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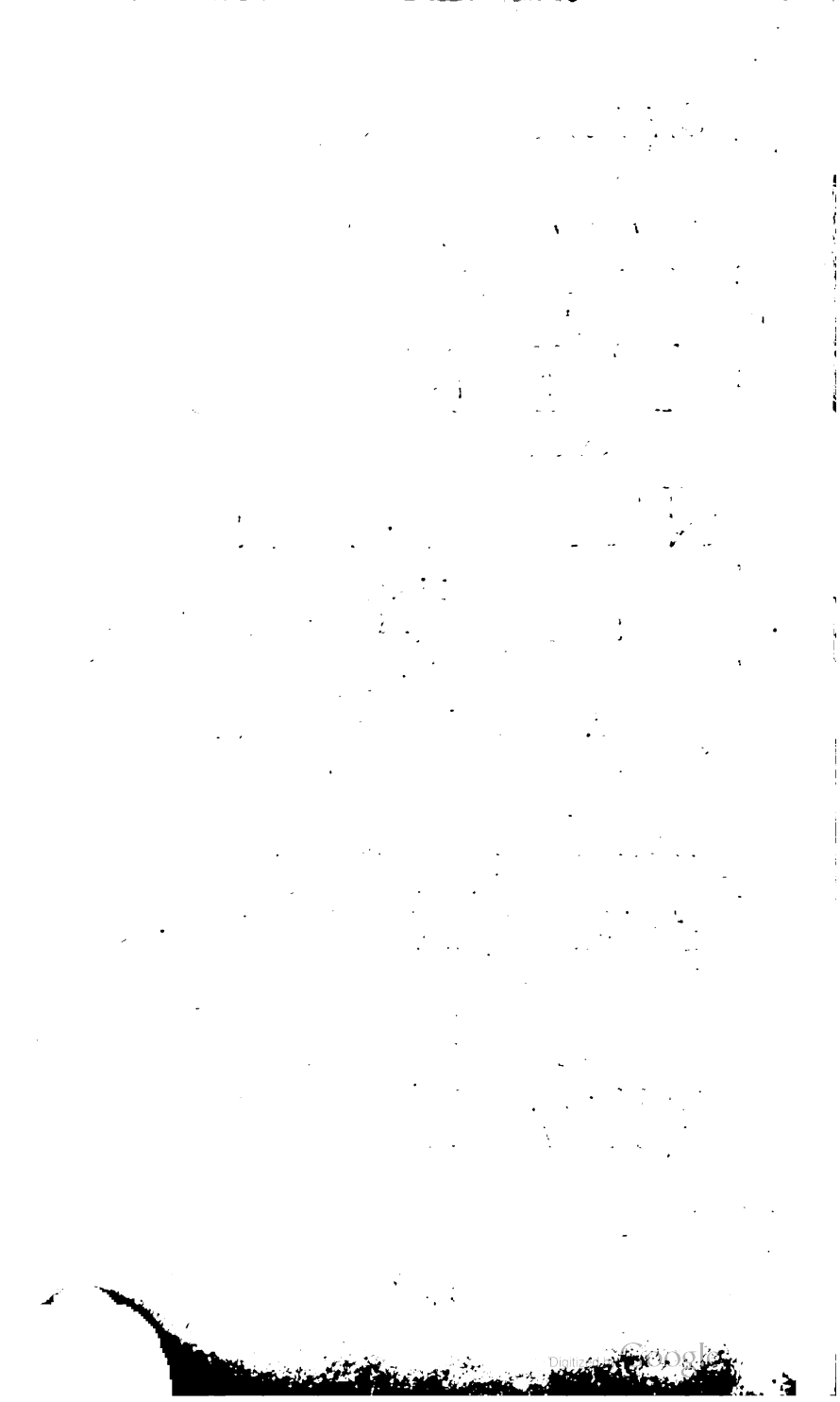
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Origines Gentium Antiquissima ;
O R,
A T T E M P T S
For discovering the
T I M E S
Of the first PLANTING of
N A T I O N S.
I N
Several T R A C T S.

By the R^t. Rev^d. R. ^{Good}CUMBERLAND, D. D.
late Bishop of *Peterborough*.

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MDCCXXIV.





THE PREFACE.



*THE world has already seen
the Fragment of SANCHONI-
ATHO publish'd in English,
with the historical explica-
tions; a Work, which for ma-
ny years employ'd the thoughts of a man of
great judgment and penetration, the late
learned Bishop of PETERBOROUGH, and
contains new and great discoveries in history
and chronology; such as an impartial rea-
der cannot but allow, in the main, to be
just, there being little doubt but that those*
A 2 *remains*

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MS. B. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

remains of SANCHONIATHO are such an account as was preserv'd among the heathens of the history of the world from the Creation: Tho', like all their other Archaeologies, they have a great mixture of fable and fiction, with some streamings and rays of truth, which our sagacious author has happily discover'd.

