to the Laws which *Noah* had received in common with the rest of the Antediluvians, and which were derived from *Adam*. The permission to eat flesh, now first explicitly given, seems to intimate, that it was not allowed before the flood; but to avoid repetitions, we refer the reader to what we have already said on that subject^h.

THE Rabbins pretend that GOD gave to *Noah*, and his sons, certain general precepts, which, according to them, contain the law of nature, common to all men indifferently; and for the non-observance of which, the *Gentiles* themselves have been e punished by GODⁱ. These precepts enjoined, 1. To abstain from idolatry. 2. From

^a Gen. xxv. 8. ^c Gen. viii. 13. ^f Gen. viii. 20. ^g Chap. ix. 1—7. ^h Chap. 1. §. 7.
ⁱ Vid. SELDEN de jure nat. & gent. lib. I. cap. ult. CALMET, dict. art. Noachides.

Nabor, *Terah*, and *Abraham*, for six generations lineally descended from him; and even the last of them lived to be an old man: that *Heber* should outlive *Phaleg*, *Ragau*, *Lamech* (4), *Nabor*, *Terah*, *Abraham* and *Isaac*, seven successive generations that descended from him, and yet *Abraham* and *Isaac* should both live to be old men (5).

Thirdly, It is not possible that *Joktan* should have thirteen sons when *Phaleg* was born, at the division of tongues, if *Phaleg* was born in the thirty-fourth Year of *Heber*, as it is in the *Hebrew*; and to fancy *Phaleg* first called so at the time of his death, is ridiculous, and expressly contrary to *Josephus*. At the division of tongues, we are told, that *Mizraim*, *Canaan*, *Sidon*, *Elam*, *Ashur*, *Aram*, &c. gave names to countries, and

yet they died before *Phaleg*. *Shem*, *Arphaxad*, *Salah*, *Heber*, &c. according to the *Hebrew*, were alive when GOD instituted circumcision; and yet none of them ordered to be circumcised, which was then the sign of being in covenant with GOD.

* The *Mohammedans* will have it, that *Noah* quitted the ark the tenth day of *Moharram*, which is the first month of their year; and that he instituted the fast, observed by them on that Day, which they call *Ajurna*, in commemoration of his deliverance (6).

† Some Rabbins pretend *Shem* offered the sacrifice, *Noah* being rendered unqualified for that office, by having the misfortune to be bit by a lion (7).

(4) *Serug*. (5) Gen. xxxv. 29. (7) SHALSEL. Hakkab. p. 7.
(6) D'HERB. Eibl. orient. p. 676.

a blasphemy. 3. From murder. 4. From adultery. 5. From Theft. 6. To institute judges to maintain those laws. And, 7. To abstain from eating the flesh of any animal, cut off while the animal was living; which last precept was supposed to be intended by the words, *the flesh with the life thereof, which is the blood thereof, shall you not eat*^k. This barbarity some pagans are said to have practised^l. From the time of *Moses*, the *Jews* would not suffer a stranger to live among them, unless he observed the Precepts of the *Noachida*, and never gave quarter in battle to any who were ignorant of them.

Year of the Flood, 1. Year before Christ, 2997.

MAIMONIDES^m says, the six first precepts were given to *Adam*, and the seventh to *Noah*. To these some Rabbins add others: as the prohibition to draw out the blood of any living creature to drinkⁿ; to maim animals^o; to use magick and sorcery^p; to couple animals, and graft trees with different kinds^q. But what calls the antiquity of these precepts in question, is, that there is no mention made of them, neither in scripture, nor in *Onkelos*, nor in *Josephus*, nor in *Philo*; and that neither *Jerom*, nor *Origen*, nor any of the antient fathers, appear to have known any thing of them.

BISHOP Cumberland, who likewise justly suspects the veracity of the Rabbins, thinks the patriarchal laws are to be searched for in the scripture; and accordingly in a particular treatise on that subject^r, he has shewn from thence, that the patriarchs, long before the law was delivered to *Moses*, carefully observed the principal precepts, as well towards GOD as towards man, so as to fulfil the decalogue; moved thereto either by the same promises, or fear of the same judgments and punishments which were afterwards pronounced by the *Mosaical* law^s.

GOD farther made a covenant with *Noah*^t, never to drown the world again; *God assures* promising, as a token thereof, for the future, to set his bow in the clouds, when it rained. This seems to have been done to take away *Noah's* apprehensions, who, according to *Josephus*, sacrificed to appease GOD's wrath, fearing an anniversary deluge; for which supposition that historian has been censured somewhat too severely^u. *Noah the world should not perish by a second deluge.*

NOAH being come down from the mountain, applied himself to husbandry, and d planted a vineyard^v; but the eastern authors^w make this the work of his Sons. However, *Noah* having drank of the wine to excess, lay carelessly uncovered in his tent; which his son *Ham* perceiving, called in his brothers *Shem* and *Japhet*, to behold the posture their father was in: but they, out of a sense of duty and modesty, took a garment, and going backwards, covered *Noah* with it; for which, when he came to know of what had passed, he blessed them, and cursed *Ham* in his posterity, who were to be servants to their brethren^x. *Noah becomes an husband-man.*

THE *Armenians* have a tradition, that *Noah*, after quitting the ark, went and settled at *Erivan*, about twelve leagues from *Ararat*, and that it was there he planted the vineyard, in a place where they still make excellent wine^y. According to *Tavernier*, *Nakshiwan*, which is three leagues distant from *Ararat*, was the place where *Noah* went to dwell; and he adds, that it is reported to be the oldest city in the world. Another tradition of the country will have the village of *Cemain*, abovementioned, to be the place where *Noah* and his Sons fixed their first habitation^z. But this is to be understood of the places where these towns were afterwards built; for it is not likely they began to build towns so early, much less that the deluge left them standing, if there had been any there before; and the scripture says *Noah* was in his tent when *Ham* surprized him in wine. *Where first he settled.*

HOWEVER, this tradition, so far as it relates to *Noah's* settling in the country near the mountain where the ark rested, seems more probable than a notion lately advanced^{aa} by some men of learning^{bb}, that *Noah* left his three sons, *Shem*, *Ham*, and *Japhet*, in some little time, and with his younger issue travelled to *China*, where he lived before the deluge, and that he was the first king of that country, whom the *Chinese* call

^k Gen. ix. 4.

^l ARNOB. cont. Gent. lib. 5. See before, p. 87. in the notes.

^m YAD

HAZZAKAH, Sepher melakim. c. 9.

ⁿ Rab. CHEVINA.

^o R. CHIDEA.

^p R.

SIMEON.

^q R. ELIEZER.

^r De legibus patriarcharum, printed in his Origines gentium antiquiss.

^s Ibid. chap. 5.

^t Gen. ix. 11, 17.

^u JOSEPH. ant. l. 1. c. 3.

^v HIEDEG. Hist. patriarch. Exercit. 19. 3.

^w Gen. ix. 20.

^x EUTYCH. p. 43.

^y Gen.

ix. 21—27.

^z CALMET Dict. suppl. p. 63.

^{aa} See before, chap. i. §. 8.

^{bb} Dr. ALLIX,

in his Reflections upon the books of the holy scripture, p. 112. Mr. WHISTON, in his Chronol. of the old Test. &c. in his new theory of the earth, and his essay for restoring the true text, &c. Mr. SHUCKFORD, in his connection; and Mr. BEDFORD, in his Scripture chronology.

Year of the
Flood, 1.
Year before
Christ, 2997.

Year of the
Flood, 350.
Year before
Christ, 2648.
Noah dies.

*Fo hi**; it seeming more agreeable to reason, as well as scripture, to conclude that a *Noah* continued with his posterity till his death, and that, after quitting the ark, they dwelt somewhere near the mountain where it rested, which was in *Armenia*; and that they did not remove till such time as they are mentioned in scripture to have begun their journey towards *Shinaar* ^c.

NOAH died in the nine hundred and fiftieth year of his age, and, according to the tradition of the orientals, was buried in *Mesopotamia*, where they shew his sepulchre in a castle near a monastery called *Dair abunah*, that is, *the monastery of*

^c Gen. xi. 2.

* This opinion (much more reasonable than that of *Hornius*, who will have *Fo hi* to be *Adam* (1), though the *Chinese* (2) expressly make a different person the first man, whom they call *Puon ku*) depends on the following observations:

1. The *Chinese* histories say, *Fo hi* had no father (3); which agrees well enough with *Noah*, because the memory of his father might be lost in the deluge, and so give occasion to this fable, that he had no father at all.

2. The same histories affirm, that *Fo hi*'s mother conceived him as she was encompassed with a rainbow (4); which seems an imperfect tradition concerning the first appearance of the rainbow to *Noah* after the flood.

3. The character and appellation of *Fo hi*, among the *Chinese*, agrees with what the scriptures affirm of *Noah*.—*Fo hi*, says *Le Comte*, the first emperor of *China*, carefully bred up seven sorts of creatures, which he used to sacrifice to the supreme spirit of heaven and earth. For this reason some called him *Pao hi*, that is, oblation (5). *Noah*, says *Moses*, took into the ark of every clean beast by sevens, of fowls also of the air by sevens, the male and his female; to keep seed alive upon the face of all the earth (6). And after the flood, *Noah* builded an ark unto the LORD, and took of every clean beast, and every clean fowl, and offered burnt-offerings on the altar (7).

4. The *Chinese* histories affirm, that *Fo hi* settled in the province of *Shenst*, which is the most north-west province of *China* (8), and very near to mount *Caucasus*, upon which (according to an opinion we have taken notice of) the ark rested, and from which *Noah* must descend to go thence into *China*. In favour of this opinion, it is also further observed,

5. That the *Mosaic* history, as it is perfectly silent in relation to the peopling of *China* at the dispersion, confining itself within the bounds of the then known world; so it says little or nothing of *Noah* after the flood: which seems to be an intimation, that *Noah* had no share in the subsequent actions related in the sacred history; and so, by a fair consequence, might be in *China*, a region out of the compass of the known world.

6. That this is confirmed by the *Chaldean* tradition of the sudden disappearing of *Xisuthrus* or *Noah*, his wife and daughter, and the *Pilot*, on their coming out of the ark.

7. That the *Chinese* language and writing are so entirely different from those among us, introduced by the confusion of *Babel*, that they cannot well be derived from thence.

8. That the dispersion beginning from *Babylon*, so remote a country as *China*, could not be so soon

reached and peopled, as the prodigious number of its inhabitants at present shew it to have been; and therefore they could not be of so late an original.

9. That the learned sciences seem to have been antiently much better known in *China* than in these parts of the world; their government and constitution much firmer and more lasting than ours; their most antient histories more authentic and certain than ours, (excepting those of more than human original:) all which things would make one ready to imagine, that as it is probable *Noah* might be much more wise and learned than any of his sons; so all those settlements, laws and traditions, which are derived from him, are remarkable effects and testimonies of the same (9).

10. And principally that the reign of *Fo hi*, according to the most rational and exact account hitherto given of the *Chinese* chronology, coincides with the time of *Noah* (10); and that the length of the reigns and lives of *Fo hi* and his first successors greatly corresponds with the duration of the lives of men in the same ages recorded in scripture (11).

But as this opinion is conjectural only, so several objections might be made to it. As,

1. That it is improbable, if *Noah* was *Fo hi*, that the *Chinese* annals should make no mention of so extraordinary an event as the deluge; which they are so far from having recorded, that *Couplet* (12) expressly makes it an error in those who imagine they have.

2. The uncertainty of the *Chinese* writers themselves, as to the history of *Fo hi* and his next successors; some doubting whether there was ever such a man as *Fo hi*, and others rejecting both him and his successor *Shin nung*, and beginning with *Hoang ti* the third king: wherefore *Couplet* leaves them out of the succession of *Chinese* monarchs; and that not without reason, since *Fo hi* is said to have had the body of a serpent, and *Shin nung* the head of an ox (13.)

3. *Moses*'s account of the dispersion seems most evidently to relate to all mankind without exception, who he supposes were collected together in the plain of *Shinaar*; as will hereafter be more particularly evinced. And if this be admitted, *Noah* having no other issue than his three sons named by *Moses*, consequently could not reign in *China*.

This matter, however, we may be probably able to decide, when we come to treat professedly of the *Chinese* affairs; wherein we expect some assistance from the new history of *China*, lately published in *Italy*, written by a *Mandarin*, who, as we are told, has made it appear, that there are no genuine records to be found in that empire, earlier than two or three centuries before CHRIST.

(1) *Arca Noe*, p. 14.

Hist. Sinicam, lib. I. p. 13.

p. 21. (4) *Ibid.*

Memoirs of China, p. 313.

Couplet Con-

fucius præcæm. p. 38, 76.

2, 3, 9. (7) *Chap. viii.* 20.

(2) *Vid. MARTINI*

(3) *Ibid.*

(5) *LE COMPTE*

COUPLET Con-

fucius præcæm. p. 38, 76.

(6) *Genes. vii.*

(8) *MAR-*

TINIUS ubi supra. *COUPLET Chronol. in Fo hi.*

(9) *Vid. WHISTON'S Theory, Book II. p. 137,*

Èc. (10) *Vid. his Short View of the Chronol.*

Èc. p. 61. (11) *Ibid.* p. 64, 65. (12) *Præf.*

ad Tab. Chronol. p. 3, 8. (13) *Vid. Ibid.*

p. 3, 10, 11.

a *our Father*^d. According to a common opinion, before his death, he divided the world among his three sons, giving to *Shem Asia*, to *Ham Africa*, and to *Japhet Europe*: but this has not the least foundation in scripture.

Year of the
Flood, 350.
Year before
Christ, 2648.

ALL mankind, at least that we have any account of in scripture, being the issue of these three sons of *Noah*, who were saved with him in the ark^{*}; before we proceed any farther, it will be proper to give a genealogical table of their descendants, in the same manner as we have already given one of the antediluvian patriarchs. (See the plate.)

The genealogy
of the descen-
dants of Noah.

THE chief design of *Moses* being to record what particularly concerned the *Israelites*, he has given us the genealogy of the line of *Shem* only entire. As to the descendants of the other two sons of *Noah*, his design seems to have been to bring them down as low as the dispersion, in order to leave to posterity the names of the first founders of nations, and there to dismiss them; for it is observable, that though several particulars are mentioned in the course of the *Mosaical* history relating to the *Canaanites*, as the people with whom the *Israelites* were more particularly to be concerned, yet he hath deduced the genealogy of that branch of *Ham* no farther; on the contrary, it is shorter than those of *Mizraim* and *Cush* by one generation.

NOR indeed is there much to be collected from scripture relating to the descendants of *Shem*, more than their names and the ages of the patriarchs in the line of *Peleg*, till we come to *Terah* the father of *Abraham*, with whom this period ends. But whatever there may be wanting in the sacred history, the *Jews* have taken care, according to their usual custom, plentifully to supply with the figments and conceits of their *Rabbins*, a set of men who have surpassed all others in the art of trifling, and inventing absurdities. On the other hand, the christian chronologers and historians of all ages who have endeavoured to connect the profane history with the sacred, within this period, would furnish us with materials enough to fill up the vacancies, could we think it worth while to collect their several opinions and conjectures; few of them agreeing in any one point, which yet every one is confident he has settled: we shall therefore take notice of but a very few of them; such contradictory sentiments serving only to shew the uncertainty of the whole, and consequently to confound, rather than to instruct the reader.

d WE shall not in this place touch upon the migrations, or the planting of nations by the posterity of *Noah*, which we have reserved for the subject of a distinct section, that we might not mix the history of that remarkable transaction with other matters. We have also thought proper to change the order of the table, and give an account of the line of *Ham* before that of *Shem*, which will more naturally close this section.

THOUGH *Japhet* is generally placed last in scripture^e, yet he is expressly said to be the eldest^f; and that he was so is farther evident, for that *Noah* was five hundred years old when he begat his three sons^g, according to which manner of expression in scripture, one of them was born in his five hundredth year: but it could not be *Shem*; for he being in the one hundredth year of his age at the birth of *Arphaxad*, two years after the flood^h, when *Noah* was six hundred and three years old, it follows that he himself was born in the five hundred and third year of *Noah*: nor could it be *Ham*, for he is expressly said to have been the youngerⁱ; so that *Japhet* was the eldest of the three sons.

Of Japhet and
his posterity.

JAPHET being affected, as well as *Shem*, with filial concern at *Ham*'s exposing their father's nakedness, assisted to cover him, and had a blessing given him by *Noah* on that occasion. GOD, says that patriarch, *shall enlarge Japhet*[‡], and he shall dwell in the tents of *Shem*; and *Canaan shall be his servant*[§]. The first part of this prophecy has been verified in the great possessions which fell to the descendants of *Japhet*; as all *Europe*, and all the northern part of *Asia*, the lesser *Asia*, *Media*, *Armenia*, the coun-

^d D'HERBEL. p. 677. ^e Genes. v. 32. vi. 10. vii. 13. ix. 18. x. 1. ^f Ibid. x. 21.
^g Ibid. v. 32. ^h Ibid. xi. 10. ⁱ Ibid. ix. 24. [‡] Ibid. ix. 27.

* Besides these three sons, some of the *Jewish* writers give *Noah* a fourth, named *Yomito*, who, as they pretend, taught astronomy, and instructed *Nimrod* in the art of war (1). The *Mohammedan* traditions, generally speaking, allow *Noah* but three sons, yet an *Arab* writer mentions another, named *Majestun* (2), who was probably born after the flood.

† This is the sense of the passage according to the *English* version and the *Septuagint*; but the

Vulgate translates it, *Shem the elder brother of Japhet*. The former interpretation must be the true one, for the reason immediately given; though the original and the oriental versions are capable of either sense.

‡ *Noah* here alludes to the name of *Japhet*, the root of which signifies *to enlarge*; though others translate the passage, *GOD shall persuade Japhet*, that is, bring him over in time to the true worship, figured by the tents of *Shem*.

(1) JUCHASIN. p. 135.
Art. Nouv.

(2) ABDALRAHMAN EBN ABDALLAH apud d'Herbel. *Biblioth. Orient.*

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tries between the *Euxine* and *Caspian* seas, as well as those lying to the north of them, a *Grand Tartary*, with *India* and *China*. Add to these the *European* colonies in *America* of late ages; for, as to the original inhabitants of that continent, it is uncertain from which of the three branches they are descended. The next part of the prophecy, that *he should dwell in the tents of Shem*, seems to refer to the overthrow of the *Assyrian* empire by the *Medes* in conjunction with the *Babylonians*, as well as to the conquests of the *Greeks* and *Romans* in *Asia*; alluded to afterwards by *Balaam* in his prophecy¹, that *ships should come from the coasts of Chittim*, and *should afflict Ashur*, and *should afflict Eber*: that is, they should afflict the *Assyrians*, and those who dwelt beyond the river *Euphrates* *. And at the same time that they dwelt in the tents of *Shem*, they made the posterity of *Ham* their servants, by subduing the *Babylonians*, the *Canaanites*, b the *Egyptians*, and other nations descended from that branch, wherein was the completion of the last part of *Noah's* prophecy.

THIS prophecy seems also to have regard to the state of the true religion, confining it to the race of *Shem* for a certain period of time, ending perhaps at the coming of the MESSIAH ^m; for since CHRIST the knowledge of the true GOD hath spread considerably more among the descendants of *Japhet*, than it did before amongst those of *Shem*, having till then been confined almost wholly to the nation of the *Jews*, however the *Mohammedans* rank *Japhet* himself among the prophets ⁿ.

THE septuagint version, followed by *Eusebius* and others ^o, mention an eighth son of *Japhet*, named *Elisa*, who is neither in the *Hebrew* nor the *Chaldee* †.

No particulars being mentioned in scripture with reference to the descendants of *Japhet*, farther than what relates to their founding of nations, we must refer the reader for what may be said of them under that head, to our account of the migrations.

Of Ham and
his posterity.

THAT *Ham* was the youngest son of *Noah* ‡, though generally placed the second of the three, is evident by his being expressly called the youngest: he may have been born within a few years after *Shem*, but as neither his age nor the time of his birth are mentioned, we can determine nothing concerning that point. However, one would be apt to imagine, from *Ham's* indiscretion as well as wickedness in discovering his father's nakedness, that when he committed that crime he was but a very young man, though he had children; he might probably be about fifty or threescore, an age scarce d equivalent in those days to eighteen now.

¹ Num. xxiv. 24.
Chron. i. i. p. 8.

^m See below.

ⁿ Vid. D'HERBELOT Bibl. Orient. Art. Jafeth:

^o EUSEB.

CHRONIC. ALEXANDR. AUGUSTINUS.

* The common opinion is, that by *Eber* in this place is to be understood the *Hebrews* or *Jews*; but a learned author has offered reasons which seem to prove the contrary. He observes, that to take it in that sense is repugnant to the design of the passage, and makes *Balaam* bless and curse the children of *Israel* in the same breath, by prophesying of their destruction (1): and therefore he will have it that *Eber* has not respect to persons, but to place, and signifies beyond the river (2); in which sense that word is often used in scripture (3). Upon this occasion the same author proposes to amend our translation of the above text (4) by reading it thus; and they shall go forth from the coast of Chittim, and shall afflict Ashur, and shall afflict the other side of the river (5), that is, the countries beyond *Euphrates*. There seems to be no need of supposing the last and to be taken conjunctively, or the words following it to be a repetition, or explanatory of the first, as that writer thinks; for *Ashur*, strictly speaking, lay beyond the *Tigris*; neither in *Balaam's* time had the *Assyrian* empire extended itself westward so far as the *Euphrates*: and when that prophecy was to be fulfilled, *Ashur* was reduced to its primitive bounds, and in subjection to *Elam*, or the *Persians*; as were also the *Babylonians*, and the inhabitants of *Aram* or *Mesopotamia*, who we think are to be understood by *Eber*, or the other side of the river, that is, the *Euphrates*.

† The *Persian* historians give *Japhet* eleven sons, viz. 1. *Jin*, *Chin*, or *Sin*. 2. *Seklab*. 3. *Manknij*. 4. *Gomari*. 5. *Turk* (from whom this patriarch is surnamed *Abu'l Turk*, or the father of *Turk*) 6. *Khalaj*. 7. *Khorar*. 8. *Rus*. 9. *Sissan*. 10. *Ghar*. And, 11. *Taraj* (6). The *Tartarian* authors name but eight sons of *Japhet*, in this order; 1. *Turk*. 2. *Kbars* [*Khorar*]. 3. *Saklap*. 4. *Rus*. 5. *Manminakl*. 6. *Zwin* [*Jin*]. 7. *Kamari*. 8. *Tarab* (7). The former authors assert, that *Japhet* married his sons to their own sisters, before they departed to people their countries, to the end they might multiply the easier; and indeed it happened, that the eastern countries, and the greater part of the north, were first peopled.

‡ The *Hebrew* word חָם *Ham* signifies hot, or heat, or sun-burnt. Though he is expressly said to be the younger, yet numbers of commentators, relying more upon the order wherein he is named, maintain that he was the second son of *Noah*; and to elude the force of the text, several of them pretend that it is not *Ham* himself, but *Canaan*, his son, who is here spoken of: others will have it, that *Ham* was called the younger, or the youngest, for no other reason but because his conduct was less prudent than that of his brothers (9). But such interpretations, if once admitted, will serve only to render the most clear expressions in scripture obscure.

(1) Vid. HYDE de Rel. Vet. Pers. p. 56. (2) Vid. eund. ibid. p. 57. (3) Idem, ibid. p. 50, &c. (4) MIR KHOND & KHOND AMIR. See D'HERBELOT. Bibl. Orient. Art. Jafeth. (7) See

ABU'L-GHAZI KHAN's Genealogical History of the Tartars, vol. I. p. 6. (8) D'HERBELOT, ubi supra. (9) Vid. HEIDEGG. Hist. Patriarch. Exercit. 20. num. 4.

WHEN

- a WHEN *Noah* was acquainted with the irreverent action of *Ham**, he cursed him in a branch of his posterity; *Cursed*, says he, *be Canaan, a servant of servants shall he be unto his brethren*^p. This curse, if it be a curse †, being pronounced not against *Ham* the immediate transgressor, but against his son, who does not appear from the words of *Moses* to have been any way concerned in the crime, though some imagine he had a principal share in it‡, hath occasioned several conjectures: some^q have believed, that *Noah* cursed *Canaan* because he could not well have cursed *Ham* himself, whom *GOD* had not long before blessed^r; others, more reasonably, think *Moses*'s chief intent in recording this prediction, was to raise the spirits of the *Israelites* then entering on a terrible war with the children of *Canaan*, by the assurance, that in consequence of the curse, that people were destined by *GOD* to be subdued by them^s: for the opinion of those who imagine all *Ham*'s race were here accursed, seems repugnant to the plain words of scripture, which confines the malediction to *Canaan* and his posterity, and also contrary to fact**.

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AMONG those who are for extending the curse to *Ham* and his other race, some have supposed another effect of it, not mentioned by *Moses*; that *Ham* became a black-moor, and communicated that colour to his descendants††: but this opinion is a mere chimæra, as hath been formerly observed^t.

- c IN consequence of this undutiful act of his telling his brothers that he had seen his father's nakedness, *Ham* has been looked upon as the first introducer of wickedness after the flood; and authors have imputed to him many enormities, some of them ridiculous enough, which they have grounded solely upon this single passage. They have believed, seeing *Ham* could be guilty of so much indiscretion towards his father, that

^p Gen. ix. 25. ^q CHRYSOST. serm. 29. in Genes. ^r Genes. ix. 1. ^s AUGUSTIN. quest. 17. in Genes. THEODORET in quest. 58. Genes. HEIDEGG. Hist. Patr. tom. I. p. 411. BAYLE cited in the notes below. ^t Introd. p. 48. a.

* If we enquire by what means *Noah* came to know that it was *Ham* who had discovered his nakedness, some *Rabbins* answer, that he inferred so much from *Ham*'s past shameless behaviour, in profaning the ark by lying with his wife (10). Others say, that *Ham*, by looking on his father's shame, found extraordinary alterations in himself; his eyes became red, his hair and beard burnt, and his lips distorted; and he knew so little what he did, that he stripped himself stark naked, and walked about in that condition. *Noah* seeing all this, from thence concluded that it was *Ham* who had dishonoured him. Some say that he could not have known it otherwise than by revelation. St. Chrysostom's opinion is very rational; he believes, that *Noah* seeing himself covered with a garment which did not belong to him, asked the occasion of it, and learned from *Shem* and *Japhet* all that had passed (11).

† Mr. Bayle does not take this passage properly to contain a curse. He says, it is pretty strange that the scripture takes no notice of any thing being done by *Noah* to *Ham*: he observes, that there is not one word of censure passed upon *Ham*; that the patriarch was content to curse *Canaan* the son of *Ham*; and that this curse was nothing else but a prophecy of the victories which the descendants of *Shem* should obtain over the descendants of *Canaan* under *Joshua*, that is to say, seven or eight ages after the crime of *Ham* had been committed (12).

‡ The *Jews* pretend that *Canaan* was the person who first discovered the nakedness of *Noah*, with which he acquainted his father *Ham*, who made sport of the accident, and went and told it to his brothers *Shem* and *Japhet*; and that *Noah* awaking out of his sleep, cursed *Canaan*, because he was the first occasion of the scandal (13).

** A learned author hath affirmed, that there hath never yet been a son of *Ham* who hath shaken a scepter over the head of *Japhet*; *Shem* hath subdued *Japhet*, and *Japhet* hath subdued *Shem*, but

Ham never subdued either (14). However, this must be a mistake, if there be any truth in what the *Egyptian* histories relate of the actions of *Sesostris* and some others of their kings, who conquered the greatest part of *Asia* and *Europe*; and consequently *Ham* may be said to have subdued both. Besides, we find the *Israelites* were long the slaves of *Mizraim*, or the *Egyptians*; and we see no reason why the shameful submission which *Rehoboam*, the son and successor of *Solomon*, made to *Sihlak* the *Egyptian Pharaoh* (15), who, after taking all the strong cities of *Judah*, seems to have had *Jerusalem* delivered up to him without opposition, to be spoiled with the temple, may not be deemed a servitude; it being expressly said, the *Jews* should be his servants (16). *Ham* also appears to have encroached upon *Shem* very early, for he seems to have driven the *Shemites* out of their first seats in *Shinar*; and every body knows the *Babylonians*, who were *Hamites*, had a considerable share in the destruction of the *Assyrian* empire. But a stronger instance than any of the preceding is, the *Babylonish* captivity, in which the *Jews* themselves were the sufferers. Nay, the very branch of *Canaan* seems to have had great success against *Japhet*, not only by the exploits of the *Carthaginians* (originally *Canaanites*) in *Italy*, but by their conquest of *Spain*.

†† This opinion has been entertained by several Christians as well as *Mohammedans*, though some of the latter account otherwise for men's different complexions (17). The *Arab* writers add, that *Noah* relenting at the sudden change in his son, prayed to *GOD* that his posterity might be treated gently in their servitude; in consequence whereof the black slaves are not only in great request, but generally have great credit and power with their masters (18).

Some of the same authors pretend, that *Noah*'s curse was inflicted on *Ham* for his disobedience, because he would not come to prayers one morning when his father called him (19).

(10) Vid. HEIDEGG. Hist. Patriarch. tom. I. p. 409. (11) Vid. eund. ibid. (12) BAYLE Hist. Art. Cham. (13) BERESITH RABBA. §. 37. THEODORET. quest. 57. in Genes. (14) See

MEDE's works, p. 358. (15) 1 Kings xiv. 25. 2 Chron. xii. 2, 9. (16) 2 Chron. xii. 5, 8. (17) Vid. Introd. p. 45. d. (18) D'HÉREL. Bibl. Orient. p. 245, & 677. (19) Ibid. p. 677.

he

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he was a reprobate, who had committed all sorts of abominations. They take it for granted, that none but he and his posterity were concerned in the building of *Babel*, which they consider as a very wicked attempt^u. They make him the first propagator of idolatry after the flood*, and the inventor of magic, and relate many passages to that effect†. They pretend that he set a very unedifying example of incontinence, by getting his wife with child in the very ark‡. Nay, it has been imagined, that the crime which he committed against his father was infinitely more enormous than it is represented in scripture: some concluding that *Ham* castrated *Noah*** ; others, that he rendered him impotent by virtue of some magic charms*†; others again, that he committed incest with his father's wife ††; whilst a fourth party accule him of all sorts

^u See after.

* Several instances of this the reader will find hereafter.

† *Ham* is held to have been the inventor of magic, so far only as that it was he who preserved and taught it to the descendants of *Noah*; for it is allowed it was not *Ham* who first invented this art, but the angels, who becoming enamoured of the women of the old world, taught it the antediluvians (1). They say, that *Ham* not daring to carry with him into the ark the books which treated of this subject, engraved the principal rules of the art upon plates of metal and hard stone, able to resist the waters of the deluge; which treasure he carefully hid, and after quitting the ark, went and took them from the place where he had deposited them (2). It is pretended that *Mizraim* learned of his father *Ham* all those abominable secrets; and that the pretenders to that science consider *Ham* as their first founder, and to have been the same with *Zoroastres*, and honour him as a god. The first author of this opinion seems to have been the counterfeiter *Clemens* (3).

‡ Though *St. Ambrose* and others conceive from the words of *Moses* that the matrimonial duty was superfluous and suspended during the time *Noah* and his family lived in the ark (4); nevertheless it is an opinion which has spread pretty much, that *Ham* did not observe continency on that occasion, but that his wife brought forth *Canaan* in the very ark (5).

** Some *Jewish* doctors have asserted this, and pretend that what prompted *Ham* to so violent an act, was to prevent *Noah's* having any more sons; as if he feared his share in the division of the world would be too small (6). Some grave authors have undertaken to refute this fancy very seriously, by these words of scripture: *Noah awoke from his wine, and knew what his younger son had done unto him*. If he had performed, say they, upon his father so painful an operation as that of castrating must have been, *Noah* would not have slept till he was sober, but the anguish would quickly have awakened him, and he would have surprised the criminal in the very fact; nor would he have had any occasion to have asked who he was (7). From such conceits as these some have drawn arguments to prove that all the pagan gods were taken from the *Jewish* traditions. Thus they pretend that *Noah* is the *Saturn* and the *Uranus* of the pagans; and that the stories which are told of *Jupiter's* castrating his father *Saturn*, and *Cronus* castrating his father *Uranus*, are borrowed from this notion of *Ham* (8).

Upon this occasion we are tempted to introduce a passage out of the Count *de Gabalis*. He supposes that *Noah*, after the deluge, gave up his wife *Vesta*

to the salamander *Oromasdis*, prince of the fiery substances, and persuaded his three children to resign also their three wives to the princes of the three other elements (9). *Ham*, adds that author, rebelled against the counsel of *Noah*, and could not resist the charms of his wife; but his want of complaisance marked all his black posterity: the frightful complexion of the inhabitants of the torrid zone, is the punishment of the profane ardour of their father.—You believe, for instance, continues he, that the injury which *Ham* did his father, was the same as is literally expressed; but it was indeed a very different thing. *Noah* being come out of the ark, and seeing his wife *Vesta's* beauty rather improved by the familiarity which she had with her gallant *Oromasdis*, his love for her returned upon him. *Ham* fearing lest his father might yet people the world with children blacker than his *Ethiopians*, took his opportunity one day, when the good old man had got his dose of wine, and castrated him without mercy (10). We leave the reader to judge which notion is most agreeable to scripture, or becoming the gravity of a commentator, that of the *Jews*, or this of the Count *de Gabalis*.

*† This imagination is taken from the spurious *Berosus*: he says that *Noah*, unable to bear the vicious courses of *Ham*, who particularly addicted himself to magic, became odious to this son; and the rather, because he shewed more tenderness for his other sons who were younger; and *Ham* finding an opportunity of revenge, did not let it slip: he grasped the genitals of his father, and muttered some words which rendered him impotent for ever after (11).

†† This is the sentiment of *Mr. Von der Hart*, professor of the oriental languages in the university of *Helmstadt*. He believes that the injury which that patriarch received from *Ham*, consisted in the infamous temerity which this brutish son had to lie either with his own mother, or at least with his step-mother. He proves this explanation by divers places of scripture, where the phrase to uncover the shame of a woman, signifies to lie with her. In the same places of scripture it is said, that the nakedness or shame of a woman, is the nakedness or shame of her husband; and by consequence, according to this way of expression, to have seen the nakedness of *Noah*, is a modest phrase, importing to have had to do with *Noah's* wife. This author supposes, 1. That *Ham* watched his time for compassing his design, when *Noah* was asleep after his debauch. 2. That somebody having discovered the affair, went and gave the other two sons of *Noah* notice of it. 3. That they, filled with indignation at the horrid affront which

(1) See before, p. 82. in the notes. (2) *CASSIAN. Collat. 8. c. 21. PSEUDO-BEROS. lib. 3. p. 80. apud BAYLE Dict. Hist. Art. Cham.* (3) *Lib. 4. recognition. Apud BOCHART. Phaleg. lib. 4. cap. 1.* (4) *AMEROS. de Noa & arca, c. 21. apud SALIAN. tom. 1. p. 290.* (5) *Vid. HEIDEGG. vol. 1.*

p. 409. (6) *Referente R. LEVI in Gen. cap. ix. apud SALIAN. tom. 1. p. 297.* (7) *SALIANUS, ibid.* (8) *Vid. BAYLE Dict. Hist. Art. Cham, Rem. D.* (9) *Entretiens sur les sciences secretes, p. 204.* (10) *Ibid. p. 206.* (11) *PSEUDO-BEROSUS, lib. 3. p. 80.*

of

a of uncleanneſs (A). This character is very conformable with what we meet with in the antients concerning *Cronus*, with whom, among many others (B), *Ham* is ſuppoſed to have been the ſame. Year of the Flood, 350.
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If we may judge by the number of perſons in the three generations of *Ham*'s line mentioned by *Mofes**, which exceeds the number of perſons deſcended from both his brothers in the ſame degree, he muſt have had the moſt numerous iſſue of the three ſons of *Noah*, and a greater part of the earth to his ſhare. But though much mention is made of the latter poſterity of *Ham* in the ſucceeding part of the *Jewiſh* hiſtory, *Mofes* has recorded nothing relating to his firſt deſcendants, beſides their names and ſome general circumſtances, excepting *Canaan* and *Nimrod*.

b CANAAN (C) was the fourth ſon of *Ham*, if we may be allowed to judge by the order in which we find his name placed in ſcripture. Neither the length of his life, nor the time of his birth, are mentioned by *Mofes*: however, ſome will have it that he was born in the ark, and that becauſe he was the fruit of an unſeaſonable incontinence, therefore he was a wicked man. It has been already obſerved, that the curſe given by *Noah* to *Canaan* was peculiar to this ſon of *Ham*, and does not ſeem to have extended to the reſt of his brethren. And indeed the prophecy of *Noah*, that *Canaan ſhould be a ſervant of ſervants to his brethren*, ſeems to have been wholly compleated in him. It was compleated with regard to *Skem*, not only in that a conſiderable part of the ſeven nations of the *Canaanites* were made ſlaves to the *Iſraelites* when they took poſſeſſion of their land, as part of the remainder of them were afterwards enſlaved by *Solomon*†; but alſo by the ſubſequent expeditions of the *Aſſyrians* and *Perſians*, who were both deſcended from *Skem*, and under whom the *Canaanites* ſuffered ſubjection as well as the *Iſraelites*: not to mention the conqueſt of part of *Canaan* by the *Elamites*, or *Perſians*, under *Chedolaomer*‡, prior to them all. With regard to *Japhet*, we find a completion of the prophecy, in the ſucceſſive conqueſts of the *Greeks* and *Romans* in *Paleſtine* and *Phœnicia*, where the *Canaanites* were ſettled; but eſpecially in the total ſubverſion of the *Carthaginian* power by the *Romans*, beſides ſome invaſions of the northern nations, as the poſterity of *Tkogarma* and *Magog*, wherein many of them probably were carried away captive.

d It is believed that *Canaan* lived and died (D) in the country called after his name; where formerly they ſhewed his tomb, which was twenty five foot long, in a cave of the mountain of the *Leopards*, not far from *Jeruſalem*§.

CANAAN ſeems to have been known to the ancient heathens. *Sanckoniatho* expreſſly ſays *Chna* was the firſt *Phœnician*, or the firſt who was called a *Phœnician*¶. The ſcripture mentions nothing particular with reſpect to any of his ſons, but the tranſ-

* Genef. x. 6. † 2 Chron. viii. 7, 8, 9. ‡ Genef. xiv. 4, 7, 8, &c. § See CALMET Dict. de la Bible Art. Canaan. ¶ Apud EUSEB. Præp. Evang. lib. I. cap. 10. p. 39.

which had been put upon the patriarch, repaired to the place as faſt as they could, and having ſurpriſed their brother in the act, threw their garments over him and his accomplice. 4. That they gave an account to their father of all that they had ſeen. 5. That *Noah*, much enraged, ordered by his will, that *Canaan*, who was to be the iſſue of that inceſtuous commerce, ſhould be wholly deprived of the inheritance (1). Theſe hypotheſes, ſays Mr. Bayle (2), are learned and ingenious; but if once it be ſuffered to ſuppoſe, that the narrations of *Mofes* are ſo diſguiſed, it may be feared that the ſame liberty will be taken with the hiſtory of the temptation, and of the fall of *Adam*, as ſome have dared to do.

(A) The reaſon of *Noah*'s diſcarding *Ham*, ſeems not to have been ſo much on account of the perſonal injuries he had received from him, as his other immoralities. That unhappy man, it is pretended, not only taught that men ſhould live as they did before the flood, and commit all ſorts of inceſts, and ſomething worſe; but practiſed thoſe abominable leſſons himſelf. We chuſe to expreſs them in the words of the author. *At vero cum publice corrumpere mortale genus, aſſervens & re ipſa exequens, congregandum eſſe ut ante inundationem, cum matribus, ſororibus, filiabus, mafculis, brutis, & quovis alio genere, ab hoc*

ejectus a Jans piſſimo & caſtimonix atque pudicitix, reſertiſſimo (3).

(B) The hiſtory of *Cronus* from *Sanckoniatho*, whoſe account of him is the moſt full, will be given in the next ſection. *Marſham* thinks *Ham* is to be found in profane hiſtory under the names of *Hammon*, *Thamus*, *Thammuz*, *Adonis*, *Oſiris*, *Baal*, *Belus*, *Jupiter* and *Saturn* the ſecond (4). The ſame author ſays, the *Hebrew* chronology requires that *Ham* ſhould be the ſame with *Meneſ*, the firſt king of *Egypt*, whom almoſt all other authors make to be *Mizraim*, his ſecond ſon (5).

(C) The *Hebrew* word is *כנען*, and not pronounced as we commonly do *Canaan*, making *Ca* the firſt ſyllable, but *Chanaan*, or rather *Chnaan*, the *Shevab* joining the *Ch* and *N* into one ſyllable, and ſo the *Jews* pronounce it; which reading brings the word nearer the *Chna* of *Sanckoniatho* and *Stephanus* (6): it ſignifies a *merchant*, or *trader*, as the *Canaanites* or *Phœnicians* were.

(D) The *M.ammedans* are not uniform in their opinions concerning *Canaan*; ſome agreeing with the account given of him in ſcripture, and others affirming that he was born before the flood, and went not into the ark, but was drowned in the deluge, as hath been already obſerved (7).

(1) See the book entitled *Ephemeridum Philologicarum* tomus, in the *Leipſic Journal* for October 1693. p. 406. (2) Dict. Hiſt. Art. Cham. Rem. F. (3) PSEUDO-BEROSUS, lib. 3. p. 80.

(4) Canon. Chron. p. 23, 30, 31, 32, 33. (5) Ibid. p. 23. (6) De Urbib. in voce Xyz. (7) See chap. I. ſect. 1.

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Of Nimrod.

actions of the *Israelites*, with their descendants, make up a great part of the *Jewish* a history, and will be treated of in their proper place.

NIMROD was the sixth son of *Cush* (E), and in all appearance much younger than any of his brothers; for *Moses* mentions the sons of *Raamah*, his fourth brother, before he speaks of him. What the sacred historian says of him is short, and yet he says more of him than of any other of the posterity of *Noah*, till he comes to *Abraham*. He tells us, that *Nimrod began to be a mighty one in the earth*; that he was a mighty hunter before the LORD, even to a proverb; and that the beginning of his kingdom was *Babel, and Erech, and Accad, and Calneh in the land of Shinaar*^c.

FROM this account a great idea hath been conceived of his strength and valour. Some represent him as a giant^d (F); all consider him as a great warrior. It is generally thought, that by the words *a mighty hunter*, is to be understood that he was a great tyrant; but some of the *Rabbins*^e interpret those words favourably, saying, that *Nimrod* was qualified by a peculiar dexterity and strength for the chase, and that he offered to GOD the game which he took; and several of the moderns are of the opinion, that this passage is not to be understood of his tyrannical oppressions, or of hunting of men, but of beasts^f (G). It must be owned that the phrase, *before the LORD*, may be taken in a favourable sense, and as a commendation of a person's good qualities; but in this place the generality of expositors understand it otherwise (H).

HUNTING must have been one of the most useful employments in the times just after the dispersion, when all countries were over-run with wild beasts, of which it was necessary they should be cleared, in order to make them habitable; and therefore nothing seemed more proper to procure a man esteem and honour in those ages, than his being an expert hunter, as *Nimrod* probably was. By that exercise we are told the ancient *Persians* fitted their kings for war and government^g; and hunting is still, in many countries, considered as one part of a royal education.

THERE is nothing in the short history of *Nimrod* which carries the least air of reproach, except his name, which signifies a rebel (I); and that is the circumstance which seems to have occasioned the injurious opinions which have been entertained of him in all ages. Commentators being prepossessed in general, that the curse of *Noah* fell upon the posterity of *Ham*; and finding this prince stigmatized by his name, have interpreted every passage relating to him to his disadvantage. They represent him as a rebel against GOD, in persuading the descendants of *Noah* to disobey the divine command to disperse, and in setting them to build the tower of *Babel*, with an impious design of scaling heaven (K). They brand him as an ambitious usurper, and an insolent

^c Gen. x. 8, 9, 10. ^d EUTYCH. Annal. p. 63. ABU'LFARAG. p. 12. ^e ABEN EZRA, KIMHI. See also GROT. ^f BOCHART Phaleg. lib. 4. cap. 12. PERIZON. Orig. Bab. cap. 12. p. 230. ^g Vid. XENOPH. Cyropæd. lib. 1.

(E) Some *Mohammedan* authors confound the genealogies of the sons of *Noah* at a strange rate. One of them says, that *Nimrod* was the son of *Canaan*, and brother of *Cush*, whom the *Persians* surname *Fil dendam*, that is, the elephant's tooth (1).

(F) The Hebrew word גִּבּוֹר *Gibbor*, which our version renders *a mighty one*, is by the *Septuagint* translated *a giant* (2).

(G) A writer of great authority in the East, has a singular notion, that *Nimrod* by hunting provided food for the builders of *Babel* (3).

(H) The phrase *before the LORD*, seems to be in itself perfectly indifferent, and made use of only by way of exaggeration; however, it being often introduced in scripture where wicked actions are mentioned, therefore, instead of *before the LORD*, St. *Austin* will have it to be rendered *against the LORD* (4); in which he is followed by several (5). The *Jerusalem Targum*, and that of *Ben Uzziel*, both take this character of *Nimrod* in an ill sense.

(I) This name is generally derived from מֶרֶד *marad*, to rebel; but if a composition may be allowed of, a more favourable etymology, and more agreeable to *Nimrod's* occupation, might be offered

from מַרְדָּן *namer* a leopard, which may by a metonymy denote wild beasts in general, and מַרְדָּן *radad* to fell or beat down, or מַרְדָּן *radab* to subdue or take. The *Arabs* make *Nemrud*, the plural of which is *Nemaredah*, the same with מַרְדָּן *mared*, a rebel. However, a certain *Persian* author, who makes *Nimrod* the same with *Cay Caus*, a king of the second dynasty of *Persia*, gives the name a *Persian* derivation, as if it was *Nemurd*, that is, *immortal*; which appellation, he says, was given to him on account of his long reign of above 150 years (6). If the first of the three significations be the right, the name must have been given him by his enemies, not by his subjects (7). The *Greeks* write the name *Nemrod* and *Nebrodes*.

(K) An *Arab* author says, that *Nimrod* built this tower, that he might ascend to heaven to see *Abraham's God*, who had delivered him from the fiery furnace into which that tyrant had cast him. They worked at this building three years, and when *Nimrod* had gotten on the top of it, he wondred to see the heaven as far from him as it was before; but his astonishment encreased, when this tower, and another, which had been built for the same purpose, were

(1) The author of *Lobb al Taawarikh*, apud D'HERBELOT *Bibl. Orient. Art. Nemrod*, p. 668. (2) GEN. x. 8. (3) ABU'LFARAG. *Hist. Dynast.* p. 12. (4) *De civit. Dei*, lib. 16. cap. 4. (5) JOH. SARISEUR. *Polycrat.* l. 1. p. 13, & l. 8. p. 559.

NIC. ABRAM, *Pharus V. T.* lib. 5. cap. 5. § 16. (6) The author of *Mefatih al Olum*, apud D'HERBELOT. *Bibl. Orient. Art. Nemrod*. (7) Vid. HYDE *de rel. vet. Persar.* p. 35.

oppressor;

^a oppressor; and make him the author of the adoration of fire (L), of idolatrous worship given to men, and the first persecutor on the score of religion (M). On the other hand, some account him a virtuous prince, and so far from advising the building of *Babel*, that they say he left the country and went into *Assyria*, because he would not give his consent to it (N). Year of the Flood, 350.
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^b *NIMROD* is generally thought to have been the first king after the flood (O); though some authors, supposing a plantation, or dispersion prior to that of *Babel*, have made kings in several countries before him. *Mizraim* is supposed by many, who contend for the antiquity of the *Egyptian* monarchy, to have began his reign a good while earlier than *Nimrod*¹; and others, from the uniformity of the languages spoken in *Assyria*, *Babylonia*, *Syria*, and *Canaan*, affirm those countries to have been peopled before the confusion of tongues^k.

THE four cities (P) *Moses* gives to *Nimrod*, made a large kingdom in those early times, when few kings had more than one: only it must be observed, that possessions might at first have been large, and afterwards divided into several parcels; and *Nimrod* being the leader of a nation, we may suppose his subjects settled within those limits. Whether he became possessed of those cities by conquest, or otherwise, does not appear: it is most probable he did not build *Babel*, all the posterity of *Noah* seeming to have been equally concerned in that affair; nor does it appear that he built the other three, though the founding of them and many more, with other works, are attributed

¹ Vid. MARSH. Chron. Can. p. 18, 23.

^k HORNIUS ad Sulpit. Sever. p. 21.

were successively overthrown. Still persisting in his design, he would be carried to heaven in a chest, born by four monstrous birds: but after wandering for some time through the air, he fell down on a mountain with such a force that made it shake; to which, as this writer imagines, alludes that passage in the *Koran*, *though the stratagems of the impious make the mountains tremble* (1).

Nimrod, by this disappointment, finding he could not make war with God in person, instead of acknowledging his power, proceeded to persecute those who adored any besides himself; but God, by dividing *Nimrod's* subjects, and confounding their language, deprived him of the greater part of his people, and plagued those who continued to adhere to him, by a cloud of gnats, which destroyed almost all of them.

Another author adds, that one of those gnats having entered into the nostril, or ear of *Nimrod*, penetrated to one of the membranes of his brain, where, growing bigger every day, it gave him such intolerable pain, that he was obliged to cause his head to be beaten with a mallet, in order to procure some ease; and that he suffered this torture for the space of four hundred years, God being willing to punish, by one of the smallest of his creatures, him who insolently boasted himself to be the lord of all (2).

(L) The orientals make *Nimrod* the author of the sect of the *Magi*, or worshippers of fire; they tell us, that accidentally seeing fire rise out of the earth at a great distance from him in the east, he worshipped it, and appointed one *Andelbam* to attend the fire there, and throw frankincense into it (3).

(M) The person persecuted by *Nimrod*, according to several *Jewish*, *Christian*, and *Mohammedan* authors, was *Abraham*, who by the *Hebrew* chronology might have been his contemporary.

(N) *Jonathan ben Uzziel* paraphrases the passage (4) thus; *Nimrod* going out of that land, reigned in *Assyria*, because he would not come into the measures of those who were concerned in the division, therefore God gave him another country, where he built four other cities, viz. *Nineveh*, *Platalkkhartha*,

Parioth, and *Telasar*.

(O) The eastern writers make him not only the first king of *Babel*, but of all the world; and say he was the first who wore a crown, the model of which he took from the figure of one he had seen in the sky: for being pleased with the appearance, he sent immediately for an artist, and had a crown of gold cast in the same form, which he put upon his head; from whence his subjects took occasion to say, that it came down to him from heaven (5).

(P) We might be able to make some judgment concerning the extent of the first *Babylonish* kingdom, could we fix the situations of these four cities: but this is very difficult; all of them having been long since destroyed, and authors differing so much in opinions about them. There are even two traditions with regard to the ruins of *Babel*; some placing them at *Felugia*, a village on the *Euphrates*, about thirty six miles to the south-west of *Baghdad*, on the *Tigris*; others, about the same distance from *Felugia* southward, on the first of those rivers: how much more uncertain then must be the situation of the rest, which were towns not so famous, and whose ruins, if any remain, are seldom enquired after?

According to the eastern authors, *Erech*, or *Arach*, is *Hadad*, or *Edeffa* (6), called by the *Syrians* *Urchoi*, by the *Arabs* *Raba*, and by the inhabitants *Orfa*; *Accad*, or *Akkar*, as some write it, is *Nisibin*; and *Calneh*, *Calanne*, or *Calya*, is *Ctesiphon*, or *Medain* (7): and if they are not mistaken, the distances of these cities from each other will give *Nimrod's* kingdom a great extent, as do some traditions concerning him (8); but the *Asiatics*, in many things relating to their own antiquities, are not to be relied on more than the *Europeans*. We are of opinion, the *Babylonian* kingdom, under *Nimrod*, was much more limited; and rather agree with those who believe *Erech* to have been a city of *Chaldea*, which from thence took its present *Arabic* name of *Erak* (9). This seems to be the *Arecca* of *Ptolemy*, and *Arecha* of *Marcellinus*, who places it in *Susiana* (10). Neither can *Erech* be *Urchoi*, or *Edeffa*, in the opinion of those who hold *Ur* of the *Chaldees*

(1) Cap. 14. ver. 46. (2) Vid. D'HERBELOT. *Bibl. Orient. Art. Nemrod*. (3) Vid. EUTYCH. *Annales*, p. 63, 64. EBN AMID, p. 29. (4) *Gen.* x. 11. (5) EBN AMID, p. 29. EUTYCH. *Annal.* p. 63. (6) Vid. *Targum JONATHANIS & Hierosol.* (7) EPHREM SYRUS

Comment. in Genes. ubi de Nimrod, apud ASSEMANI Bibl. Orient. tom. I. p. 26. ABULFARAG. p. 18. (8) See THEVENOT'S Travels, Part II. Book 1. chap. 9, & 13. (9) HYDE in notis ad Peritopol. Itinera Mundi, p. 65. D'HERBELOT Biblioth. Orient. Art. Erac. (10) Lib. 23.

Year of the
Flood, 350.
Year before
Christ, 2648.



to him (Q). It may seem also a little strange, that *Nimrod* should be preferred to the a regal dignity, and enjoy the most cultivated part of the earth then known, rather than any other of the elder chiefs or heads of nations, even of the branch of *Ham*. Perhaps it was conferred on him for his dexterity in hunting; or, it may be, he did not assume the title of king till after his father *Cush*'s death, who might have been settled there before him (R), and left him the sovereignty: but we incline to think, that he seized *Shinaar* from the descendants of *Shem*, driving out *Ashur*, who from thence went and founded *Nineveh* and other cities in *Assyria*.

THE scripture does not inform us when *Nimrod* began his reign (S). Some¹ date it before the dispersion; but such a conjecture does not seem to suit with the *Mosaic* history: for before the dispersion we read of no city but *Babel*, nor could there well b be more while all mankind were yet in a body together; but when *Nimrod* assumed the regal title, there seem to have been other cities built, which shews it was a good while after the dispersion. We have placed the beginning of his reign thirty years from that event, that is, in the year of the flood 431; and in all likelihood it should be placed rather later than earlier.

Year before
Christ, 2567.

AUTHORS have taken a great deal of pains to find *Nimrod* in profane history: some have imagined him to be the same with *Belus*^m, the founder of the *Babylonish* empire; others, with *Ninus*ⁿ, the founder of the *Assyrian* (T): some think him the same with *Erech*^o, the first *Chaldean* king after the deluge^o; and a fourth sort perceive a great resemblance between him and *Bacchus*, both in actions and name^p. Some of the *Mohammedan* writers suppose *Nimrod* to have been *Zobak*, a *Persian* king of the first dynasty^q; others, *Cay Caus*, the second king of the second race^r; and some of the *Jews* say he is the same with *Amraphel*, the king of *Shinaar*, in *Moses*^s. But there is no certainty in these conjectures, nor have we any knowledge of his immediate successors (U).

THE scripture mentions nothing as to the death of *Nimrod*; but authors have taken care that such an essential circumstance in his history should not be wanting. Some of the *Rabbins* pretend he was slain by *Esau* (W), whom they make his contemporary.

¹ Vid. NIC. ABRAN, Pharus V. T. lib. 5. § 7.

de rel. vet. Pers. p. 43, 44. ^o SYNCELL. p. 90. ^p Vid. CALMET Dict. de la Bible, Art. Nimrod. BEDFORD Script. Chronol. p. 265, 266. ^q TARIKH MONTAKHAB apud D'HERBELOT, Art. Nimrod & Nouh. ^r See before, p. 122, in the notes.

^m PETAV. Doct. temp. l. 13. p. 283.

ⁿ HYDE

^p Vid. CALMET Dict. de la Bible, Art. Nimrod. ^q TARIKH MONTAKHAB apud D'HERBELOT, Art. Nimrod & Nouh. ^r See before, p. 122, in the notes. ^s BEN UZZIEL, YARHI, R. DAV GANZ in Zemach David.

Chaldees and *Urhe* to be the same; for *Erech* and *Ur* are distinguished in scripture as two different cities. *Cahie* we admit to be *Ctesiphon*, or *Medain*, nearer either of the aforesaid ruins of *Babel* than is *Bagdad*; and as for *Acad*, we may suppose it to have been some city in the neighbourhood of the other three, long since ruined, and the memory of it lost: and thus will this early monarchy be reduced to such dimensions, as, in all probability, the first could not exceed.

(Q) *Abulfarag* says *Nimrod* built three of these cities, mentioned by *Moses*, viz. *Erech*, *Acad*, and *Cahie* (1), or *Cahie*. Others ascribe to him the building of *Babel*, *Nineveh*, *Resen*, and several other cities, among which was *Adherbijan* (2), in the *Persian* province of the same name. An *Arab* author mentions a city called *Takharat*, or *Takharan Sar*, where *Nimrod* coined money (3). Others write, that he dug several rivers in *Erak*, derived from *Euphrates*, of which that of *Cutha*, in the way [from *Babel*] to *Cush* was one (4).

(R) A *Persian* author of great authority affirms, that *Cush*, or *Cutha* was king of the territory of *Babel*, and resided in *Erak*; and attributes to him the making of the river *Cutha* (5). Dr. *Hyde* places the original seat of *Cush* in the same country, which he calls the most ancient *Cush* (6); and says, that his posterity removing into *Arabia*, it thence took the name of *Cush* also (7).

(S) The *Arabs* say, that *Nimrod* reigned in *al Sowad*, that is, the black country; for so they call *Irak Arabi*, from the black tents of the *Scenite Arabs* scat-

tered over the province (8). They suppose his father *Cush* resided at *Erac*, in the province of *Babel* (9); though *Babel* is generally thought, by christian authors, to have been the regal seat of *Nimrod*.

(T) Many have confounded the *Babylonian* and the *Assyrian* empire together, by mistaking the sense of the text (10), as if both of them had been founded by *Nimrod*; but this point will be discussed hereafter, when we come to speak of the foundation of the *Assyrian* empire.

(U) Some christian and *Mohammedan* historians call the most ancient kings of the *Babylonians*, who succeeded *Nimrod*, *Nimavedah*, that is, *Nimrods* (11). Some of the latter say he reigned in *al Sowad* 400 years; and that he was succeeded by a prince of the same family, called *Nabat Ebn Koud*, who ruled 100 years (12); and some of the former tell us, that *Eokhtanser* [or rather *Bakht Nasr*, which is the name the orientals give to *Nebuchadnezzar* king of *Babylon*] was of his race (13).

(W) They tell the following story, as the occasion of this accident: that the coat which God made *Adam*, was with his body in the ark; and that when *Noah* and his sons quitted that vessel, *Ham* took it, by which means it afterwards fell to *Nimrod*, who putting it on, all kinds of beasts and birds came and fell down before him, as thinking him to excel in strength, and made him king over them, according to the text, where he is said to be a mighty hunter before the Lord. *Esau* seeing the coat upon *Nimrod*, conceived so strong a desire for it, that he slew him, and stripped him of it (14).

(1) ABULFARAG. Hist. Dyn. p. 18.

(2) EUTYCH. Annal. p. 64.

(3) SAFIODDIN. apud

HYDE de rel. vet. Pers. p. 74.

(4) AHMED EBN

YUSEF, apud HYDE, ibid. p. 71, 73.

(5) AL

TABARI in cap. de morte Sura, apud HYDE de rel. vet. Pers. p. 40.

(6) HYDE ibid. p. 38.

(7) Id. ibid. p. 37.

(8) ABU MOHAMMED

MUSTAFA apud HYDE de rel. vet. Pers. p. 42, 43.

(9) Vid. HYDE ibid. p. 40.

(10) Gen. x. 11.

(11) Vid. D'HERBELOT, Bibl. Orient. Art. Nimrod.

(12) ABU MOHAMMED MUSTAFA apud HYDE de rel. vet. Pers. p. 42, 43.

(13) ABULFARAG.

Hist. Dyn. p. 72.

(14) ELIEZER Pirke,

cap. 24.

There

- a There is a tradition, that he was killed by the fall of the tower of *Babel*, which was overthrown by tempestuous winds while *Nimrod* was in it¹. Others say, that as he led an army against *Abraham*, *God* sent a squadron of gnats, which destroyed most of them; and particularly *Nimrod*, whose brain was pierced by one of these insects².

Year of the Flood, 350. Year before Christ, 2648.

Of Shem and his posterity to Abraham.

WE now come to the history of *Shem* and his posterity, which for convenience we have placed last, though he was the second son of *Noah* by birth, and by prerogative the eldest, the right of primogeniture seeming to have been kided in him.

THE posterity of *Shem* are twice related by *Moses*. In the first place³ he only mentions the names of such of his descendants as were concerned in the first dispersions. In the other⁴, he deduces the genealogy in the line of *Arphaxad* down to *Abraham*.

- b But the sacred writer having been more brief in the history of these patriarchs, than in that of the branch of *Ham*, relating nothing farther of any of them than their ages, and the year of their lives wherein they begot their sons (from whence we are enabled to collect the chronology of this period, and no more) for the rest we must have recourse to the traditions and conjectures of the *Jewish* and Christian writers, where we shall not want for matter.

SEEM was born ninety eight years before the flood; for two years after it, at the birth of *Arphaxad*, he was one hundred years old⁵. We shall have given the reader all that is to be found in scripture concerning this patriarch after the deluge, when we have acquainted him, that he assisted his brother *Japhet* in covering the nakedness of their father⁶, and shared in his blessing for so doing: *Blessed be the God of Shem*, said *Noah*, and *Canaan shall be his servant*⁷.

- c IT hath already been observed in what manner this prophecy was accomplished: but there is one thing peculiar in these words of *Noah*, which ought to be taken notice of; and that is, that he blest the *God* of *Shem*, and says nothing of that kind with regard to *Japhet*: by which circumstance is plainly intimated, that the knowledge and worship of the true *God* was to be found in the branch of *Shem*; and that though *Japhet* himself did at that time believe in the true *God*, yet his posterity should quickly fall away from the faith, and worship such gods as did not deserve to be blessed; and therefore *Noah*, who foresaw what would happen, suppressed that short doxology, in giving his blessing to *Japhet*. However, this prophecy seems to have no farther prospect than till the coming of the *Messiah* in the line of *Shem*, which was the prime prerogative of that patriarch; for since that time most of *Japhet's* posterity have received the knowledge of the true *God*.

THE *Jews* suppose the tradition of theological truths to have passed from *Noah* to *Shem*, who communicated them to his children, by which means the true religion was preserved in the world. The *Rabbins* pretend that *Shem* was entrusted with the will of *Noah*, whereby he divided the earth among his three sons; that he went to school to *Methuselah* for threescore and eighteen years, and kept on himself, after the deluge, upon mount *Tabor*, where he taught morality; that he instructed *Abraham* in the ceremonies relating to sacrifices, which that patriarch afterwards observed. They say farther, that *God* gave him the spirit of prophecy a hundred years after the flood, and that he discharged the function of a prophet for the space of four hundred years, without reaping much fruit of his labour, mankind being become greatly corrupted. They attribute also to him the invention of astronomy, together with the manner of computing by months and years⁸, and of intercalating the former, having learned these secrets from *Noah*⁹. Those who confound *Shem* with *Melchizedec* (X), ascribe to him the

¹ ABULFARAG. Hist. Dyn. p. 12. ² HYDE de Rel. vet. Pers. p. 74. See before p. 123. in the notes. ³ Gen. x. 21. ⁴ Gen. xi. 10. ⁵ Ibid. ⁶ Gen. ix. 23. ⁷ Gen. ix. 26. ⁸ SCIP. SGAMBAT. Archiv. Vet. Test. lib. 1. p. 165. apud CALMET Dict. de la Bible, Art. Sem. ⁹ ELIEZER Pirke, c. 8.

(X) The *Jews*, followed by many christian authors, ancient and modern, are of this opinion, which has nothing to countenance it in scripture: nor is it likely so eminent a patriarch would divest himself, as it were, of the sovereignty which he held over his own branch, to settle in *Canaan*, and become a petty prince within the dominions of another, who was to be his servant (1), namely *Ham*. The learned, who were of this opinion, have been led into it by adhering too strictly to the *Hebrew* computation (2), and perhaps looking on the tradition of the *Jews* as

some authority (3). Yet it is since the time of *Josephus*, who speaks of *Melchizedec* only as a *Canaanitish* king (4), that they have made him the same with *Shem*; which seems to have been a notion altogether unknown to St. Paul (5). The oriental christians make *Melchizedec* the son of *Phaleg* (6); for the *Sep-tuagint* chronology, which is generally received among them, will not allow him to be the same with *Shem*. A learned *Syrian* author, who holds a middle opinion between them and the *Jews*, will have *Melchizedec* to be the son of this last mentioned patriarch (7).

(1) Gen. ix. 26. (2) CUMBERL. on *Sancton*. p. 47. (3) Id. *ibid*. p. 174. (4) *Antiq. lib. 1. cap. 11.* (5) *Heb. vii. 2.* (6) EBN AMID p. 13. EUTYCH. *Annal.* p. 50. (7) ABUL-FARAG. *Hist. Dynast.* p. 10.

Year of the
Flood, 350.
Year before
Christ, 2648.

109th *Psalms*, and a treatise of physic^c (Y). Some make him to have been the first^a king in the world, and to have founded three cities, one in each of the three parts of the earth known to the antients (Z).

THE *Eastern* writers say, that *Shem*, in pursuance of the directions of *Adam* and *Noah*^d, together with *Melchizedec*, the son of *Phaleg*, took *Adam's* body out of the ark, and being conducted by an angel, carried it to mount *Calvary*, where they buried it: after which *Shem* constituting *Melchizedec* the priest of *God*, left him behind to attend at the sepulchre; and pretended on his return that he died by the way, and was buried^e. Some say, *Shem* interred there no more than the skull of *Adam*, which had been given him by *Noah*^f.

THOSE who seek to reconcile the heathen mythology with the *Mosaic* history, are^b greatly at a loss to find among the gods, or heroes, one who in name or character hath any resemblance to *Shem*; and therefore are reduced to that ridiculous shift of making him the god of hell (A).

HEM having lived 502 years after the flood, died at the age of 600. He left five sons, *Elam*, *Ashur*, *Arphaxad*, *Lud* and *Aram*^g. The more moderate *Persian* historians say, their first king *Cayumarras* was a son of *Shem*^h, meaning probably *Elam*, whom *Moses* makes the founder of that nation.

THE scripture has recorded no one action of any of these sons of *Shem*, except *Ashur*; and the passage relating to him is a very material one, as it fixes the true time of the foundation of the *Assyrian* kingdom. This remarkable fact is related by *Moses*^c in these words; *Out of that land [namely Shinaar] went forth Ashur, and builded Nineveh, and the city Rhoboth, and Calahⁱ, and Resen between Nineveh and Calah; the same is a great city^k*. We are sensible this text is by many applied otherwise, and rendered according to the marginal reading of our translation, *He went out into Assyria*; as if *Nimrod* was the person spoken of; but we shall shew hereafter, that such a sense puts a manifest force upon the words. As to the epoch of this *Assyrian* kingdom, we suppose it might have been founded about the same time with that of *Babel*, that is, thirty years after the dispersion, in the year of the flood 431.

As to the situation of the cities built by *Ashur*, in order to determine the extent of this first *Assyrian* kingdom, we find ourselves more at a loss than we were with regard to those which composed the kingdom of *Babel*. However, we may venture to draw this inference, that as the number of cities, of which each monarchy consisted, was equal, so it is probable their dimensions were much the same; and that the other three cities lay at no great distance from *Nineveh*, whose situation has been in some measure preserved by tradition (B).

^c SCIP. SGAMBAT. Archiv. V. T. lib. I. p. 165.
AVID, p. 13. EUTYCH. Annal. p. 50.
D'HERELOT Bibl. Orient. Art. Sam.

^d See before, p. 80. in the notes.

^e EBN

^f See before, p. 80. in the notes.

^g Gen. x. 22.

^h Vid.

ⁱ Gen. x. 11.

^k lb. ver. 12.

(Y) The *Hebrew* manuscript of this book, we are told, is to be found in the elector of *Bavaria's* library (1).

(Z) These three cities are *Sebta* [or *Centa*] a maritime town in *Africa* [on the coast of *Barbary*], *Salernum* in *Italy*, and *Salem* in *Judea* (2). Others say he only laid the foundations of [this last, supposing it to be] *Jerusalem* (3).

(A) As those authors, who fancy a resemblance between *Saturn* and *Noah*, have on account of the supposed similitude of names, made *Ham* *Jupiter*, and *Japhet* *Neptune*, *Shem* must of consequence be *Pluto* (4); but such an hypothesis, we think, is not for the honour of that patriarch, any more than another which supposes him to be *Typhon*: we should have been glad therefore to have known what reasons *Calmet* had to believe, that profane historians intend *Shem* by *Typhon*, whom he owns to have been a famous giant, or maleficent deity (5); and, indeed, was had in great detestation by the *Egyptians*, as a monster of wickedness, having embroiled the nation in a rebellious war, and murdered his brother *Osiris*.

(B) *Nineveh* is supposed to have stood on the east side of the *Dijlat* or *Tigris*, opposite to *Musul*; at least, the tradition of the country will have it so: but there are no ruins to be seen there, as there are at old *Babel* (6). Though a certain traveller pretends to have discovered and thoroughly viewed some remains, by which he judged the city to have been built in form of a long square, in length 150 furlongs, and in breadth 90; which, at eight furlongs to an *Italian* mile, make threescore miles in compass (7).

The city *Rehoboth*, is by many supposed to be *Reheboth* on the *Euphrates*, the same probably with that called *Rahabat Malek*, not many miles below the place where the *Ahabur* falls into the *Euphrates* (8); and *Resen* to be the *Resaria* of the antients, in *Mesopotamia*, still in being, and called *Ras alain*, that is, the head of the fountain, on account of the many springs rising thereabouts; and among the rest that of the *Ahabur*: It is also called *Ain Waradah*. But others endeavour to find *Rehoboth* and *Resen* nearer *Nineveh*; and also object, that they cannot be *Rahabat* and *Ras alain*, because these last are

(1) CALMET *Dict. de la Bible*, Art. *Sem*. (2) Vid. SCIP. SGAMBAT. *Arch. Vet. Test.* lib. I. p. 165.
(3) SHALSH. HAKK. p. 93. a. (4) Vid. BOCHART *Phaleg*. lib. I. cap. 1. (5) See his *Dict.*

(6) See THEVENOT's *Travels*, part 2. chap. 11. p. 52. RAUWOLF's *Travels*, part 2. chap. 9. p. 188. (7) See the *Preacher's Travels*, p. 89. (8) *Geog. Nub. Clim.* 4. part 6. p. 199.

ARPHAXAD,

- a ARPHAXAD, or as the *Masoretes* read the name *Arpachshad*, the third son of *Shem*, had one advantage above the rest of his brethren, namely, of having the patriarchal line continued through him. Many derive the name, as well as the nation of the *Chasdim* or *Chaldeans* from *Arphaxad* (C), which opinion seems more reasonable than that which makes *Chefed*, the son of *Nabor*, *Abraham's* brother, to be the founder of them; though possibly the *Chasdim* had another original; for nothing is mentioned in scripture concerning it. Some *Mohammedan* authors make *Arphaxad* both a prophet and an apostle, and lodge the chief sovereignty over the nations of the world in his descendants (D). *Arphaxad* was born in the hundredth year of his father, two years after the flood¹; and having begat the succeeding patriarch in the 135th year of his age^m,
b died after he had lived in all 438 yearsⁿ; which is the sum of what the scripture relates concerning him, though writers have added several conjectures of their own (E).
Year of the Flood, 350.
Year before Christ, 2648.

¹ Gen. xi. 10.

^m Ibid. ver. 11.

ⁿ Ibid. ver. 12.

are not in *Affyria*, which lies to the east of *Tigris*. They suppose, that *Rehoboth* is the same with the *Birtha* of *Ptolemy*, or *Virtha* of *Ammianus Marcellinus* (1), situate at the mouth of the river *Lycus*, from which the present ruins of *Nineveh* are not many miles distant to the north: and the reason they give is, because *Birtha* signifies in the *Chaldee* the same which *Rehoboth* does in the *Hebrew*, that is, *streets*. And as a confirmation that these names are the same, *Ptolemy* also places a *Birtha* on the *Euphrates*, about the place where we have supposed the other *Rehoboth* to have stood; nor does his placing it above the confluence of the *Khabur* and *Euphrates*, instead of below it, lay any good objection in the way, since *Ptolemy* is full of such faults. It may rather be objected, that *Moses* seems to have given all the cities he mentions the names they went by in the country where they stood, as near as the *Hebrew* orthography would allow: but in such doubtful cases, we must always make allowances; so that *Birtha* or *Virtha* may stand for *Rehoboth*, since we cannot find a more likely place.

Calah, the next city, is supposed to be the *Calach*, situate about the springs of the river *Lycus* (2), mentioned by *Strabo* as the capital of a province called *Calachene*, which seems to be the same with *Ptolemy's* *Calacine*, above *Adiabene* towards mount *Niphates*. *Bochart* thinks it is the same with *Halak*, whither the *Israelites* were carried captives (3); the *Heb* being sometimes changed into the *Kaf*, of which that author produces some instances (4).

Could we be sure of being right as to the situation of *Calah*, that of *Resen* would be found of course; for *Moses* says it lay between it and *Nineveh*, which is enough for our purpose, without supposing it to be the *Larissa* of *Xenophon*, according to whose description it was a great city (5), as *Resen* is likewise said to have been. The difference of the names may be easily accounted for, from the usage of the *Greeks*, who either could not, or would not write exotic names properly. But we must own *Larissa* seems to lie too much out of the way to be *Resen*, for it stood on the *Tigris* to the south of *Nineveh*; whereas it should rather have been situate to the northward of that city, and at a distance from the river, to lie in the way between *Nineveh* and *Calah*. We may, however, suppose *Resen* to have been some city in the neighbourhood of those other two, long since destroyed.

(C) Some *Rabbins* are of this opinion (6). And if the authority of *Josephus* be of any weight, he affirms the same: *Arphaxad*, says he, gave name to the *Arphaxadrians*, at present called *Chaldeans*, whose

prince he was (7). He certainly does not mean, as *Dr. Wells* observes (8), that the name *Chaldeans* is derived directly from the name *Arphaxad*; but perhaps he meant, that the true name *Chasdim* is derived thence, that is to say, from *כשד*, the three last letters of *Arpachshad*, (9); and from *Chasdim* the *Greeks* have made *Chaldei* instead of *Chasdei*, by changing the *s* into *l*. And this opinion is more probable, because the *Chaldeans* were not only called *Khasdim* (10) before *Chefed* was born (11), but appear to have been a nation when *Abraham* came out of *Ur* of the *Chasdim* (12); at which time *Chefed* was neither old, or considerable enough to have built towns and founded a nation. And this argument is so cogent, that *Bochart* and others, at the same time that they treat this etymology as a chimæra, are obliged to fly to the common subterfuge on this occasion, and say, that the city of *Ur* is called *Ur of the Chaldees* by a prolepsis (13), which will hardly serve in this case, for the reasons already acknowledged. After all, nothing can be determined as to this point, nor will it be repugnant to scripture to deny the derivation of the name of *Khasdim*, either from *Arphaxad* or *Chefed*.

Some compound *Arphaxad's* name of *רפא כשד*, *Rafa Khasbed*, that is, the *healer*, or *prelate* of *Chaldea*; supposing it to have been given to *Cainan* as a name of dignity (14).

(D) According to a curious, though fabulous *Mohammedan* tradition, ascribed to *Ebn Abbas*, *Shem* being called by *Noah*, at day-break, to assist at morning prayer, arose and awakened his children, of whom only *Arphaxad* got up and attended his father to *Noah*, who gave them his benediction, and prayed for them: whereupon *GOD* revealed to him, that the gift of prophecy, together with the apostleship, should be granted to the children of *Shem*, and in an especial manner to the family of *Arphaxad* his eldest son; which gift should neither be taken from him, nor transferred to any other: and that the same family should also enjoy the prerogative of sovereignty and empire over the other nations, which should be divided successively between the *Persians*, the *Greeks*, the *Romans*, and the *Arabs*, to the end of the world (15).

(E) A certain author makes him one of the *Rephaim*, (in consequence of the etymology he has given of his name) supposing them to have been believers, and sent by *Noah* to recal mankind to the worship of *GOD*; wherefore they were named *Rephaim*, that is, *healers* and *restorers*, to wit, of *souls*. He farther advances, upon no better grounds, that *Cainan* or *Arphaxad*, (whom he makes

(1) *Lib.* 20. (2) *Geog. lib.* 11. (3) 2 *Kings* xvii. 6. and xviii. 11. (4) *Ibid.* PHALFG. lib. 4. cap. 22. (5) *ANABAS*, lib. 3. (6) *GEDAL.* in SHALISL. HAKKAR, p. 93. (7) *Antiq. lib.* 1. cap. 7. (8) *Geog. of the Old Test.* vol. I. p. 187. (9) *Ibid.* LIGHTFOOT *Oper.* vol. I. p. 13. (10) *Gen.*

xv. 7. (11) *Gen.* xxii. 22. (12) *Gen.* xi. 31. (13) *Ibid.* PHALFG. lib. 2. cap. 2. HEIDEGG. *Hist. Patr. tom.* I. p. 458. § 43. (14) *Ibid.* BOLDUC de *Eccles. ant. legem*, lib. 2. cap. 2. (15) See D'HERBELOT *Bibl. Orient. Art. Nouh*, p. 677.

Year of the
Flood, 350.
Year before
Christ, 2648.

WHO this son so begotten by *Arphaxad* was, has occasioned no small dispute among the learned: according to the *Hebrew* and the *Samaritan*, *Salah* was his son; but in the *Septuagint* version we find *Cainan* put in between the two, as the son of the first, and father of the latter. This variation not only adds another link to the chain of succession, but alters the chronology of this period, making that of the *Septuagint* to exceed the *Samaritan* by one hundred and thirty years, the age fixed for *Cainan* to have begotten his son. Those who adhere to the *Septuagint*, draw their chief argument from St. *Luke's* mentioning *Cainan* in his genealogy of CHRIST, which has been already answered^p (F). However, the *Septuagint* version having been received over a great part of the christian world, *Cainan* passeth for one of the patriarchs, as well as a founder of nations (G), in many countries, and there are more traditions concerning him (H) than of *Salah*, the true son and successor of *Arphaxad*.

SALAH is the only patriarch concerning whom the christian writers have observed an equal silence with *Moses*. He hath been thought by some to be the same with the prophet *Saleh*, sent to preach the true religion to the tribe of *Thamud* in *Arabia Petrea*^q; but this person appears to have been much later than the patriarch (I).

It is the general opinion, that the *Hebrews* derive their name from the patriarch *Eber* (K), the son of *Salah*; and many of the *Jews* (as well as *Christians*) attribute to

^o Luke iii. 36.
Orient. Art. *Salah*.

^p Pag. 113. b.

^q HYDE de Rel. vet. Persar. p. 58. D'HERBELOT. Bibl.

makes to be the same) was the founder of the empire of *China*; that the sect of the *Bonzes* was introduced into *Japan* by him or his disciples; and that the *Brachmans* took their rise in *Chaldea* soon after the arrival of that patriarch in the country of *Etham*, (where he was sent with a colony by *Noah*) about the year of the deluge 68, the chief of which colony was called *Yar ha*, which in the *Hebrew* is *Rapha*, that is, a *curator* or *healer* (16).

(F) To the arguments already produced by us on this head (17) may be added; 1. That *Cainan* was unknown to *Onkelos*, the *Chaldee Paraphrast*, *Phil*, and *Jesephus*, and to the *Syriac*, *Persian*, and *Arab* translators, as well as to the author of the *Vulgar*. *Berosus* also placing *Abraham* in the tenth generation after the flood (18), leaves no room for *Cainan*. *Theophilus Antiochenus*, (19) and *Justinus* (who was contemporary with the apostles themselves) do also omit him, as do the more correct *Greek* writers (20). 2. He is wanting in the *Roman* and *Paris* editions of the *Septuagint*, in a place (21) from whence omissions of this kind are usually supplied; which would scarce have happened in case there had been such a person. Nor is he to be found in that edition of the *Septuagint* itself, which having been placed in the *Alexandrian* library of *Cleopatra*, and received in *Egypt*, *Palestine*, and *Syria*, was inserted by *Origen* in his *Hexapla*; and which, according to *Jerom*, was formerly reckoned the only faultless and uncorrupted copy, the other copy, called the *Vulgar*, having been corrupted at the pleasure of ancient writers (22). It is true, *Origen* mixed *Theodotian's* version with the other, but took care to mark with an asterisk what it had left, and with an obelisk what it had more than the *Alexandrian* MS. which method we see observed by *Procopius Gazæus* (23). 3. The various readings in the several *Greek* copies, as well with regard to the years of *Arphaxad* after the birth of *Cainan*, as to those of *Cainan* after the birth of *Salah*, are no small evidence of corruption in this point (24).

Some of the moderns, to reconcile St. *Luke* with the *Hebrew*, make *Cainan* and *Salah* (25), others *Arphaxad* and *Cainan* to be the same person (26).

(G) The *Alexandrian* chronicle (27) derives the *Sarmatians* from *Cainan*; *Eusebius Antiochenus* (28) the *Saggeodians*; *George Cynellus* (29) the *Gassperi*; *Epiphanius the Cyprian* (30); *Salimius* (31) thinks the river *Caina* in *India* takes its name from him.

(H) Besides the particulars already mentioned, it is said *Cainan* was the first after the flood who invented astronomy, and that his sons made a god of him, and worshipped his image after his death. The founding of the city of *Harran* in *Mesopotamia* is also attributed to him, which, it is pretended, he so called from a son he had of that name (32).

(I) An *Arab* writer makes the prophet *Saleh* to be the son of *Araf*, the son of *Gassker*, the son of *Harver*, the son of *Khaler*, the son of *Thamud*, [the son of *Gather*] the son of *Aram*, the son of *Sem* (33); so that he was five generations later than the patriarch *Salah*, who was the third in descent from *Noah*. Besides, the destruction of the tribe of *Thamud* was subsequent to that of the tribe of *Ad*, to whom the prophet *Hud*, or *Eber*, was sent, as we learn, from one of the commentators (34) on the *Koran*; and consequently *Saleh*, the prophet of the *Thamudites*, must be posterior to *Eber*.

(K) The *Hebrew* word עֶבֶר *Eber* signifies *beyond*, or simply, a *passage*; for what reason he was so called is uncertain: but if the *Hebrews* were so called from him, as most imagine, why might it not have been given him prophetically by *Salah*, to denote the future passage of his posterity over the *Euphrates* into the land of *Canaan*, in the same manner as many suppose *Eber* gave his son the name of *Peleg*, foreseeing the division of the earth which was to happen towards the middle, or end of his life? This patriarch's name is in some versions confounded with that of הֶבֶר *Heber*, which both occur in one chapter (35).

(16) BOLDUC. de Ecclef. ant. legem, lib. 2. cap. 2. See before, p. 84. in the notes. (17) Pag. 113. b. (18) Apud JOSEPH. Antiq. lib. 1. c. 8. (19) Lib. 3. ad Antioch. (20) Vid. MASSÆUM, lib. 2. PERER. in Genes. cap. x. (21) Vid. MASSÆUM, lib. 2. PERER. in Genes. c. x. (22) HIERONYM. Epist. 135. (23) Vid. PROCOPIUS in Genes. xi. (24) Vid. HEIDEGG. Hist. Patr. tom. 2. §. 10. p. 8. (25) HERMAN. CONTRACT. JOH. LUCIDUS LUD. DE DIEU. FR. GOMARUS,

Exc. (26) BOLDUC. ubi sup. (27) Pag. 70. ED. RADERI. (28) Apud HEIDEGG. tom. 2. exerc. 1. §. 12. (29) Chronogr. p. 46. (30) Apud HEIDEGG. ubi supra. (31) Apud eundem, ibid. (32) ABU'LFARAG. Hist. Dynast. p. 11. (33) TARIKH MONTAKHAB. apud D'HERBELOT. Art. *Salah*. p. 740. (34) HOSSFEN WAFDH, apud D'HERBELOT, ibid. p. 741. (35) 1 Chron. viii. 12, 17, 22.

him

- a him the honour of being the founder of their name and nation^r (L). But there is much more appearance that the name of *Hebrews* was given to *Abraham* and his descendants, on account of his passing over the rivers in his way from *Irak*, or *Chaldea*, into *Syria*^s: so that a *Hebrew* should signify nothing else in the original sense of the word, than a man from beyond the *Euphrates*. Year of the Flood, 350.
Year before Christ, 2648.

In consequence of the same opinion, it has been commonly believed by the antients as well as moderns, that the *Hebrew* language also took its name from *Eber*, and that at the confusion of tongues it remained solely in the family of that patriarch and his descendants^t (M): but as the first part of this assertion hath no better ground than the former opinion, so the latter is false in fact, the *Hebrew* language having been common to people who had no affinity with the family of *Eber*; as the *Phœnicians*, or *Canaanites*, who in the time of *Abraham* spoke *Hebrew*, or a language differing very little from it.

THE building of *Babel* is properly referred to the time of *Eber*, just before the birth of his son *Peleg*, in the 134th year of his age, and of the flood four hundred and one. Some of the *Rabbins* and christian fathers, who refer that event to a subsequent part of *Peleg*'s life, say *Eber* gave him that name prophetically, to denote a division of the earth which was to happen some time after, and accordingly reckon *Eber* a prophet chiefly upon that account^u. Year of the Flood, 401.
Year before Christ, 2597.

TILL this time all mankind lived in a body together, and spoke one language; but GOD being offended at the building of that city and tower, confounded their speech, and dispersed them abroad, in order to people and plant the earth. But what particular language the first was, in what manner it was confounded, together with an account of the whole transaction relating to the building of *Babel* and the dispersion of mankind, must hereafter be the subject of different sections.