Porphry, a learned and zealous advocate for Heathenism, happen'd to be the means of the preservation of the name, and those small remains of Sanchoniatho. He intended them as evidence against Christianity, or rather Judaism; for could he have undermin'd Judaism, he concluded, and not irrationally, that Christianity must have fallen with it. You boast, says he to the Jews, of the antiquity of Moses, the founder of your religion, and of his writings; Sanchoniatho, tho' he is not himself older, yet the acts and records from which he compil'd his history, are, by many ages, antienter than Moses. These are proof that Idolatry was the first and oldest religion.

SANCHONIATHO was thus set up to rival Moses, and his books to balance the Pentateuch; and yet this Man, brought as the chief evidence for the opposite side, does unwittingly

The P R E F A C E. v

unwittingly give a great attestation to the truth of the Mosaic History, acknowledging that the origine of Mankind was from a single pair, and that it was not above thirteen or fourteen generations earlier than Misor and Thoth, kings of Egypt.

The favourable reception the former part has met with from learned men encourages me to present unto the publick more of the labours of the same Author, the fruit of his searches into the remotest Antiquity. As he left them they are only loose tracts; intended by him to have been materials for a large Work, and to have been intitled Origines Gentium Antiquissimæ, &c. Those that compose the following Sheets I have selected as nearest being finish'd, and fittest for the publick view.

I. The first is a Discourse on Gen. xxxvi. concerning the Horites, the antient inhabitants of the country of Seir, afterwards call'd Edom. The Divine Historiographer has given us from v. 31. to 39. a brief, but entire account of an antient monarchy of that people, from the first to the last king; tho' it has happen'd not to have been hitherto regarded with due attention. The track, in which commentators in expounding this place have generally follow'd one another,

vi The P R E F A C E.

is, that these kings were all Edomites, of the posterity of Esau: Others, to whom this was a difficulty, too hard to be digested, were for assuming a liberty of expunging these nine verses as an interpolation.

This is the method taken by a modern author in his Prolegomena to his Commentaries on Genesis, printed at Amsterdam in 1693. Bishop Kidder replies to the objection of this Writer in his Dissertation, concerning the Author of the Pentateuch. Our Author having an acquaintance and friendship with Bishop Kidder, had communicated to him his notion, while he was writing his Commentary on the five Books of Moses; and the Bishop shew'd so much respect to it as to print the substance of it in the fortieth page of that Dissertation; tho' he himself still seem'd to lean to the common opinion, that those eight kings were of the race of Esau.

The design of Moses in the above-mention'd chapter is plainly this, to prove the fulfilling of the prophecy given by God to Rebekah, Gen. xxv. 23. Two nations are in thy womb, and two manner of people shall be separated from thy bowels. And to shew the goodness and favour of God to Esau, Jacob's elder brother, and his family,
that

The P R E F A C E. vii

that to make room for them, he rooted out an antient and long settled kingdom, and by that means gave them the possession and government of a large country, contiguous to Canaan, and this before the posterity of Jacob had a country of their own; or a king to reign over them; their first being Moses, who was king in Jeshurun, i. e. little Israel: The word Jeshurun being the Hebrew diminutive for Israel.

II. *The second Discourse is on Deut. ii. 23. Another place, but slightly touch'd on by Commentators; who, too often, like the friends of our prosperity, forsake us in difficulties. The penetration of our Author will be here, I believe, acknowledg'd by every impartial reader that he had a sagacity able to make discoveries, and add something of his own to the common stock of learning.*

III. *The subject matter of these two Discourses is further improv'd in the third tract, containing Notes on the Synchronisms of Canaan and Egypt. His Lordship discuss'd the more particularly the precedent passages in Moses's history, because he thought they tended to give considerable light to some of the earliest times of Egyptian history, especially to a remarkable part*

A 4 concerning

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concerning the pastors; which has had the luck to be more exactly and circumstantially preserv'd than any other of the remains of Manetho. He says they were call'd Royal Pastors. This character agrees well with the Horim; they were pastors, and the word Hor signifies free or noble. Manetho says further, that they at first took possession of the country peaceably, or without fighting, ἀπαγνῆ.

These Phœnician or Canaanitish pastors must, in their passage to Egypt, go thro' the country of the Horim: Many of them, 'tis probable, join'd them: And not only so, but Goshen in Egypt, in which these pastors chiefly fix'd, border'd on part of the country of the Horim, that which was afterwards the kingdom of Amalek. Manetho adds that these pastors came out of Arabia. This part of Egypt was antiently reckon'd to Arabia, as well as the whole country that lay to the east of the Nile. The Septuagint accounts Goshen to be part of Arabia, and calls it γῆ ἱερὴ Αἰθῖας, Gen. xli. 34. Nor could any Arabians march into Egypt without passing thro' part of the country of the Horim.