^r JOSEPH. Antiq. lib. 1. cap. 7. SHALSH HAKK. p. 803. EUTYCH. Ann. p. 47. ^s Vid. ABULFARAG. p. 11. HYDE de Rel. vet. Persar. p. 47, &c. ^t Vid. EBN AMID, p. 14. SHALSH HAKK. p. 803. ^u ZEMACH DAV. part 1. p. 6. SEDER OLAM. cap. 1. p. 2. YARHI ad Genes. x. 25. HIERON. in quest. Hebr. in Genes. CHRYSOST. Hom. 30. in Genes.

(L) The maintainers of this opinion bring many arguments to support it, of which two only seem to be of any weight: 1. That a patriarch of that name being found among the ancestors of the *Jews*, it is reasonable to believe they derived their name from him. 2. That *Shem* is expressly said to be the father of all the children of *Eber* (36).

To the first of these it is answered, that as *Moses* intimates nothing that way, the bare affinity of the name is not sufficient to determine the point in favour of that opinion. And as for what they alledge, either of the superior piety and merit of *Eber* above the other patriarchs, or of the *Hebrew* language being peculiarly spoken or preserved by him and his posterity, it is not only begging the question, there being no foundation in scripture for those suppositions, but may be presumed to be false as to the first (since he cannot be supposed to have been more pious than *Shem*) as it appears to be with regard to the last (37), the *Hebrew* having been spoken by nations which were not of his posterity.

To the second argument it is replied, that the word *Eber* in the before-mentioned text, has not respect to a person, but to place, and consequently that the words do not signify the children of the patriarch *Eber*, but the people who dwelt on one side or the other of the river, meaning thereby either the *Euphrates* or *Tigris*, or both, which parts were the seat of *Shem*'s posterity. To enforce which acceptance, it may be farther observed, that if *Eber* be taken here as a proper name, then under the designation of his children must be comprehended not only the *Hebrews* properly so called, descended from him by *Peleg*, and the *Arabs*, who were *Joktan*'s posterity, and settled on this side of the river, but also those who remained on the other side of the river, either in *Mesopotamia*, *Chaldea*, or *Elymais*: but it

could never be *Moses*'s meaning to make *Shem* the father of *Eber*'s children in this sense, which seems to have nothing in view; being too extended to illustrate any thing relating particularly to the *Hebrews* or *Jews*, and too limited to reflect any honour on *Shem*, who was the father of many nations, and of some more considerable than those descended from *Eber*. Nothing therefore seems to favour this opinion, unless it may be said that *Moses* in this place had a mind to pay a compliment to all the posterity of *Eber* in general, on account of the relation they bore to the *Jews*, as being collateral branches of the same ancestor. But this point we shall more critically examine when we come to the history of *Abraham*.

(M) The confusion of tongues having been considered as a punishment of the temerity of those who undertook to build *Babel*, many authors, possessed with high sentiments of *Eber*, have presumed that the posterity of that patriarch, who was destined by GOD to be the stock of the holy people, and the depositary of the true religion, had no share in that enterprize, nor consequently in the punishment which attended it. But if *Eber*'s children were not concerned in it, it must have been because none of them were grown up to an age capable of assisting in that work, the dispersion having happened at the birth of *Peleg*, who is by many supposed to have been *Eber*'s eldest son: for it seems to be incontestable that all the descendants of *Shem*, *Ham* and *Japhet*, were concerned in that building (38). However, it is plain *Eber*'s posterity shared in the punishment, for their language was divided; witness the difference between the *Arabic* (the language of *Joktan*'s posterity) and the *Hebrew*; not to mention the *Chaldee*.

(36) Genes. x. 21.

(37) See the next note.

(38) See sect. 4.

Year of the
Flood, 401.
Year before
Christ, 2597.

THE original of idolatry by image-worship is by many attributed to the age of *Eber* (N), though most of the fathers place it no higher than that of *Serug*; which seems to be the more probable opinion, considering that for the first hundred and thirty four years of *Eber's* life all mankind dwelt in a body together, during which time it is not reasonable to suppose idolatry broke in upon them; then some time must be allowed after the dispersion for the several nations, which were but small at the beginning, to encrease and settle themselves: so that if idolatry was introduced in *Eber's* time, it must have been towards the end of his life, and could not well have prevailed so universally, and with that obstinacy which is imagined by authors. However, the *Arabs* have a tradition that *Hud* (O), who is generally supposed to have been the same person with *Eber*, was sent to preach to one of their antient tribes, named *Ad*, who had corrupted themselves with the worship of idols, and were afterwards almost totally destroyed for not hearkening to him*. They also say, he ended his days in the province of *Hadramaut*, where they still pretend to shew his sepulchre, near *Merbat*, and within two miles of *Hafec*, a port on the *Indian* sea: there is a small town built about it, which is now called *Kabr Hud*, or the *Sepulchre of Hud**.

EBER is supposed by many to have built *Hebron* in *Canaan*, and *Tanis* in *Egypt*; but those are groundless imaginations†. Some refer the golden age to the time of him and his son *Peleg*‡: and indeed if we can suppose there ever was such a pacific and innocent state on this side the flood, it is most likely to have been in the days of *Noah* and his three sons§, that is, during the time their posterity continued in their first habitation, before their removal to *Shinaar*, and a while after the dispersion, which probably gave it a short interruption.

EBER had two sons, *Peleg* and *Joktan*; *Peleg* was born just after the dispersion happened, on which occasion that name (P) was given him. Venerable *Bede* affirms, that temples were first built in his days, and that several of the chiefs of nations were worshipped for gods. On the death of this patriarch we are told that contention arose between his sons and those of his brother *Joktan*, whereupon men began to build castles for their defence‡.

THE scripture mentions only one son of *Peleg's*, besides which the orientals have given him another mentioned in scripture, though not as *Peleg's* son, namely, *Melchizedec*¶. They say he begat him two hundred and nine years after the birth of his brother§, which is a more rational opinion, though perhaps no better grounded, than that of the *Jews*, who make him to be the same with *Shem*. Of this person we have already related some particulars, and may have occasion to say more hereafter.

JOKTAN is generally supposed to have been *Peleg's* elder brother, upon a presumption that he and his thirteen sons were leaders of colonies at the dispersion of *Babel*¶. They are indeed mentioned at the same time with the other heads of nations, and are doubtless to be included amongst those by whom, it is said, the nations were divided in the earth after the flood†: but we do not think it follows from thence, that they must have been leaders in that first dispersion, in case their ages would allow it. Besides, by that means we should not only postpone the time of that transaction, which seems

* Vid. Pocock. Specim. Hist. Arab. p. 36. D'HERBELOT, Bibl. Orient. Art. Houd.

D'HERBELOT, ibid. Art. Cabar Houd.

GORDON, Chron. lib. 2. cap. 2.

† EBN AMID. p. 28. EUTYCH. Annal. p. 48.

‡ Vid. HEIDEGG. Hist. Patr. tom. 2. p. 11, 13.

§ Vid. BOCHART. Phaleg. lib. 1. cap. 1.

¶ Genes. x. 32.

* Vid.

† Vid.

‡ Ab'ULFARAG.

§ EBN

(N) Dr. Hyde thinks idolatry may by numerous arguments be proved to have begun as high as the times of *Eber* and *Salah*, who preached to their countrymen, the idolatrous *Arab* tribes of *Ad* and *Thamud* (39). But we have already observed, that the apostle of the *Thamudites* was much later than the patriarch *Salah*; and the mission of *Eber* is not an authority to build upon.

(O) It seems as if the *Arabs* had some notion of the *Hebrews* being so called from *Eber*; and therefore from the other name of that nation, viz. *Jews*, which they pronounce *Hud* and *Yehud*, they have given this prophet the name of *Hud* also.

Schickard, on the credit of two authors, one an *Arab*, who places *Hud* between *Salah* and *Eber*; and the other a *Turk*, who sets him between *Arphaxad* and *Eber*; conjectures *Hud* is *Cainan* (40). But this is against the current of *Mohammedan* writers, who make him the son of *Salah* (41), and the same with *Eber* (42).

(P) The name *Peleg*, or *Phaleg*, signifies division. The division of the earth and dispersion of mankind, was doubtless the same transaction; though several authors, especially those who follow the *Hebrew* chronology, make two of them, as we shall observe hereafter.

(39) HYDE de Rel. vet. Pers. p. 58. (40) SCHICKARD Tarikh regum Persie. (41) Tarikh Montak-

hab apud D'HERBELOT, Bibl. Orient. Art. Houd.

(42) Vid. EBN AMID, p. 14. EUTYCH. Annal. p. 46.

a to be necessarily connected with the birth of *Peleg* (Q), but introduce five generations in the line of *Shem* as concerned in it, which are two more than we find of the descendants of *Ham* and *Japhet*, and therefore we have reserved them for a second remove or plantation.

Year of the Flood, 401.
Year before Christ, 2597.

THE scripture gives to *Joktan* thirteen sons; whereas the *Arabs*, who derive their original from *Joktan*, or, as they more usually call him, *Kabtan*, assign him one and thirty by the same mother, of whom all but two leaving *Arabia* (R), went and settled in *India* ^s. *Tarab*, the elder of the two who staid, succeeded his father in the kingdom of *Yaman*, or *Arabia Felix*, and gave his name to that country, as well as to the *Arabic* language, which he first spoke ^a. *Jorham*, the younger, founded the kingdom of *Hejaz* ^b, which contained part of *Arabia Petraea*, and other territories.

WE find little said concerning the three succeeding patriarchs, *Reu* (S), *Serug*, and *Nabor*: however, some authors refer the founding of certain kingdoms and cities (T); the invention of several arts (U); the spreading of idolatry (W); and

^s AHMED EBN YUSEF apud Pocock. Spec. Hist. Arab. p. 40.

^a Pocock. ibid. p. 40, 55, 151.

^b Idem, ibid. p. 40, 78.

(Q) Those who follow the *Hebrew* computation are at a great loss for an expedient to make *Joktan* and his thirteen sons leaders of colonies at the dispersion, supposing it to have happened at the birth of *Peleg*. For *Eber* having been but thirty four years old when he begat the latter, there cannot reasonably be allowed above half that space for *Joktan*'s age at that time, granting him to be the elder: so that we cannot well conceive him to have been the father of more than one son before the dispersion. Upon which account many postpone that transaction to a succeeding part of *Peleg*'s life, supposing *Eber* imposed that name prophetically (40). But the great *Usher* thinks himself obliged to refer it to his birth, though he knows not how to get over the difficulty just now mentioned (41); which may be solved well enough by the *Samaritan* chronology, according to which time sufficient may be allowed for *Joktan* and his sons to propagate.

(R) *D'Herbelot* mentions four other sons of *Kabtan*, namely, *Hadramaut* (the same with *Hazarma-vesth*) *Seba*, *Osir*, and *Khaswilah*, or *Havilah* (42).

(S) According to the different pronunciation of the *ש*, this patriarch's name is variously written, *Reu*, and *Ragau*; and, by prefixing an *N*, sometimes *Eru* and *Argau*.

(T) The building of *Babel* is by some placed in the seventieth year of *Reu* (43), and the beginning of *Nimrod*'s reign in his hundred and thirtieth (44). About the same time others fix the founding of the kingdom of *Egypt* and the city of *Memphis* by *Mizraim* (45); of the city of *Saba*, in *Arabia Felix*, by a certain queen (46); of the kingdom of *Bohemia*, and its metropolis *Prague* (47); and of the kingdom of the *Amazons* (48): but these last are idle imaginations of the *Jews*. With more probability, though perhaps equal foundation, others attribute the building of *Rages* in *Media* to *Reu* himself (49), as that of *Saruj*, the capital of *Diyar Modar* (50), might be to his son *Serug*, who is supposed to have dwelt in the place where that city now stands (51). In *Nabor*'s time we are told,

that *Armones*, a king of *Canaan*, built *Sodom* and *Gomorrab*, and *Zoar*; to the two first of which he gave the names of his two sons, and to the last that of their mother (52).

(U) It is pretended, that the first mint for coining, and the first foundery for gold and silver ornaments, were erected in the days of *Reu* (53). Others attribute this invention to *Terah* (54), as that of coining gold and silver is ascribed to *Serug* (55). Weights and Measures are said to have been invented by *Samirus*, king of the *Chaldeans*, in the days of the same patriarch (56), tho' the use of them seems not to have been instituted till *Nabor*'s time (57). The art of weaving silks, and of dying, is also attributed to the said king (58).

(W) Though the generality of authors, and particularly of the fathers, agree to place the origin of idolatry in the time of *Serug* (59), whom some suppose to be the introducer of it, erroneously making him (if he be not a different person from the patriarch) of the race of *Japhet* (60); yet others make it more early (61), and it is said, that in *Reu*'s days mankind was fallen into various kinds of false worship; some adoring the heaven, others the celestial bodies, others animals and plants, others the images of their deceased friends (62). About the same time also the custom of mens sacrificing their children to devils, is pretended to have been introduced on the following occasion: A certain rich man dying, his son made a golden statue in representation of him, and placed it on his tomb, setting a servant to watch it. Some time after the son was robbed of all he had, and coming to make his complaints at his father's sepulchre, the devil spoke out of the image, and promised to restore him all he had lost, if he would offer his youngest son as a sacrifice to him, and bath himself in his warm blood; which he did, and thereupon the devil coming out of the image, entered into the young man, and taught him magic. But at length this practice of human sacrifices growing frequent, GOD sent a violent earthquake;

(40) See above, p. 129.

(41) *Chronolog. Sacra*,

part 1. cap. 5. p. 26.

(42) *D'Herbelot Bibl.*

Orient. Art. Saba & Hegiaz.

(43) *ABU'LFARAG.*

p. 12. (44) *EBN AMID*, p. 29.

(45) *Idem*,

ibid. MIDRASH, sect. 712.

(46) *EBN AMID*,

ubi supra. (47) *R. DAVID GANZ*, in *Zem.*

Daav. p. 4. *JUCHASIN*, p. 135.

(48) *SHALSHEL.*

HAKKAB. p. 94, 95. (49) *HYDE de rel. vet. Perf.*

p. 55. (50) *GEOGR. NUBIENS.* p. 203.

(51) *HYDE*, ubi sup. p. 57. (52) *ABU'LFARAG.*

p. 13. (53) *EBN AMID*, p. 30. (54) *SHALSH.*

HAKKAB. p. 94. a. (55) *ABU'LFARAG.* p. 12.

(56) *Idem*, ibid.

EUTYCH. Annales, p. 63.

ubi supra.

(57) *EBN AMID*, p. 30.

(58) *ABU'LFARAG.*

Panar. l. i. CHRONIC. ALEX. p. 113.

ABU'LFARAG. p. 12. *EUTYCH. Annal.* p. 56.

Vid. etiam HYDE de rel. vet. Perf. p. 57. *HEIDEGG.*

Hist. Patr. tom. II. exerc. i. § 32. GÜTLER.

Hist. Univ. p. 93. (60) *EUSEB. Chron. Grac.*

p. 13. *CEDREN Compend. Hist.* p. 36. *SUIDAS in*

voce Σπέρχ. *MALELA Chron.* p. 94, &c. (61) See

the preceding page. (62) *EBN AMID*, p. 29.

some

Year of the
Flood, 401.
Year b. fore
Christ, 2597.

some other particulars of less moment (X) to their times.

TERAH, the son of *Nahor*, was the father of *Abraham*, the founder of the *Hebrew* or *Jewish* nation. The scripture informs us, that *Terah*, after the seventieth year of his age, begat three sons, *Abram*, *Nahor*, and *Haran*^k. But of these sons, *Haran* only, who was the eldest, at least much older than *Abram*, was born in that year; and the other two probably much later^l, and, as is supposed, by a different mother^m. *Haran* died in his native country, in *Ur* of the *Chaldees* (Y), before his father, leaving a son named *Lot*, and two daughters, one named *Milcab*, and the other *Isab*ⁿ. *Nahor* married *Milcab* his niece, and *Abram* *Sarai* his half sister^o.

TERAH, who is generally supposed to be the same whom the *Asiatics* call *Azer* (Z), is on all hands allowed to have been an idolater; nor can this be denied, since he is expressly said in scripture to have served other gods^p. The eastern authors unanimously agree that he was a statuary, or carver of idols; and he is represented as the first who made images of clay, pictures only having been in use before^q, and taught that they were to be adored as gods^r: however, we are told his employment was a very honourable one, and that he was a great man (A); that at length he was converted by the

^k Genes. xi. 26.

^l See before, p. 112.

^m Vid. HEDDEG. Hist. Patr. tom. II. Exerc. 3. § 3.

ⁿ Genes. xi. 27, 28, 29.

^o Ibid. ver. 29, and xx. 12.

^p Josh. xxiv. 2, 14.

^q EPIPHAN. advers.

Hæres. lib. 1. p. 7, 8.

^r SUIDAS in Lexico, voce Σαπῆχ.

earthquake, the first of the kind, with a whirlwind, which broke all their idols in pieces, and overthrew their temples (63). The rise of the *Sabian* religion, is by some referred to the age of *Nahor* (64).

(X) The oriental authors mention a king called *Karum*, who reigned in the days of *Reu*, but say not where. They pretend he was a famous chymist, and built a city called *Ukijb* (65), or *Ukinin* (66) with bricks of gold. But this seems to be the same person whom the *Mohammedans* make coeval with *Moses*, and the *Corah* of the scriptures. We are also told, that in the time of *Serug*, a king of *Egypt*, called *Affanus*, built a ship, and invaded the inhabitants of the sea-coast; and that he was succeeded by *Pharaoh*, the son of *Sanes*, from whom the *Pharaohs* were denominated (67): that the giants began to encrease in *Nahor's* time, of whom one was *Ad*, a famous king of the *Arabs* (68), and another *Hellen*, who assisted at the building of the tower of *Babel*, and was worshipped by the *Greeks* (69); and that the troubles of *Job* happened in the twenty fifth year of the last mentioned patriarch (70).

(Y) Several writers taking *Ur*, which signifies fire, for an appellative, pretend that *Haran* was burnt; some saying that that accident happened as he endeavoured to take the images of *Terah* out of the fire, into which *Abraham* had thrown them (71). Others, as he attempted to quench the flames of an idol temple which *Abraham* had set on fire (72). A third party say, that *Abraham* being thrown by *Nimrod* into a burning furnace, *Haran* was intent upon the event, resolving to follow the religion which prevailed; and seeing his brother come out unhurt by the flames, upon *Nimrod's* demanding who he believed in, *Haran* replied, in the God of *Abraham*; whereupon he was cast into the furnace, and died in the presence of his father, as the *Rabbins* express (73) what our translation renders before his father. It is said the fire had power over him, because his faith was not so strong as *Abraham's*, nor was he destined to so great things (74). *Epiphanius* says, that *Te-*

rah's surviving *Haran*, was a punishment for his daring to make images of clay; and that before him no father had seen his children die a natural death (75). *Jos. phus* affirms, that *Haran's* sepulchre was to be seen at *Ur* in his time (76).

(Z) Some of the *Mohammedan* authors write, that *Azer* was the father of *Abraham*, and son of *Terah* (77); and *D'Herbelot* says, that the *Arabs* always distinguish them in their genealogies as two different persons; but that because *Abraham* was the son of *Terah* according to *Moses*, it is therefore supposed, [by *European* writers] that he is the same with the *Azer* of the *Arabs* (78). How true this observation may be in relation to some authors, we cannot say, but we are sure it cannot be true of all; for several *Arab* and *Turkish* writers expressly make *Azer* and *Terah* the same person (79). *Azer*, in ancient times, was the name of the planet *Mars*, and the month of *March* was so called by the most ancient *Persians*; for the word originally signifying fire (as it still does) it was therefore given by them and the *Chaldeans* to that planet (80), which partaking, as was supposed, of a fiery nature, was acknowledged by the *Chaldeans* and *Assyrians* as a god or planetary deity, whom they antiently worshipped under the form of a pillar: whence *Azer* became a name among the nobility, who esteemed it honourable to be denominated from their gods (81), and is found in the composition of several *Babylonish* names. For these reasons, a learned author supposes *Azer* to be the heathen name of *Terah*, and that the other was given him on his conversion (82).

(A) The *Eastern* authors say *Azer* was a great lord, and in high favour with *Nimrod*, whose son-in-law he was (83), because he made his idols for him, in which art he excelled all others. This employment was very honourable among the *Chaldeans*, the person who followed it being considered as the maker of gods: for it required profound skill in astrology to chuse the proper materials, and fix the proper time for that work, every kind

(63) EUTYCH. p. 63. EBN AMID, p. 30.

(64) EUTYCH. p. 63.

(65) EBN AMID, p. 30.

(66) EUTYCH. Annales, p. 60.

(67) ABU'LFARAG. p. 12.

(68) EBN AMID, ubi supra.

EUTYCH. Annales, p. 63.

(69) SUIDAS in voce Σαπῆχ.

(70) ARUDH. CANANEUS apud ABU'LFARAG. p. 13.

(71) CEDREUS apud BAYLE Dict. Hist. Art. Abraham, Rem. B.

(72) ABU'LFARAG. Hist. Dyn. p. 13.

(73) BEN UZZIEL ad Gen. xi. 28.

MAIMON. Yad Hazzak. & de Idolat. cap. 1. SHALSHEL. HAKKAB. p. 8.

(74) Judai apud Iyranum & Tostatum citante SALIANO Annal. Tom. I. p. 402.

(75) EPIPHANIUS de Hæres. lib. 1. p. 8.

(76) Antiq. lib. 1. cap. 6.

(77) TARIKH MONTAKHAB apud D'HERBELOT Bibl. Orient. Art. Abraham, p. 12.

(78) D'HERBELOT ibid.

(79) EBN SHOHNAH, MIRAT KAINAT, &c. MSS. See also PHARHANG GEHANGHIRI apud

HYDE de rel. vet. Pers. p. 68.

(80) HYDE, ibid. p. 63.

(81) Idem, ibid. p. 64.

(82) Idem, ibid. p. 62.

(83) D'HERBELOT Bibl. Orient. Art. Abraham.

earnest

^a earnest persuasions of *Abraham* (B), and prevailed upon to leave *Ur*. *Josephus* says, he quitted *Chaldea*, being not able to endure the country after the loss of his son *Haran*¹. Some would have it that he did not become an idolater till he was settled at *Haran*², which is absurd³; and others say he never was converted⁴, any more than his son *Nabor*, who afterwards left *Ur* to join his father at *Haran*⁵, which seems from him to be called the city of *Nabor*⁶: but there is more probability, that both *Nabor* and *Haran* were converted; seeing *Lot* was bred in the true religion, and *Abraham* chose *Isaac* a wife out of the family of *Nabor*, not caring to marry him to the idolatrous daughters of *Canaan*⁷: wherefore a learned author supposes *Nabor* and *Haran* to have been the names given to those two brothers at the time of their conversion⁸.

Year of the
Flood, 401.
Year before
Christ, 2497.

^b HOWEVER, *Terah*, towards the latter part of his life, designing to remove from *Chaldea* into the land of *Canaan*, took his son *Abram*, and *Sarai* his daughter-in-law, and his grandson *Lot*, and leaving *Ur* came to *Haran*, a city in the north-west parts of *Mesopotamia*, where having dwelt for some time, he died, being two hundred and five years old.

THUS have we collected, in the best method we could, what we have found worth notice, from writers of various times, religions, and countries, relating to the postdiluvian patriarchs. In the next section we shall proceed to give part of the fragments of a heathen author, whose history is supposed to relate to the earliest times of this period.

SECT. III.

The History of Sanchoniatho after the Flood.

HAVING in a preceding section brought down the *Phœnician* history of *Sanchoniatho* to the tenth generation, which probably perished in the flood, tho' he takes no notice of that great event; we shall here resume the thread of his narration: premising only, that, according to the plausible hypothesis which we have formerly mentioned (C), that writer proceeds to continue the idolatrous line of *Cain*, by

*Sanchoniatho's
history conti-
nued.*

¹ Antiq. lib. 1. cap. 7. ² TOSTAT. apud PERERIU in Genes. cap. 11. ³ Vid. BAYLE Dict. Art. Abraham, Rem. C. ⁴ CHRYSOST. Hom. 31, & 37. ⁵ St. AUGUST. de Civit. Dei, lib. 16. cap. 13. ⁶ Compare Gen. xxiv. 10. with Gen. xxvii. 43, and xviii. 10. ⁷ Gen. xxiv. 3. ⁸ HYDE de Rel. vet. Pers. p. 62.

kind of wood, as well as stones and metals, being by the *Chaldeans* dedicated to its peculiar planet, of whose influence it was thereby believed to participate more than any other; and an idol thus formed under a happy position of the heavens, and of the matter appropriated to such a planet, was conceived to be rightly prepared and made according to art (84). Some of the *Rabbins* say *Terah* was a priest, and the chief of them (85).

(B) *Mohammedan* authors relate, that *Abraham* often advised his father to forsake the worship of images, asking how he could worship that which neither heard, nor saw, nor did him any good (86): that this offending *Terah*, he was often ready to fall from words to blows; but that at length *Abraham* got the better of his father's obstinacy, refusing to pray for him until he promised to become a convert (87): for while he was an enemy to God, he was an enemy also to *Abraham* (88). The *Jews* say he repented (89); and it is thought to have been owing to the merit thereof, as well as of his son *Abraham*, that the chain of the oral law descended from *Adam* to him, and thence to his son *Abraham* (90). There is some ground to think *Terah* was converted by *Abraham's* persuasions, because he travelled with him from *Ur* to *Haran*, in order to go into *Canaan* (91).

(C) *Bishop Cumberland*, suspecting the *Phœnician* records to have been corrupted in this place, has

proposed an amendment of them (92): He supposes a dislocation in the eleventh, twelfth, and thirteenth generations, either through neglect in transcribers, or rather purposely made by the *Cahiri*, who wrote those records, to conceal the great judgment of the flood, which swept away the race of *Cain* (93), and of which for that reason they have suppressed all mention (94). To support this opinion, he alledges, 1. That *Sydyc* and *Misor* could not be the children of *Amyrus* and *Magus*, because the tenth generation in the line of *Genus* or *Cain*, wherein those two last persons are placed, must have been drowned in the flood, together with such children as might then be born of them (95), answering to *Shem*, *Ham*, and *Japhet*. 2. That *Sydyc* being *Melchizedec*, whom he takes to be *Shem*, and *Cronus Ham*, it was necessary to join them both together under the line of *Uranus*, which *Sanchoniatho* owns to be distinct from that of *Genus* (96). 3. That *Misor* being manifestly *Mizraim*, the son of *Ham* or *Cronus*, there is a necessity of placing him one generation lower than he is placed in *Sanchoniatho*, viz. in the twelfth (97); and that without this change, the beginning of the *Egyptian* kingdom would be placed too near the flood (98). 4. That *Japhet* being still wanting to make up the three sons of *Noah*, and *Nereus* being the only person in *Sanchoniatho's* genealogies which answers the Scripture account of him,

(84) D'HERBELOT *Bibl. Orient. Art. Abraham*, p. 63. (85) *Shaljel. Hakkab.* p. 94. (86) SHAHRISTANI *ex Alkorano*, c. 19. ver. 39. apud HYDE *de rel. vet. Persar.* p. 68. (87) *Al Koran*, c. 9. ver. 116. (88) HYDE, *ubi sup.* (89) *Shaljel. Hakkab.* p. 94. (90) ZOAR apud HOTTINGER.

in Smegm. Orient. lib. 1. p. 280. (91) HYDE *ubi sup.* p. 59. (92) CUMBERL. *on Sanchon.* p. 43. (93) *Ibid.* p. 49. (94) *Ibid.* p. 47, 177. (95) *Ibid.* p. 41, 677. (96) *Ibid.* p. 47. (97) *Ibid.* p. 48. (98) *Ibid.* p. 49.

persons taken out of the line of *Noah*, and annexing them as sons to *Amyrus* and *Magnus*, the last of that race.

Generation XI. FROM these men, says he, were begot *Misor* (D) and *Sydyc* (E), i. e. *Well-freed*, and *Just*: these found out the use of salt.

Generation XII. FROM *Misor* came *Taautus* (F), who found out the writing of the first letters; whom the *Egyptians* called *Thoor*, the *Alexandrians* *Thoyth*, and the *Greeks* *Hermes*: but from *Sydyc* came the *Dioscouri*, or *Cabiri* (G), called also *Corybantes*, and *Samo-thraces*. These first invented the building a compleat ship.

Generation XIII. OF these others came, who found out herbs, the cure of bitings, and charms.

URANUS, whose parents lived in these mens age, as hath been already mentioned, succeeding his father *Eliun* in the kingdom, had by *Ge*, his sister, four sons; 1. *Ilus* b or *Cronus*; 2. *Betylus*; 3. *Dagon* or *Siton*; and 4. *Atlas* (H); besides much issue by

him, he has joined him to *Sydyc* and *Cronus* in the line of *Uranus* (99). But the alterations will better appear, by giving the reader a table of *Sanchoniatho's* genealogies, from the place where the bishop's corrections begin; referring him for our remarks on the scheme itself to the succeeding notes.

The two Lines, as they stand in SANCHONIATHO.

SETH'S Line.	CAIN'S Line.
9. <i>Eliun</i> or <i>Hypsisfus</i> ,	<i>Agrus</i> , <i>Agrouerus</i> ,
10. <i>Uranus</i> ,	<i>Amyrus</i> , <i>Magus</i> ,
11. <i>Cronus</i> ,	<i>Misor</i> , <i>Sydyc</i> ,
12.	<i>Thoth</i> , <i>Cabiri</i> or <i>Dioscouri</i> ,
13.	The sons of the <i>Dioscouri</i> .

SETH'S Line, in SANCHONIATHO, corrected.

9. <i>Eliun</i> or <i>Hypsisfus</i> ,		
10. <i>Uranus</i> ,		
11. <i>Sydyc</i>	<i>Cronus</i>	<i>Nereus</i>
or <i>Shem</i> ,	or <i>Ham</i> ,	or <i>Japhet</i> ,
12. <i>Cabiri</i> or <i>Dioscouri</i> ,	<i>Misor</i> ,	<i>Pontus</i> ,
13. The sons of the <i>Dioscouri</i> .	<i>Thoyth</i> ,	<i>Posidon</i>
		or <i>Niptune</i> .

(D) This person Dr. *Cumberland* takes to be the *Mizraim* of the Scripture, and the *Menes* of the *Egyptians*, for these reasons; 1. He supposes *Misor* to be the singular of *Mizraim*, the first king of *Egypt* according to the *Hebrews*, as *Menes* is according to the *Egyptians* (1). 2. That *Eratothenes*, in *Synellus* and *Scaliger's Eusebius* (2), affirms *Menes* to be *Mizraim*, as the *Greeks* write the name of *Mizraim* (3). 3. That *Thoth* was the son of *Menes*, as well as of *Misor*, and the second king of *Egypt* (4). 4. That *Misor* and *Menes* lived at the same time; and, 5. Died the same violent death (5). We shall consider this opinion, which we take to be absolutely untenable, in another place; and shall only observe at present, that we cannot find *Eratothenes* has affirmed any such thing, as that *Menes* is *Mizraim*; which is the mere imagination of those authors who have transcribed him.

As to the translation which *Philo* gives of the name *Misor*, "Ευλυσις, or well-freed, *Bochart* derives it from the *Syriac* *ܡܝܫܪܐ* *Mesro*; but bishop *Cumberland* rather thinks the notion of freedom to be consequent to his name, which he supposes to signify a prince, from the root *מסר* *asar*, to rule or restrain, by addition of the servile *Mim* (6) [though to effect this the first radical must be thrown out] freedom from any coercive power being the consequent of his dominion and superiority (7).

(E) *Sydyc* the bishop supposes to be *Melchizedec*, and *Melchizedec Shem* (8). All the arguments he brings in favour of the first supposition, is, that *Grotius* (9) affirms *Melchizedec* to be *Sydyc* (10), probably on account of the similitude of the names, *Sydyc* or *Sedec* signifying *just*, and *Melchizedec* the *just king*. Nor does he bring any proof that *Melchizedec* is *Shem*: he only says, that he thinks the objections against that opinion are sufficiently answered (11) by other authors; so that he produces no reason to support these two opinions, on which his system is chiefly grounded. If it be objected, that *Misor* and *Sydyc* were the sons of *Amyrus* and *Magus*, he answers, that *Sydyc* was not the son of those persons, but brother to *Him* or *Cronus*, and son to *Noah* (12); and that the *Cabiri* who had corrupted the records by suppressing all mention of the flood (13), have taken the righteous king *Sedec* or *Melchizedec* (14), with *Misor*, and their children the *Cabiri* and *Thoth*, and placed them in *Cain's* line, being willing to transfer all the honour gained by them to the family in which their false religion began; for which *Sydyc's* [or *Melchizedec's*] living in *Canaan*, might furnish a pretence (15).

(F) *Taaut* or *Thoth* is thought to be *Athoth*, the son of *Menes*, and the second king of *Egypt*, according to *Eratothenes*, upon a presumption that *Misor* and *Menes* are the same; and because he was also a king of *Egypt*, and son of a king [though it does not appear from *Sanchoniatho* that *Misor* was a king] as *Athoth* was (16). It is observed also, that as *Sanchoniatho's* line ends with *Misor* and *Thoth*, so *Eratothenes's* line of *Theban kings* begins with *Menes* and *Athoth* (17), as does the first dynasty of the *Thebites* in *Manetho*. And the difference between the names *Thoth* and *Athoth* is no objection, the bishop producing several instances of proper names in the eastern languages, where the initial *A* was frequently left out (18).

(G) Of the *Dioscouri*, or *Cabiri*, the sons of *Sydyc*, we shall speak hereafter when we come to the *Grecian* mythology. According to Dr. *Cumberland's* scheme, they were a little branch of *Sydyc* or *Shem's* race, that lived with *Ham*, or near him (19).

(H) We shall consider these four sons of *Uranus* in their order. 1. *Cronus* is in all probability the same with the *Ham* of *Moses*; the last seems to have been his proper name, and the other, which may be derived from *קֶרֶן* *Keren*, a horn, or power, and importing regal dignity, might have been his *Phœnician* title, as *Belus*, or *בֵּל* *Baal*, signifying a lord, was his *Chaldean* title (20); for the *Babylonians* are said to have called the first *Baal Cronus* (21). *Moloch* and *Mikom*, names of the same signification, are also frequently used to design

(99) CUMBERL. on *Sanchon.* p. 257, 258, 259.
 (1) *Ibid.* p. 45, 55. (2) *Chron. Græc.* p. 17.
 (3) CUMBERL. *ubi sup.* p. 54, 185. (4) *Ibid.*
 p. 44, 55. (5) *Ibid.* p. 55. (6) *Ibid.* p. 98.
 (7) *Ibid.* p. 179. (8) *Ibid.* p. 47, 173. (9) *In*
not. ad Heb. vii. 1. (10) CUMBERL. on *San-*
chon. p. 174. (11) *Ibid.* p. 175. (12) *Ibid.*

p. 47. (13) *Ibid.* p. 47, 177. (14) *Ibid.* p. 47.
 (15) *Ibid.* p. 178. (16) *Ibid.* p. 44, 54, 186.
 (17) *Ibid.* p. 46. (18) *Ibid.* p. 127. *Vid.* BOCHART.
Canaan. p. 826. (19) CUMBERL. on *Sanchon.*
 p. 261. (20) *Ibid.* p. 111, &c. (21) EU-
 PTOLEMIUS in *Alex. Polyhist.* apud EUSEB. de *Præp.*
Evangelic. lib. 9. cap. 17.

other

a other wives: wherefore *Ge* being grieved at it, and jealous, reproached *Uranus*, so that they parted from each other. But *Uranus*, though he parted from her, yet by force invading her, and lying with her when he list, went away again; and he also attempted to kill the children he had by her. *Ge* also defended, or avenged herself, gathering auxiliary powers unto her.

But when *Cronus* came to man's age, using *Hermes Trismegistus* as his counsellor and assistant (for he was his secretary) he opposed his father *Uranus*, avenging his mother: but *Cronus* had children, *Persephone* [*Proserpina*] and *Athena* [*Minerva*]: the former died a virgin, but by the counsel of *Athena*, and of *Hermes*, *Cronus* made of iron a scimeter and a spear. Then *Hermes* speaking to the assistants of *Cronus* with b enchanting words, wrought in them a keen desire to fight against *Uranus*, in behalf of *Ge*. And thus *Cronus* warring against *Uranus*, drove him out of his kingdom, and succeeded in the imperial power or office.

In the fight was taken a well-beloved concubine of *Uranus*, big with child. *Cronus* gave her in marriage to *Dagon*, and she brought forth, at his house, what she had in her womb by *Uranus*, and called him *Demaroon*.

AFTER these things *Cronus* builds a wall round about his house, and founds *Byblus*, the first city (1) in *Phœnicia*. Afterwards *Cronus* suspecting his own brother *Atlas*, with the advice of *Hermes*, throwing him into a deep hole of the earth, there buried him.

sign the same man (22): and *Baal-Berith* (23) probably signifies this *Cronus*, worshipped antiently at *Berithus* (24). That *Cronus* is the *Ham* of *Moses*, appears from the authority of *Eusebius*, whose words are these: *πρώτον γενέσθαι Βῆλον. ὃν εἶναι Κρόνον ἐκ τούτου δὲ γενέσθαι Βῆλον καὶ Χαναάν, τούτων δὲ τὴν Χαναάν γεννησάμεν τὴν πατέρα τὴν εὐνικήν. τούτου δὲ Χάμ ὡς γενέσθαι, ὃν ἑαυτὸν τὴν ἑλληνικὴν λέγουσιν Ἀσβολόν, πατέρα δὲ Διδοῦσαν, ἀδελφὸν δὲ τὸν Μεσοποιόν πατέρα [πατερός] Αἰθιοπῶν (25);* which bishop *Cumberland* renders thus: *There was at first Belus, who is Cronus; but of him came another, 1. Belus, and, 2. Canaan, who was, or begot the father of the Phœnicians; his son too was, 3. Chum, whom the Greeks call Asbolos, the father of the Ethiopians, the brother of, 4. Meltraim, the father of the Egyptians.* It is easy, says that author, to adjust this translation to the four sons of *Ham* (26); for two of their names are plainly the same, *Canaan* and *Misraim*; the third, *Chum*, is but slightly altered from *Cush*, the *υ* being changed into *μ* only to express the accusative case, as *Rochart* has well noted [though, by the way, this is an odd manner of accounting for that variation, the *Greeks* having no accusative in *m*, nor indeed any word ending in *m*] wherefore it only remains that *Belus*, the successor of *Ham* in his dominions in *Africa*, be allowed to be the same with *Phut* in *Moses*; and it is reasonable to admit that he who succeeded his father in that large empire, should bear his title among the *Babylonians*, as he is here called by the *Chaldean* title of honour *Belus*, whereas *Moses* calls him properly by the name given him at his birth (27). We find several footsteps of *Cronus* in that passage of the *Mosaic* history where *Chedorlaomer* and his confederates are recorded to have smitten the *Rephaim* in *Ashteroth Carnaim*, and the *Zuzims* in *Ham*. *Ashteroth* will easily be admitted to be *Astarte*, and *Carnaim* being derived from *Keren*, the root of the name of *Cronus*, may relate to him. And as *Raphas* is acknowledged by the learned to have been a title of *Cronus*, both from the *Coptic* name of his *Star*, and from the *Septuagint*, who translate *Chim* (*Cronus*'s known name) by *Raphas*, written in some copies *Remphas*, which is the clearest account of that passage in *Amos* (28), so from him some of his posterity,

who were most like him, and other antediluvians, of long life, great strength and stature, were called *Rephaim*; especially those who dwelt in his city *Ashteroth Carnaim*, and seem to have been his children, and their cities to have taken their father's name (29). As to *Ilus*, or *Il*, it seems to be no other than *El*, which signifies *strong*, and is therefore in *Hebrew* one of the names of God.

2. *Betylus*, bishop *Cumberland* does not find mentioned by any other writer; his name seems to be of eastern original, from the root *בטל* *Betel*, which, though it often signifies dishonourable idleness, yet sometimes denotes that quiet spirit which serves religious duties and study. And in *Arabic* it signifies a hero, who by successful wars procures to himself and subjects rest and peace (30).

3. *Dagon* is called, agreeably to *Philo*'s skill in the eastern languages, *Siton*, because he was the inventor of sowing bread-corn; and *Jupiter Astartius*, from his contriving of ploughs. He was worshipped by the *Philistines* in *Canaan*; and his name, which the bishop supposes was given him at his canonization, suggests to us the reason of the divine honours they gave him (31) [being derived from *דגן* *Dagan*, bread-corn.]

4. *Atlas* is also reckoned one of the most celebrated sons of *Uranus* in the *Atlantian* theology; the *Atlantii* in *Africa* are derived from him. The bishop supposes the reason of his being cruelly buried alive by his brother (as *Sanhoniatho* tells us presently) was to secure to him and *Thoth* the dominion over the western parts of *Africa* where the *Atlantii* were seated; though that design was not effected but by *Hercules*, or *Arles*, called *Affis* (the pastor king of *Egypt*) in the reign of *Anteus* the son of *Atlas* (32). The bishop chuses rather to consider *Atlas* as the brother, than the son of *Japetus*, as the *Greeks* represent him, because *Sanhoniatho* reports him to be the brother of *Cronus*, whom the *Greeks* also agree to be brother to *Japetus*.

(1) It is urged as an objection to the veracity of this fragment, that *Byblus* is here said to be the first city in *Phœnicia*, after mention has been made of *Tyre* in the fifth generation (33); but no more can be made of what is said there, than that it was a place inhabited, perhaps by people living

(22) Vid. THEOPHIL. ANTIOCHEN. ad Autolyc. lib. 3. DAMASCIUM in vita Isidori, & SUIDAM in voce Κρόνος. (23) Judg. viii. 33. (24) CUMBERL. on Sanhoniatho. p. 152. (25) Apud EUSEB. de prep. Evangel. lib. 9. cap. 17. p. 419. (26) Gen. x. 6. (27) CUMBERL. on Sanhoniatho. p. 115.

(28) Chap. v. 26. Vid. etiam POCOCK. Specim. Hist. Arab. p. ult. (29) CUMBERL. ubi supr. p. 120, 121. (30) Idem, ibid. p. 326. (31) Idem, ibid. & p. 327. (32) CUMBERL. Sanhoniatho. p. 327, 328. (33) See before, p. 87. b.

At that time the descendants of the *Dioscuri* having built some tumultuary and a other stronger ships, went to sea, and being cast on shore near mount *Cassius*, there consecrated a temple (K).

THE auxiliaries of *Ilus*, or *Cronus*, were called *Eloim* (L), which is as much as to say *Cronii*, for so were they named who were under *Cronus*. But *Cronus* having a son called *Sadid* (M), dispatched him with his own sword, having a suspicion of him, and deprived his son of life with his own hand. So also he cut off the head of his own daughter, so that all the gods were amazed at the mind of *Cronus*.

IN process of time, *Uranus* being in flight, or banishment, sends his virgin daughter *Astarte*, with two other of her sisters, *Rhea* and *Dione*, to cut off *Cronus* by deceit, whom *Cronus* taking, made those sisters his wives. *Uranus* understanding this, sent *Eimarmene* and *Hora* [*Fate* and *Beauty*] with other auxiliaries, to war against him: but *Cronus* having gained the affections of these also, kept them with him. Moreover, the god *Uranus* devised *Betylia*, contriving stones that moved as having life (N).

CRONUS begat on *Astarte* seven daughters, called *Titanides*, or *Artemides*; and he begat on *Rhea* seven sons, the youngest of which, as soon as he was born, was consecrated a god (O). Also by *Dione* he had daughters, and by *Astarte* two sons, *Pothos* and *Eros* [*Desire* and *Love*.]

DAGON, after he had found out bread-corn and the plough, was called *Zeus Arotrius*.

To *Sydyce*, or the just, one of the *Titanides* bare *Asclepius* (P). *Cronus* had also in c

living in tents, or scattered huts: for building with sun-dried bricks was not found out till three generations after. Besides, if it had been called a city, the expression would have admitted of an explanation by *prolepsis*. *Byblus* seems to have been the imperial seat of *Cronus*; as it was of *Mizraim* for some time, according to the bishop (34).

(K) Dr. *Cumberland* observes, that this is the first navigation we have any account of in history after the flood (35); and perhaps this is the first temple founded also; for before they used itinerant temples, carried about on carts (36). Mount *Cassius* lay on the coast forty miles from *Pelusium* in *Egypt* eastward, in the road to *Palestine* (37).

(L) *Eloim* is אֱלֹהִים the plural of אֱלֹהַּ *Eloah*, and signifies the gods, as they are called just after. The bishop renders the word in this place *Ilus's men*, or those that were for *Cronus* (38); in which sense it may be understood, considering the persons who assumed it were the auxiliaries of *Il*, and took their name from him on that account.

(M) شَدِيد *Shadid* in *Arabic* signifies a strong man, and seems to be of kin to *Shaddai*.

(N) *Bochart* conceives that by the transposition of a letter by the transcriber of *Sanhoniatho* writing אֲנִי אֲנִי for אֲנִי אֲנִי, anointed stones, have been transformed into animated stones. *Jacob* seems to have set the example of anointing stones, when he poured oil upon the top of the pillar which had been his pillow, calling the place *Beth-el* (39). The *Jews* say the *Phœnicians* worshipped that pillar of *Jacob*, withal consecrating and anointing stones in imitation of it, which they called *Betylia*, and *Betyli*, in memory of the stone erected at *Beth-el*. *Hesychius* says, the stone was so called which *Rea* gave *Saturn* to devour instead of *Jupiter*. *Priscian* says, the same stone is called *Abadir*, or *Abaddir*, and that it is the *Betylus* of the god *Abadir*. But that name taken for the stone, seems to be corrupted from the *Phœnician* אֲבַדִּיר *Aban dir*, signifying a spherical stone, which was the figure of

the *Betylus*. *Damascius*, a superstitious heathen writer in *Justinian's* time, says, he saw several of these *Betylia*, or *Betyli*, of which many wonders were reported, in mount *Libanus*, near *Heliopolis* of *Syria* (40): nay, and pretends he saw one of these stones moved in the air (41), and describes it to be round, about a span in diameter, and whitish, though it often appeared of different colours (42); which shews there was a popular notion in those days of the *Betylia* being moving stones. They were generally consecrated to some god or other, as *Saturn*, *Jupiter*, the *Sun*, &c. (43).

(O) Dr. *Cumberland* supposes this son of *Rhea* was *Muth*, because afterwards mention is made of a consecrated son of *Rhea*, called *Muth*; but the 1st seems to be a different son from him spoken of in this place; for *Muth* was not consecrated till his death, the other as soon as he was born.

(P) He was surnamed *Esmunus* from שְׁמֹנִי *Shemini*, which signifies the eighth. His mother was one of the daughters of *Cronus*. This is hard to believe, yet it is not impossible that *Sydyce* in his latter time dwelling in *Canaan*, might, to secure his quiet life (for we read of no warlike action of *Shem*) marry a daughter of *Ham's*, and by her have this son *Asclepius*; whom alone of all the sons of *Sydyce*, *Sanhoniatho*, chiefly regarding his own country, hath taken notice of, probably because he only might have settled in *Phœnicia*, among the issue of *Ham* (44): and that he did settle among them appears from *Apuleius's* saying that *Apollo* (whom *Sanhoniatho* makes *Cronus's* son) gave to *Æsculapius*, as he calls him, the herb *Solanum* (45), or night-thade, called from his *Phœnician* name, *Astir Esmuni* in *Punic* (46). *Asclepius* is also called *Memphites* by *Clemens Alexandrinus*, and passed for a god in *Egypt* (47). And *Pausanias* (48) mentions a temple to *Æsculapius*, *Apollo* and *Hygeia*, *Egyptians*. This is the eldest account the bishop meets with of skill in physic or medicines (49).

(34) CUMBERL. Orig. Gent. Antiquiss. p. 174.

(35) Ibid. p. 368.

(36) See before, p. 88. b.

(37) Vid. Itiner. ANTONINI.

(38) CUMBERL.

Sanhon. p. 31.

(39) Genes. xxviii. 18, 19. and

xxx. 13.

(40) Apud PHOTIUM Bibl. p. 1047.

(41) Vid. PHOTIUM ibid. p. 1062.

(42) Ibid.

p. 1063.

(43) Idem, ibid. Vid. etiam BOCHART.

Canaan, l. 2. c. 2.

(44) CUMBERL. on Sanhon.

p. 200.

(45) APULEIUS de virtutib. ferbar.

(46) In Auluar. ad Dioscorid.

(47) CLEM.

ALEX. Stromat. lib. 1.

(48) In Crintheac.

(49) CUMBERL. on Sanhon. p. 201.

a *Perea* (Q) three sons: 1. *Cronus*, of the same name with his father. 2. *Zeus Belus*. 3. *Apollo* (R).

CONTEMPORARY with these were *Pontus* and *Typhon*, and *Nereus* the father of *Pontus* (S). From *Pontus* came *Sidon*, who by the exceeding sweetness of her voice, or singing, found out first the hymns of odes or praises; and *Pofiden* [or *Neptune*]. But to *Demarion* was born *Melicartus*, who is also called *Hercules* (T).

THEN again *Uranus* makes war against *Pontus*, and being separated from him, joins with *Demarion*. *Demarion* invades *Pontus*, but *Pontus* puts him to flight, and *Demarion* vows a sacrifice for his escape.

b BUT in the thirty second year of his power and reign, *Ilus*, who is *Cronus*, having laid an ambuscade for his father *Uranus* in a certain midland place, and having gotten him into his hands, cuts off his privities (U) near fountains and rivers. There *Uranus* was consecrated, and his spirit or breath was separated, and the blood of his secrets dropped into the fountains and waters of the rivers; and the place is shewed unto this day.

THEN our historian, after some things interposed, goes on, saying, But *Astarte* called the Greatest, and *Demarion* surnamed *Zeus*, and *Adodus* the king of the gods, reigned over the country by *Cronus*'s consent or authority (W): and *Astarte* put on her

(Q) *Perea* being the Greek name of the country of *Byzhan*, beyond *Jordan*, the bishop supposes these three sons of *Cronus* to have been born at *Apheroth Carnaim* (50), a noted city thereof, from the relation already mentioned, which that place hath to *Cronus*. The names of these sons are well known to belong to heathen deities by ancient writers; but it does not appear from such writers that they were the sons of *Cronus*; only *Eupolemus* says something to the purpose in the fragment above-mentioned; though neither *Moses*, nor *Eupolemus*, who writes the *Babylonian* traditions about them, do use or own the names given them by the *Canaanites*: and indeed the same man was deified in one place, who was not honoured so in another; and often the same person was worshipped in several places under several names (51).

(R) The first of these sons, *Cronus* the second, the bishop conjectures to be *Mizraim*, from a passage of *Nomus*, where *Apis*, the living image of *Osiris*, whom he supposes also to be *Mizraim*, is said to be likewise called *Gbronus*, *Belus*, *Hammon*, and *Zeus*, all acknowledged to have been names belonging to *Ham* his father, and therefore he must be the second in them all (52). By *Belus*, the bishop supposes *Cush*, the son of *Ham*, to be intended by our author (53); and that the third, whom he calls *Apollo*, was the *Phut* of *Moses*, known among the *Greeks* sometimes by the name of *Pythius*, which in radical letters agrees with *Phut*; and sometimes by that of *Apollo Carneus*, which he takes to signify the elder *Apollo*, the son of *Gbronus*, from קרן *Keren*; from which root also his town was called *Carnaim* (54), or, as it is elsewhere (55) written, *Carnion* (56).

(S) Bishop *Cumberland* has made another alteration here in *Sanhoniatho*'s successions, placing *Nereus* and his descendants, whose line is uncertain, in the line of *Uranus*, and supposes *Nereus* to be *Japhet*: 1. Because being contemporary with *Ham* and his issue, and having found *Shem* under the name of *Syde*, it remains, that he takes *Japhet* and his issue to be here pointed at (57). 2. Because every one knows *Nereus*, *Pontus*, and *Pofiden* or *Neptune*, relate to the sea, its illes and shores, which in scripture fall to *Japhet*'s share (58). 3. Because this author never mentions *Japhet* and his line if

it be not here (59); and it would be strange, if an historian, writing of that age wherein mankind was repaired, should omit him who peopled a third part of the world (60). 4. Because though *Nereus* and his issue are not said to be descended from *Uranus* or *Noah*, yet we know by scripture, that they must come from him; and there is no other line known, in which they might come from *Noah*, but *Japhet*'s. 5. Because *Sanhoniatho*, being a *Canaanite*, has taken no care to clear other pedigrees, but only that of *Ham* and *Cain* (61).

(T) This is the old *Phœnician* *Melcartus* or *Hercules* (62), whose temple at *Gadira* or *Gades* had no images in it, and continued to the time of *Silius Italicus* (63). *Bochart* supposes this way of worship, practised in this temple, was taken from the *Jews*; not considering that *Hercules Phœnicus* was long before the *Jewish* law, and that the patriarchal religion used no images (64).

(U) It may be presumed, that this circumstance gave occasion to that notion of some, already mentioned (65), that *Ham* castrated *Noah*.

(W) It is conceived that *Adodus* or *Adod*, which signifies among the *Assyrians*, the one, by way of eminence (66), was a title belonging either to *Cush* the son of *Ham*, or to *Nimrod*, who, as his kingdom extended even to *Assyria*, might well have many subordinate kings under him, who are called gods, as *Cronus*'s confederate princes were called *Eloim*. Agreeably hereto, we find that *Hadad* was anciently a kingly name in *Edom* (67) and *Syria* (68), sometimes written *Hadar* (69). *Adar*, or *Adir* is the magnificent, or mighty potentate, and therefore may also be a title. *Adodus* reigning over many gods or kings, can only be understood of the large dominion allowed him by *Ham* (70); and we may see what sort of gods they were, when the king of them seems to have been but a delegate of *Cronus*, and could not reign without his consent.

This *Adodus* may possibly be the *Adad* *Josephus* mentions, whom, together with *Azazel*, the *Syrians* worshipped as gods, boasting much of their antiquity; whereas that author observes, they were no other than *Hadad* and *Hazael*, kings of *Syria* (71), who reigned at *Damascus* in the time of *Foram* king

(50) Gen. xiv. 5. (51) CUMBERL. on *Sanh.* p. 335. (52) *Ibid.* p. 336. (53) *Ibid.* p. 337. (54) Gen. xiv. 5. (55) Macc. xii. 16. (56) CUMBERL. on *Sanh.* p. 116, 337. (57) *Ibid.* p. 257. (58) *Ibid.* p. 259. (59) *Ibid.* p. 257. (60) *Ibid.* p. 258. (61) *Ibid.* p. 259. (62) *Ibid.* p. 265. (63) SIL. ITAL. lib. 3. (64) CUMBERL. on *Sanh.* p. 265. (65) See

before, p. 120. (66) MACROB. *Saturnal.* lib. 1. cap. 31. BOCHART. *Chanaan.* lib. 2. cap. 8. (67) Gen. xxxv. 35. 1 Chron. i. 50. (68) 2 Sam. viii. 5, 6. Vid. etiam NICOL. DAMASCEN. apud JOSEPH. *Antiq.* lib. 7. cap. 5. (69) Gen. xxxv. 39. 1 Chron. xviii. 5, 7. See also CUMBERL. *Orig. Gent. Antiquiff.* p. 171. (70) *Ibid.* p. 173, 256, 256. (71) 2 Kings viii. 7, &c.

head, as the mark of her sovereignty, a bull's head. But travelling about the world, she found a star falling from the air or sky, which she taking up, consecrated in the holy island *Tyre*. And the *Phanicians* say, that *Astarte* is she, who is among the *Greeks* called *Aphrodite* [or *Venus*].

CRONUS also, going about the world, gave to his own daughter *Athena* the kingdom of *Attica*: but when there was a plague and mortality, *Cronus* made his only son a whole burnt-offering to his father *Uranus*^c. This fact our author relates more particularly in another place, saying, that it was established as a custom among the antients, that in all extraordinary calamities of the public, the rulers of a city or nation should give up their most favourite child to be slain, as an expiation to appease the avenging dæmons; and the victims in these cases were butchered with much mysterious ceremony. *Cronus* therefore, called by the *Phanicians* *Israel*, who reigned there, and was after his death consecrated into the planet *Cronus* [or *Saturn*], having an only son by a certain nymph of the country named *Anobret*, and whom therefore he called *Jeud*, which in the *Phanician* tongue, at this day, signifies *only-begotten*; and the country being involved in a dangerous war, he adorned this only son with royal attire, and sacrificed him on an altar which he had prepared for that purpose^d (X). *Cronus* was also circumcised in his privities, and forced his auxiliaries to do the same. And not long after he consecrated, after his death, another son, which he had by *Rhea*, called *Muth*; so the *Phanicians* call death, or *Pluto*.

AFTER these things *Cronus* gives the city *Byblus* to the goddess *Baalhis*, which is *Dione*; and *Berytus* he gave to *Posidon*, and to the *Cabiri*, and to husbandmen, and to fishermen, who consecrated the remains (Y) of *Pontus* in or unto *Berytus*.

BUT before these things, the god *Taanutus*, having formerly imitated or represented *Uranus*, made images of the countenances of the gods *Cronus* and *Dagon*, and formed the sacred characters of the other elements. He contrived also for *Cronus* the ensign of his royal power, four eyes partly before and partly behind, two of them winking as

^c SANCHONIATHO apud EUSEB. de Præp. Ev. lib. 1. cap. 10. p. 36, &c. 1. 1. c. 10. p. 40. & 1. 4. c. 16. p. 156.

^d Idem, apud eundem,

king of *Israel* (72); the first of whom had thirty two kings serving under him in his army (73), from whence he might have acquired the title of king of the gods, kings antiently having been called gods.

(X) This is thought by some men of learning not to be a true account of any sacrifice really performed, but only a misrepresentation of *Abraham's* intended sacrifice of his son *Isaac*, with some additions and mistakes, which the heathen writers frequently made in all their relations (74). The reasons alledged for this opinion are; 1. *Cronus* sacrificed his only son; so was *Abraham* reported to have done. 2. That son was called *Jeud*, and יְהוֹדָה *Yehid*, or only son, is the epithet given to *Isaac* by *Moses* (75). 3. The mother of this only son is the same with *Sarah*; *Anobret*, or אֲנוֹבֶרֶת *Ann-oberet* signifying conceiving by grace, as *Sarah* did. 4. *Cronus* and his followers were circumcised; so was *Abraham* and his household. 5. *Cronus* was called *Israel*, which name the *Canaanites* gave to *Abraham*, from the nation of which he was the father.

To these reasons it is answered: 1. That the sacrificers in *Moses* and *Sanchoniatho* are two different persons; *Cronus* being plainly *Ham*, and here called *Israel* by a mistake of transcribers, who took *Il*, the surname of *Cronus*, to be an abbreviation for *Israel* (76), as the letters *il* frequently are. 2. The occasion of the offerings, and of the circumcisions of *Cronus* and *Abraham* were also different; *Cronus* sacrificed his son to remove a war and plague on the country, according to a settled custom, and circumcised himself for the same purpose, to appease an angry deity; but what *Abraham* did was by a special command from *God*, as an instance of his faith and obedience. 3. The persons to be sacrificed were

different: *Cronus's* son was his only son by *Anobret*, a *Canaanitish* concubine; but *Abraham's* son was the only child of his wife *Sarah*, who was of *Chaldea*: and the name of *Anobret*, even according to the above-mentioned derivation, rather signifies a passing fair one. 4. The deities to whom the two sacrifices were offered were not the same; *Abraham* certainly offered to none but the true *God*, *Cronus* to his father and the avenging dæmons (77).

Bochart (78), besides this notion, that *Cronus* (whom he elsewhere makes to be *Noah*) was *Abraham*, imagines also, that the *Canaanites* misunderstanding that passage of *Moses*, where *Abraham* is called a great prince, or as the *Hebrew* is נָשִׂיאַם אֱלֹהִים a prince of God, made a deity of him, dedicating the seventh day of the week, and sacrificing their children to him; which is a mere fancy, and without the least ground. A late writer (79) has endeavoured to prove *Cronus*, at least the second of that name (which last he supposes to be the person that sacrificed his only son, though *Sanchoniatho* expressly says it was the son of *Uranus*) was not more antient than *Abraham*, from the order of *Sanchoniatho's* genealogies, placing *Eliun's* birth in the time of the *Dioscuri*, who were a generation younger than *Misor* or *Misraim*; but even in this case, the elder *Cronus* could not be later than *Reu*, who was four generations older than *Abraham*, and therefore much earlier than that patriarch: notwithstanding that, according to the *Hebrew* chronology, they might possibly have lived at the same time; for the same chronology is absurd enough to make *Ham* himself contemporary with *Abraham*.

(Y) This is supposed to be the oldest consecration of relics to be met with in history (80).

(72) JOSEPH. *Antiq. lib. 9. cap. 4.* (73) 1 Kings xx. 1, 24. (74) Vid. BOCHART *Canaan. l. 2. c. 2.* SHUCKFORD'S *Connct. vol. II. p. 30, &c.* and DODWELL'S *Disc. on Sanchon. p. 49.* (75) Gen.

xxii. 2. (76) Vid. GROT. *de veritat. rel. Christ. l. 1. §. 16. not. 50.* (77) Vid. CUMB. *on Sanchon. p. 134, &c.* (78) *Ubi sup.* (79) SHUCKFORD *ubi sup.* (80) CUMBERL. *on Sanchon. p. 262.*

a in sleep; and upon his shoulders four wings, two as flying, and two as let down to rest. The emblem was, *That Cronus when he slept yet was watching, and waking yet slept*: and so for his wings, *That even resting he flew about, and flying yet rested*. But the other gods had two wings each of them on their shoulders, to intimate that they flew about with, or under *Cronus*. He also had two wings on his head, one for the most governing part the mind, one for the sense.

BUT *Cronus* coming into the south country, gave all *Egypt* to the god *Taautus*, that it should be his kingdom. These things, saith he, the *Cabiri*, the seven sons of *Sydyc*, and their eighth brother *Asclepius*, first of all set down in memoirs, as the god *Taautus* commanded them.

b ALL these things the son of *Thabion*, who was the first hierophant [or director of sacred rites] that ever was among the *Phœnicians*, allegorized; and mixing the facts with physical and mundane phenomena, he delivered them down to those that celebrated *Orgia*, and to those prophets who presided over the mysteries, who always contrived to improve their fables, and so delivered them down to their successors, and to those that were afterwards introduced among them. One of whom was *Isiris* (Z), the inventor of three letters, the brother of *Chna*, the first *Phœnician*; as he was afterwards called^e.

THUS we have presented the reader with the small remains which are left of the *Phœnician* antiquities, collected by *Sanckoniatho*; wherein a free and open confession c is made of the beginning of idolatry, and their gods ingenuously acknowledged to have been once mortal men; a thing the *Greeks* were ashamed to do, and therefore turned all the stories of the gods into allegories and physical discourses^f. A late learned prelate (A), who has endeavoured to explain this fragment, and reconcile it with scripture, has for that purpose made several corrections and alterations therein; supposing that the records from which *Sanckoniatho* extracted his history, were corrupted in those instances by the *Cabiri*, the first writers of them, who in particular suppressed all mention of the deluge for the reasons already given (B). The principal corruptions which the bishop observes, and would amend, are; 1. That *Sanckoniatho* and those he transcribes have removed several persons out of the line of *Uranus*, and placed them under d that of *Cain*, in order to do honour to it: particularly *Myser* and *Sydyc*, who are placed in the eleventh generation, as sons of *Anyus* and *Magus*, the bishop takes to be *Mizraim* and *Shem*, both of the line of *Uranus*; and he accordingly places *Sydyc* in the same generation with *Cronus*, supposed to be *Ham*, and *Myser* a generation lower, as the son of *Cronus*. 2. That they have introduced *Nereus* and his issue, as belonging neither to the line of *Noah*, nor to that of *Cain*, and as contemporaries with *Cronus*'s children: but the bishop finding *Nereus* to answer the description of *Japhet* better than any of the sons of *Uranus* mentioned by *Sanckoniatho*, he raises him to or three

Bp Cumberland's amendments of *Sanckoniatho* considered.

^e Idem, apud eund. p. 40, 41.

^f STILLINGFLEET Origin. SACRÆ, book 1. chap. 2. §. 7.

(Z) *Isiris* being here called the brother of *Chna* or *Canaan*, the bishop concludes him to be *Misôr* or *Mizraim*, the father of *Thoth* (81). He observes also, that *Hellanicus*, an author older than *Herodotus*, often heard the *Egyptian* priests pronounce the name *Osiris*, *Hysiris* (82); and says, that *Sanckoniatho* represented *Isiris* or *Mizraim*, and *Thoth*, as *Phœnicians*, to do honour to his country. And the reason why our author calls the same person in this place *Isiris*, whom he before called *Misôr*, was because in the preceding part of the work he wrote his name as he found it, thinking he ought not to recede from the records; and here he wrote it as it was spoken in his time, thinking he ought to comply with custom (83). To the objection, that *Isiris* cannot well be *Mizraim*, because it is not likely that he should make the doctrines of religion allegorical, and his son *Thoth* set them down in a different historical manner; it is answered, *Thoth* might cause the *Cabiri* to write this historical account or explanation before he went to reign in *Egypt*, for a help to his memory, or to shew the *Egyptians* the *Phœnician* form of worship was elder than their fabulous representations; and that this was not to abolish, but to explain the religion esta-

blished by his father. Lastly, all that allegorical scene of *Egyptian* solemnities delivered by *Plutarch*, cannot be so old as *Mizraim*'s establishment, since much of it relates to his death, and is owned by *Plutarch* (84) to have been added by *Ijis* (85).

(A) Bishop Cumberland, whose notes on this author we have hitherto given, intermixing very little of our own, having reserved our observations for this place.

(B) But after all, it seems not necessary to suppose the *Cabiri* purposely omitted to mention the flood, in order to suppress the memory of that judgment on the idolatrous race of *Cain*; because they might have retorted the reproach on their adversaries, and pretended their religion to have been that false one for which the world was punished: and this might have been the easier, considering the tradition concerning that religion must have been much more uncertain than that of the deluge, to which a considerable part of mankind, then living, was able to bear testimony. It is more probable, that the writers of those records were entirely ignorant of the deluge; and consequently that they are not genuine, or of that antiquity which is pretended.

(81) CUMBERL. on *Sanckon.* p. 94, 99, &c. (82) *Ibid.* PLUTARCH. de *Iside & Osiride*, p. 364.

(83) CUMBERL. on *Sanckon.* p. 101, 102. (84) *Ubi supra.* (85) CUMBERL. on *Sanckon.* p. 103, &c.

generations

generations higher, and makes him the son of *Uranus*; in which two alterations this author's scheme principally consists. But however plausible his hypothesis may be, on a nearer examination it seems liable to several objections.

For as to the reason given for the *Cabiri*'s making these dislocations, viz. to do honour to the line of *Cain*, it may be asked, why they who were of *Uranus*'s line (for they could be descended from no body else, supposing him to be *Noah*) should desire to do honour to that of another, by renouncing their ancestors? why in doing this did they separate *Misor* from his father, and deny *Cronus* the honour which they did his son? or rather were they afraid *Cronus* would disgrace the line of *Cain*, and would not have it thought *Misor* and *Thoth* were descended from him, whom yet they acknowledge to be the founder of the *Phœnician* and *Egyptian* nations? how happened it when they separated *Nereus*, or *Japhet*, from *Cronus*, that they did not make him the same honourable amends as they did his brother *Sydyc* (C), but drop him by the way two or three generations lower? was he a reprobate not fit to keep company even with *Cronus*? To be serious, it is not to be imagined that *Thoth*, who directed the *Cabiri* to write those records^a, could think it a greater honour to be descended from a person in another line, who makes no figure in the history, than from *Cronus*, so renowned in the antient world: nor could he, as the case stood, have any prospect of concealing his true pedigree, if he were so minded, or the *Cabiri* be supposed to have so little regard to themselves, or their father *Sydyc*, if he were *Shem*, and in all probability still living, as to place themselves in the hateful line of *Cain*. The dislocation of *Misor* is opposed by a circumstance which seems to require that he should belong to the generation where he is placed in the history; for its being said that *Cronus*, when he came to man's age, used the council of *Hermes*, or *Thoth*, who was his secretary, seems to imply that *Thoth* was a man of more years and greater experience than *Cronus* himself, and consequently could not be his grandson. It is also unlikely that *Sydyc*, if he were *Shem*, should marry a daughter of *Cronus*, or *Ham*; which the bishop supposes he did to secure his quiet in *Canaan*, upon the presumption that *Shem* was *Melchizedec*^b: which notion we have already shewn to be groundless^c, and shall consider farther hereafter.

Nor can we approve of another supposition of the bishop's, viz. that *Ifiris* is the same with *Misor*, because said to be the brother of *Chna* or *Canaan*; for they are certainly designed to be two persons, differing as well in age as other circumstances. *Thoth* was king of *Egypt* when the *Cabiri* wrote these records at his command; which shews that his father *Misor*, whom the bishop supposes to have been *Menes*, the first king of *Egypt*, who reigned but sixty two years, was dead; as the bishop himself confesses^d: the son of *Thabion*, who turned the history into allegory, and mixed it with physical matters, came after the *Cabiri*, and delivered it in the new form he had given it to those who presided over the sacred mysteries, from whom it passed to their successors, and to those that were afterwards introduced among them, of whom *Ifiris* was one. So that *Ifiris* seems not only to have been some generations later than the *Cabiri* and *Thoth*, who reigned but sixty two years; but also to have been no more than one of the *Phœnician* priests, and not a king of *Egypt*. Nor is this in the least repugnant to the scripture account; it being very probable that the nation properly called *Canaanites*, or *Phœnicians*, did not take their name immediately from *Canaan* the son of *Ham*, but from some later descendant of his of the same name, since we do not find the *Canaanites* among his children or descendants in the place set apart for giving an account of them^e; nor do we hear of them, or the *Perizzites*, another branch descended from *Canaan*, before *Abraham*'s arrival in the land of promise^f.

MANY more objections arise against the bishop's scheme; but we think it enough to have considered the fundamentals of it, leaving the reader to make his farther remarks from the hints we have given. Upon the whole, we think the history of *Sanchoniatho* will in no wise admit of the corrections the bishop has made; it may be confuted by scripture, but it can never be reconciled with it; the plan is quite different from that of *Moses*, and seems to be grounded upon a very different tradition relating to the first ages; if it be not rather a history framed long after the facts spoken of happened, by mixing fable, or invention, with some vulgar notions and glimmer-

^a CUMBERL. on Sanchon. p. 104: Sanchon. p. 95.

^b Ibid. p. 200.

^c See before, p. 125.

^d CUMBERL. on

^e Genes. x. 15.

^f Genes. xii. 6. and xiii. 7.

(C) The first writers of these memoirs seem to have nothing more in view, by the particulars relating to *Sydyc* and *Nereus*, and their descendants, than to account for the original of the *Cabiri*, and

of navigation, and to do honour to *Berytus*, a *Phœnician* city, by making it the prime seat of their religion and trade.

^a ings of antient transactions, which still remained in the time of the author, or editor, when the genuine and more perfect tradition of things had been lost.

BUT before we close this section, we must not omit mentioning a word concerning the chronology of this history of *Sanckoniatho*, in which the bishop seems to vary from himself. In one place he says, it is bounded within the three first centuries after the flood, as ending with the beginning of *Thoth's* reign in *Egypt*^o: in another that it ends within four or five hundred years after that event^o. But the repugnancy is more obvious with regard to *Cronus*, or *Ham*. The bishop allows in several places, and thinks it but reasonable, that *Ham* and the other children of *Noah* should live to near about the same age, though he thinks *Ham* did not live altogether so long as *Shem*^p.

^b He says, it appears plain enough from *Sanckoniatho*, as in fact it does, that *Cronus*, or *Ham*, out-lived his father *Uranus*, or *Noah*^q: and as *Noah's* death is determined in scripture to have happened three hundred and fifty years after the flood, he concludes the life of *Ham* must be above four hundred and fifty years^r. And elsewhere, from the circumstance of *Cbedorlaomer's* invasion of *Canaan*^s, concluding *Ham* to be then dead, he fixes his death in the fifth year before *Abraham's* entrance into *Canaan*, A.M. 2078; that is, in the year of the flood 422^t. Notwithstanding all which, in another place, speaking of the age of *Ham*, he supposes him and his descendants to have shortened their days by debauchery, and that he only lived about three hundred years after the flood; and this, says the bishop, may well be granted, because his father lived fifty years longer, as it is certain his brother *Shem* out-lived him two hundred years^u. Such contradictions and mistakes may the greatest men run into, when they have set their minds on an hypothesis; notwithstanding which, to do this learned writer justice, he has, in his remarks on our author, given great light into the history of those antient times, and made many valuable observations.

SECT. IV.

^d *Of the removal of Mankind from about Mount Ararat to the Plain of Shinaar, and of the Building of Babel.*

AS there fall two or three very remarkable events within this period, namely, the building of *Babel* by the posterity of *Noah*, the confusion of languages, and the dispersion of mankind; it is incumbent upon us to give the reader some account of those important facts, the effects of which are felt to this day, and were doubtless of great benefit to mankind.

AFTER the death of *Noah*, his sons *Shem*, *Ham*, and *Japhet* thought fit to remove with their families from the plains near *Ararat*, where we suppose they till then continued, and travelling from the east, found a plain in the land of *Shinaar*, and dwelt there^v. The wording of this passage has occasioned some doubt whether by *Ararat* could be meant *Armenia*, since then their journeying would have been from the north-west. Wherefore others, instead of *from the east*, render it *eastward*. But there is no need to strain the text to explain a geographical difficulty. *Moses* spoke according to the best of his knowledge, or perhaps with reference to the wilderness where he wrote; from which *Shinaar* lying eastward, he might judge *Ararat* lay eastward too, as lying farther off: or the difficulty may be easily solved by supposing with *Kircher*^x and others, that as mankind multiplied they spread themselves in the country south-eastward of *Ararat*, and made small removes between the time of their descending from *Ararat*, and their coming to the place from whence they are mentioned to have moved towards *Shinaar*, which might have lain westward of that place. But after all, the mistake seems to lie on the side of the critics, and not of *Moses*; for even the mountain which at present passes with us for *Ararat*, lies above two degrees more east than the city of *Shinaar*, or *Senjar*, from whence the plain in all probability took the name: and if the sons of *Noah* entered *Shinaar* on the north side, they must of necessity have journeyed from the east, or, which is the same thing, have travelled westward, in order to arrive there; though at the same time they must have travelled southward too, for *Ararat* lies about north-east by north of *Senjar*; but all the geographers (*De Lisle* excepted) having drawn that mountain a good way out of its place to the westward, the commentators and historians, who relied upon them, have been embarrassed to recon-

^a CUMBERL. on *Sanchon.* p. 95.
^p Ibid. p. 119.
^r Ibid. p. 104.
^s Orig. Gent. Antiquiss. p. 172.

^o Ibid. p. 119.
^q Genes. xiv.
^t Genes. ix. 2.

^p Ibid. p. 103, 119, 120, 123.
^q CUMBERL. on *Sanchon.* p. 123.
^x *Turris Babel*, p. 12.

^v Ibid.
^w Idem,

Year of the
Flood, 401.
Year before
Christ, 2597.

The extent and
situation of the
land of Shinaar.

cile the words of scripture with what they took for certain fact, viz. that *Ararat* lay a to the westward, and not at all to the eastward of *Senjar*.

It is hard to determine what were the limits of the land of *Shinaar* (D) in the early times. We are informed from scripture, that the city and tower of *Babel* were built in a plain within that province⁷, and that *Nebuchadnezzar* carried the vessels of the temple into the land of *Shinaar* into the house of his God⁸, which in all probability was the temple of *Belus* in *Babylon*. Besides *Babel*, there are three other cities mentioned in scripture to have been situate in *Shinaar*, viz. *Erec*, *Accad*, and *Calneh*⁹; but as all the four seem to have stood at no great distance from each other^b, we cannot thence judge of the extent of the country. Thus far in general may be presumed, that it took in more to the north of *Babel* than to the south, and that it lay for the most part, though not entirely, between the *Euphrates* and *Tigris*; for *Babylon*, if it was the same with *Babel*, stood on the east side of *Euphrates* (E), which passed along the west side of it, before *Nebuchadnezzar* built the new city on this side that river, which thenceforth ran through the middle of the whole.

We meet with footsteps of the name of *Shinaar* in those parts, both in antient and modern authors; *Sennaar* of *Babylon* is mentioned by *Hefstius* the *Milesian*^c, and the city of *Singara* in *Mesopotamia* by several^d. Some speak of a territory of that name in the same quarters^e; *Ptolemy* places both the city and mountain of *Singara* there^f: all which seem to be the same city, mountain (F) and territory, which still bear the name of *Senjar* in the east^g. The part of *Mesopotamia* chosen out by the astronomers in the time of the *Kalifa al Mamun*, for measuring the content of a degree of a great circle, was the desert of *Senjar*^h; which the nature of the experiment shews to have been large, as well as a level country: and this we take to have been at least a part of the antient plain of *Shinaar*.

The city of *Senjar* stands, or stood, in the northern borders (as we conjecture) of its territory, in the desert, at the foot of a certain mountain (perhaps that of the same name) twenty one miles from *Balad*, and twenty seven from *Musol*, which two last are situate on the *Tigris* twenty one miles asunderⁱ. It is said to lie to the southward of *Nisibin*, almost three stages west of the *Tigris*^k, or more particularly of *Musol*^l; so that *Ptolemy* is in the wrong to place *Singara* on that river. As for the difference between the words *Shinaar* and *Singar* it is very small, considering in the *Hebrew* the same character stands for the *Ain* and the *Ghain* (G). We find *Senjar* called also by another name, viz. *al Samara*^m, which seems to be the contraction of *Sarra-man-rai*, a city on the east of the *Tigris*, three stages above *Baghdad*, and for a time the seat of the *Khalifa*ⁿ.

The building of
Babel began.

The sons of *Noah*, upon their arrival in this plain, began to think of building a city and tower. The learned are divided in their opinions about the sense of the passage which gives an account of this enterprize: *And they said, go to, let us build us a*

⁷ Genes. xi. 2, &c. x. 10. ⁸ Dan. i. 2. ⁹ Genes. x. 10. ^b See before, p. 123. in the notes. ^c Apud JOSEPH. Antiq. l. i. c. 5. & EUSEB. de Pr. Ev. l. 9. c. 15. ^d PLINIUS, Hist. Nat. AMMIAN. MARCELLINUS. EUTROPIUS. ATHANASIUS, in Epist. ad solitar. Vit. agent. ^e SEXT. RUFUS, POMF. LÆTUS. ^f Tab. 4. Afie. ^g Geogr. Nub. p. 201. THEVENOT'S Voyages, part 2. c. 10. ^h Vid. GOL. Not. ad Alfragan. p. 72. ⁱ Geogr. Nub. p. 201. ^k GOLIUS, ubi supra. ^l HYDE de Relig. vet. Pers. p. 64. ^m ABU'LFARAG. Hist. Dyn. p. 18. ⁿ Vid. GOL. ubi supra, p. 130. Geogr. Nub. p. 203.

(D) The name in *Hebrew* is שִׁנְאָר *Shinaar*, or *Sennaar*; in *Arabic* سنجار *Senjar*. Bechart says it is derived from سَجَرَ *jaar*, which signifies to scatter or dissipate (86): and if so, it could not have been imposed by the *Noachide* on the plain where they first fixed, as *Jesephus* affirms (87), without supposing them to have foreseen the dispersion; to which that etymology, if it be right, plainly alludes.

(E) Among other circumstances it may be observed, that the modern travellers represent the *Euphrates* a mile and half broad in those parts; whereas *Strabo* says the breadth of the branch of that river which passed through *Babylon* was but a furlong (88), or the eighth part of a mile; though the bridge, according to *Diodorus* (89), was five furlongs in length, if he does not mistake: but supposing the river as broad as the bridge was long, it

will be but little more than one third of the present breadth of the *Euphrates*; which yet lower down, at *Hella*, becomes more narrow.

(F) *Haitbo*, the *Armenian*, writes, that in *Mesopotamia* there are two mountains of great length, abounding with fruit-trees, the more easterly of which is called *Sinjar*, the other *Lesson* (90); probably the desert or plain of *Sinjar* lay between these two ridges of hills. We cannot conceive upon what ground *Heidegger* charges *Haitbo* with a mistake, as if he made *Sinjar* a mountain of *Chaldea* (91): on the contrary, that author seems to have mistaken *Haitbo*, and placed what he found in the chapter concerning *Mesopotamia*, as belonging to the foregoing chapter which treats of *Chaldea*.

(G) Thus שִׁנְאָר may be written either *Gomorra*, or *Amorra*: שִׁנְאָר, either *Ga-ah*, or *Azzah*, as we find it in the margin of our Bibles (92).

(86) PHALEG. lib. i. cap. 5. (87) Antiq. lib. i. cap. 4. (88) Lib. 16. (89) Lib. 2. (90) HAITHO de Tartaris, cap. 12. apud GRINÆUM,

nov. orb. p. 373. tom. I. p. 419.

(91) HEIDEGG. Hist. Patr. tom. I. p. 419. (92) Genes. x. 19.

city

a city and tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earthⁿ. Many imagine that the motive which induced them to undertake this building, was their apprehension of a second deluge, and therefore they resolved to raise a structure of sufficient height to fly to in case of danger^o. Others think there is no room for this suggestion, for in that case they would rather have built it on an eminence than a plain; and the scripture expressly assigns the reason of their setting about it, viz. to make them a name, or leave a memorial of themselves, lest they should be scattered, or, as it is otherwise rendred (perhaps to serve the purpose) before they should be scattered abroad^p; which implies they knew they should be dispersed before they began to build, being warned by G O D, according to some, to separate themselves into colonies¹. But a third sort, to whom the text appears altogether unintelligible as it now stands in the several translations, will have it that the word *Shem* should not be rendred *name*, but *sign*; and so the passage will run, let us make us a sign, lest we be scattered; that is, as *Perizonius* explains it, the tower was to serve them as a beacon, or mark, by the sight of which, or of a signal made from the top of it, they might avoid straying in the open plains with their flocks (the first men being shepherds) and be brought back to the city which they had built for a place of abode, being unwilling to disperse themselves^r.

Year of the Flood, 401.
Year before Christ, 2597.

BUT whatever the motives of the chiefs were, which seem to be dubiously expressed in the text, the effect of their consultation was, that they set on foot the building of the city and tower of *Babel*. But this enterprize being displeasing in the eyes of G O D, as tending to frustrate or delay the execution of his design, which was, that mankind should not always continue together in one place, he obliged them to give over their project before they had finished it (H), by confounding their language, so that one could not understand what another said; from whence the city took the name of *Babel*^s, which signifies *confusion*: whereupon the dispersion and planting of nations ensued.

THIS great event happened just before the birth of *Peleg*, in the year of the flood four hundred and one, when the work, according to some, had been carried on twenty two years^t, and according to others forty^u; so that the foundation must have been laid ten, or at most, but twenty eight years after *Noah's* death.

MANY, considering the confusion of tongues, and the dispersion of mankind thereupon, as a divine judgment, have deemed the building of *Babel* an evil attempt (I); and being concerned for the honour of *Shem* and his race, will not allow them to have been present at it, supposing that undertaking to be set on foot wholly by the unbelieving part of mankind^v, in which sense they understand the words *the children of men*^x. On the contrary, others will have it, that not only *Shem*, but *Noah* and *Abraham* (who, according to one way of computing the *Hebrew* chronology, were contemporary) assisted in the raising of that structure^y; while some say, *Nimrod*, who is generally looked on as the chief promoter of that work^z, retired into *Assyria*, because he would not give his assent to it^a.

THAT the building of *Babel* was a thing indifferent in itself, and no way sinful, seems evident from the silence of scripture, which does not condemn that attempt as bold or presumptuous, or intimate any revelation of a previous command to the contrary, which only could make it criminal. And that the family of *Shem* were concerned in the work as well as the rest, appears from their sharing in the punishment, if it be a

ⁿ Gen. xi. 4. ^o JOSEPH. Antiq. lib. i. cap. 5. EUTYCH. Annal. p. 50. BASNAGE, Antiq. Judaïques, tom. II. cap. 2. § 27. p. 419. ^p Vid. the vulgat. translat. ^q USHER'S Annals in English, ad ann. mundi, 1757. ^r Vid. PERIZON. Origin. Babylon. cap. 11. p. 193. ^s Gen. xi. 7, 8, 9. ^t TORNIELLUS, SALIANUS, PERERUS, &c. ^u SYNCER. Chronogr. p. 80. EUTYCH. Annal. p. 53. ^v MORIN. Exercit. de Ling. cap. 8. p. 47. SCOTANUS Hist. Sacr. p. 48, &c. MARSHAM Chron. Canon. secul. 17. p. 478. VON DER HART Ephemer. Philol. Disc. 3. USSER. Chronol. Sacra, part 1. cap. 5. p. 26. GURTNER. Hist. Universal. cap. 9. p. 93. BOCHART. Phaleg. lib. 1. cap. 10. AUGUST. de civit. Dei, lib. 17. cap. 5. ^x Genes. xi. 5. ^y ABEN EZRA apud R. GEDAL. in SHALSH. HAKKAB. p. 7. b. ^z JOSEPH. Antiq. lib. i. cap. 5. VON DER HART ubi supra. AUGUST. de civit. Dei, lib. 17. cap. 4. CONSTANT. MANASS. Annal. p. 14. ^a See before, p. 123.

(H) Some pretend that the tower was thrown down by tempestuous winds on the builders heads; and that the city of *Babylon* was built out of the ruins (93).

(I) A learned divine of our nation, being of this opinion, supposes that this tower (whose pyramidal

form, he says, resembles fire, or the conic shape of its flame) was a monument erected to the honour of the sun, as the most probable cause of drying up the flood (94). But of this there is not the least footing in scripture.

(93) ABYDEN. apud EUSEB. de Prep. Ev. l. 9. c. 4. (94) TENISON, of idolatry. c. 14. & SIBYLLA, apud JOSEPH. Antiq. l. 1.

punishment,

Year of the
Flood, 401.
Year before
Christ, 2597.



punishment, that is, the confusion of tongues; though this is denied by several^b: for a the languages of *Elam* or *Persia*, and of *Assyria*, and *Mesopotamia*, were different, as were also those even of the descendants of *Eber*, the *Arabs* and *Jews*, whatever others^c may pretend; and if speaking the *Hebrew* language be a proof, then the *Canaanites* were not concerned in the building of *Babel* any more than *Eber* and his descendants, for their language was the same with the *Hebrew*.

BUT this supposed absence of the *Shemites*, as also another common opinion, current amongst those who adhere to the *Hebrew* chronology, that several nations were planted before the dispersion, are overthrown by the authority of scripture, which strongly intimates that all mankind then in being, without exception, were assembled in the plain of *Shinaar* (H); and it is probable, that after the building of *Babel*, *Shem* and his descendants chose or accepted of the adjacent country for their settlement^d. So that the most we can allow, with *Buxtorf*^e and others, is that they dissuaded the rest from that enterprize.

A description
of Babel.

THE reader must needs have a curiosity to see some account of a city and tower which employed all the men in the world for so many years in building them. The scripture informs us, that they made use of burnt bricks instead of stone, and slime instead of mortar^f. According to an eastern tradition, they were three years employed in making and burning those bricks, each of which was thirteen cubits long, ten broad, and five thick^g. The slime with which these bricks were cemented, was a pitchy substance or bitumen^h, brought from a city, in the neighbourhood of *Babylon*, called *Is*ⁱ, or *Hit* (I). The oriental authors say, that the city built by the sons of *Noah* was

^b BUXTORF. in Dissertat. Philologico-theolog. p. 70. CHRYSOSTOM. Homil. 30. in Genes. FULLER. Miscell. Sacr. lib. 4. cap. 4. SCOTANUS, Bibl. Aetat. sec. p. 91. HEIDEGGER, Hist. Patriarch. tom. I. Exercit. 16. § 16. STLEPH. MORIN. ubi sup. p. 44, & 68. ^c EPIPHAN. apud GLYCAM, Annal. p. 3. CONSTANT. MANASS. Annal. p. 14. ^d See § 6. ^e Dissertat. Philologico-theol. p. 70. ^f Gen. xi. 3. ^g EBN AMID, p. 14. EUTYCH. Annal. p. 53. ^h JOSEPHUS Antiq. lib. 1. cap. 4. ⁱ HERODOTUS Clio, p. 32.

(II) There is not a fact in all the *Mosaical* history, which seems to be more firmly established than this. As soon as *Moses* hath brought the three sons of *Noah* out of the ark, he takes care to inform us, that of them was the whole earth overspread (93). And after giving us the names of their descendants at the time of their dispersion, he subjoins, and by these were the nations divided in the earth after the flood (94). Then proceeding to give an account of that memorable transaction, he tells us, That the whole earth was of one language, and of one speech (95). That as they, namely the whole earth, journeyed from the East, THEY found a plain in the land of *Shinaar*, and dwelt there; and they said, let us make brick, and build a city and a tower; and the LORD came down to see the city and the tower which the children of men builded, and said, behold the people is one, and they have all one language (96). These seem to be convertible terms, and import, that as all mankind collected there in one body, had but one language, so all those who had but one language, were assembled in one body; which argument is the more cogent, because it is allowed on all hands, that there was but one language in the world at the time of the building of *Babel*, which city was so called, because the LORD did there confound the language of all the earth, and from thence did scatter them abroad upon the face of all the earth (97).

From the beginning to the end of this narration, the connection is so well preserved between the antecedent and the relative, that there is no room to suppose that any less than all mankind were gathered together in the plain of *Shinaar*, and assisted in the building of *Babel*; and *Moses* seems to have made those unusual repetitions to inculcate the certainty of that fact, and take away all ground for supposing any branch of *Noah's* posterity were in any other part of the earth at that time. Wherefore the arguments

used by some, that the phrase *all the earth*, is often taken in a restrained and improper sense elsewhere in scripture, to signify only a part of the earth (98), and sometimes no more than the land of promise (99); as also, that the expression, *the children of men*, confines the builders to the unbelieving part of mankind only, because that phrase is also used in such a sense in other places of scripture (1), are of no force here; the sense of the whole (by which that of a part is always to be governed) being directly against such a meaning, and this last expression being evidently used only to vary the diction: beside, those who urge this last argument, do not seem to consider, that before the dispersion, infidelity could not well have crept in amongst mankind; who, it is but reasonable to conclude, while they kept together, were united in one faith as well as government.

(I) It is much no modern author that we know of, excepting *Bochart* (2), out of the many who have occasionally or professedly spoken of *Babylon*, have taken notice of this nice circumstance in *Herodotus*. That prince of historians observes, that by the city *Is*, eight days journey from *Babylon*, there runs a small river of the same name into *Euphrates*, whose waters carry along with them many lumps of bitumen, which are conveyed thence to the walls of *Babylon*. *Diodorus* says, the quantity of bitumen in those parts is so great, that it suffices the inhabitants not only for their buildings, but for fuel, being dried and burned like wood (3). *Hit* is called *Æliopolis* by *Isidore of Charax* (4), who mentions the springs of bitumen near it, and places it on the *Euphrates*, about two hundred and fifteen miles west of *Selucia* on the *Tigris*, which agrees better with *Herodotus* than the account of modern authors, who place *Hit* thirty one parasangs, or about one hundred twenty eight

(93) Genes. ix. 19. (94) Ibid. x. 32. (95) Ibid. ver. 1. (96) Ibid. ver. 2, 3, 4, 5, 6. (97) Ibid. ver. 8, 9. (98) Jerem. li. 7, 49. Dan. ii. 39. (99) Judg. vi. 37. 1 Sam. xvii. 46. Isai. x. 14.

(1) 1 Sam. xxvi. 19. 2 Sam. vii. 14. Psal. xii. 1. (2) PHALEG. lib. 1. cap. 11. (3) Lib. 2. p. 100. (4) Inter Geogr. Vet. Græc. Ed. HUDSONI, vol. II.

a three hundred and thirteen fathoms in length, and one hundred and fifty one in breadth, that the walls of it were five thousand five hundred and thirty three fathoms high, and thirty three broad, and the tower ten thousand fathom, or twelve miles high ^k; which dimensions bear no manner of proportion to each other. Even *Jerom* affirms, from the testimony of eye-witnesses who examined the remains of the tower carefully, that it was four miles high ^l; but *Ado* raises the height to no less than five thousand miles ^m: but these are shameful extravagancies. The only account we can depend upon, as to the dimensions of this tower, supposing it to be the same tower with that which stood in the midst of the temple of *Belus*, afterwards built round it by *Nebuchadnezzar*, must be taken from profane authors. *Herodotus* tells us it was a furlong in length, and as much in breadth ⁿ (K); and *Strabo* determines the height to have been a furlong ^o, that is, the eighth part of a mile, or six hundred and sixty foot, which is itself prodigious; for thereby it appears to have exceeded the greatest of the *Egyptian* pyramids in height one hundred seventy nine foot, though it fell short of it at the basis by thirty three ^p. It consisted of eight square towers one above another, gradually decreasing in breadth; which, with the winding of the stairs from the top to the bottom on the outside, gave it the resemblance of a pyramid, as *Strabo* calls it ^q. This antique form, joined to the extraordinary height of the structure, easily induces us to believe it to be the same tower mentioned by *Moses*; *Nebuchadnezzar* finishing the design which the sons of *Noah* were obliged, by the confusion of tongues, to leave unexecuted.

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Year before Christ, 2597.

^k EBN AMID & EUTYCH. ubi supra.
Chronica. ^l Lib. 1. p. 33.

^l Hieron. lib. 5. Comment. in Esaiam.

^m In

ⁿ Lib. 16. p. 1073. ^p See GREAVES Descr. of the Pyramids, p. 68, 69. ^q Lib. 16.

eight miles west of *Baghdad* (supposed to stand near, if not in the place of *Seleucia*) and twenty one parasangs west of *Ambar*, once a famous city on the *Euphrates* (5), not far north from *Felujiah*, and eight to the north of *Kadefia*, a town no less remarkable for the battle wherein the *Arabs* gained the victory which decided the fate of *Persia* (6).

These springs of bitumen are called *Oyun Hit*, the fountains of Hit, and are much celebrated by the *Arabs* and *Persians*; the latter call it *Chejbmeh kir*, the fountain of pitch. This liquid bitumen they call *nafta*; and the *Turks*, to distinguish it from pitch, give it the name of *kara sakiz*, or black mastic. A *Persian* geographer says, that *nafta* issues out of the springs of the earth, as ambergrease issues out of those of the sea (7). All the modern travellers, except *Rauwolf*, who went to *Persia* and the *Indies* by the way of the *Euphrates*, before the discovery of the Cape of Good Hope, mention this fountain of liquid bitumen as a strange thing. Some of them take notice of the river (8) mentioned by *Herodotus*, and assure us, that the people of the country have a tradition, that when the tower of *Babel* was building, they brought the bitumen from hence (9); which is confirmed by the *Arab* and *Persian* historians (10).

Hit, *Heit* (11), *Eit* (12), *Ait* (13) or *Idt* (14), as it is variously written by travellers, is a great *Turkish* town (15), situate upon the right, or west side of the *Euphrates* (16); and has a castle, to the southwest of which (17), and three miles from the town, in a valley, are many springs of this black substance (18), each of which makes a noise like a smith's forge, incessantly puffing and blowing out the matter so loud, that it may be heard a mile off; wherefore the *Moors* [*Arabs*] call it *Bab*

al jehennam, that is, *hell gate* (19). It swallows up all heavy things, and many camels from time to time fall into the pits, and are irrecoverably lost (20). It issues from a certain lake, sending forth a filthy smoke, and continually boiling over with the pitch, which spreads itself over a great field that is always full of it. It is free for every one to take; they use it to caulk or pitch their boats, laying it on two or three inches thick, which keeps out the water (21); with it also they pitch their houses made of palm-tree branches. If it was not that the inundations of the *Euphrates* carry away the pitch, which covers all the sands from the place where it rises to the river, there would have been mountains of it long since (22). The very ground and stones thereabouts afford bitumen, and the fields abundance of salt petre (23).

(K) The words of *Herodotus* are; 'Εν μέσῳ δὲ τῆ ἱερῆς πυργῶν τετραὶς οἰκοδομῆνται, καθύπερθε καὶ τὸ μνηστῆρ καὶ τὸ ἑυρῶν, καὶ ἐπὶ ταύτῃ τῷ πυρῶν ἄλλῃ πυργῶν ἐπιβέβηκε, καὶ ἐπερῶν μάλ᾽ ὅτι ταύτῃ, μέχρις ὅπου πυργῶν. In the midst of the temple a solid tower is built, of a furlong in length, and as much in breadth; and upon this tower another tower is erected, and another again upon that, and so on to the number of eight towers. It is true the word *μνηστῆρ*, which we here translate *length*, may also signify *height*; but some authors having thence supposed, as the construction seems to require, that the first tower was a furlong high, and concluding the other seven to be of equal height, have made the whole a mile high; to avoid which extravagant consequence, it seems more reasonable to understand *Herodotus* as we have rendered the passage, unless the furlong be taken for the height of all the eight towers.

(5) Vid. GOLII Not. ad Afragan. p. 124, 125. GEOGR. NUBIENS. p. 199.

(6) D'HERBELOT Bibl. Orient. Art. Hit, Anbar, & Cadefia. (7) Apud eundem, ibid. Art. Hit.

(8) ELDRED. See HACKLUIT's Collection of Voyages, vol. I. (9) Vid. le Voyage de Perse en ann. 1598 & 1599, par un Gentilhomme de la suite du Seigneur Sherley, a la p. 110. des relations veritables & curieuses. (10) Vid. D'HERBELOT ubi sup.

(11) NEWBERRY. (12) BALBI, Viaggio dell' Indie Orientale, cap. 4. Vid. eundem, apud de Brie, India Orientalis, vol. VII.

(13) CARTWRIGHT & FITCH.

(14) RAU-

WOLF. (15) Idem, in his Travels, part 2. chap. 6. p. 163.

(16) ELDRED, BALBI, &c. ubi sup. (17) NEWBERRY's Travels. See PURCHAS's Pilgrims, vol. II. p. 1412.

(18) ELDRED ubi supra. (19) CARTWRIGHT's, or the Preacher's Travels, p. 105. ELDRED ubi sup. FITCH's Travels. See PURCHAS ubi supra, p. 1730.

(20) ELDRED & NEWBERRY ubi sup. (21) FITCH & BALBI, ubi sup. (22) BALBI, ibid. (23) Voyage de Perse, ubi supra.

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WHAT this most wonderful city was in its flourishing state, and the several changes of fortune which befel it, till at length it was totally destroyed, the reader will find remarked in the course of this history. In the mean time, we would willingly gratify his curiosity with some account of the ruins of this celebrated antiquity, which are so defaced, that the people of the country are not certain of their situation; and this has occasioned travellers to differ concerning it. Most of them, led by a tradition of the inhabitants, have judged a place about eight or nine miles to the west or northwest of *Baghdad*, to be the tower of *Babel* (L). *Rauwolf* supposes he found the ruins of *Babylon* upon the *Euphrates*, near *Felujia* (M), about thirty six miles to the south-west

(L) The name of this monument is variously written by travellers, *Carcustate Nemeru* (24), *Karkuf* (25), *Agarkuf* (26); all who mention it call it the tower of *Nimrod*, and we are told that the common people of the country believe it to be such (27), and that it is at present called *the remains of the tower of Babel* (28). It is situate, according to some, seven or eight miles from *Baghdad* (29), according to others nine miles (30) towards the west-north-west (31); it is conspicuous at a vast distance (32), standing by itself in a wide plain between the *Euphrates* and *Tigris*, with nothing great or high about it; which is the reason that, contrary to what is generally observed in other objects, it appears greater at a distance than when one draws near it (33). It is fallen to ruin on all sides, and hath thereby made, as it were, a little shapeless mountain (34), which it resembles more than a tower (35), only it is rather square than round (36).

It is built of sun-burnt bricks, each a foot square, and six inches thick (37); some say three quarters of a yard long, and a quarter thick (38); others but ten inches square, and three thick (39). Authors differ as to the manner in which these bricks are ranged, and the materials made use of for setting and binding them together. They observe, first, that there is laid a bed consisting of canes or reeds braided to pieces, mixed with wheat-straw, and spread an inch and half thick (40); some call them mats made of canes and palm-tree leaves (41); others say only straw the thickness of three inches (42), which appear as yellow and fresh as if they were newly laid (43), and are still very durable (44). Upon this bed lie seven ranges of bricks; then another bed of reeds, and six rows of bricks; then a third bed with five rows of bricks, decreasing in that manner till you come to the top (45). Some say the ranges of bricks are interchangeably six and seven upon a bed (46); and others place a bed betwixt every course of bricks (47); but that is probably a mistake, though between each course of bricks there is laid a little straw (48), or rather they are set in bituminous mortar (49), consisting of pitch and earth, for which an inch may be allowed; which is at present the fashion of building at *Baghdad*, there being not far off a great lake of pitch (50), probably that of *Hit* before mentioned. There are fifty of these *Hits* of seven and six bricks, inasmuch that the whole height may amount to one hundred and thirty eight feet (51). Others say

it is reduced to one hundred and eight, or one hundred and twenty feet (52). This heap is in compass a quarter of a mile (53), or at most three hundred paces (54), not a mile, as one writes (55), the rains having washed it away on all sides. It has no entrance (56), being a solid mass, only at the foot of it one sees a *maghara* or lion's cave; and towards the middle there is an opening, which passes quite through the building about a foot and a half square, besides a great window towards the top, into which our author threw a grapple, in order to ascend it; but the bricks giving way, had like to have killed him with their fall (57).

Travellers disagree in their sentiments of this tower: one says it has been so well described by *Moses*, that the sight of the remains and ruins would make one admire the veracity with which the writings of that great prophet are penned (58); but another declares, that, according to *Moses's* description, there is no likelihood that this should be the tower of *Babel*; and therefore, rejecting the vulgar opinion of the country, he looks upon that of the *Arabs* to be more probable, who say it was built by one of their princes for a beacon to assemble his subjects in time of war (59): and this seems to be the truth of the matter.

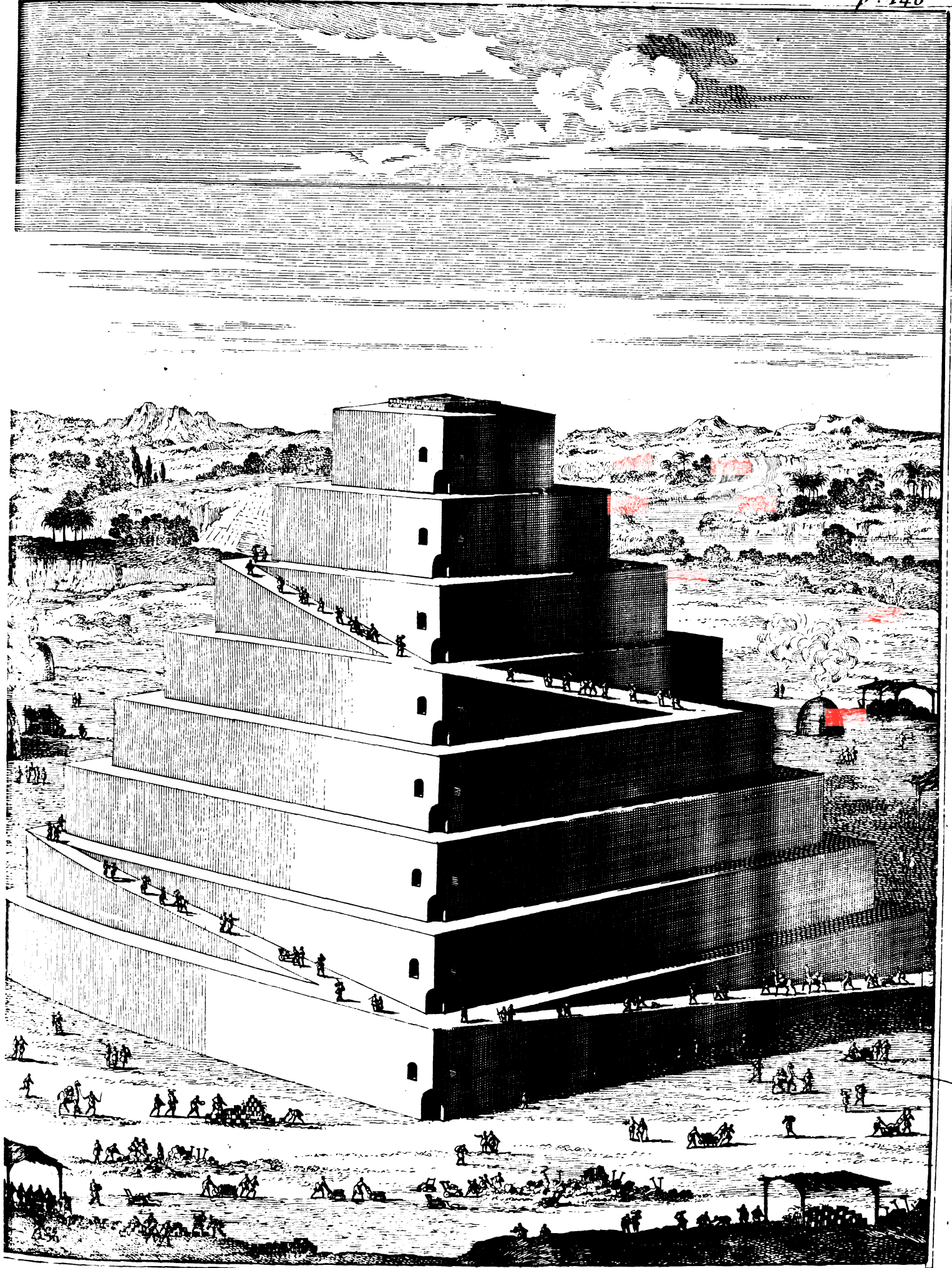
(M) *Rauwolf*, a German physician, who in the year 1574, passed down the *Euphrates* in his way to *Baghdad*, being come to a village by him called *Elugo*, and by others, more properly, *Felujia*, which was the landing-place for that city, writes thus; "The village of *Elugo* is situated where formerly *Babylon* stood; but, at present, there is not an house to be seen for the shelter of passengers. The country is so dry and barren, that it cannot be tilled; and so bare, that I should have doubted very much, whether this potent city (which once was the most stately and famous in the world, seated in the pleasant and fruitful country of *Shinar*) did stand there, if I had not known it by its situation, and several delicate antiquities, which still are standing in great desolation; first, by the old bridge over *Euphrates*, whereof there are some pieces and arches still remaining a little above where I landed, built of brick, and of wonderful firmness. It is admirable also how they could build a bridge here, where the river is so deep, and at least half a league broad; yet in all the way from *Bir* [near *Aleppo*] where the river is

"much

- (24) BALBI *Viaggio della Ind. Orient. cap. 5. p. 22.* (25) TEIXEIRA *Viage de la India basta Italia, p. 130.* (26) TAVERNIER *Voyage de Perse, l. 2. c. 7.* (27) *Idem, ibid.* (28) *Idem, ibid.* (29) CÆSAR FREDERIC. See HACKLUIT, vol. II. p. 265, & 269. FITCH's *Travels*. See PURCHAS's *Pilgrims, vol. II. p. 1730.* BALBI *ubi sup. cap. 7. p. 26.* (30) TEIXEIRA *ubi sup.* LA BOULLAYE LE GOUZE *Voyage, chap. 55. p. 312.* (31) LA BOULLAYE LE GOUZE, *ibid.* (32) TAVERNIER *ubi sup.* (33) BALBI *ubi supra.* (34) FITCH & BALBI *ubi supra.* (35) LA BOULLAYE *ubi sup. p. 314.* (36) TAVERNIER *ubi sup.* (37) LA BOULLAYE *ubi sup.*

- (38) CÆSAR FREDERIC, & ELDRED, *apud HACKLUIT ubi sup.* CARTWRIGHT *ubi sup.* (39) TAVERNIER *ubi sup.* (40) *Idem, ibid.* (41) CARTWRIGHT. (42) LA BOULLAYE *ubi sup.* (43) *Idem, ibid.* (44) BALBI *ubi supra.* (45) TAVERNIER *ubi supra.* (46) BOULLAYE *ubi sup.* (47) CARTWRIGHT *ubi supra.* (48) TAVERNIER *ubi supra.* (49) CARTWRIGHT *ubi sup.* (50) BOULLAYE *ubi sup.* (51) *Idem, ibid.* (52) TAVERNIER *ubi sup.* (53) CARTWRIGHT *ubi supra.* (54) BOULLAYE & TAVERNIER *ubi supra.* (55) BALBI *ubi sup.* (56) FITCH *ubi sup.* (57) BOULLAYE *ubi sup.* (58) *Idem, ibid.* (59) TAVERNIER *ubi sup.*

of



THE TOWER OF BABYLON.

a of *Baghdad*. And *della Valle* was directed, by another tradition, to look for it about two days journey lower (N), near an antient city called *Hella*, situate upon the same river. Here

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"much narrower, we saw no bridge. Near the bridge are heaps of *Babylonish* pitch to pay vessels withal; and just before the village is the hill whereon the castle did stand, in a plain, whereon which is quite demolished and uninhabited. Not far off, behind it, stood the tower of *Babel*, still to be seen, half a league in diameter; but so entirely ruined, so low, and so full of venomous beasts that have made holes through it, that one dare not approach within half a mile of it, except in two months of the year, when those animals do not stir out (60).

"In the way to *Baghdad* the road at first was very rough and full of large and stately buildings, arches, and turrets standing in the sand, whereof many were decayed, and lay in ruins; others pretty entire, very strong, and adorned with artificial work, well deserving a more exact inspection. The steeple of *Daniel* is entire, built of black stone, and still inhabited. It hath some resemblance for height and building to that of the *Holy-Cross* church, or *St. Maurice* in *Augsburg*: from it may be viewed all the ruins of the old *Babylonian* tower, the castle hill, together with the stately buildings, and the whole situation of the old town, very exactly. We rested, after twelve hours march, near two ascents, one behind the other, extending themselves like two parallel walls with openings in some places, which I take to have been the gates of the old town (61); and the rather because I saw in some places, under the sand, wherewith the two ascents were almost covered, the old wall plainly appear."—Our author saw several other antiquities afterwards; but night coming on, in which he groped his way to *Baghdad*, he lost them (62); and, in all probability, among the rest, the tower of *Nimrod*, described in the preceding note, which lies in this road. A late author has given some account of these ruins, but is much out as to the situation of them, as he generally is in his geography (63).

(N) *Della Valle*, who was at *Baghdad* in the year 1616, was above five days travelling between that city and the ruins of *Babel*, which he went to see, taking the way, by the river side, through *Rufecania*, a village in *Thevenot's* time the landing-place for *Baghdad* (64) instead of *Felugia*, which is not far off; though in his return, taking the short cut through the plain, he arrived at *Baghdad* in two days, from which city this ruin lies south-westward, or more to the south. "In the middle of a vast and level plain, says that excellent traveller, about a quarter of a league from *Euphrates*, which in that place runs westward, appears a heap of ruined buildings like a huge mountain, the materials of which are so confounded together, that one knows not what to make of it. Its figure is square, and rises in form of a tower or pyramid, with four fronts, which answer to the four quarters of the compass; but it seems longer from north to south than from east to west; and is, as far as I could judge by my pacing it, a large quarter of a league. Its situation and form corresponds with that pyramid which *Strabo* calls the tower of *Belus*, and is in all likelihood the tower of *Nimrod* in *Babylon* or *Babel*, as that place is still called. In that author's time, it had nothing remaining of the stairs, and other

"ornaments mentioned by *Herodotus*, the greatest part of it having been ruined by *Xerxes*; and *Alexander*, who designed to have restored it to its former lustre, was prevented by death. There appear no marks of ruins, without the compass of that huge mass, to convince one so great a city as *Babylon* had ever stood there; all one discovers within fifty or sixty paces of it, being only the remains here and there of some foundations of buildings, and the country round about it so flat and level, that one can hardly believe it should be chosen for the situation of so great and noble a city as *Babylon*, or that there were ever any remarkable buildings on it: but for my part I am astonished there appears so much as there does, considering it is at least four thousand years since that city was built, and that *Diodorus Siculus* tells us it was reduced almost to nothing in his time. The height of this mountain of ruins is not in every part equal, but exceeds the highest palace in *Naples*; it is a mishapen mass, wherein there is no appearance of regularity; in some places it rises in points, is craggy and inaccessible, in others it is smoother, and is of easier ascent; there are also tracks of torrents from the top to the bottom, caused by the rains, and both within and upon it one sees parts, some higher and some lower. It is not to be discovered whether ever there were any steps to ascend it, or any doors to enter into it; whence one may easily judge that the stairs ran winding about on the outside, and that being the less solid parts, they were soonest demolished, so that not the least sign of any appears at present.

"Within one finds some grottos, but so ruined that one can make nothing of them: and it is a doubt, with regard to some of them, whether they were built at the same time with that work, or made since by the peasants for shelter; which last seems to be the most likely. The *Abammedans* believe that these caverns were appointed by God as places of punishment to *Harut* and *Marut*, two angels, who they suppose were sent from heaven to judge the crimes of men, but did not execute their commissions as they ought. It is evident from these ruins, that the tower of *Nimrod* was built with great and thick bricks, as I carefully observed, caulking holes to be dug in several places for the purpose; but they do not appear to have been burnt, but dried in the sun, which is extreme hot in those parts. In laying these bricks neither lime nor sand was employed, but only earth tempered and petrified; and in those parts which made the floors, there had been mingled with that earth, which served instead of lime, bruised reeds, or hard straw, such as large mats are made of, to strengthen the work. Afterwards one perceives at certain distances in divers places, especially where the strongest buttresses were to be, several other bricks of the same size, but more solid, and burnt in a kiln, and set in good lime or bitumen; nevertheless, the greater number consists of those which are only dried in the sun. I make no doubt but this ruin was the ancient *Babel*, and the tower of *Nimrod*; for besides the evidence of its situation, it is acknowledged to be such by the people of the country, being vulgarly called *Babil* by the *Arabs* (65)."

This

(60) See his *Travels*, part 2. chap. 7. p. 164.
(61) *Ibid.* p. 166. (62) *Ibid.* p. 167. (63) MAC GREGORY, in his *Sepulchres of the antients*, p. 48.

(64) See *THEVENOT'S Travels*, part 2. book I. chap. 9. p. 40. (65) *Vid. Viaggi di PIETRO DELLA VALLE*, part 2. lett. 17.

also

also must be placed the ruins described by a late traveller (*) into these parts. We a

This is the account of that curious traveller, whose painter, by his directions, had drawn the plan, and several prospects of the ruins, which we do not find were ever published in any edition of his works; but *Kircher*, in his *Turris Babel*, has given two of them. However, after all, this seems to be only such another modern structure, built by the *Arabs* for a watch-tower, as that already described.

(*) This gentleman (66) hath, by his penetration, made something of this rude mass, and discovered a great resemblance between it and the tower of *Belus*, as described by *Herodotus*, though it does not answer in dimensions. He distinguishes between the first original design upon which it was antiently begun, and the second different design upon which it was continued; it being built partly after one design, and partly after another. The original design our author describes to be a high tower, exactly square, in form of a pyramid; the length of one of whose sides at the base being two hundred and forty three *Babylonish* foot, each of which is equal to a *London* foot and two inches, it must be in compass two hundred and twenty six geometrical paces and four foot, or a little more than the fifth part of an *English* mile. The perpendicular height was intended to be likewise two hundred and forty-three foot, equal to the root of the square, and the oblique height $271\frac{1}{2}$ foot. The whole being a mass, or heap of brick and bitumen work, inclosing a solid hill and rock. The execution of this first design (so far as it was executed) is in this manner: it is divided into nine parts, which are, as it were, so many square towers, in form of parallelepipeds, or flat cubes, one raised above another pyramidically, each twenty seven foot in height, but gradually diminishing in breadth as many foot, so as to make a gallery, or walk, quite round on the top of the tower below, and by the sides of the other above, $13\frac{1}{2}$ foot broad. The last and highest tower was to have been an exact cube twenty seven foot square, and as many high.

This structure is built with bricks of earth, hardened with fire, each nine *Babylonish* inches square, and three thick, laid in bitumen mixed with straw, or reeds, to the thickness sometimes of three quarters of an inch, and sometimes of three inches, in the following order: first there is a bed of bitumen mixed with reeds three inches thick, then a row of so many bricks as make up the square likewise three inches thick: next is another bed of bitumen mixed with straw, three quarters of an inch thick, then a row of bricks as before; and so alternately a bed of bitumen and straw, and a range of bricks seven times more, so as to make up in all from the base the height of three foot: then a new bed of bitumen mixed with reeds three inches thick being laid, the whole is repeated in the same order eight times more, so as to complete twenty seven foot, which is the height of the first tower. The next five towers are raised in the same manner. The structure so far, being one hundred and sixty two foot high, or two thirds of the whole, was built by *Nimrod*; but it was afterwards continued by *Ninus Belus* upon a second and different design, which was that of a tower, exactly round, in form of a cone, or round pyramid, of the same dimensions with the former, divided likewise into nine towers gradually diminishing in the above-mentioned proportions, of which the last and highest would be a cylinder, or round tower, twenty seven foot in diameter, and as many in height. In pursuance of this second design, two round towers were built on the sixth

square tower; the second of which round towers (the diameter of whose base is fifty four foot) or eighth of the whole, has a temple practised, or contrived in its solidity along with the execution; which temple is likewise round twenty seven foot diameter, and the same in height; with an entry, or door, made in the [west] side towards *Babylon*, nine foot square, and thirteen and a half long, and a round opening, or, as it were, a window in the top nine foot diameter; the floor both of the temple and entry being plain, the sides perpendicular, and the roof arched; the arching being contrived in the uppermost third part of the height. This was built by *Ninus Belus*, who died before it was finished, when the structure was raised to the height of two hundred and sixteen foot, or just eight ninth parts of the whole: and though it wanted only one ninth part, which was the last and smallest of all, the completing of it was never afterwards thought on more by any of his successors: so that it ended with a round flat of fifty-four foot diameter, with the aforesaid window of the temple in the middle, and still continues so. And this tower, as well as the temple, has served as a model ever since for all nations to imitate; especially the temple, which has constantly been followed by those of all religions, who have always built their temples round, with an overture at the top, except the *Goths*, who introduced the figure of *Noah's* ark in their churches. Though, as to the overture, or window, it is a difficult question among architects, whether it was designed, or happened by the tower being left unfinished, and wanting the last ninth part, which, according to the original design, was to terminate it; and if so, would have stopped, or covered that overture. It is commonly said to have been designed so: and *Moses* seems to have been of that mind, when, giving an account of what followed upon the confusion of *Babel*, he says, the further building of the city was given over, but is silent as to that of the tower, because perhaps he reckoned it had been completed. Yet it is certain, from the knowledge of the design, that it never was completed, and that the overture happened by chance, as before observed: besides, there are some temples of the same times to be seen in and about the ruins of *Babylon*, particularly that of *Ninus Assur*, done by his wife *Semiramis*, where there is no such thing; which makes it more probable that it was not designed: though the greatest part of the *Babylonian* temples of those times, we see, have it, which renders the matter again something doubtful.

Before *Ninus Belus* began the before-mentioned temple, he made a sepulchre for his father *Nimrod* at the bottom of the tower, cut out of the rock, at the bottom of the little hill which is inclosed by the tower. This burying-place is a double grot, consisting of two ante-grots one within another, and six sepulchres, or small grots in each, two on each inner side (67); the sepulchres being eight foot long, six foot broad, and as many high; and their doors, or entries, cut upon the same level four foot long, three broad, and three foot high. Within the sepulchres, on the right hand, is a levee, or seat, the whole length of the sepulchre, three foot broad, and $1\frac{1}{2}$ high, left uncut of the rock for laying the dead body on (68). This sepulchre was made by hollowing a passage into the tower after it was built, as appears by the face of the opening, which is irregular, and the bricks and earth broken. This overture was made through the brick-work and earth of the one,

(66) MAC GREGORY in his *Sepulchres of the antients*, p. 35, &c.

(67) *Ibid.* p. 18.

(68) *Ibid.* p. 14, 15.

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^a have inserted in the notes abstracts of the several accounts; but must acquaint the reader, that they do not any of them seem to us to be the remains of the original tower, but rather some later structures of the *Arabs*.

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SECT. V.

Of the Confusion of Tongues.

^b **B** EING in this section to give some account of the confusion of tongues, it may be expected we should first say something about the origin of speech, one of the most distinguishing differences between us and the animal creation; the great bond which holds society together, and the common conduit whereby the improvements of knowledge are conveyed from one man and one generation to another.

^c If the authority of *Moses* be conclusive, it seems not to be denied but that speech was the immediate gift of *God* to the first man: not that we suppose *God* really inspired him with any distinct or primitive language; but that he made him sensible of the power with which he was endued, of forming articulate sounds (O), and the use he might make of them as signs of his ideas, and then left the arbitrary imposition of them to *Adam* himself (P), as is intimated by *God*'s bringing the beasts and birds to him to see what he would call them; and whatever *Adam* called every living creature, that was the name thereof*. So that excepting the first impulse of the Almighty, informing *Adam* of his natural power, we are inclined to think that speech was attained by gradual invention of arbitrary sounds, to denote first the most obvious things, and after the less obvious, as they came to be taken notice of. That it is possible *Adam* might attain the use of speech by this method, we presume none will deny; and if it be possible, we are sure it must be the most reasonable and probable to all but those who are for multiplying of miracles needlessly.

We cannot therefore approve of the opinion of those who imagine that *God* himself formed the body of a language, and then infused it into *Adam* (Q). Besides, the

* Genes. ii. 19.

one, to serve as an avenue, or passage, leading to the entry of the other, made through the rock on the same side towards *Babylon* (69).

This antiquity is defaced somewhat on all the four sides, especially on the north and west, where the corners and edges of the parts are much decayed, and the body of the bricks worn away into a channel, or hollow, between the beds of bitumen, which, with the reeds and straw incorporated with them, continue firm and entire; neither time, weather, nor any other accident having been able to make an impression on them. The people of the country have dug caves in it to retire to, and those who conduct passengers from *Baghdad* to see it, break off pieces in one place to add to another, in order to make steps and hand-grips, to render the going up and down it safe. So that the face of the antiquity is now very much changed from what it was, the lowermost ninth part [or tower] being entirely hid under ground by the earth and ruins: in short, it is so disfigured, that one must be at a great deal of pains to find out the architecture of it; and travellers, for want of being properly qualified, not knowing what to make of it, have given imperfect and confused accounts of it (70). As to the situation of this ruin, which seems to be the same with that already described by *della Valle*, whom he mentions (71), he is very much out in it, since he places it twenty seven miles to the south-west of *Baghdad*, and but twenty nine to the north-west from the castle of *Corn*, at the confluence of the *Euphrates* and the *Tigris* (72), whereas *Corn* is at least one hundred and eighty miles distant from that city.

(O) We cannot conceive that inarticulate sounds were ever made use of by any nation to communicate

their thoughts; nor that there are any instances thereof to be found, notwithstanding what some travellers have related concerning several remote people. We are told the *Samoyedes*, inhabiting the coasts of *Siberia* and the icy sea, have nothing human about them, except their outward form; and that the uncertain sound they utter has no more the resemblance of speech than the chattering of apes (73): that the natives of *Greenland* use a sound like beasts, so uncouth, that no *Dane* or *Dutchman* could ever yet imitate it (74): and that the speech of the *Hottentots* comes nearer the gobbling of turkies than a human voice, tho' perhaps it may be intelligible among themselves (75). But it may be questioned whether these authors were proper judges in the case, as not being acquainted with the languages of those nations: and the rather, because, upon enquiry, we are credibly informed, that the language of these last, tho' commonly thought to be the most inarticulate of all others, is not a despicable one; and that those of the *Dutch* settlement at the *Cape of Good Hope* understand and speak it tolerably well.

(P) *Mohammed* in his *Koran* supposes *Adam* came by the names of things no otherwise than by revelation. That book pretends that the angels at the creation of man expressing some contempt of him, *God* taught *Adam* the names of things, and then demanded of the angels how those things were called; which they confessing to be above their knowledge, *God* ordered *Adam* to name them to them, which he did, and the angels afterwards, at *God*'s command, paid their homage to *Adam* as their superior (76).

(Q) The words which are generally translated, *man became a living soul* (77), the *Chaldee* paraphrase

(69) *Ibid.* p. 28. (70) *Ibid.* p. 42, 43, 44.
(71) *Ibid.* p. 35. (72) *Ibid.* p. 28. (73) *Ides*,
p. 94. (74) *TEN RHYNE*, p. 844. (75) *NIEU-*

HOFF, p. 188.
(77) *Genes.* ii. 7.

(76) *Al Koran*, c. 2. ver. 30, &c.

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much greater part of the primitive tongue, whatever that was; and the names of many a things and operations must have been imposed several ages after *Adam's* creation, as mankind became acquainted with them, and arts and conveniencies of life were invented. The birds and beasts indeed it is natural to suppose *Adam* might immediately name, the kinds not being many; but we do not think he went so far as to name every species of them, much less all the reptiles, trees, or plants, though some of the most familiar to him no doubt he did. The fish we presume no body will imagine were brought to him to be named; and if they had by miracle appeared before *Adam*, no doubt *Moses* would have mentioned it, the fish of the sea being the first part of the creation, the dominion of which was given by *God* to man^a.

It has however been thought by great numbers, that the first language was of divine formation; and of this sentiment *Plato* himself seems to have been, who supposed that the names of things originally had some natural connection or congruity with the things themselves, and that the first names must have been justly imposed, because they were imposed by the gods (R)^b. And partly from this notion, in all probability, arose those superstitious pretences of the holiness of one tongue above the rest, as being formed by *God*.

As we cannot see any necessity for supposing the inspiration of a language, so neither can we imagine that *Adam* could attain the use of speech so soon as is represented to us by *Moses*, without divine assistance. We might suppose indeed that mankind might of themselves, by degrees, form a perfect language; for when men wanted signs c to express their ideas, and convey them to the understanding of others, they could find none more fit for that purpose, or which required less difficulty to invent, or labour to form, than articulate sounds: but to frame a number of them sufficient even for the few occasions of the first men, must necessarily have taken up a considerable time; for which reason those who were unacquainted with the *Mosaic* writings, have imagined that men were at first no better than mute animals, till at length convenience taught them the use of speech (S). Several of the antients were of opinion, that men in the beginning of the world expressed their thoughts by dumb signs, or gesticulation only, or else by confused sounds of no signification; and afterwards endeavoured at a language by imposing distinct names on things, which was not brought to any tolerable perfection, d but by a long course of time^e.

The first language consisted of few words.

If we consider the primitive state of *Adam*, and the few things he had occasion to name, it cannot be conceived that his language at first was very extensive; for were we to expunge out of our lexicons all words introduced by the gradual invention of arts to serve the convenience of life, by accurate distinctions of the several species of crea-

^a Genes. i. 26, 28.

^b PLATO in Cratylus. Vid. eund. in Protagora.

^c DIODOR. SIC. l. i.

p. 8. Vid. LACTANT. de vero cultu. l. 10.

phants render it, viz. the breath breathed into him by *God*, became in man a speaking soul. Most of the Jews suppose the first tongue (which they all imagine was their own) was formed and created by *God* himself, and so communicated to *Adam* (78). Some of them think this was done by generally acquainting him with the roots and fundamental parts of the tongue only (79); others in a more special and particular manner, by revealing to him the whole extent and propriety of the language, even the letters, points and accents (80).

This notion, which some christians embraced, and particularly *Eunomius*, who, because *God* is introduced by *Moses* as speaking before the creation, held that there was in words a certain eternal and immutable nature, was strenuously opposed by *Gregory of Nyssa*, who declared it a silly, ridiculous and blasphemous opinion, to imagine the great *God* would condescend to turn grammarian, and set himself down subtilly to invent names for things (81).

(R) The words of this philosopher are; Ὁρῶματα ὁρῶματα εἶναι ἐκείνῳ τῶν ὁρῶν φύσει πεφυκυῖαν (82). And after; ὅτι τὰ πρῶτα ὁρῶματα οἱ θεοὶ ἔθεσαν, καὶ διὰ ταῦτα ὁρῶς ἔχει (83).

(S) This notion *Horace* has expressed in the following lines:

Quum propefferunt primis animalia terris,
Mutum ac turpe pecus,—
Donec verba, quibus voces sensusque notarent,
Nominaque invenerent (84).

When animals crawl'd forth from parent earth,
A vile dumb herd they were—
'Till words were found to utter what they
thought,
And names were set on things.—

And *Lucretius* to the same purpose:

At varias lingue sonitus natura subegit
Mittere, & utilitas expressit nomina rerum (85).

Kind nature pow'r of framing sounds affords
To man; and then convenience taught us words.
Greek.

The latter also ridicules those who suppose speech the invention of one man (86).

(78) SEPHER COZRI.

(79) R. IS. ABRA-

VANEL.

(80) R. JUDA HALLEVI. MUSCAT.

EPHODEUS, &c.

(81) GREG. NYSSEN. contra

Eunom. l. 21.

(82) In Cratyl. p. 383. Ed. Serrani.

(83) Ibid. p. 425.

sat. 3. ver. 99, &c.

nat. l. 5. ver. 1027, &c.

&c.

(84) HORAT. Serm. l. 1.

(85) LUCRET. de rerum

nat. l. 5. ver. 1027, &c.

(86) Ibid. ver. 1040,

tures,

a tures, and metaphysical conceptions about the operations of the mind, we should find the remainder contained in a very small compass; so that it must necessarily be several ages before a language could be compleated to any degree in comparison to our modern tongues. *Scaliger*, agreeably to this notion, divides speech into three sorts or degrees, as formed either for necessity, use or delight: the first is that imperfect speech, or rather essay towards speech, abovementioned, serving as the means of necessary intercourse between man and man. The second was somewhat more refined and polished, by being adapted and made fit for use and convenience, and by applying certain dimensions, bounds, and lineaments to the first rude sketch; whence arose a certain rule of speaking. The third sort was yet more polite, there being added to the former the ornament of elegance as its drels^w.

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b WHETHER there was more than one language before the flood is a thing about which we are perfectly in the dark; though it is more reasonable to suppose that there was but one, in which it is possible there might be some difference in dialect, but none considerable; for the few ages between the creation and the flood, and the long lives of the antediluvians, would effectually prevent any great alteration. However that be, it is probable only one language, and that the primitive, was preserved by *Noah*, or at least was spoken by his descendants till the confusion of tongues at *Babel* (T).

Whether more tongues than one before the flood.

c IT may be expected that we should here enter into a formal enquiry concerning the primitive tongue, and endeavour to determine what particular language it was that the first progenitors of mankind spoke. But as this is an enquiry rather of curiosity than use, and we cannot be certain whether that language, whatever it was, be now in being^x; the most we can do will be to shew the vanity of the pretensions of those languages which have laid claim to this honour, as a great number have done, each nation being fond of it, as an undeniable evidence of their own antiquity (U); though they generally argue in a circle, and urge their antiquity as a proof of the former.

Enquiry concerning the primitive tongue.

BESIDES these kindred languages we commonly call the oriental tongues; the *Armenian*, the *Celtic*, the *Coptic*, the *Greek*, the *Teutonic*, and the *Chinese* have aspired to the preference in this respect. The *Armenian*, *Celtic*, and *Coptic* have little evidence to produce besides the antiquity of their nations; though the former insist, that as the ark rested in their country, and *Noah* and his children must have continued there for some time before the lower and marshy country of *Chaldea* could be fit to receive them, it is therefore reasonable to suppose they left their language there. The *Greek* some writers have fancied to be the most antient, because of its great extent and copiousness^y. The *Teutonic*, or that dialect of it which is spoken in lower *Germany* and *Brabant*, has found a strenuous patron^z, who has endeavoured to derive even the *Hebrew* itself from that tongue. And the pretensions of the *Chinese* have been supported^a not only from the great antiquity of that nation, their early acquaintance with arts and sciences, and their having preserved themselves so many ages from any considerable mixture or intercourse with other nations; but also from the nature and singularity of the tongue itself, which consists of few words, all monosyllables, is most

Several languages claim this honour.

^w *SCALIGER* in *Poetic. l. i. c. i.* ^x *Vid. GROTIUS* in *Genes. xi. i.* & *CLUVER.* *Germ. Antiq. l. i. c. 8. p. 59, 60.* ^y *EUTYCH.* *Annal. p. 50.* ^z *GOROPHUS BECANUS*, in *Origine Antverp.*
^a *Vid. WEBB'S* Essay towards the primitive language.

(T) Supposing there were more tongues than one before the flood, and that *Noah* and his three sons could speak them all, it is most reasonable to believe that they taught but one common tongue to their children, who propagated the same among their descendants; so that the rest expiring with those first patriarchs, there remained but one language amongst mankind at the building of *Babel*.

(U) *Psammetichus*, a king of *Egypt*, appears to have been of this opinion; for wanting to know who were the most antient people in the world, after several fruitless experiments, he at last hit on the following expedient. He took two infants newly born, and gave them to a shepherd to be brought up, commanding him not to suffer any person to speak a word in their hearing, but to nurse them in a solitary cottage, by bringing them goats to suck, till they could take other food. *Psammetichus's* intention herein, was to find out what word the children would first utter when they began to articulate; imagining, as others have since done, that they

would naturally speak the primitive language, if not taught otherwise. At two years end, as the shepherd one day entered the cottage, he had no sooner opened the door, than the children ran to him, and holding out their hands, cried *Beccas*. Of this the shepherd at first took no notice, but afterwards observing they frequently repeated this word at his coming in, he acquainted the king with it, and by his order brought the children into his presence. *Psammetichus* having himself heard them pronounce the same word, inquired whether any nation made use of it; and finding the *Phrygians* called *bread* by that name, he and his subjects allowed this to be a proof that the *Phrygians* were the more antient people. *Herodotus* remarks, that the *Greeks*, among other ridiculous things, reported, that these children were brought up by women, whose tongues had been cut out by the king's order for that purpose (87). The *Scholiast* of *Aristophanes* (88) tells the same story of another king of *Egypt*, named *Sejochosis*.

(87) *HERODOTUS. Entrep. in initio.* *Vid. SUIDAM* in voce Βακχεύματα.

(88) *In nubis, p. 149, 150.*
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simple in its construction, having no variety of declensions, conjugations, or grammatical rules; and so modest, that it is said they have no character to express those parts which we industriously conceal^b: all which are conceived to be strong marks of its being the first language of mankind; besides the presumption, formerly mentioned, of Noah's being the founder of the Chinese nation^c.

As to the oriental languages, though they have each of them their partisans, yet the generality of eastern authors allow the preference to the Syriac, or that dialect of it which was spoken in Mesopotamia, Chaldea and Assyria, in which countries mankind made their first settlements after the flood, and where it is presumed the language of Noah and his sons remained. For which reason the more judicious Arab writers acknowledge Yarah, the son of Kahtan (or Jerah, the son of Joktan) to be the first whose speech deviated from the Syriac to the Arabic; and little regard the pretences of some of their countrymen, that their language was spoken by Adam before the fall, and then changed into the Syriac, but restored again upon his repentance; that notwithstanding in time it degenerated again into the same language, and would have been utterly lost, had it not been preserved by the elder Jorham, who escaped with Noah in the ark, and propagated it among his posterity^d.

THE patrons of the Syriac tongue have, as another evidence of its right to the pre- cedency, endeavoured to derive the names of persons and places mentioned by Moses from that language^e, and generally with better success than some writers will allow (X): but this argument, though commonly looked upon as conclusive, yet proves nothing^c of itself, as will be hereafter observed. However, thus much we must in justice acknowledge, that if any of these tongues in particular may claim to be the original, or mother of the rest, it seems to be the Syriac, which was probably spoken by all the patriarchs from Noah to Abrahah, that being, after the confusion, the tongue of the country where they were born and lived; though it must be confessed it will not thence follow, that it was in use there before the confusion.

The pretensions
of the Hebrew
tongue con-
sidered.

BUT the Jews are they who assert the antiquity of their tongue with the greatest warmth. They pretend that it was immediately framed by GOD; that he spake it himself, for which reason it is called the holy tongue; that it is the only language understood by the angels, and wherein we can pray and be heard with effect^f. And several Christian writers^g, abating these superstitious fancies of the Jews, have acknowledged and maintained, that the Hebrew tongue is the most antient in the world; the very same which was spoken by Adam and Noah, and preserved in the family of Eber, who were not concerned in the building of Babel, nor consequently shared in the punishment inflicted on those that were. But as we have already shewn this to be a groundless imagination, we shall proceed to consider their principal argument, and indeed the only one which deserves any consideration, drawn from the etymologies of the names in Moses; some of which that inspired writer himself derives from the Hebrew, and the rest are generally supposed to have been taken thence likewise.

AND here it cannot be denied, that several proper names of persons and places, before the confusion of tongues, may be very regularly derived from the Hebrew; and that there are some very pertinent reasons given, and allusions made by the sacred historian to evince their propriety, and the relation they have to the person or place designed by them: and this is the most that can be allowed; for though all the names in general, mentioned by Moses before the division, may possibly be forced from some

^b SEMEDO Rel. de la Cina, parte 1. c. 11. ^c See before, pag. 115, &c. ^d Vid. Pocock. Orat. præf. in Carmen Tograi, & Specim. Hist. Arab. p. 38, 40. ^e Vid. THEODORET. quæst. 51. in Genes. ^f Vid. BUXTORF. de ling. Hebr. orig. ^g CHRYSOST. Homil. xxx. in Genes. xi. AUGUST. de civit. Dei, l. 17. c. 11. ORIGEN. in Numer. Hom. xi. HIERON. Comment. in Sophon. Vid. etiam SELDEN. de Synedriis vet. Hebræor. l. 2. c. 9. BOCHART. Phaleg. l. 1. c. 15. HEIDEGG. Hist. Patriarch. tom. I. exerc. 16. & alios præne innumeros.

(X) It is said in particular, that the *paronomasia* in this passage, *she shall be called woman* [אִשָּׁה] [*ishlah*] because *she was taken* [קָחָה] [*me-ishlah*] out of man (89), is not preserved in the Chaldee and Syriac translations, which instead of *ish* and *ishlah*, use the words *Baal* and *Ita*, or *Gabro* and *Atto*: whence some have concluded, that the translators were not able to express the allusion in the Syriac tongue (90); but this is a mistake, for the Syrians from the

masculine *ishlah* regularly form the feminine *Gbart*; which word is to be found in their lexicons and grammars, though it be antiquated, and therefore not made use of by the translators. It is likewise objected (91) with as little foundation, that *Adam* does not signify *man*, nor *Cain* *possession*, in that tongue. We may observe hereafter, that some names in *Moses* are more happily derived from the Syriac than the Hebrew.

(89) Genes. ii. 23.

(90) Vid. HEIDEGG. Hist. Patr. tom. I. exercit. 16. § 13. NICHOLSON

Dissert. philologic. de univ. titius oris linguis, p. 4. (91) HEIDEGG. *ubi supra*.

Hebrew

^a *Hebrew* root or other, yet much the greater part of them seem to be insignificant, at least to have no congruity with the subject; nor can it be expected they should, unless we either imagine all such names as seem to relate to a future part of a person's life were given by the spirit of prophecy; or else allow them to be imposed after the events which occasioned them happen'd, and so to be rather sur-names than proper names; a concession which manifestly weakens the argument drawn from them.

Thus much being premised, it will be easy to shew, that this demonstrative argument, as it is called¹, will not bear examination. For, 1. It is not certain that the names used by *Moses* were the very original names themselves, and not translated by him from the primitive tongue into *Hebrew*, or at least somewhat alter'd, to accommodate what he wrote to the understandings of the *Jews*. And how inconsistent soever some may think this method with historical veracity, it has been frequently practised by profane as well as sacred historians, as has been undeniably proved^m: and *Moses* himself has given a plain instance of this approbation of such

^b changes, in altering his own name, which was of *Egyptian* original, to adapt it to a *Hebrew* etymology (H). 2. Supposing the names given by *Moses* were the true original ones, it would not be strange at all, if some of them might by accident aptly admit of a *Hebrew* derivation; such casual conformities sometimes happening in words which are certainly known to be of different origins. 3. Several of those names are more pertinently derived from some other of the oriental tongues than from the *Hebrew* (I): and not a few of the etymologies which *Moses* himself gives us, are deduced without any regard at least to the present rules of analogy (K). 4. A few lucky *paronomasiae* or allusions are no proof in this case, because they may happen by accident; and in fact, some of those mentioned by *Moses* may be expressed in other tongues as well as the *Hebrew* (L).

This argument has been farther enforced from the significancy of the names of several animals in the *Hebrew* tongue, which are thought to have been imposed by *Adam*, because of some peculiar qualities in the animal to which they were given, correspondent to their respective rootsⁿ: but since the same may be as justly asserted of most other languages as the *Hebrew*, it will conclude nothing. Besides, we are much

¹ ABRAVANEL. ^m Vid. PLATON. in Critia. GROTI. in Genes. xi. 1. & de veritate rel. Christi. lib. 1. HUET. in Demonstr. Evang. prop. iv. c. 13. § 4. CLEREC. dissert. de lingua Heb. ⁿ Vid. BOCHART. Hierozoic. & HEIDEGG. Hist. Patr. tom. 1. Exerc. 16. § 16.

(H) The original name is *Moufe*, or (as it is in the *Coptic* version) *Moufes*, with the *Greek* termination, and composed of two *Coptic*, or old *Egyptian* words, *mo*, water, and *se*, to preserve. But *Moses* finding the *Hebrew* verb *משך* *mascha*, to draw out, bore some resemblance in sound to his name, and in signification to the occasion of it, writes it *משה* *Mosheh*; and introduces *Pharaoh's* daughter giving this reason for her imposing it, because *משךתי* *maschitihu*, I drew him out of the waters (1).

(I) Thus *Abel*, or *Hebel*, which in *Hebrew* signifies *vanity*, or a vapour, seems a name not very apposite to *Adam's* second son, and therefore *Moses* has given no reason for it's imposition. But if it be derived from the *Syriac* *ܐܒܝܠ* *Thab il*, which answers to the *Latin* name *Deus dedit*, it is very proper; and accordingly in the margin of a manuscript copy of *Abulfaragius*, we find the name of *Abel* interpreted in *Arabic* by that of *هبة الله* *Hebatallah*, the gift of God.

The name of *Babel* itself, which the *Hebrew* text tells us was so called because God did there *בלל* *balal*, i. e. confound the language of all the earth (2), may likewise more naturally be derived from the *Syriac*, in which tongue *balbel* is to confound, and *boblo*, or *babel*, confusion.

(K) We shall instance in the names of *Noah* and *Abraham*. The former was so called, because, said his father, *ינחמנו* *yenahmenu*, he shall comfort us, &c. (3). But if his name were derived from the root *נחם* *niham*, to comfort, it should have been *Nohem*, or *Menahem*, not *Noah*, which can regularly come from no other verb

than *נח* *nuah*, to rest; and the *Septuagint* have therefore, instead of *he shall comfort us*, rendered it *διαπαύσμεν*, *he shall cause to rest*, &c. which has induc'd some learned men (4) to think the antique and true reading was *ינחבנו* *yanibenu*. And *Philo Judeus* and *St. Jerom* translate the name *Noah*, rest.

The name of *Abraham* was changed from *Abram*, which signifies *high father*, by inserting only the letter *H*, because he was to be made *אברהם* *Ab hamon*, the father of a multitude of nations (5): according to which etymon he should rather have been called *Abhamon*, or *Abham* (though we know some fancy the letter *ר* was inserted from the word *רב* *rab*, many). But the names of these two persons, especially the latter, being too famous and well known in the east to admit any considerable change, *Moses* was therefore obliged to retain them; and give the best etymology he could from the *Hebrew* tongue. We might offer a more plausible one of the name *Abraham* from the *Arabic*, wherein *أبراهيم* *Abu robam* signifies the father of a multitude, did we not consider that it is one of those casual resemblances we have already mentioned, and most certainly false.

(L) As *Adam*, which name is an appellative common to all the species, was so called from *adamah* the earth, so the *Latins* called man *homo*, which the best etymologists derive from *humus* the ground (6). Yet we cannot think any body ever dreamed from hence that the *Latin* was the primitive tongue.

(1) Exod. ii. 10. (2) Genes. xi. 9. (3) Genes. Critic. Sacr. l. 4. c. 8. (5) Genes. xvii. 5. v. 29. (4) GROTIUS ad loc. & LUD. CAPPEL. (6) Vid. VOSSII Etymol. ling. Lat.

Q q

deceived

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Whether all
other tongues
may be de-
rived from the
Hebrew.

The confusion
of tongues.

How effected.

deceived if we imagine (as has been hitherto generally supposed) that the verbs were ^a really the original roots of the *Hebrew* tongue; on the contrary, the greatest part of them, at least, were themselves at first derived from nouns, though they be now for grammatical convenience considered as the roots (M). On the whole it must be acknowledged, that no conclusive argument for the antiquity of any language can be drawn from etymologies, which ought, on all occasions, to be urged with great caution, being for the most part uncertain and precarious.

SOME learned men however have endeavoured to derive all languages in general from the *Hebrew*, which they imagine to be the parent of all others^c. That they should succeed very well in finding a great conformity between that and the other oriental tongues is no wonder, since they are manifestly sprung from one common ori- ^b ginal; though it be difficult, if not impossible, to distinguish the mother from the daughters. That they have also given tolerable satisfaction in deducing from the same tongue several words not only in the *Greek* and *Latin*, but in some other *European* languages, is not matter of much surprize, considering the great intercourse several nations of our continent had with the *Phœnicians*, whose mother tongue was the *Hebrew*. But when these writers venture out of their depth, and pretend to deduce the more remote languages from the same fountain, they only shew their ignorance, and make themselves ridiculous to all who have but a moderate skill in those tongues; for a proof of which we could produce a multitude of examples from a celebrated and laborious work of that kind^p. As to the peculiar excellencies found in the *Hebrew* ^c tongue by some of its patrons, and which they imagine to be an additional proof of the justness of its pretensions, we may say something hereafter, when we come to give an account of this language.

IF the *Hebrew* tongue therefore cannot make good its claim, we may, without taking the pains to refute what has been said in favour of the other pretenders, conclude, that the primitive language was entirely lost at *Babel*, at least that no one can now tell where it was preserved, which is much the same thing.

THE speaking one common language (though it might be of advantage to man- kind in other respects) yet being the great obstacle to that division of them into dis- tinct nations which God had for most wise purposes resolved on^q, he thought fit to ^d break this bond which held them so strictly together, and confound their language, that they should not understand one another's speech; the natural consequence of which was, that they were scattered abroad upon the face of all the earth. This event is mentioned by profane historians, who write that mankind used one and the same language, till the overthrow of the tower of *Babylon*; at which time a multiplicity of tongues was introduced by the gods: whereupon wars ensued, and those whose speech happened to be intelligible to each other, joined company, and seized such countries as they chanced to light upon^r.

As to the degree of this *Babylonish* confusion, and the manner wherein it was ef- fected, there is great diversity of sentiments. Several learned men, prepossessed with an opinion that all the different idioms now in the world did at first arise ^e from one original language, to which they may be reduced^f, and that the variety which we find among them is no more than must naturally have happened in so long a course of time, supposing a bare separation of the builders of *Babel*, have been induced to believe that there were no new languages formed at the confusion, but that the most that was done was only to set those builders at variance, by creating a misunderstanding among them (N). This some think to have been effected

^a Vid. HEIDEGG. *ibid.* § 18:

^p THOMASINI *Glossar. Universal. Hebr.*

^q Genes. xi. 6:

^r *Ibid.* ver. 7, 8.

^s ABYDENUS *apud* Euseb. *de præp. Ev.* l. 9. c. 14. SIBYLLA & HESTIÆUS, *apud* eund. *ib.* c. 15. & *apud* Joseph. *Ant.* l. 1. c. 4.

^f STIERNHJELM. *præfat. in* *Evang.*

Ulfila, p. 4.

^t Vid. HEIDEGG. *ubi sup.* Exerc. 21. § 21.

(M) Many examples might be given of the verbs being manifestly derived from, and posterior to the nouns in all the oriental tongues: so in *English*, *dog*, *duck*, &c. were certainly first imposed as names, and afterwards used as verbs, to express actions proper to those creatures.

(N) To support this opinion, it is said, that the *Hebrew* word שָׁפָה *shaphah*, *lip*, which we render *language* and *speech* (7), rather signifies *agreement*, or *unanimity*, and is equivalent to שָׁפָה פֶּה *Phe ebhad*, i. e. *one mouth* (8), which is justly translated *with one accord*. But this latter is an ad-verbial expression, which the other is not: nor

does it follow, that *one lip* must import the same thing as *one mouth*; the only passage that has been produced as an instance of its being used in that sense (9), being far from proving any such thing (10). Another text has been alledged which seems to favour this interpretation much more; it is where *David* praying against his enemies, begs of God to *divide their tongues* (11), that is, *to set them at variance*. But this cannot be *Moses's* meaning here, because he immediately explains what he means by *one lip*, by adding, *and of one speech*, or more literally, *of the same words* (12).

(7) Genes. xi. 1, 6, 7.

(8) Job. ix. 2. 1 Kings

xxii. 13.

(9) Isai. xix. 18.

(10) See Dr.

WOTTON's *Disc. on the confusion of languages*, p. 9.

(11) Psal. lv. 10. (12) Genes. xi. 1.

without

a without any immediate influence on their language^u, which seems contrary to the words and obvious meaning of the sacred historian: others have imagined it brought about by a temporary confusion of their speech, or rather of their apprehensions, causing them, while they continued together, though they spake the same language, yet to understand the words differently^v. A third opinion is, that a variety of inflexions was introduced, and perhaps some new words, which disturbed and perverted the former manner of expression: and this might occasion different dialects, yet could not create new languages^x. But none of these explications seem fully to answer the apparent design of *Moses*; which was not only to inform us how mankind were at first dispersed, and broken into so many different nations, but to account for the diversity of their languages; a thing very difficult, if not impossible to do, without having recourse to some extraordinary interposition of the divine power. For though time, intercourse with foreign nations, commerce, the invention and improvement of arts and sciences, and the difference of climates (O), cause very considerable alterations in languages, yet the utmost effect we can imagine them to have, will not come up to the question^y. We cannot conceive a language can thereby be so much disfigured, that all the general marks and characteristicks should disappear. It is not easy to apprehend how all the words of a language should be entirely changed for others; nor is there any one instance to be given of any such total change: but it is next to impossible to conceive that so great a diversity as we find in the frame and constitution of languages wherein the grand and essential differences between them consist, rather than in the words which compose them, (as may be observed in the accounts we shall hereafter give of the several languages of which we have any knowledge) could ever have been occasioned by the causes assigned above. The present diversity of tongues in the world is prodigious^z; and considering the time that has elapsed since the building of *Babel*, and the alterations made in some known languages in the course of one, two, and three thousand years, (which alterations we constantly find greater or less in proportion to the intercourse the nation has had with foreigners) and considering that there are many tongues which when compared with others have not the least affinity, so that a man must be the greatest visionary in the world to imagine them the offspring of the same parent, it seems to us that the variety of idioms now spoken can be no way possibly accounted for, without either approving the preadamite system, or allowing a formation of new languages at *Babel*^a. A very learned man, who warmly espouses the notion of deducing all languages from one, is yet so sensible that exceptions must be made, that he himself excludes the languages of *America* and of the *Indian* islands out of the number; adding, that some have thence rashly imagined, that the men who speak those tongues are of a distinct species, and not the descendants of *Adam*^b: which concession is enough to overthrow the hypothesis he would maintain.

ANOTHER argument against the formation of new languages at *Babel*, which has been thought to be of some weight, is, that if such a division of tongues be understood, no good reason can be given why those colonies which spoke languages that were near a-kin, were not removed to the greatest distances, and those whose lan-

^u CLERIC. Comment. in loc. Vid. Pere SIMON, Hist. Crit. du vieux Test. l. i. c. 14. ^v Judæi apud J. C. SCALIGER. Exercit. in Cardan. 259. § 1. ^x Is. CASAUB. Diatribe de ling. Heb. Vid. M. CASAUB. de quatuor lingg. p. 17, & sub initio. ^y See Dr. WORTON's Disc. concerning the conf. of languages, p. 57. Dr. BRETT's Essay on the conf. of languages, p. 62, &c. ^z Vid. CALVIN. in Genes. xi. 1, 2. ^a Vid. Dr. WORTON, ubi sup. p. 36. Dr. BRETT, ubi sup. & DIONOR Sic. l. i. p. 8. ^b STIERNHJELM. ubi sup.

(O) It has been thought by several that the air or climate of some countries disposes the inhabitants to a peculiar pronunciation, and renders them unapt for the uttering certain sounds or letters: whence, as they imagine, it comes to pass, that some languages are so full of gutturals, or of consonants, while others have scarce any of the former, and comparatively few of the latter; that the *Ephraimites* could not pronounce the letter *Shin* (13); and that the *Chinese* find so much difficulty in the letter *R*, and the *Arabs* in *P*, &c. But we are far from being satisfied that this difference is caused by any quality of the climate; on the contrary, it is much more reasonable to believe, that such varieties in tongues and dialects, are perfectly casual, no one language comprehending all the several sounds, some making greater use of

one sound, and some of another; and that a man accustomed from his infancy, for that reason and no other, to a peculiar pronunciation, must needs find it hard to imitate even the easiest and seemingly most natural sound that is not agreeable thereto. Thus the *Hurons* in *America*, who have no labials at all in their language, and therefore when they speak, have no occasion ever to shut their lips (14), would not soon be brought to pronounce any one letter of that organ: yet experience shews us how readily and perfectly a child, whose organs are free and not stiffened by long habitude to a peculiar utterance, learns to form strange sounds, which a grown person is not perhaps able to do with the utmost pains and application.

(13) Judges xii. 6.

(14) RELAN Dissert. de lingg. Americanis, p. 219.

guages

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guages were entirely different, placed next one another^c. To this it may easily be answered, that there is no necessity of supposing every family had a distinct language, or that the several dialects of the mother tongues were formed at the confusion. The dispersion might at first be effected without such an absolute separation of families derived from the same stock: mankind was not then so numerous, but that it would be sufficient to cut off the communication between the three great branches and their prime families by the introduction of new tongues, which alone we contend was the work of God; for dialects we allow might, and necessarily would be formed by time.

UPON the whole, we think we may reasonably conclude, with a very learned person whose sentiments on this head we entirely approve, that upon the confusion of *Babel* there were new languages framed; which languages have been the roots and originals from which the several dialects that are, or have been, or will be spoken as long as this earth shall last (P) have arisen, and to which they may with ease be reduced^d.

IN what manner these new languages were formed, is a question hard to be determined; it seems by the *Mosaic* account, which is so solemn, and represents God as coming down in person to view the work of these builders^e, that it was the immediate act of God; and some have thence concluded, that he effected it by inducing an oblivion of their former tongue, and instantaneously infusing others into their minds, according to their several nations^f. The *Jews* imagine this was done by the ministry of angels, seventy of whom descended with God, and were each of them set over a nation to which they taught a peculiar language; but *Israel* fell to the lot of his own inheritance, the Lord's portion being his people^g, and therefore, they say, they retained the primitive tongue^h. Others have supposed, that God did no more than cause them to forget their first language, leaving them to form new ones as they couldⁱ; but this must have taken up some time, and could not answer the immediate occasions of mankind. As it would be to little purpose to enquire so curiously into this matter, as some have done^k, the best we can do is to conclude, that it was effected instantly, in a way and manner of which we can give no account^l.

The number
of languages
formed at Babel;
and the
consequence of
the confusion.

It would be of as little use to collect the several opinions in relation to the number of languages formed at *Babel*: we may as well allow the number of seventy, just mentioned, as any other. We only know from *Moses*, that the *Canaanitish* or *Hebrew*, the *Syriac* and *Egyptian* languages were formed so soon as the time of *Jacob*^m. It is most probable that the languages of the chief families were fundamentally different from each other, and that the sub-languages or dialects within each branch, for the sake of immediate intercourse, had a mutual affinity, some more, some less, according as they settled nearer or farther from each other. And this was sufficient to bring about the designs of God to divide mankind into distinct societies, kingdoms, and commonwealths, and thereby to occasion the making of wholesome laws, the keeping of strict discipline, the encouragement of labour and industry, of liberal arts, and all social virtues, and the suppression of such vices as weaken government and introduce a corruption of morals. All which opened a new scene of providence, with a surprising variety of wisdom, in the government of the worldⁿ.

SECT. VI.

Of the dispersion of mankind, and the planting of nations in the two first general migrations.

Of the dispersion.

COMING now to speak of the dispersion of mankind, which was the consequence of that confusion of tongues we considered in the last section, we beg leave to premise something as to the time, order, and other circumstances of that event.

THE primitive fathers distinguish between the division of the earth, and the dispersion of mankind, and make them two different transactions. They suppose that *Noah*,

^c RELAND apud WOTTON, ubi sup. p. 61. See also STILLINGFL. Orig. Sacr. l. 3. c. 5. § 3. ^d WOTTON, ubi sup. p. 29. ^e Genes. xi. 5, &c. ^f PERERUS in Genes. lib. 16. disp. 9. ^g Deut. xxxii. 9. ^h ELIEZER Pirke, c. 24. SHALSHEL. HAKKAB. p. 93, &c. ⁱ Vid. HEIDEG. Hist. Patr. tom. I. exerc. 21. § 19. ^k Vid. BUXTORF. Dissert. de Ling. Hebr. confusione & plurium lingg. origine. ^l MERCER. in loc. ^m Vid. Genes. xxxi. 47. xlii. 23. ⁿ See STACKHOUSE'S Body of Divinity, p. 332.

(P) Perhaps we should except those languages, the *Yma's* of *Peru*; of which more in a proper place, which, it is said, have been invented and made by mutual agreement, such as the *Chinese* and that of

to

a to whom the earth was well known before the flood, as proprietor of the whole world, divided it among his three sons (A) before any of their posterity removed to *Shinaar* (B), from whence they were afterwards dispersed to take possession of their respective shares*. This *Noachical* division, as groundless as it is, was so firmly believed, that one author condemns the contrary opinion as heretical^b. *Salianus*^c, according to this distinction of the fathers, makes the dispersion happen about the middle of *Peleg's* life, though he places the division in his first year.

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Not different from the division in the days of *Peleg*.

OTHER writers have supposed a double dispersion, one at the birth of *Peleg*, and the other of the builders of *Babel*^d; and an historian of some antiquity seems to have imagined, that mankind increased so very fast, that they had peopled several countries and islands, and built several towns, before they laid the foundation of *Babel*; absurdly bringing them together again at that place, on purpose to be dispersed a second time according to the *Noachical* partition^e. But the more received opinion^f, and the most agreeable to scripture is, that the division of the earth in the days of *Peleg*, and the dispersion of mankind at *Babel*, were one and the same transaction.

THOSE who follow the *Hebrew* chronology, are driven to great straits to fix the time of this event. Some, in order to reconcile the sacred history with the profane, or led by some fancies of their own, hold a dispersion or plantation of countries even before the birth of *Peleg*. Sir *John Marsham* is of this number; he, to reconcile the *Hebrew* and *Egyptian* chronologies, will have *Menes* to have been the same with *Ham*, who in the earliest times after the deluge, travelled, as he supposes, into *Egypt*, settled there with his children, and was the first king of that country^g. Others on the contrary place the dispersion at *Babel* towards the end of *Peleg's* life; for being unable by any fair calculation to find people enough to furnish colonies for a plantation of nations at his birth, which according to the *Hebrew* falls in the year of the flood 101, they are obliged to maintain that his name was given him prophetically long before the dispersion began, in order to make it fall in such a part of his life as would allow time for propagating a sufficient number of mankind for the purpose. The *Jews* place it in the last year of his life^h, wherein they are followed by St. *Jerom* and several of the christian chronologers. Others fix it at various periods towards the middle of his ageⁱ: *Petau* about his 52d year, or 153 years after the flood; *Cumberland* about his 79th year, or the 180th after the flood^k; *Salianus* and *Kircher*^l in the year of the flood 275; and *Usher* in one passage seems to place it after the birth of *Reu*^m, which fell out in the 30th year of *Peleg's* age, or 131st of the flood, without mentioning the precise time; though elsewhere he is of opinion it ought to be referred to the time of *Peleg's* birthⁿ. Thus those who follow the *Hebrew* account, seem to be agreed only in not connecting the dispersion of *Babel* with the birth of *Peleg*; which yet the scripture requires to be placed at that juncture^o. For if by the days of *Peleg* are to be understood the whole life of the man, or the middle or the latter end of it, then *Peleg* will have nothing peculiar to deserve the name; because in that sense the division happened in the days of all his progenitors, and even of *Noah* himself: therefore it must have been peculiar to *Peleg* alone, of all the family of *Eber* or *Shem*, to be born just at the very time of the

The time of the dispersion fixed.

* Vid. HEIDEGG. Hist. Patr. t. I. Exerc. 22. § 9. b PHILASTRIUS Brixienf. Hæref. 11. 8. c AN-
nal. Ecclef. d SPANHEIM. Hist. Ecclef. col. 291, 292. e SULPIC. SEVER. Hist. Ecclef. l. 1. Vid.
HORNIUM in eundem. f Vid. USSER. PETAV. COCCEIUM. NATAL. ALEX. &c. g MARSH. Canon.
Chron. Secul. 1. p. 23. h R. DAVID GANZ. ad ann. 1996. SEDER OLAM RABBA in ipso initio SHAL-
SHEL. HAKKAB. p. 7. i CORNEL. A LAPIDE, TORNIELLUS, ABULFARAG. p. 11. k Orig. gent.
ant. p. 150. l See his Turris Babel, cap. 8. p. 20. m Ad ann. mund. 1757, & 1787. n Chronol.
Sacr. part. 1. cap. 5. p. 26. o Vid. JOSEPH. ANTIQ. l. 1. c. 7. AUGUST. de Civit. Dei, lib. 16. cap. 2.
MERCERUM & MUSCULUM in Genef. POSTELL. de orig. c. 20. BEROALD. PERKINS, BROUGHTON,
PERER. & USSER. Chronol. Sacr. ubi sup.

(A) The opinion of *Epiphanius* (1) on this occasion is very singular. He maintained that they cast lots for their shares in the city of *Rhinocorura* or *Rhinocolura*, in the confines of *Egypt* and *Pal-
estine*. He seems to have been led into this notion by the *Septuagint* translation, where the *He-
brew* words *Nabal Mizraim* (2), which signify the torrent of *Egypt*, are rendered *Rhinocolura*, ex-
pressing (as *Jerom* observes) not so much the words of scripture, as the sense of the words. Whence he concluded *Rhinocolura* was in *Hebrew* called *Nabal*, which he interprets a *Lot*; as if that city had taken its name from *Noah's* dividing the earth by lot among his sons at that place. But he is mistaken

in the signification of that word, as a learned man has shewn (3).

(B) What gave occasion chiefly to this notion, was also a wrong understanding of the *Hebrew* text (4), which the *Septuagint*, instead of *lest we be dispersed*, have rendered *before we be dispersed*; from whence the fathers imagined that *Noah* not only gave orders to the families sprung from him to separate, but actually gave to each of them a certain portion of the earth; and that before they obeyed his commands, they undertook to build the tower of *Babel*, as a monument of their having once dwelt together.

(1) In *Ancorat.* c. 114. Hæref. 66. § 83. SYNCELL. p. 45. b. (2) *Isaiah.* xxvii. 12. (3) HEIDEGG.

Hist. Patr. tom. I. Exerc. 22. § 10. (4) *Genef.* xi. 4.

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division or dispersion of *Babel*; from whence, with very good reason, he had that name ^a given him by his father ^p.

PERIZONIUS, who finds himself obliged, by the authority both of scripture and reason, to place the *Babylonish* dispersion at the time of *Peleg's* birth, to solve the difficulty, endeavours to prove that neither the scripture supposes any great number of people in being at that juncture, nor did the nature of the transaction require it; the first plantations being made with only a few, and those small families, which removed no farther than the countries in the neighbourhood of *Shinaar* ^q. But after all, though he thinks the *Hebrew* copy ought to be followed, yet he acknowledges that the interval between the flood and the age of *Abraham* seems to be too short according to that chronology ^r; and that is the only interval wherein it differs from the *Samaritan* ^b after the flood.

IN a word, the dispersion is the *Scylla* and *Charybdis* of those who adhere to the *Hebrew* chronology; according to which, if any regard be had to profane history, that event must be carried higher than the birth of *Peleg*; and if a proper number of people be required for planting nations, it must be brought down a good way below his birth, if not to the time of his death, which happened within sixty years of the time wherein the *Samaritan* chronology places his birth (the true epocha of the dispersion): a plain demonstration of the defect of the one, and of the truth of the other computation.

Of the number of mankind at the dispersion.

HAVING settled the time of the dispersion at *Babel*, let us next enquire into the number of mankind then in the world. Some authors imagining that a greater part of ^c the earth was planted in this first dispersion, than we are obliged either by scripture or reason to believe, have endeavoured to swell their calculations as much as ever they can; and several as if the whole earth was to be peopled at once; whilst others would reduce the number of mankind to a smaller sum than the occasion seems to have required: but a medium is to be observed between these two extremes.

IN this enquiry no computation can be made from the number of persons mentioned in scripture as concerned in this first dispersion, which are but fifty three, excluding *Noah* and his three sons; and if we have recourse to the number of generations, we shall meet with less satisfaction still from that quarter, for they were but three at most; *Eber*, the father of *Peleg*, (who could not be a leader in the dispersion, because ^d it happened at his birth) being but the third from *Shem*; there are likewise only three generations mentioned in the line of *Ham*, and but two in that of *Japhet*: so that if we were to confine our calculation to that standard, it would fall vastly short. But as there were certainly many more generations procreated between the flood and the dispersion, the time that intervened ought therefore to be considered, as well as the longevity of those who lived in the first ages after the flood.

THE chronologers (who have drawn this enquiry into their own province) have suited their calculations according to their different hypotheses. Some, relying too much on the profane historians, have taken such a method as might account for the early beginning of monarchies, and the great armies set on foot by *Ctesias* and his followers in the time of *Ninus*, whom many take to be *Nimrod*, or at least his son. But the ^e *Hebrew* chronology lays them under a difficulty which they cannot get over, by contracting the space between the flood and the birth of *Peleg* to 101 years; for if the calculation produces at that period such a number of men as they judge necessary, the world will be over-stocked with inhabitants, by the natural increase of the first planters, in a very few ages after; and if it be proportioned to the number of mankind in the succeeding ages, the number procreated at the dispersion must be excessive small: wherefore most of them, as has been observed, agree, contrary to the plain sense of scripture, to remove that event towards the middle or end of that patriarch's life, according as it suited their purpose.

It is an easy thing when a man is determined upon the number, to find out a way to help himself to it. *Petau* has made a computation, which in 285 years after the flood (or within seven years of the birth of *Abraham*, according to his computation) ^f fills the world with above 155 times the number of inhabitants which are supposed to be at present existing in it; and yet he cannot make them rise at the birth of *Peleg* to many above 32,768 souls ^g. Dr. *Cumberland*, who hath also strained the calculation to an extravagant height, can yet bring little more than 30,000 men upon the stage in the year of the flood 101; though 40 years after he increases them to above 300,000; and in 40 years more to 3,000,000 ^h.

HOWEVER, others have been much more moderate: Mr. *Mede* allows there could not be above 7000 men, besides women and children, in the year of the flood 101 ⁱ;

^p Vid. PERIZON. Orig. Babylon. cap. 14. p. 314.
^p 316.
^p 150.

^q Vid. PETAVIJ doctrin. temp. lib. 9. c. 14.
^r See MEDE's works, book I. disc. 49.

^q Vid. eund. ibid. p. 309, 310.

^r Ibid.
^r CUMBERL. Orig. gent. antiq.

a late writer, who strenuously defends the *Hebrew* chronology, and has taken a great deal of pains in his calculations of *Noah's* issue by his three sons, cannot raise above 1416 males of 20 years old, at the birth of *Peleg**; and Mr. *Whiston*, whose principles seem more to be depended on than any of the others, produces by his computation about 2389, and no more, at that time*; the largest of which numbers must be allowed to be much too small for the purpose: an evident demonstration of the inconsistency of the *Hebrew* chronology with the circumstances of this first plantation of the earth (C).

Year of the Flood, 401.
Year before Christ, 2597.

* See BEDFORD'S *Scrip. Chronol.* p. 205, &c. the Old Testament. p. 65, &c.

* WHISTON'S Short View of the Chronol. of

(C) For the readers satisfaction we shall insert tables of the gradual increase of mankind after the flood, according to the calculations of three of the abovementioned authors, with the principles on which they are framed.

kind in the times of *Ninus* and *Abraham*. The method seems plausible at first sight; but the excess of its production is a plain argument against it.

I. The Calculation of Father PETAU (5).

Years of the Flood.	Number of Sons born.
8	8
31	64
54	512
77	4,096
100	32,768
123	262,144
146	2,097,152
169	16,777,216
192	134,217,728
215	1,065,741,824
238	8,525,934,592
262	68,207,476,736
285	545,659,813,888
Total	623,612,358,728
The double	1,247,224,717,456

This table shews the number of the male descendants of one only of *Noah's* sons, in so many years after the flood, and is formed on the supposition that they began to generate at the age of 17, and consequently between that and 24 might each have 8 sons; so that the 8 sons which a son of *Noah* might have had by the 8th year of the flood, might by the 24th year of the flood have each 8 sons more. Thus adding continually 23 to the number of the years of the flood, and multiplying the next preceding number of sons by 8, you have the number of sons born in each interval. By this scheme one at least of the other two sons of *Noah* is to supply wives for the males. And because the parents were long-lived, and saw many generations of their own offspring, whereby an exceeding great number of persons multiplied, and were found alive together out of one stock, therefore the whole may be allowed to be cast up into one sum; and if another son of *Noah* be taken in to propagate males, the third being reserved to furnish wives for both, we shall have double the number which was found by the first calculation. This supputation was made to account for the number of man-

II. Bishop CUMBERLAND'S Calculation.

Years after the Flood.	Couples born in the first Vicennium after the Flood; and the couples which descended from them.
20	30
60	300
100	3,000
140	30,000
180	300,000
220	3,000,000
260	30,000,000
300	300,000,000
340	3,000,000,000
The sum	3,333,333,330

It must be observed that this computation exhibits not quite a tenth part of the inhabitants which are supposed to have been in the world in the 340th year of the flood, which is that of *Peleg's* death, being only the issue of the 3 sons of *Noah*, for the first of the 17 *vicennia*, or spaces of 20 years, into which that period of time is divisible (6); and is grounded on the gradual shortning of mens lives recorded in scripture, and a supposition that the male issue of those 3 brothers began to generate soon after they were 20 years old; the bishop maintaining against *Vossius*, that they were no longer in those early ages before they came to puberty, than men now are (7). But experience seems to be in favour of *Vossius* in this point; for the more robust and long-lived creatures are longest rearing; and we perceive, that generally among brutes, the time of generation is proportioned to the length of their lives; and the births of all the patriarchs before, and a good while after the flood, being much later in the fathers lives than the time in which men now a days begin to generate, is some argument that they did not propagate quite so early as they do now.

This calculation was made, like the former, to account for the founding of certain kingdoms, which according to the *Hebrew* chronology began very early after the flood. Ten times the sum in this table, gives the number of inhabitants upon earth at the birth of *Abraham* (8) viz. 33,333,333,300, which is a sum 8 times greater than its inhabitants are at present computed at.

(5) *Doctrin. tempor.* l. 9. c. 14. (6) See his (8) *Ibid.* p. 154.
Orig. gent. antiq. p. 142, 154. (7) *Ibid.* p. 147.

III. Mr.

III. Mr. WHISTON's Calculation (9).

Number of mankind.	Years after the Flood.	Years of doubling.	Series.
16	4	4	(1)
32	9	5	(2)
64	15	6	(3)
128	23	8	(4)
256	35	12	(5)
512	50	15	(6)
1,024	70	20	(7)
2,048	95	25	(8)
4,096	125	30	(9)
8,192	160	35	(10)
16,384	200	40	(11)
32,768	245	45	(12)
65,536	295	50	(13)
131,072	350	55	(14)
262,144	410	60	(15)
524,288	475	65	(16)
1,048,576	545	70	(17)
2,097,152	620	75	(18)
4,194,304	700	80	(19)
8,388,608	800	100	(20)
16,777,216	1,000	200	(21)
33,554,432	1,300	300	(22)
67,108,864	1,700	400	(23)
134,217,728	2,100	400	(24)
268,435,456	2,500	400	(25)
536,870,912	2,900	400	(26)
1,073,741,824	3,300	400	(27)
2,147,483,648	3,700	400	(28)
4,294,967,296	4,100	400	(29)

This calculation of Mr. *Whiston*'s is less hypothetical than either of the former. It is now generally owned, that the number of souls upon the face of the whole earth, at present, does not exceed four thousand millions, though our author imagines it may come nearer to that sum than many suppose (10). It is also now generally owned, and this from good observations, that mankind do double themselves, at the longest, in four hundred years (11); which therefore is to be supposed the proportion ever since the present period of human life was fixed in the days of *David*. Mr. *Whiston* thinks it also evident, that from the deluge till the days of *David*, the lives of men were six, if not seven times as long as they have been since (though much more and less than that proportion at the earliest and latest times of that interval) whence he concludes, that the period of the doubling of mankind from the deluge till the days of *David*, in a mean, must have been, at the least, six or seven times shorter than that which has since obtained, by reason of their antient longer lives in that proportion (though still this period of doubling must have been much shorter and longer in the earliest and latest times of the said interval.) Upon these grounds he has

composed the preceding table, taking a series of numbers beginning at eight (for so many souls survived the deluge) and doubling themselves in sixty years at a mean, from the flood till *David*, i. e. for about 1300 years according to the *Hebrew* account, and thenceforward to our own times in four hundred years, i. e. for about two thousand seven hundred years (12).

On this table Mr. *Whiston* makes an observation, of which we are concerned to take some notice. He says, "We thereby see that the number of years, according to the *Hebrew* chronology, will very naturally account for the present number of souls upon the face of the earth, and afford as many in every age preceding as any authentic accounts of antient times do require. But if, instead of one thousand three hundred years, in the first interval, we take, with the *Septuagint*, above one thousand nine hundred, this addition of above six hundred years, at a time when mankind, at a mean, doubled in sixty years, will produce above a thousand times as many as this table, or the earth for certain does contain at present. So that if that longer chronology were allowed, the earth in all probability must have had many more inhabitants in the days of *David*, than it has in our days, contrary to the certain observations of the increase of mankind. And the like is to be said in due proportion of the *Samaritan*, or any other chronology, which lengthens the space since the deluge" (13).

However, Mr. *Whiston* having, since he wrote this, rejected the *Hebrew* chronology, and declared in favour of the *Samaritan*, it is to be presumed he has changed his opinion in this respect also, and found a way to get over the objection, though he has taken no notice of it, as it might have been expected, in a later work, where he has made a calculation of the number of inhabitants before the flood (14). We shall therefore ourselves endeavour to solve the difficulty; which we imagine may be done, by observing only, that the space of sixty years, which he takes for the mean period of mankind's doubling, from the flood to *David*, is much too short, and the least that can be allowed, even for the first 500 or 600 years after the flood, according to his own principles; the age of *Shem* himself being little more than 7 times, and that of *Peleg*, the 4th in descent from him, but 3 times as long as the present standard; whereas he reckons mens lives to be 6 or 7 times as long, quite down to the time of *David*. So that we cannot but think, that for the last 800 years at least of that interval, from the time of *Abraham* to *David*, the increase of mankind, by the table, is above twice as great as it ought to be; allowance being made for which miscalculation, we doubt not but the years added by the *Samaritan Pentateuch* will be thought requisite, instead of excessive.

That the reader may judge whether our objection to so much of Mr. *Whiston*'s calculation be well grounded or not, we shall annex his own table of the ages of all the persons which are mentioned in, or can be collected from scripture, from the flood to the death of *David* (15).

Gen. ix. 10, 11.	<i>Shem</i>	-	-	-	600
12, 13.	<i>Arphaxad</i>	-	-	-	438
14, 15.	<i>Salah</i>	-	-	-	433
16, 17.	<i>Heber</i>	-	-	-	464

Gen.

(9) See his *Short View of the Chronol. of the Old Test.* p. 65. (10) See Dr. NICHOLLS's *Conferences*, part 1. p. 75, 76. (11) See before, p. 108. in not. (12) WHISTON's *Chronol. of the Old*

Test. p. 65. (13) *Ibid.* p. 68. (14) See his *Theory of the Earth*, p. 249. and this work in the place above quoted. (15) WHISTON's *Chronol. of the Old Test.* p. 10. and *Theory of the Earth*, p. 274.

THE

a BUT if we follow the *Samaritan* computation, which allows us 300 years more in the interval between the flood and the birth of *Peleg* than the *Hebrew*, these difficulties, which are otherwise insuperable, vanish at once; and we may venture to take even the lowest calculation. According to that of the gentleman we last mentioned, the number of mankind, in the year of the flood 401, will be above 240,000; which we think may reasonably be allowed sufficient to begin the dispersion, and furnish fifty three leaders with people enough to form as many colonies.

Year of the
Flood, 401.
Year before
Christ, 2597.

It is to be considered also that each of these colonies increased in proportion as they removed farther from the center of their migrations, before they arrived at the countries in which they finally settled; for the earth was not planted at once, but by degrees; so that there is the less occasion for straining to enlarge the number of mankind at the time of the dispersion, as some have done.

b As to the order or method wherein these first plantations of the earth were made, some have imagined there was little or none, but that each colony settled where they did by mere chance, every one seizing on such countries as he casually light upon. Yet if we attentively consider the account given of this transaction by the sacred historian, we shall find nothing more foreign to his intention, than a precipitate and confused dissipation: for first we are told, with regard to the sons of *Japhet*, the eldest branch of *Noah's* posterity, that *by these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations*^a; in like manner *Moses* concludes the account he gives us of the sons of *Ham*, the youngest branch of *Noah's* posterity, with these words: *These are the sons of Ham, after their families, after their tongues, in their countries, in their nations*^b; and that of the descendants of *Shem* ends thus: *These are the sons of Shem after their families, after their tongues, in their lands, after their nations*^c. From which texts may well be inferred (as the learned *Mede*^d has observed) that this great division of the earth we are speaking of, was performed orderly, and was not a confused and irregular dispersion, wherein every one went whither he listed, and seated himself where he liked best^e.

Of the order
of the first
plantations.

c WE see a twofold order in these first plantations. First they were ranged according to their nations, and then every nation was ranked after their families; so that every nation dwelt, and had his lot by himself, and in every nation the families also dwelt,

^a HEIDEGG. Hist. Patr. t. 1. Exerc. 22. § 11. ^b HESTIÆUS Milef. apud Euseb. præp. Evang. l. 9. c. 15. ^c Genes. x. 5. ^d Ibid. ver. 20. ^e Ibid. ver. 31. ^f See his works, Book 1. Disc. 49 and 50. ^g WELLS's Geog. of the Old Test. vol. 1. p. 93.

Gen. xi. 18, 19.	Phaleg	-	-	-	239	Josh. xxiv. 29.	{ Joshua	-	-	-	110
20, 21.	Reu	-	-	-	239		{ Rahab about	-	-	-	135
22, 23.	Serug	-	-	-	230		{ Booz about	-	-	-	125
24, 25.	Nakor	-	-	-	148		{ Obed about	-	-	-	110
32.	Terah	-	-	-	205	1 Sam. iv. 15.	{ Eli	-	-	-	98
Chap. xxv. 7.	{ Abraham	-	-	-	175		{ Jesse about	-	-	-	95
xxi. 1.	{ Sarab	-	-	-	127	2 Sam. xix. 32.	{ Barzillai above	-	-	-	80
xxxv. 28.	{ Isaac	-	-	-	180	(16) Chap. v. 4.	{ David	-	-	-	70
xxv. 17.	{ Ismael	-	-	-	137						
xlvi. 28.	Jacob	-	-	-	147						
l. 26.	{ Joseph	-	-	-	110						
Exod. vi. 16.	{ Levi	-	-	-	137						
18.	{ Kohath	-	-	-	133						
	{ Hefron about	-	-	-	133						
Job i. 1—4.	{ Job about	-	-	-	180						
with xlii. 16.	{ Amram	-	-	-	137						
	{ Segub about	-	-	-	137						
	{ Izhar about	-	-	-	137						
	{ Pallu about	-	-	-	137						
	{ Jochebed about	-	-	-	137						
	{ Miriam about	-	-	-	130						
Num. xxxiii. 39.	{ Aaron	-	-	-	123						
Deut. xxxiv. 7.	{ Moses	-	-	-	120						
	{ Corah about	-	-	-	125						
	{ Dathan about	-	-	-	125						
	{ Abiram about	-	-	-	125						

Mr. Whiston observes from this table, that the gradual decrease of the length of mens lives did not stop, nor was the age of man reduced to the present standard of seventy or eighty years till the days of king *David*; and that the 90th psalm, where the lives of the *Israelites* seem to be stated, if it was composed by *Moses*, as the title informs us, had regard only to the shortening the lives of the murmurers in the wilderness (17), by a divine judgment (when all those were to perish in the space of forty years, who were grown men at the *Exodus*) without any respect to the common period of human life at that time. *Barzillai* in the days of *David*, is the first mentioned in scripture who was reckoned so old, as not likely to live long, at eighty years of age (18); and *David* himself is the first who is said to have died, and that in a good old age, and full of days (19), so soon as seventy years, which are the particular numbers mentioned in that psalm, and the standard of human life in all succeeding ages (20).

(16) See USSER. Chronol. Sacr. c. 8 and 12; & Annal. A. M. 2552. (17) Numb. xiv. 29, 35. (18) 2 Sam. xix. 35. (19) 1 Chron. xxix. 28. (20) WHISTON'S Chron. of the Old Test. p. 9 and 11. and

Year of the
Flood, 401.
Year before
Christ, 2597.

Of the first
plantation of
the earth.

and had their lots by themselves; for the true import of the before-cited texts seems to be, that the land, or peculiar lot of each family, did lie within the general lot of each nation.

THOSE who have undertaken to give an account of these first settlements of the children of *Noah*, have founded their conjectures chiefly on the similitude of names, a guide too deceitful to be trusted so far as it has been by some, who on emergencies have ransacked the whole world for names of people, countries, rivers, mountains and cities, which had but the least affinity with those of the planters they were at a loss to fix; others have therefore taken the precaution to lay down some rules for the more sure proceeding in this enquiry, and which we may reduce to two: 1. To suffer ourselves to be directed chiefly by scripture, not neglecting however the light which may be had from profane authors. 2. To seek for the original plantations within a reasonable compass of the earth, and in an orderly disposition; looking for the families where we find the nation; and for the nation where we find the families: and these rules, we think, may be admitted. But another, *viz.* that those nations whose families were named by *Moses*, are chiefly to be sought for in the neighbourhood of *Judea*, we conceive liable to too many exceptions to deserve the name of a rule: for it was plainly the design of that historian to give us an account of the original of all nations in the world, as far as he had knowledge of them; and not only of such as had to deal with the *Jews*, or were their neighbours.

BUT after all, this is one of those enquiries about which we ought not to be over solicitous; for the originals of very few nations can be traced so high as the dispersion of *Babel*, much the greater part being subject to the utmost uncertainty. Since the first migrations of mankind, countries have often changed their names, and people their countries, without being observed by historians (D.) We may form conjectures, and please ourselves with the plausibleness of our schemes, but who can be sure that the principles on which they are built have any foundation? most of the arguments in enquiries of this nature, result from the identity or similitude of the names of people and countries; but, for ought we know, the nations we take to be very ancient, are modern in respect to the times next after the flood; and the names we suppose to have been retained by cities from antiquity, are of late original as well as themselves: perhaps also many of the names of people and countries mentioned in scripture were peculiar to the *Jews*, since we find them no where else. And it must be observed, that that nation, by having lost the remembrance of the greatest part of their antiquities, are become as bad guides in matters of this nature as the *Greeks*, who began too late to keep records for us to expect any great assistance from them.

WE shall from these considerations be the shorter in our account of this matter; which we shall begin, as the migrations of the colonies did from *Shinaar*; about which we find the branch of *Shem* placed, inclosed by that of *Japhet* on the north, and *Ham* on the south. And it is observable that, generally speaking, the nations and families in each of these great divisions took their stations according to seniority, the eldest remaining nearest the center, and the youngest removing outermost.

The countries
planted by the
descendants of
Shem.

SEME may be supposed for the few years, *viz.* eleven, which, according to the Samaritan chronology, he lived after the dispersion of mankind, to have dwelt in *Shinaar*: his descendants seem to have settled from *Media* westward to the sea-coast of *Aram*, or *Syria*. The number of chiefs of his line concerned in the dispersion were seven, *Elam*, *Ashur*, *Arphaxad*, *Lud* and *Aram*, the sons of *Shem*; *Salah*, the son of *Arphaxad*, and *Eber*, the son of *Salah*.

Elam.

1. ELAM settled in the country of *Elam*, lying to the south-east of *Shinaar*; in the time of *Daniel Susiana*, or *Khuzestân*, seems to have been part of it^g, and before the captivity it does not appear that the *Jews* called *Persia* by any other name. *Elymæ* and *Elymais* are often mentioned by the antients: *Ptolemy*, though he makes *Elymais* a province of *Media*, yet he places the *Elymæi* (for which the maps corruptly read *Eldimæi*) in *Susiana* near the sea-coast^h. *Stephanus*ⁱ takes it to be a part of *Affyria*, but *Pliny*^j and *Josephus*^k, more properly of *Persia*, whose inhabitants, this latter tells us, sprang from the *Elamites*^l, and this seems to have been the most

^g See MEDE's works, and WELLS's Geogr. of the Old Test. ubi sup. ^h Dan. viii. 2. ⁱ Vid. Tab. 5. Afiz, & BOCHART. Phaleg. l. 2. c. 2. ^j De urb. voce 'Ελυσαι. ^k Nat. Hist. l. 6. c. 25, &c. Vid. STRAB. l. 16. ^l Antiq. l. 12. c. 13. ^m Ibid. l. 1. c. 7. See before, p. 126.

(D) Quotidie aliquid in hoc magno orbe mutatur, nova urbium fundamenta jaciuntur, nova gentium nomina, extinctis nominibus prioribus, oriuntur (21).

(21) SENECA. de consol. ad Albin.

catterly

- ^a easterly bounds of the posterity of *Shem*; for adjoining on the east was *Media*, supposed to be possessed by *Madia*, the third son of *Japhet*. Year of the Flood, 401.
Year before Christ, 2597.
Athur.
2. As *Ashur* was the second son of *Shem*, so we find his country lying next to *Elam's* on the west or north-west, called likewise after him *Ashur*, and by the *Greeks* *Assyria*, at present *Curdestan*, or the country of the *Curds*. *Pezron* supposes he was driven out of *Shinaar* by *Nimrod*, *Ham's* grandson ^m, which indeed seems to be the case; though it may be objected, that if he had not settled there originally, he would not have found room in that part, which must have been possessed by some other family. However that be, it was *Ashur* ⁿ, and not *Nimrod*, who went out of *Shinaar* into *Assyria*, and built *Nineveh* and other cities, as *Perizonius* has clearly
- ^b proved, is by that text to be understood ^o, and circumstances require.
3. *ARPHAXAD* is placed by some in *Arrapachitis*, a province of *Assyria* towards Arphaxad. the north part of that country; but others settle him with his family in *Chaldea*, where indeed we find his descendants till the time of *Abraham*. And could it be proved that the *Chasdim*, or *Chaldeans*, derive their name as well as descent from that patriarch, as *Josephus* affirms ^p, there would be no doubt of this last being the true opinion. Some who make but one and the same person of *Arphaxad* and *Cainan*, who is inserted between him and *Salah* in the *Septuagint* version, suppose him to be the founder of the monarchy of *China* ^q.
- WHERE *Salah*, the son of *Arphaxad*, settled, is very uncertain; some suppose it Salah
- ^c to have been in *Susiana*, or *Kbuzestan* in *Persia*, because they find a town there formerly called *Sala*; but *Morocco*, *Spain*, *Phrygia*, *Armenia*, and *Hyrkania* may claim this patriarch for their planter upon the same ground; having had each of them a town of the same name; and in *Colchis* we find a nation called *Salæ* ^r, which seems to have the best pretensions to him of all, since he ought to be considered rather as the founder of a nation, than of a town. But as affinity of names weighs very little with us, except backed by some other proof, we shall not remove him out of *Chaldea*, where we suppose room enough for all his descendents in the right line till *Abraham*; for which reason we settle *Eber* also in the same country. Eber.
Lud.
4. WE can see no more reason than *Sir Walter Raleigh* ^s why *Lud*, *Shem's* fourth Lud. son, should straggle so far from his friends as *Lydia*, where *Josephus* fixes him: besides, there is a strong objection against this opinion, the *Lydians* having been first called *Mæones*, as all the antients agree, and *Lydians* from *Lydus*, the son of *Alys* ^t; except we suppose the *Greeks* were deceived, and at the name of *Mæones* ceasing, they resumed their old name of *Lydians*, which often has happened. But even in that case we ought perhaps to consider *Lydia* as possessed by the *Ludim*, or posterity of *Lud*, on a second or third remove, and to look for his first settlement nearer his brothers; but here the very similitude of names, which are generally upon these occasions ready at hand to help out at a dead lift, seem to fail us.
5. *MESOPOTAMIA* and *Syria*, comprehending the countries westward of *Assyria* Aram. as far as the mediterranean sea, seem wholly (if we except *Phœnicia* and *Palestine*) to have fallen to the share of *Aram*, *Shem's* fifth and youngest son, whose name is given both to the whole and the several regions thereof in scripture.
- WITHIN or bordering on this country of *Aram*, it is likely the four sons of *Aram* settled. It is generally agreed that *Uz* the eldest built *Damascus*, and gave name to the country about that city ^u, which seems to be different from the land of *Uz*, where *Job* dwelt, lying towards *Edom*. Uz.
2. *Bochart* supposes *Hul* to have settled Hul. in *Cholobetene*, a part of the greater *Armenia*, where he finds several places whose names begin with *Chol* or *Col* ^v. 3. *Gether*, according to *Josephus*, was prince of the *Bactrians* ^w, but *Bactria* lay out of *Shem's* lot, as well as too far for the first plantation; and if we allow him a seat about the river *Centrites*, between *Armenia* and the Gether. *Carduchi*, it is not that we think there is the least affinity in the two names to induce us to it, as *Bochart* does. 4. *Mash* or *Meshek*, *Aram's* fourth son, is supposed to fix in *Armenia* about the mountain *Mafius*, the same with that commonly held to be *Ararat*, and called by the *Armenians*, *Mafis*. The people who dwelt near this mountain are by *Stephanus* named *Masieni*. *Bochart* ^y refutes the notion of *Josephus* ^z, who derives the *Mesaniæans* near the mouth of the *Tigris* from them, not considering that they took their name from their situation between the rivers. However, the *Arme-* Mash.

^m Antiquité des tems rétablie, p. 148.

ⁿ Genes. x. 11.

^o Orig. Babylon. cap. 4.

^p Antiq. lib. 1. cap. 7. See before, p. 127. a.

^q Vid. BOLDUC. de eccles. ante leg. lib. 2. cap. 2.

^r Vid. PLIN. Hist. Nat. lib. 6. c. 4.

^s Book 1. cap. 8. § 15.

^t HEROD. lib. 1. STRABO,

lib. 13. PLINIUS, lib. 5. cap. 29.

^u BOCHART. Geog. Sac. lib. 2. cap. 8. JOSEPH. lib. 1.

cap. 7. ^v Phaleg. lib. 2. cap. 9. ^w JOSEPH. ubi supr. ^y Ubi supr. ^z Ubi supr.

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descended from
Ham.

nians themselves do not lay claim to any of *Shem's* line as their progenitor, but say ^a they are descended from *Togarmah* of *Japhet's* posterity, as will be seen by and by.

HAM probably removed from *Shinaar*. Supposing him to be the *Cronus* of *Sanchoniatho* ^a, he reigned in *Phœnicia*. According to others, who make him to be the same with *Menes*, he must have settled in *Egypt* ^b, which indeed in scripture is often called the land of *Ham*; and some from the similitude of *Ammon*, and other words of the like sound, would infer that he at least dwelt there for some time; but nothing can be concluded from such weak evidence.

Cush.

1. CUSH, his eldest son, according to *Josephus* and the ancients, was the father of the *Ethiopians*, who, he says, were in his time called *Cushæans*, not only by themselves, but all *Asia* over ^c. But it is not likely that if *Mizraim* and *Canaan* settled themselves ^b in the lands betwixt him and *Shinaar*, that his son *Nimrod* would be found erecting a monarchy so early in that country. It is more probable that he seated himself in the south-eastern part of *Babylonia*, and in the adjoining part of *Susiana* still called *Kbuzestan*, or the country of *Chuz*; from whence his posterity in the succeeding generations might have passed into other countries. That a part of *Arabia* near the *Red-sea* was named *Cush*, appears from scripture. *Cushan* and *Midian* are joined together as the same or neighbouring people, dwelling in tents ^d; and in another place ^e the *Arabs* are made to border on the *Cushites*, which therefore cannot be the *Ethiopians*; to which may be added other scriptural proofs ^f; in a word, by *Cush* in scripture is always to be understood *Arabia*. As for those texts that are alledged to prove *Cush* ^c is sometimes taken for *Ethiopia*, they may also be expounded of *Arabia* ^g. *Cush*, according to the *Arab* and *Persian* traditions, which name him *Cutha*, was king of the territory of *Babel*, and resided in *Erak* ^h, where there were two cities of his name ⁱ; from whence, among other reasons, *Dr. Hyde* is of opinion, that *Cush* reigned in *Babylonia*, and that his descendants removed into *Arabia* ^k, though it is hard to fix the quarters of any of them; which has given occasion to those who suppose *Cush* to be *Ethiopia*, to spread them all along the coast of *Africa* to the end of *Mauritania* ^l.

THOSE who place them in *Arabia* are divided about their situations. To follow therefore the rules we have laid down, we will suppose, 1. That *Seba* seated himself somewhere in the south of *Chaldea* or the *Arabian Erak*; because, 2. His second brother *Havilah's* country lay thereabouts, watered by the *Pison*, as we have formerly observed. 3. *Sabtab's* seat perhaps lay more to the south, where we find a city called *Saphtha* by *Ptolemy*, not far from the *Persian* gulph, and another named *Sabatha*, lower down in *Arabia Felix*, which comes much nearer *Sabtab*. 4. *Raamah* or *Rhegma* may find a place more south-ward still, about a city called *Rhegama* by *Ptolemy*, on the same gulph. Some moderns mention a city not far from it called *Daden* ^m, which *Dr. Wells* does not doubt was the residence of his son *Dedan* ⁿ. Though others will have *Raamah* and both his sons, *Seba* as well as *Dedan*, to people the parts adjacent to the *Red-sea* ^o. They conclude *Dedan* to have been near *Edom*, because *Ezekiel* joins them together ^p; as *Raamah* must ^e have been near *Sheba*, being mentioned as joint-traders to *Tyre* in spices by the same prophet ^q; and elsewhere ^r *Sheba* and *Seba* are joined as neighbours, though distinguished as different kingdoms: they seem to have possessed a larger part of *Arabia*, for *Pliny* observes that the *Sabæan* nations inhabited from sea to sea, that is, from the *Arabian* to the *Persian* gulph. A late writer supposes *Sheba* lived on the borders of the land of *Midian*, and gave name to the country whose queen in after-ages went to visit *Solomon* ^s. But the *Arabs* say the country of *Sheba* lies a great way more to the south in *Yaman*, or, as we call it, *Arabia Felix*, near the *Indian* sea; the chief city of which was formerly *Saba*, now called *Mareb* ^t, and founded, according to their tradition, by a descendant of *Jostan* or *Kaktan*. And it must be confessed this seems to be the country of *Sheba*, mentioned in scripture, for the frankincense grows thereabouts. 5. *Sabtecha* has puzzled all the geographers to assign his quarters. *Bochart* ^u not finding a place in *Arabia* which bore any resemblance to the name, passes over to *Carmania* in *Persia*, and presses the city *Samydace* into the service, observing that the *M* and *B* are often changed the one for the other by the *Arabs* and their neighbours. On

Sabtecha.

^a CUMBERL. on Sanchon. p. 111. ^b MARSHAM Chron. Canon. p. 18, 23. ^c Antiq. lib. 1. cap. 7.
^d Habak. iii. 7. ^e 2 Chron. xxi. 16. ^f Ezek. xxix. 10. 2 Kings xix. 9. 2 Chron. xiv. 9. ^g Isa.
xviii. 1. Zeph. iii. 10. 2 Chron. xii. 3. Jerem. xiii. 23. ^h ALTABARI in cap. de morte Saræ, apud
HYDE de Relig. Vet. Perf. p. 40. ⁱ HYDE, ibid. p. 80, &c. ^k Idem ibid. p. 39, 40. ^l Vid. BO-
CHART Phaleg. lib. 4. cap. 3. ^m ORTELIUS, ODOARDUS BARBOZA, nella descriz. di Ormuz. ⁿ Geog.
of the Old Test. vol. 1. p. 197. ^o SHUCKFORD's Connect. of the sacred and profane Hist. vol. 1. p. 173.
^p Ezek. xxv. 13. ^q Ibid. xxvii. 22. ^r Psalm lxxii. 10. ^s SHUCKFORD ubi supr. ^t Geog. Nub. p. 26
and 52. POCCOCK. Specim. Hist. Arab. p. 57. D'HERB. Bibl. Orient. Art. Saba. ^u Geog. Sacr.
lib. 4. cap. 4.

the

- a the other hand, Dr. Wells ^v imagines that the *Saraceni* are the descendants of *Sabtecha*, which nation being stiled at first by the *Greeks Sabtacei*, that name was afterwards softened into *Saraceni*; and the rather, he thinks, because alluding to the *Arabic* verb *saraka*, to *steal*, it served for a nick-name. Though indeed the word *Saraceni* is no other than *Sharkiin*, which in *Arabic* signifies *Easterlings*; as the *African Arabs* west of *Egypt*, are called *Mogrebins* or *Westerlings*. For our parts, being afraid to meddle in a point of so much uncertainty, we think it the safest way to pass this person by, and proceed 6. To his brother *Nimrod*, who it is agreed kept possession of *Skinaar*, and erected a kingdom there, making *Babel* the seat of his empire ^w. Year of the Flood, 401. Year before Christ, 2597.
2. *MIZRAIM* stands in the place of the second son of *Ham*; for there is a great dispute, whether this is the name of a single person or of a people, as having a dual termination; though the verb in the text, where he is said to beget *Ludim*, is in the singular number, which favours the former opinion. However that be, it is plain that the names of *Ludim* and all the rest of his descendants are plurals, by what we read of the *Caphtorim*, namely, that *they came forth out of Caphtor* ^x. Nor do we see any harm in that opinion, which supposes them branches of a large body of people denoted by the name *Mizraim*, which divided between them the country called after their name by the *Hebrews* and other eastern people ^y. Mizraim.
- As to the nations descended from *Mizraim*: 1. The *Ludim* are judged to be the people above *Egypt*, called by the *Greeks Ethiopians*, and at present *Abyssins*. *Bochart* endeavours to prove it by no less than ten arguments ^z. We rarely find them called otherwise in scripture than *Lud*, either from the name of their founder or their country. In one passage of scripture *Lud* are called *a mixt people* ^a: in others ^b they are said to be very *skilful in drawing the bow*, which the *Ethiopians* were famous for; and in two of the abovementioned passages ^c, *Lud* is joined with *Cush* and *Phut*, as are the *Lubims* elsewhere with the *Egyptians* ^d; from whence it may be inferred they were all neighbouring people. 2. The *Ananim* are thought by *Bochart* to be the *Ammonians*, or inhabitants of that part of *Lybia* where stood the temple of *Jupiter Ammon* ^e, descended, according to *Herodotus*, partly from the *Egyptians*, and partly from the *Ethiopians*. Ludim.
3. The *Lehabim* are supposed to be the same with the *Lubim*, who with the *Sukkims* and *Cushites* came out of *Mizraim* or *Egypt*, with *Shishak*, to invade *Judaea* ^f: these therefore may not improbably be judged to be the *Lybians* of *Cyrenaiica* or proper *Lybia*, near *Egypt*. 4. The *Naphtukim* are thought to have settled in *Marmarica*, adjoining to *Cyrenacia* ^g. It is observed, that the *Egyptians* called all the skirts of a country and promontories washed by the sea, *Nephthys*; and *Bochart* places the *Naphtukim* rather on the coast of the *Mediterranean* than on that of the *Red-sea*, because the *Troglodites* and *Ichthyophagi*, who are the inhabitants of the latter, are in the scripture called *Ziym* and *Sukkim* ^h. Some place the *Naphtukim* about *Noph* or *Memphis*, in *Egypt* ⁱ. Ananim.
5. *Pathrusim* are evidently the inhabitants of *Pathros*, which some wrongly take for *Pelusium*; others, more justly, for *Thebais* or the upper *Egypt*, which is distinguished from the lower *Egypt* in profane history as well as sacred ^k. *Ezekiel* ^l mentions it by itself; and *Isaiah* ^m distinguishes it from *Egypt*; but from *Jeremiah* the country of *Pathros* appears either to be a part of that kingdom, or adjoining to it, being mentioned with *Migdol*, *Takpankes*, and *Noph* ⁿ, which are known to be cities or districts of *Egypt*. 6. The *Casluhim* are supposed to have settled somewhere towards the entrance of *Egypt*, about mount *Cassius*, in that part of the lower *Egypt* called *Cassiotis* by *Ptolemy* and others, which places it is thought retain some likenesses of the name; but without relying on that argument, they appear to have been planted near the *Caphtorim*, because the *Philistim*, as it seems, were descended from both these people ^o, and consequently in *Egypt*. *Bochart*, misled by following the *Jewish* notion about *Caphtor*, fancies them to be the inhabitants of *Colchis* ^p, at present called *Mingrelia*. As for the *Philistim*, who in the *Mosaic* account of the dispersion are derived from the *Casluhim* ^q, we shall consider their original settlement in *Egypt* before they removed into *Canaan*, when we come to their particular history. 7. *Caphtorim*, the last of the offspring of *Mizraim*, are, as *Bochart* ^r observes, by all the fathers said to be the *Cappadocians*, and *Caphtor Cappadocia*; as the *Septuagint* have also rendered it ^s. In this doubtless they follow the *Jews*, who explain those names the same way, as do the three *Chaldee* pa- Lehabim.
- Naphthuhim.
- Pathrusim.
- Cassuhim.
- Philistim.
- Caphtorim.

^v Geog. of the Old Test. vol. I. p. 198. ^w See p. 122. ^x Deut. ii. 23. ^y JOSEPHUS Antiq. lib. i. cap. 7. ^z Phaleg. lib. 4. cap. 26. ^a Ezek. xxx. 5. ^b Isaiah lxvi. 19. ^c Jerem. xlv. 9. ^d Ezek. xxx. 5. ^e Jerem. lxvi. 9. ^f 2 Chron. xii. 3. ^g Phaleg. lib. 4. cap. 30. ^h 2 Chron. xii. 3. ⁱ BOCHART Phaleg. lib. 4. cap. 29. ^j Ibid. ^k Isaiah xix. 13. ^l Vid. BOCHART Phaleg. lib. 4. cap. 37. ^m Chap. xxiv. ver. 14. ⁿ Chap. xi. ver. 11. ^o Chap. xlv. ver. 1. ^p Compare Gen. x. 13. with Deut. ii. 23. ^q Jerem. xlvii. 4. and Amos ix. 7. ^r BOCHART Phaleg. lib. 4. cap. 31. ^s Gen. x. 13. ^t Lib. 4. cap. 33. ^u Deut. ii. 23.

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Flood, 401.
Year before
Christ, 2597.

raphrafts. But by *Cappadocia* in these writings, is not to be understood *Cappadocia* in *Asia minor*, as *Bochart*, and perhaps the rest, judged; but some place in *Egypt*, generally supposed by the *Rabins* to be *Demyat* ^a or *Damietta*, commonly confounded with *Pelusium*. One would be inclined to think the *Caphthorim* derived from *Coptus*, a noted city of the same country (which by many is supposed to have taken its name from thence) were it not that *Caphthor* appears to have been an island ^u, and more probably situate either in the lake of *Tennis*, or *Tanis*, which extends from *Damietta* to *Tina*, the true *Pelusium*, or in the *Arabic gulf*, rather than *Crete*, as will be observed hereafter.

Phut.

3. **AUTHORS** are not agreed about the country where *Phut* the third son of *Ham* planted himself. *Bochart* endeavours to prove that *Mizraim* and he divided *Africa* between them ^w: what is most to the purpose is taken from *St. Jerom*, who affirms *Phut* to be *Libya*, and that in his time there was a river in *Mauritania*, with the adjacent region, named from him *Phut* ^x. But to this it may be objected, that *Ezekiel* ^y mentions *Phut* with *Cush* and *Persia* as auxiliaries to the northern enemies of the *Jews*, and in the army of *Gog*; and we find *Cush*, *Lud*, and *Phut* among the nations, who, according to *Jeremiah*'s prophecy, were to over-run *Egypt* ^z, as *Nebuchadnezzar* afterwards did; which looks as if *Phut*'s quarters lay somewhere between *Cush* and *Babylon*. However, in points so uncertain, we will not presume to determine any thing.

Canaan.

4. **WE** are not so much to seek for the parts planted by *Canaan* and his posterity, viz. *Sidon*, *Heth*, the *Jebusites*, *Amorites*, *Girgashites*, *Hivites*, *Arkites*, *Sinites*, *Arvadites*, *Zemarites* and *Hamathites*; of whom we shall speak more particularly when we come to treat of *Phoenicia*, and the land of *Canaan*, where they undoubtedly settled.

The countries
planted by the
descendants of
Japhet.

THE scripture leaves us as much in the dark, as to the country where *Japhet* settled, as it does with regard to the particular residence of his brothers. All we can collect upon this occasion is, that he retired from *Shinaar* with his descendants, and settled among them to the north of the countries planted by the children of *Shem*. Some imagine him, from the affinity of names, to be the *Japetus* of the *Greeks* ^a; but there is no likelihood of his having ever been known to them, or that their traditions reach so high as this son of *Noah* by many ages.

Gomer.

1. **GOMER** the eldest son of *Japhet*, according to *Josephus*, was the father of the *Gomerites*, called by the *Greeks* *Galatians* ^b, who were the *Gauls* of *Asia minor*, inhabiting part of *Phrygia*. Of this opinion is *Bochart* ^c; and if it be right, those who derive the *Cimmerians* or *Cimbri* from *Gomer*, have some grounds for it, the *Cimmerians* seeming to be the same people with the *Gauls* or *Celts* under a different name; and it is observable that the *Welsh*, who are descended from the *Gauls*, still call themselves *Kumero* or *Cymro*, and *Cumeri*. Be that as it will, the *Chaldee* paraphrasts must be out in placing *Gomer* in *Africa*, since it is plain from *Ezekiel* ^d that his country lay northward of *Judea*; and that it lay also to the west or north-west of *Madia* or *Media*, may also be gathered from that prophet's making the house of *Togarmah* (one of *Gomer*'s sons, and consequently, according to our rules, settled in his father's lot or borders) trading to *Tyre* and *Syria*; which could not well be, in case they had been situated beyond *Media*, through which it is not likely they would have been suffered to pass. We may therefore let *Gomer* rest where the learned *Bochart* settles him, viz. in *Phrygia* ^e, without straining to make that word to be the *Greek* translation of his name.

Ashkenaz.

THE plantations of *Gomer*'s sons may, not without some ground, be presumed to be thereabouts. 1. *Ashkenaz*, as it seems, should be seated near *Armenia*, in the eastern part of *Asia minor*; for the scripture, among the nations which were to be called by the *Medes* under *Cyrus* to destroy *Babylon*, mentions *Ararat*, *Minni*, and *Ashkenaz*: but if regard be had to the footsteps found of the name, the country which he planted seems to have been in the north-west part of that continent; for in *Bithynia* there was the *Arceanian* ^f lake, and a river called *Ascanius*, with a bay of the same name; and there was also antiently a city named *Ascania* in lesser *Phrygia* or *Troas*, with isles on the coast called the *Ascanian* islands: and it is observed that besides *Ascanius* the son of *Æneas*, *Homer* mentions a king of that name, who was at the siege of *Troy*. And to prove that the *Ashkenaz* mention'd by *Jeremiah* were the people of these parts, it is shewn out of *Xenophon* ^g, that *Hastaspes* having conquered *Phrygia* that lies on the *Hellestont*, brought thence many of the horse and other soldiers which *Cyrus* carried with him to the siege of *Babylon*. In a word, the *Pontus Euxinus* or *Asinus*, as it was first called by

^a RABBI SAAIDAS, & MAIMONIDES apud Lightfoot. oper. tom. 2. p. 398.

^w Phaleg. l. 4. cap. 33.

^x HYERONYM in tradit. Hebr.

^y Chap. xxxviii. 5.

^u Jerem. xlvii. 4.

^z BOCHART Phaleg. l. 3. c. 1.

^b Antiq. l. 1. c. 7.

^c Phaleg. l. 3. c. 10.

^z Chap. xlvj. 9.

^e In loco superius citat.

^f Jeremiah li. 27.

^g Cyropæd. l. 7.

^d Chap. 48. 6.

the

- a the *Greeks*, is supposed to be a corruption for *the sea of Ashkenaz*^h. 2. Because *Riphatb* Year of the probably settled near his brother *Ashkenaz*, we may admit the testimony of *Josephus*, Flood, 401. not always to be depended on, who says the *Paphlagonians* were originally called *Riphatb* Year before Christ, 2597. *thæans* from *Riphatb*ⁱ. *Bochart* finds the river *Rhebas*, *Rhebæus*, or *Rhebanus* near *Paphlagonia* j; *Stephanus* mentions not only the river but also a region of the same *Riphatb* name, whose inhabitants were called *Rhæbei*; and *Pliny* places here a people called *Riphei*, which comes nearer the name of *Riphatb*. 3. *Togarmah* the last son of *Gomer* *Togarmah*. was probably seated to the east of *Riphatb*; some think to the north of *Armenia*, among the *Iberians*, others in *Cappadocia* and *Galatia*; which opinions are not out of the way, since these countries lie contiguous to those of the rest of *Gomer's* family, b and are situate conformable * to that expression of the prophet, *Gomer and all his bands, the house of Togarmah of the north quarters and all his bands*¹; which seems to be spoken of their situation with respect to *Judea*. *Turcommania*, where many have placed this colony, seems too remote, because they are said to have traded to the fairs of *Tyre*^m; and what they brought hither, viz. horses, horsemen and mules, confirms their settling in or about *Cappadocia*; for that country produced excellent horses and mules, which last are supposed to have come first from thence, and was famous for good horsemen, as is attested by several of the ancient profane historiansⁿ. Besides, in the borders of *Pontus* and *Cappadocia*, we find a people called *Trocmi*^o, *Trogmi* or *Trocmeni*, as *Stephanus* calls them. In the council of *Chalcedon* c they are called *Trocmades* or *Trogmades*, which names have an affinity with *Togarmah*, or as the *Greeks* usually write it, *Thorgama*.

BUT after all, the *Armenians* give themselves out to be descended from *Togarmah* (whom they make the son of *Tiras* the son of *Gomer*) by his son *Haik*, from whom they and their country from all antiquity have born the name of *Haikb*. They say also that the name of *Armenia*, made use of by other nations, is derived from *Aram*, the seventh in descent from *Haikb*, who much enlarged the bounds of his kingdom on all sides^p: the *Armenians* had also numerous breeds of excellent horses, which they paid to *Cyrus* instead of tribute^q; and many of those creatures, as a learned author assures us, from the testimony of credible natives, are still bred there for the use of the kings d of *Persia*, and for presents to them from the governor. Upon these considerations we must leave *Armenia* to the descendants of *Togarmah*, or *Thurgumai*, as they call him.

2. WE come now to *Magog* the second son of *Japhet*, with regard to whose settlement the learned have many different and confused opinions; *Josephus*, *Jerom*, and most of the fathers held them to be the *Scythians* about mount *Caucasus*, which name *Bochart* supposes was made by the *Greeks* out of *Gog kasan*, signifying *Gog's fort* in *Chaldec*, a dialect of which he imagines to have been in the language of the *Colchi* and *Armenians*^r; but perhaps it is rather a wrong pronunciation of *Cub Kaf*, which in *Persian* signifies the mountain of *Kaf*, as the *Arabs* also call it: that his plantation adjoined upon those of *Meshech* and *Tubal* appears from *Ezekiel's* making *Gog*, king of *Magog*, to e reign over the other two. And it is thought we should come nearer still to a discovery of his quarters, if those words, *the chief prince*, or (as it is in our marginal translation) *the prince of the chief of Meshech and Tubal*, be rendered, according to the *Septuagint*, *the prince of Rosh, Meshech, and Tubal*, because in the isthmus or neck of land between the *Euxine* and *Caspian* seas there formerly dwelt two sorts of people; the one called *Rhosfi*, on the river *Cyrus*, as *Joseph ben Gorion* has it, or rather on the *Ros*, *Ras*, or *Aras*, called by the *Greeks* *Araxes*; the other called *Moschici*, inhabiting a long chain of mountains, stretching, according to *Ptolemy*, along the northwest part of *Armenia*, and separating it from *Colchis* and *Iberia*. From which two people, migrating or driven over *Caucasus*, it is supposed the *Russians* and *Muscovites* are descended.

- f *BOCHART* also thinks the name of *Magog* is preserved in a country of these parts called *Gogarene*^s, according to *Strabo* and *Stephanus*; for *Gog* and *Magog* seem to be the same name, the *m* not being a radical letter. But we cannot strain the matter so far as to suppose the name of *Georgia*, a well known country in this quarter, derived thence; much less that the *Palus Meotis*, and *Comagene* in *Syria*, draw their names from *Magog*^t, through such a distorted course of changes, as to repeat them would put one quite out of conceit with etymologies.

THE *Arabs*, who have borrowed the best part of their religion from the *Jews*, are acquainted with *Gog* and *Magog*, whom they call *Tajuj* and *Majuj*, and make them to

^h *BOCHART* Phaleg. l. 3. c. 9. ⁱ *JOSEPHUS* Antiq. l. i. c. 7. ^j *BOCHART* ubi sup. c. 10.
^k *Idem*, ibid. ^l *Ezek.* xxxviii. 6. ^m *Ibid.* xxvii. 14. ⁿ *Vid.* *BOCHART* ubi sup. ^o *PROL.*
STRAB. l. 12. ^p *CICERO* de divinat. l. 2. &c. ^q *MOSES* CHORENENS. Hist. Armen. l. i. c. 4.
^r *XENOPH.* ^s *SCHROEDER* Dissertat. de ling. Armen. p. 30. ^t *BOCHART* Phaleg. l. 3. c. 13.
^u *Chap.* xxxviii. 2. ^v *Ibid.* ^w *BOCHART* ubi sup. ^x *Geog.* of the Old Testament, vol. I. p. 164. inhabit

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inhabit the mountain of *Kaf* or *Caucasus*, but remove them at a great distance to a the farther end of *Tartary* towards the north or north-east ^a.

WE are inclined to think the parts above mentioned, between the *Euxine* and *Caspian* seas, are most likely to be those in which *Magog* settled; however we can by no means omit this occasion of taking notice of an error which many of the modern writers have fallen into, who place *Magog* in *Syria*. *Bochart's* great judgment would not suffer him wholly to come into it, however he supposes *Magog* himself gave his name to a town there ^v. *Dr. Wells* more cautiously suggests that the name was long after taken from the *Scythians* when they made an excursion into *Syria* and took the city, as *Bethsan* in *Judea* was also called after them *Scythopolis* ^z. But *Mr. Shuckford* fixes *Magog* himself there, with *Gomer*, *Tubal*, *Togarmah*, and *Meshech* about him ^a. What gave rise to this opinion, is a passage in *Pliny*, where he observes that *Bambyce*, otherwise *Hierapolis*, is called by the *Syrians* *Magog* ^b; but this proves to be a palpable mistake of the transcriber, who has written *Magog* instead of *Magog*, as has been observed by *Dr. Hyde*, who wonders no body had corrected that error in *Pliny* ^c. *Assemani* has taken notice of it since ^d; yet it still remains uncorrected in *Hardouin's* last pompous edition of that author.

Madai.

3. IT is generally agreed that *Madai* planted *Media*, and the *Medes* are always called by this name in scripture ^e. To this a learned author ^f, who makes *Macedonia* the settlement of *Madai*, objects, 1. That the *Madai* or *Medes* are not mentioned in scripture till the latter ages; but it may be answered that the *Jews* always retained the name, and it is plain they made use of it as soon as they had occasion. 2. That this situation removes *Madai* too far from the rest of his brethren, and takes him out of their general lot, which were the isles of the *Gentiles*, to put him into that of *Skem*. But according to our hypothesis, their plantations hitherto have been contiguous, for the western *Media* was bounded on the north by the river *Ros*, or *Aras*; to which, as we have observed above, the dominion of *Magog* extended; and perhaps those words, *by these were the isles of the Gentiles divided* ^g, relate only to *Javan* and his sons, and not to *Gomer* and his sons, or to a future plantation; the passages in scripture where these last are mentioned requiring a sense which places them on the continent. 3. Several authorities are produced by this writer to shew there were a people in *Macedonia* ^d called *Medi* or *Mædi*, and a tract called the *Medic* region in the borders of *Pæonia*; but even supposing them some later colony of *Madai*, which is the most that can be allowed, we cannot see how it tends to prove that *Macedonia* is compounded of *Madai* and *Cetim* or *Kittim*, any more than the *Æmathia*, the antient name of *Macedonia*, comes from *Madai*, upon the bare authority of a forced etymology.

Javan.

4. *JAVAN* may probably be supposed to have settled first near his brothers in the south-west part of the lesser *Asia*, about *Ionia*, which contains the radical letters of his name.

Elisba.

HIS four children may find places correspondent with their names in the same parts. 1. The *Æoles*, who inhabited *Æolia* to the north of *Ionia*, are by *Josephus* made to descend from *Elisba*, *Javan's* eldest son; but there is a greater appearance of his name in *Hellas*, the antient name of *Greece*; the isles of which seem to be those called the isles of *Elisba* by *Ezekiel*, and most probably supplied *Tyre* with the purple and blue, ^h wherewith, as *Bochart* proves at large, the coast of *Peloponnesus* and the adjacent islands abounded ⁱ. *Peloponnesus*, which may be well comprehended among the isles, as being almost one, contained moreover a city and province, by the name of

Tarshish.

Elis; and in *Attica* there was the city *Elenfis*, and the river *Elissus* or *Ilissus*. 2. *Tarshish*, according to *Josephus*, gave name not only to *Tarsus* but to all *Cilicia*, of which it was the capital ^k: it seems also to have been the *Tarshish* to which *Jonas* thought to flee from the presence of the Lord ^l, as well as that also mentioned so often by the prophets, on account of its trading with *Tyre* ^m.

Kittim.

3. To the west of *Tarshish* it is supposed *Kittim* first planted. *Homer* mentions a people in those parts called *Cetii* ⁿ (from the river *Cetius*) which is the word by which the *Septuagint* have rendered *Kittim*. In *Ptolemy* we find two provinces in the western parts of *Cilicia*, one maritime called *Cetis*, the other towards the mountains called *Citis*. *Josephus* will have the island of *Cyprus* to be the seat of the *Kittim*, and the town called *Citium* which belongs to it, to have taken its name from them ^o; but in the apocrypha *Macedonia* is plainly denoted

^a See D'HERBELOT Bibl. Orient. Art. Jagioug & Magioug, p. 470. & Geog. Nubiens, p. 247, 267.

^v Phaleg. l. 1. c. 2. & l. 3. c. 13.

^z Geogr. of the Old Test. ubi supr.

^a Connect. of the

sacred and profane hist. vol. I. p. 152.

^b Hist. Natur. l. 5. c. 23.

^c In Notis ad Peritfol. Itiner. p. 42.

^d Bibliotheca Oriental. vol. II. Dissert. de Monophyf. ad voc. Mabug.

^e Dan. v. 28. Ibid.

vi. 8, 12, 15. Ibid. viii. 20. Esch. i. 3, 14, 18, 19.

^f Ibid. x. 2.

^g See MEDE's Works. 8 Gen. x. 5.

^h Chap. viii. 7.

ⁱ Phaleg. l. 3. c. 4.

^k Antiq. l. 1. c. 7.

^l Jonas i. 3.

^m Isa. xxiii. 1, 14. Ibid.

ix. 19. Ezek. xxvii. 12, 25. Ibid. xxxviii. 13.

ⁿ Odyss. 11. ver. 520. Vid. Strab. l. 13.

^o Antiq. 1. c. 7.

by

a by the land of *Chetium*, *Alexander* being mentioned as coming from thence^p, and *Perseus*, king of *Macedonia*, is called king of the *Citims*^q. Nor do we see any thing amiss in supposing that country to be the original plantation of the *Kittim*, at least in the intention of *Moses*, since it comes under the general denomination of *the isles* which were to be the portion of *Japhet*, at least of the posterity of *Javan*; and their brother *Elisba* has been already placed in that neighbourhood. 4. It is not so easy to find a place for *Dodanim*, the youngest of the sons, or rather of the descendants of *Javan*, except we admit the change of the *D* into *R*, (which letters in the *Hebrew* are scarcely to be distinguished) and call him *Rodanim*, as the *Septuagint* have done, in order to settle the island of *Rhodes* upon him; which, for ought we know, is not a worse shift than to extract the name of *Doris*, and the *Doriaus*, in *Peloponnesus*, from *Dodanim*.

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Dodanim.

b As to 5. *Tubal*, and 6. *Meshech*, we have already shewn, under the article of *Magog*, that their lots lay contiguous to his; as may be gathered from the two places of *Ezekiel* there mentioned^r; and that is enough, without distorting names of countries in order to provide them settlements in spite of all the rules of etymology. And, 7. That we may shorten this account, which the uncertainty of our evidence has made tedious, we shall in the last place allow *Tiras*, according to *Josephus*^s and the general opinion, to have led his colony into *Thrace*.

Tubal and
Meshech.

Tiras.

Thus we have given an account of the nations concerned in the first dispersion of mankind, by which it does not appear that they migrated eastward beyond *Media*, northward beyond the mountains of *Caucasus*, southward beyond *Ethiopia* or *Habashia*, or westward beyond a part of *Lybia* and *Greece*, including *Macedonia*; tho' it is most probable the more distant parts were not planted immediately by these first colonies, but by their posterity afterwards.

It is not our design here to enter into a long detail of future migrations, in order to shew by what degrees, and in what manner the several parts of the world came to be inhabited, as some with more labour than success have attempted to do; but shall reserve what may be gathered from antient writers in relation thereto, when we enquire into the original of each particular country.

No tracing
the original
of most na-
tions.

HOWEVER, we are obliged to say something with reference to the descendants of *Joktan*; who, if they were not concerned in the first dispersion, seem to have begun their migration sometime within *Peleg's* life; with regard to which patriarch we shall only observe here, that it is not probable the *Pelasgians* of *Greece* and *Italy* derive their original from him, as some imagine^t; but it rather appears from scripture, that both he and his posterity remained in *Chaldea*, within the lot of their great ancestor *Arphaxad*, till *Terah* the father of *Abraham* left *Ur* of the *Chaldees* to remove into the land of *Canaan*.

The countries
possessed by
the descen-
dants of Jok-
tan in a se-
cond migra-
tion.

MOSES assigns the habitation of *Joktan's* sons to have been from *Mesha*, as thou goest unto *Sephar*, a mount of the east^v. The want of knowing the situation of these places hath run authors into strange mistakes. Some suppose *Mesha* to be mount *Masius*, or *Ararat* in *Armenia* (but it seems rather to be a city) and look for mount *Sephar* beyond *Media* toward *India*. *Jerom*, after *Josephus*, would have both *Mesha* and *Sephar* to be in the *East-Indies*. In short, the antients have generally peopled all the eastern parts of *Asia* beyond *Media* with these sons of *Joktan*; which is so inconsistent that *Bochart* might well wonder so many of the moderns have been led by them^x; and yet some have done worse, and peopled *America* immediately by *Joktan*, from whom *Arias Montanus* imagined the province of *Jucatan* took its name; and the same author judges mount *Sephar* to be the *Andes*, mountains of *Peru*.

IN all probability the places in question are to be looked for in *Arabia*; but we cannot agree in opinion with *Bochart*^y, that *Mesha* is *Muza* (supposed to be *Mokha*, a noted port in the *Arabian* gulf) and *Sephar* the city *Sapphar*^z, any more than with the *Arab* paraphrasts, that they are *Mecca* and *Medinah*. We should chuse out of these two conjectures to form a third, and suppose *Mesha* and *Sephar* to be *Mecca* and *Sapphar*, or rather (if the *Mosaic* description would agree with it) *Dhafar*, a port in the middle of that coast of *Arabia* washed by the *Indian* sea, which would take in all the country lying beyond that of *Cush*, and which the *Arabs* allow to have been possessed by the posterity of *Yarab*, the son of *Kahtan*, or *Joktan*^a. We do not indeed find *Yarab* among the sons of *Joktan* mentioned by *Moses*; but it is no difficult matter to set him there by a change of the *b* in *Jerab* (the fourth son) into *b*.

^p 1 MAC. i. 1.

^q Ibid. viii. 5.

^r Chap. xxvii. 13. chap. xxxviii. 2, 3.

^s Ubi sup.

^t See CUMBERL. on Sanchon. p. 268.

^v Gen. x. 30.

^x Phaleg. l. 2. c. 15.

^y Ibid.

l. 2. c. 30.

^z Vid. PROL. Tab. 6. Asia.

^a Mohammed 'ebn Yacub Shirazi apud GARR.

SIONIT. de urb. Orient. c. 1. Vid. D'HERBELOT. Bibl. Orient. Art. Saba.

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Hazarma-
veth.
Jerah.
Hadoram:
Uzal.

Diklah.

Obal.

Abimael.

Sheba.

Ophir.

Havilah.

WE meet with no good signs of the settlement of *Almodad* and *Skeleph*, the two first ^a sons of *Joktan*; but the name of the third, *Hazarmaveth*, or as it is better written in the vulgat, *Hufarmoth*, is plainly found in *Hadbramaut*, a province of *Yaman* or *Arabia Felix*; both having the same radicals, and signifying *the court or country of death*. 4. *Bochart* discovers the name of *Jerab* in the island *Hieracon* (or of hawks) in the *Arabian* gulf, and a town so called within land on the river *Lar*, near the *Omanitæ*; and, 5. That of *Hadoram* in the *Drimati* of *Pliny*, towards the *Persian* gulf ^b. 6. *Uzal* is the name given to *Sanaa*, the capital of *Yaman*, by the *Jews* who dwelt there ^c; and it appears from *Pliny* to be the same city ^d; its port was *Ocela*, or *Ocilis*, as *Ptolemy* calls it, which also bears some resemblance to the name. 7. *Diklah*, signifying in the *Chaldean* or *Syriac*, a *palm-tree*, or a *country stored with palms*, may have choice of seats in *Arabia*. 8. It is with reluctance that we must cross the sea with *Obal* from the *Arabia* to the *Avalitic* port ^e in the *Avalitic* or *Abalitic* bay, on the coast of *Africa*, just without the straits of *Bab-al-mandab* ^f, for want of a place in *Arabia* bearing some likeness to his name to settle him in. It is true there is a town called *Obollab*, towards *Basrah*, which might serve the turn, if that part had not been already disposed of by us to the family of *Ham*. Some may think the uncertainty of its antiquity might be another objection against *Obollab*; but that would be perhaps to call all that we have already done about the migrations in question. 9. We might be obliged to look for a seat on the same coast for *Abimael*, if *Theophrastus* ^g did not luckily furnish us with the name of a place in the aromatic quarters of *Arabia*, called *Mali*. It is true, other authors seem to write *Minai* instead of it; and *Ptolemy* mentions the *Minai* and *Manitæ*, but no *Mali*: but the authority of *Theophrastus* must go against them all, since it makes for our purpose. This is a rule which has the sanction of most authors who have wrote on this subject. 10. *Sheba* will not have the same difficulty with the rest of his brethren to find a place in *Arabia*. *Pliny* says, the *Sabaean* nations extended themselves from one sea to the other; that is, from the *Arabian* to the *Persian* gulf. Indeed there wants no proof of a people of this name possessing a large share of the south parts of *Arabia*, most authors mentioning them as very numerous, and their country excellent ^h, but they seem to differ in the name of their chief city; for some call it *Saba* ⁱ, others *Mariaba*, or *Maraba* ^k. However that causes no difficulty in the matter, since we learn from ^d the *Arab* authors, that they are both names of the same place, and that it was the ancient regal seat, which was afterwards translated to *Sanaa*. They also tell us that *Balkis*, who visited *Solomon*, reigned there; and *CHRIST* seems to allude to this country, when he calls her the *queen of the south*; for *yamin* with the *Jews*, as well as *yaman* with the *Arabs*, signifies the *south*; and *Saba* or *Mareb* is in that part of *Arabia* called *Yaman* ^l. 11. We are at a loss again about providing a settlement for *Ophir*; *Arabia* furnishes no place which resembles the name, except *Copar* ^m, a place on the *Arabian* gulf, near the northern limits of the *Cinædocolpita*, and *Ogyris* an island in the same sea ⁿ. *Bochart* endeavours to squeeze *Ophir* in among the *Cassanitæ* or *Gassandæ* ^o, probably the tribe of *Ghassan*, consulting the similitude of sense in words, when that of sound ^e fails: and he chuses rather to be put to his shifts, than to run into the common absurdity of planting *Ophir* in *India*, where the place which bears his name (so famous in scripture for gold) is supposed to be situate. We shall speak more particularly, with reference to this land, when we come to the reign of *Solomon*; and shall only observe here that the gold of this place seeming in one passage of scripture to be called the gold of *Parvaim* ^p, hath occasioned two conjectures: the first, that *Ophir* is the island of *Taprobana* ^q; the second, that it is *Peru* ^r in *America*. The reader may easily see the latter name comes nearest that of *Ophir*: but to shew what an *ignis fatuus* the similitude of names is, *Peru*, as *Sir Walter Raleigh* assures, is not the true name of the country, but was given to it by the *Spaniards*, on their mistaking the answer of the natives to ^f a question they did not understand. 12. *Havilah* is, by *Bochart*, supposed to have settled in the land of *Khaulan* ^s, towards *Yaman*, mentioned by *Al Edrisi* ^t: but as there seem to be two places (as well as two persons) in scripture called by that name; one near the *Persian* gulph, possessed by *Havilah* the son of *Cush* already taken notice of, and another in the borders of the *Amalekites*, towards the *Land of Promise*, the reader,

^a BOCHART Phaleg. l. 2. c. 19 & 20. ^c ZACUT. in Juchasin. ^d Nat. Hist. Lib. 12. c. 19. l. 6. c. 28. l. 12. c. 14. ^e PTOLEMÆUS. ^f Vid. BOCHART ubi sup. c. 23. ^g Hist. Plant. l. 9. c. 4. apud BOCHART l. 2. c. 24. ^h AGATHARCHIDES, STRABO, DIOD. SICUL. ⁱ AGATHARCHIDES, PHILOSTORG. l. 3. THEOPHRAST. STEPHANUS. ^k ERATOSTHENES apud Strab. l. 16. ARTEMIDORUS, PLINIUS, l. 12. c. 14. ^l Geog. Nub. p. 26 & 52. ABULFEDA Descr. Arab. ^m PTOL. ⁿ PLIN. l. 6. c. 28. ^o Phaleg. l. 2. c. 27. ^p 2 Chron. iii. 6. ^q BOCHART Geog. sacr. l. 2. c. 27. ^r ARIAS MONTANUS Antiquit. Judaic. Phaleg. 5. l. 1. c. 9. ^s Geogr. sacr. l. 2. c. 28. ^t Geogr. Nubiens, p. 49.

- a if he pleases, may fix this twelfth son of *Joktan* in this last country, and place his brother *Jobab*, who is the 13th and last, with him for company; unless he rather chuses to quarter him upon the *Jobarites*, near the *Sachalites*, in the south-east part of *Arabia*, upon a presumption that they should be written *Jobabites* ^u.

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Jobab.

S E C T. VII.

Of the origin of civil government, and the establishment of the first kingdoms.

- b **W**E have formerly observed, that the first form of government was certainly patriarchal ^a. For though the father had no natural right to govern his children when out of their minority; and though that honour, respect and support which they indispensibly owe to their parents all their life-time, and in all estates, give the father no power of making laws, and enacting penalties on his children, nor any dominion over their properties or actions; yet it is obvious to conceive, how easy it was in the first ages of the world, and still is, in places where the thinness of people gives families leave to separate and plant themselves in yet vacant habitations, for the father of the family to become the prince of it. He had been a ruler from the beginning of the infancy of his children; and since without some government it would be hard for them to live together, it was likeliest it should, by the express or tacit consent of the children, when they were grown up, be in the father; where it seemed, without any change barely to continue; when indeed nothing more was required to it, than the permitting the father to exercise alone in his family that executive power of the law of nature which every freeman naturally hath, and by that permission resigning up to him a monarchical power while they remained in it. Thus it was almost natural for the children to make way for the father's authority: they had been accustomed in their childhood to follow his directions, and to refer their little differences to him; and when they were men, who fitter to rule them? Their little properties, and less covetousness, seldom afforded greater controversies; and when they should arise, where could they have a fitter umpire than he, by whose care they had every one been sustained and brought up, and who had a tenderness for them all? The government they were under continued still to be more their protection than restraint; and they could no where find a greater security to their peace, liberties, and fortunes, than in the rule of a father.

The first government patriarchal.

- c **T**HUS fathers of families, by an insensible change, might become politic monarchs of them too, and as they chanced to live long, and leave able and worthy heirs, for several successions or otherwise, lay the foundations of hereditary or elective kingdoms, under various constitutions and manners, according as chance, contrivance, or occasions happened to mould them ^b.

Changed into the monarchical.

- e **N**OAH therefore being the common parent of the new world, while he lived we may imagine all his descendants considered themselves to be in a state of dependence on him; and as he was the supreme governor of the whole race of mankind then in being, so his sons *Shem*, *Ham*, and *Japhet*, were in all probability chief governors of their respective branches in particular, as their sons again were heads or rulers of their respective families under their fathers. Each son of *Shem*, for instance, as head of his own family, not only decided all differences among them, but probably gave laws to them, though his authority extended no farther; for in disputes between their families, their powers being all equal, they were obliged to have recourse to the decision of their common father *Shem*, whose authority also was limited to his proper descendants; so that in any difference between him and his brothers, *Ham* and *Japhet*, the appeal must have been to the judgment of their father *Noah*, as the only common superior.

The policy of the Noachidæ.

- f **O**N *Noah's* death the unity of government was dissolved, and mankind became divided into three grand parties, which no longer acknowledged one common head, but had each its own independent ruler in one of his three sons. Upon their deaths the bonds of union were again loosed, and mankind became a second time divided in their political state; so that by degrees mankind became ranged under a great number of independent chiefs; which seems to have been the state of the world for some time after the dispersion.

The establishment of kingdoms.

- g **B**UT as families increased, and gradually extended their plantations, forming villages and towns, lest their different interests and inclinations might trouble the publick tran-

^u BOCHART Geog. Sacr. lib. 2. cap. 29. tractat. 2. c. 6, &c.

^a Before, p. 108. b.

^b LOCKE of Government,

quility,

quility, it became necessary to trust the government of each society in the hands of a one or at least a small number of persons, who might reunite all the chiefs under one and the same authority, and execute such laws and regulations as were thought conducive to the well-being of the community. The idea they still retained of the patriarchal government, and the happy experience they had had of it, naturally directed them to the choice of a single person rather than many, and of such as were most conspicuous for paternal care and tenderness. Ambition and intrigue had, it is to be thought, little part in this election, which was rather decided in favour of the most worthy by his known probity and moderation ^c.

IN this first beginning of political societies, almost every town had its own king, who more attentive to preserve his dominions than to extend them, restrained his ambition within the bounds of his native country ^d, till disputes with neighbours, which were sometimes inevitable, jealousy of a more powerful prince, an enterprizing genius and martial inclination, the desire of aggrandizing themselves and shewing their abilities, occasioned those wars which often ended in the absolute subjection of the vanquished; whose possessions fell to the conqueror, and by enlarging his dominions, both enabled and encouraged him to push on his fortune by new enterprizes; and thus several cities and territories, united under one monarch, formed kingdoms of larger or lesser extent, as the prince happened to have ambition and success.

THESE first conquerors used their victory in different manners, according to their various tempers and interests. Some, looking on themselves as absolute masters of the conquered, and thinking it was enough to grant them life, stripped them of every thing else, and reduced them to a state of slavery, obliging them to the meanest offices and the most laborious employments; which introduced the distinction between freemen and slaves, which has since been in the world.

OTHERS brought in the custom of entirely transporting the vanquished people with their families into new countries, where they were to settle and cultivate the lands which were assigned them.

OTHERS, yet more moderate, contented themselves with obliging the conquered to purchase their liberty by a ransom, and allowed them the enjoyment of their own laws and privileges on payment of an annual tribute; sometimes even leaving their kings on their throne, on their acknowledging the superiority of their conqueror by certain marks of homage and submission.

THE wisest and most politic gained the affections of their new subjects by admitting them to an equality with their old ones, and granting them the same liberties and privileges; by that means making them one people, and uniting their interests ^e.

Nimrod the first usurper on the rights of others.

IF the *Phœnician* history be to be credited, and their *Cronus* be allowed to be *Ham*, the desire of rule began to make havock in the world even during the life-time of *Noah*, who was driven out of his settlements, and at last slain by his rebellious son ^f. But the first act of violence and usurpation we find recorded in scripture was that of *Nimrod*, who, as it seems, dispossessed *Abur* the son of *Shem*, who had at first settled in *Shinaar*, and obliged him to remove into *Assyria*. The acquisitions he made on this occasion must be allowed to be unjust, though he might have a legal right to govern those who probably chose him for their chief, on account of his personal merit. However, it is to be presumed that this revolution, which we suppose to have happened about thirty years after the dispersion, extended only to some few of the new-planted nations. In the rest, and especially those which lay outermost, we cannot but persuade ourselves that a simplicity of manners continued several ages, and that wars did not arise in the world till the colonies, which were at first separated, by the increase of their numbers began to press upon one another, and grow uneasy for want of room; which inconvenience must have affected those most who were settled nearest the center: and accordingly the first warlike motions we have any credible account of, were made by the kings of *Shinaar* and *Elam* ^g.

Great empires not soon formed.

It is very difficult to settle the rise of the first empires, but it is scarcely possible they should begin so early as historians have represented them. That the first kings were kings of single cities, not of many, much less of large countries, is evident from what we find in history relating to the early state of nations. How long was *Greece* divided into little states? how many ages did they continue jarring and contending for the mastery? By what slow degrees did *Rome* enlarge its territories and rise up to empire? and how many centuries passed before it subdued the neighbouring cities which surrounded it? The *Israelites* found *Canaan* in the same condition that *Italy* was, in the

^c JUSTIN. l. i. c. i. before, p. 135, &c.

^d Idem, ibid. Gen. xiv. i.

^e ROLLIN. Hist. ancienne, &c. p. 3, &c.

^f See

time

a time of *Romulus*, and notwithstanding the great success of *Josua*, were above four hundred years in reducing the petty monarchies under their dominion.

THE uniting therefore of many smaller states into one body by force, being apparently a work of time, those authors who place the rise of several great monarchies within two or three ages next after the flood, must be greatly deceived, either by following authors who have attributed too great antiquity to such events, or by adhering to a system of chronology which is too short; and of the two evils this last is the worst. How unfit the *Hebrew* computation is for adjusting the times of profane history, will partly be seen in that of *Egypt*, which we are now going to enter upon; we shall only add here, that the first appearance we find of a potent and extensive monarchy is in that of *Elam*, whose king *Chedorlaomer*, in the time of *Abraham*, over-run *Canaan* and the neighbouring countries as far as the borders of *Egypt*^a, some hundreds of years before we hear any thing of an *Assyrian* monarchy; which could not have had a beginning any number of years before *Menabem*, when its kings first began to pass the *Euphrates* at the instigation of that prince¹.

THOUGH *Noah* and his sons had doubtless some knowledge of the inventions of the antediluvians, and probably acquainted their descendants with such of them as were most obvious and useful in common life, yet it is not to be imagined that any of the more curious arts or speculative sciences were improved in any degree, supposing them to have been known or invented, till some considerable time after the dispersion. On the contrary, one consequence of that event seems to have been, that several inventions known to their ancestors were lost, and mankind gradually degenerated into ignorance and barbarity, till ease and plenty had given them leisure again to polish their manners, and apply themselves to those arts which are seldom brought to perfection under other circumstances. For on their settling in any country, they found it employment sufficient to cultivate the land (which yet for want of separate property and security in their possessions, in those early times, they improved no farther than barely to supply present necessities) and to provide themselves habitations and necessaries for their mutual comfort and subsistence^b. Besides this, they were often obliged to remove from one place to another, where they could more conveniently reside; and it was a great while before they came to embody themselves together in towns and cities, and from thence to spread into provinces, and to settle the bounds and extent of their territories^c. Two or three ages at least must have been spent in this manner; and it is not very likely they should amuse themselves with celestial observations in particular, when they had so many more pressing affairs to mind. So that the astronomical observations of the *Babylonians*, of which *Calisthenes* sent an account to his master *Aristotle*^d, if they reached so far backwards as we are told, viz. 1903 years, are a further proof of the insufficiency of the *Hebrew* chronology, according to which those observations must have begun little more than 100 years after the flood.

COMMERCE was in all probability carried on with greater ease before the flood, when there was, as it seems, but one and the same language in the world; yet it was not so necessary then as it is become since, not only because mens wants have been increased by the ill effects of the deluge on the earth and its productions^e, but because they dwelt more together, and might supply their occasions by bartering with their nearest neighbours, without being obliged to extend their dealings much farther. And that they had no ships to carry on a traffic to remote parts, seems evident; for if navigation had been then found out, some others might have saved themselves from the flood as well as *Noah* and his family. But after that destruction, and the dispersion of mankind, as it became more difficult to trade with nations who spake different languages, so their necessities were increased by this division; the colonies who planted new countries, not only perceiving their own wants by the conveniences they had left behind them, but finding something useful in their settlements, which were before unknown to them or their founders. This engaged them to fetch what they wanted from the parts where they had formerly dwelt, and in exchange to carry what they had discovered thither; which seems to have given the first rise to foreign trade, the gradual advances whereof we may occasionally mention hereafter. The invention of shipping was certainly the greatest step to its improvement, which made the sea, before the greatest obstacle to commerce, of the greatest advantage to it^f.

^a Gen. xiv. 5, &c.

¹ 2 Kings xv. 19.

^b Vid. THUCYD. l. i. sub initio.

^c STILLINGF.

Orig. Sac. book i. c. i. § 16.

^d Vid. SIMPLIC. de cælo, l. 2.

^e See before, p. 108, &c.

^f Vid. HUBT Hist. du commerce & de la navig. des anciens, c. 2 & 3.

C H A P. III.

The History of Egypt to the time of Alexander the Great.

S E C T. I.

*A description of Egypt.**Its names.*

EGYPT, called by its antient inhabitants *Chemia*^a, and by the *Copts* at present ^a *Chemî*, was so named, as is supposed, from *Ham* the son of *Noah*, being more than once stiled in the book of *Psalms*, *the land of Ham*. But the name by which it is generally denoted in scripture, is the land of *Mizraim*, from whence the *Arabians* and other oriental nations still call it *Mesr*, which the *Greeks* write *Mesre* and *Mesraea*. We have already observed that *Mizraim* is a word of a dual termination^b, and is by some thought to have been used in that number, because of the twofold division of *Egypt* hereafter mentioned, and thence given to its first planter, the son of *Ham*^c: the singular *Masor* signifies a *fortress*, and, according to some, is also used in scripture as a proper name of that country^d; though others, and our version in particular, translate the word as an appellative. *Bochart* is of opinion *Egypt* received this name from the natural strength of its situation^e.

THIS country is best known to us by its *Greek* name *Egypt*, the original of which is variously accounted for by authors. Some say it was so called from one of its kings named *Ægyptus*^f; but the contrary seem to have been the case, not only the country, but its famous river *Nile* also, being antiently called by the same name. Others say it signifies no more than the *land of the Copts*^g, the word *Aia* being *Greek* for a *country*, and *Ægyptos* easily softened into *Ægyptus*: yet this derivation seems as ill-grounded as the former; the city of *Coptus*, whence the remains of the antient *Egyptians* are still called *Copts*, being situate far up in the higher *Egypt*, and in all likelihood utterly unknown to the *Greeks* till long after the name was in use among them. The most probable opinion therefore, to omit some other conjectures still more groundless, is, that this region was so called from the blackness of its soil, and the dark colour both of its river and inhabitants, attested by all relations. For such a blackish colour is called by the *Greeks* *ægyptios*, from *gyps*, and *ægyps*, a *vultur*, a bird of that hue; and by the *Latins*, *subvulturinus*. And for the same reason other names of the same import have been given to this country by the *Greeks*, such as *Aeria*, and *Melambolus*. The river itself was also called *Melo* or *Melas*; by the *Hebrews* *Shikor*, and by the *Ethiopian*s *Siris*^h; all which names signify *black*: and *Plutarch* seems to intimate, the inhabitants therefore called their country *Chemia*, because its soil was very black, like the sight of the eyeⁱ.

Situation and extent.

EGYPT is situate between the 48th and 53d degrees of longitude, and the 24th and 33d degrees of north latitude. Its length from north to south about 600 miles, and the breadth of its coast on the *Mediterranean*, from east to west near 300 miles; but above the division of the *Nile* it grows much narrower, so that in some places the two chains of mountains which rise on each side of that river, leave a plain between them of less than a day's journey to cross^k. It is bounded on the south by the kingdom of *Sennar*, which is tributary to the king of *Ethiopia*, and the cataracts of the *Nile*; on the north by the *Mediterranean* sea; on the east by the *Arabian* gulph or *Red-sea*, and the isthmus of *Suez*; on the west by a region of *Libya* called *Marmarica*.

THE old geographers differ as to the antient bounds of this country; some have thought that the *Delta* only, or that part encompassed by the arms of the *Nile*,^e was properly to be called *Egypt*^l; others make it reach westward to the greater *Catabathmus*^m, or valley which divides it from *Cyrenaica*; but this would give it too great an extent, and include *Marmarica* and *Ammonis*, which are generally agreed to be no part of *Egypt*. The true limits on that side therefore, seem rather to be taken from *Plinthine*, a town beyond the lake *Marcotis*, and to extend eastward as far as the lake *Serbonis*ⁿ, or more exactly to *Ostracine* on the *Mediterranean* sea, and *Heroopolis* at the

^a PLUT. de Isid. & Osir. p. 364.^b Before, p. 165. b.^c Vid. PERIZON. orig. Ægypt. p. 6.^d 2 Kings xix. 24. Isai. xix. 6. Micah vii. 12.^e Phaleg. l. 4. c. 24.^f DIODOR. SIC. EUSEB. &c.^g See WELLS's Geog. of the Old Test. vol. II. p. 5.^h Vid. PERIZON. ubi sup. p. 13.ⁱ Ubi

sup.

^k Vid. LUCAS, Voyages, tom. II. p. 193.

COL. in Alfrag. p. 100.

^l JONES apud

HERODOT. l. 2. c. 15.

^m STRABO. l. 17.ⁿ Vid. HEROD. ubi sup.

head

a head of the *Arabian* gulph. The southern bounds were *Syene*, a city situate almost under the tropic of *Cancer*, and *Elephantine* and *Phile*, two others which lie something farther °.

As the antients differ likewise in settling the limits of *Asia* and *Africa*, some, who make the *Nile* the boundary of those two parts of the world^p, place so much of *Egypt* as lies east of that river in *Asia*; but others place it entirely in that part, by removing the limits of *Asia* so far as *Alexandria*^q, or the *Catabathmus*^r. But we think the common opinion the most natural, which divides *Asia* from *Africa* by the *Arabian* gulph and the isthmus of *Suez*. However, we hope the former authorities will excuse our including the *Egyptians* among the *Asiatic* nations, whose histories we give in this book; which we have done merely for convenience.

ANTIEN *Egypt* is divided by some into two parts, the upper and the lower *Egypt*; *Its division.* by others into three, the upper *Egypt*, properly so called, or *Thebais*; the middle *Egypt* or *Heptanomis*; and the lower *Egypt*, the best part of which was the *Delta*.

THEBAIS, which was so named by the *Greeks* from its principal city *Thebes*, is in *Thebais.* the scripture called *Pathros*, and at present *al Said*. It is the most southerly part of *Egypt* next to *Ethiopia*, and is near as big as all the rest, including the country on both sides the *Nile* down to the *Heptanomis*; its last city, according to the antients, being *Lycopolis* on the western, and *Antaeopolis* on the eastern side of the river; which agrees pretty exactly with the present extent of *al Said*, the most northern city of which is *Manfalut*^s.

THERE were formerly in this part of *Egypt* a very great number of large and magnificent cities, with temples dedicated to several deities, and the tombs of their ancient princes; and it is said, there are not only several obelisks and colosses still remaining there, more beautiful than those to be seen in the lower *Egypt*, but also some pyramids higher than those near *al Kahira* (commonly called *Cairo*) with other stupendous works; some of which we may take notice of hereafter.

Its metropolis *Thebes*, called afterwards *Diospolis* or the city of *Jupiter*, was situate on the *Nile*, and deservedly reckoned one of the finest cities in the world. Its hundred gates are mentioned by *Homer*, whence it had the surname of *Hecatompylos* (A). It was so d incredibly populous, that it is said it could send out of each gate at one and the same time 200 chariots^t, and 10,000 fighting men, if the numbers are true. Its length in *Strabo's* time was 80 furlongs^u, or 10 miles: but this was nothing in comparison of its antient extent before it was ruined by *Cambyfes*; which, we are told, was no less than 420 stadia, or 52 miles and a half^v (B). The riches of this city were so very great, that after it had been plundered by the *Persians*, what was found on burning the remains of the pillage, amounted to above 300 talents of gold, and 2300 talents of silver^w. Who was the first founder of this city is uncertain: some say it was built by *Osis*, who gave it first the name of his mother^x; but others make it the work of a second *Bufris*^y. It may not be amiss to observe, that formerly the name of *Thebes* was given to all e *Egypt*^z, which makes what is said above of its great power more credible.

THE other antient cities of great note in *Thebais*, were the lesser *Diospolis*, *This*, *Abydus*, *Tentyris*, *Hermontbis*, *Latopolis*, *Syene*, *Coptus*, and several others, all which are now either quite ruined, or become small towns and villages. The last deserves particular mention, not only as being a very antient city, but for having been the chief residence of the native *Egyptians* for many ages, since their country has been subject to a foreign power, and whence they received their present name of *Copts*.

HEPTANOMIS, or the middle *Egypt*, was so called from the seven names or pæ- *Heptanomis.*fectures into which it was divided, though *Strabo* says it contained sixteen^b; which difference may have been occasioned by the adding of new names to those it originally comprized, as were in particular those of *Oasis*, of which name there were two cities, not properly in *Egypt*, but on the borders of *Libya*. The *Heptanomis* comprehended

° Vid. CELLAR. Geogr. Ant. l. 4. c. 1. p STRABO. l. II. DIONYS. Perieg. ver. 18. PLIN. Hist. Nat. l. 3. c. 1. q HIRTIUS de bello Alex. c. 14. r SALLUST. de bello Jugurth. c. 17. POMP. MELA. l. I. c. 8. s LUCAS, Voy. tom. IX. p. 209. t HOMER. Il. 10. ver. 387. DIOD. SIC. l. I. p. 43. POMP. MELA. l. I. c. 9. u STRABO. l. 17. p. 1170. w EUSTATH. ad DIONYS. &c. x DIOD. SIC. ubi sup. y Idem ibid. p. 18. z Ibid. 42. HEROD. l. II. ARISTOT. Meteor. 1. b STRABO. l. 16.

(A) Others say this is not the number of the gates of the city itself; but the temples within it having many large porches, the city had thence the name, expressing a definite for an indefinite number (1).

(B) Yet it contained but 1700 *aruras* (a measure of 100 cubits square); for which reason it is supposed its length much exceeded its breadth, being probably built chiefly on the banks of the *Nile* (2).

(1) DIODOR. SIC. ubi sup. p. 43.

(2) Vid. VOSSIIUM in Mcham. p. 371.

all the country on each side of the *Nile* from *Thebais* to the point of the *Delta*, where a that river divides itself into those branches by which it enters the sea. Some of the antients make this tract a part of the *Thebais*; and some of the eastern geographers also give the same extent to *al Said* ^c.

THIS part of *Egypt* was also in old times very full of large and noble cities, the principal of which was *Memphis*, built by *Menes* their first king, and for many ages the capital of the whole kingdom. Here also were the lake of *Maris*, the labyrinths, and the pyramids so celebrated by antiquity, of which we shall give some description hereafter.

Lower Egypt.

THE lower *Egypt*, reaching from *Heptanomis* to the *Mediterranean* sea, contained not only that part which is encompassed by the arms of the *Nile*, and from its triangular figure named *Delta*; but also *Mareotis*, and *Alexandria* with its dependencies, to the west; and *Casiotis*, and *Augustamnica*, with some other territories towards *Arabia*, to the east. ^b

SOME have imagined the *Delta*, or the greater part of it, to have been an accession of land to *Egypt*; and that the plains between the mountains beyond *Memphis* were formerly a bay of the sea, which was at length filled up by the soil brought down by the *Nile* ^d. But this opinion seems very groundless, considering the little alteration which has been in this part of *Egypt* for above 2000 years past, and the time allowed for this effect by *Herodotus*, which is no less than 20,000 years, a much longer space than the world has lasted. Some *Arabs* divide the *Delta* into two parts, *al Rif*, and *al Babriya*. The former being the western part, is supposed by *Bochart* to be the *Rakab* ^e of the scriptures ^c, and was so called because of its form resembling a pear, which the *Egyptians* call *rib* or *ribi* ^f. *Al Babriya* is the eastern part of the *Delta*, according to several ^g; though a late traveller more truly places *al Babriya*, or as he writes it *Bebeire*, beyond the western branch of the *Nile* ^h. The chief cities of the lower *Egypt* were *Tanis*, *Sais*, and *Xois*, famous for being the seats of several races of princes; and in later times *Alexandria*, which was the metropolis of the whole kingdom while in the possession of the *Greeks* and *Romans*.

Its division into nomes.

BESIDES this larger division, *Egypt* was also distributed into several governments or prefectures, called by the *Egyptians* *Tabir*, and by the *Greeks* *Nomes*; whence that passage of scripture ⁱ which our version renders, *I will set the Egyptians against the Egyptians, and they shall fight kingdom against kingdom*, the *Septuagint* have rightly translated, *nome against nome*. The number of these are uncertain, being, according to the pleasure of the prince, sometimes more and sometimes less; for which reason antient authors differ in their accounts of them: but they were about thirty six, and generally named from the chief city of each nome. This division is attributed to *Sesostris* ^k.

It is not our purpose here to enter into a particular detail of the cities of *Egypt*, or any geographical disquisitions as to their antient and modern states, names, and situations; but we shall in the course of this work occasionally make such observations in relation thereto, as we shall judge curious or necessary.

Climate.

THE climate of *Egypt* must needs be very warm, from its near situation to the tropic, though the air is generally dry, yet there fall great dews after the swelling of the *Nile*, which continue for several months; in the lower *Egypt* it often rains in the winter, notwithstanding what some of the antients say to the contrary ^l; and even snow has been observed to fall at *Alexandria*, contrary to the express assertion of *Seneca* ^m. In the upper *Egypt* indeed, towards the catadupes or cataracts of *Nile*, it rains very seldom ⁿ. The first summer (for they reckon two in *Egypt*) which is in *March*, *April*, and *May*, is the most inconvenient and sickly season, because of the unequal weather, excessive heats, and hot winds which reign at that time, and cause several distempers: but in return, in their second summer, in *June*, *July*, and *August*, and in their autumn and winter, one breathes a much cooler air, the weather is more constant, and it is then most delightful living in this country. Though the cold is seldom felt there, except only for about seven days, which the *Arabs* call *Berd al ajuz*, the old woman's cold, from the 7th to the 14th of *February*, yet those who are tolerably rich wear furs, because of the uncertainty of the season ^o.

Fertility.

THE fertility of *Egypt*, and the excellence of its productions and fruits, are greatly celebrated by antient writers, and by *Moses* himself ^p, who must needs have been well acquainted with this country. It abounds in grain of all sorts, but particularly rice; inasmuch

^c Vid. GOLIUS not. ad Alfrag. p. 100. ^d DIOD. SIC. lib. I. p. 30. HEROD. l. 2. c. 5. ^e Psal. lxxxvii. 4. and lxxxix. 10. Isa. li. 9. ^f BOCHART Geogr. Sacr. l. 4. c. 24. ^g KIRCHER. Oedip. Ægypt. tom. I. p. 8. LUCAS, Voy. tom. II. p. 195. ^h Essai d'une carte d'Égypte par SICARD. ⁱ Isa. xx. 2. ^k DIOD. SIC. l. I. p. 50. ^l PLATO in Tim. POMPE. MELA. ^m Nat. quest. l. 4. ⁿ Vid. GREAVES'S Descrip. of the pyramids, p. 74, &c. RAY'S Collect. of Travels, tom. II. p. 92. ^o Ibid. & LUCAS, Voy. tom. II. p. 239. ^p Genes. xiii. 10.

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