And, as a further proof that they were no inconsiderable part of these pastors, they left

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left in this quarter of Egypt a city, call'd the city of the Horim, with a little alteration in Greek Ηρώων πόλις. Bochart and Cappellus, without any such light, as our Author now affords to guide us, do both own this etymology of Ηρώων πόλις. Ex Horæis Heroum urbs. Bochart Canaan, p. 362. Cappellus says, Horæus non liberum tantum significat, sed & nobilem; & ab ea voce formari potest Græca vox ἥρας; and afterward, Utut illud sit, Horæi proculdubio sedes illas olim occuparunt, ubi fuit urbs Heroum dicta. The reader may consult his note on Deut. ii. 22.

Great struggles and contentions ensu'd between these pastors, and the elder inhabitants of Egypt; which furnish'd the Greek poets with all their fictions of the wars between the giants and the gods, i. e. these stout heroical pastors and the first kings of Egypt, who were afterwards deify'd.

These wars, which ended in the total expulsion of the pastors, were, in our Author's opinion, the occasion of the dispersion of the Canaanites or Phœnicians, i. e. of their sending colonies into diverse parts of Europe: And herein he recedes from the judgment of the learned Bochart, who fixes the planting of all those Canaanitish colonies

nies to the time of Joshua. Without dispute three of the chief colonies, from Phœnicia to Greece, viz. those under Inachus, Ogyges and Cadmus, were all before Joshua, the two first long before him.

IV. *The fourth tract makes a calculation how many souls might be born within 340 years after the flood. One table only is given of the number that might possibly descend from such grandchildren of Noah as were born within the first twenty years after the flood; the number in 340 years is prodigious. It would have been too tedious to have particularis'd the tables of the remaining sixteen Vicennia to the death of Phaleg. Every thoughtful reader will have a conception of them in his imagination; or if he has the curiosity, he may try them in figures; they would amount to many times more than it is probable there are now men living on the face of the earth.*

In theory it might possibly be thus: In fact the Scripture informs us what was actually several ages later than these times, when both the strength and lives of men were very much impair'd, and when those who were advanc'd in age were daily going off in the common course of mortality; which in this period of 340 years after the flood

flood does not appear to have happen'd. Every Postdiluvian, whose age is recorded in Scripture, even Noah himself, being certainly alive at the time when Phaleg died.

The Fact I mean was that of the children of Jacob, who went down into Egypt seventy souls, and, soon after the Exodus, in the space of 216 years were increas'd to 603,550 Men, able to go forth to war. In this account are not included Levites, old men, women or children; and therefore they could not be one quarter of the full number of the people: Yet most part of this time they liv'd under great oppression and persecution, circumstances that tend not to forward the increase of any people; the kings of Egypt proceeding at last to such a degree of cruelty as to order all the male children of the Hebrews to be destroy'd.

This, tho' a great increase, yet undoubtedly could bear no proportion to the multiplication of mankind after the flood; so that there could not be want of a sufficient number of men to begin the first monarchies that are suppos'd to have been erected within 300 years after the universal deluge.

V. and VI. The proofs of the early rise and long duration of the Assyrian empire, contain'd in the fifth and sixth Tracts, were collected

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collected to confute an opinion started and advanc'd by Sir John Marsham; a gentleman of extraordinary abilities and learning, but too fond, as men of great parts often are, of new notions. Sir John was not willing to allow any considerable empire of the Assyrians before Phul, contemporary with Menahem, king of Israel: His favourite notion, but a very groundless one, was, that Sesostris and his successors held the empire of Asia till a little before the time of Phul. The long catalogue of kings preceding him he rejects, as depending on the sole authority of Ctesias, an author irreconcilable to the opinions he advanc'd, and therefore with him of no credit.

Ctesias was a Greek, a man of great learning, prefer'd for his merit solely to be chief physician to Artaxerxes Mnemon, in whose court he liv'd seventeen years. During that time he apply'd himself to the study of the Asiatic history, being assisted by the records of that monarchy, which were carefully kept by publick authority. In his relations of the wars and actions of his kings, he indulges the Asiatic vanity, and is incredible enough; but in their number and succession he deserves credit, for he runs not into extravagant accounts of the duration of this empire,

empire, but fixes such a probable and reasonable space between its erection by Ninus, and its dissolution at the death of Sardanapalus, as is consistent with other authentick history, and falls in very well with that great event of the general flood.

Diodorus Siculus, a writer of good judgment, who compos'd a System of universal history, in his account of Egypt, follows chiefly Herodotus; in that of Asia, Ctesias. What he relates on the authority of the latter is generally very romantick and a blemish to his Work; yet he seems to shew on all occasions as much regard to Ctesias as to Herodotus.

Photius concludes his extract from the Persica of Ctesias with a short parallel, in which he allows him to be at least equal to Herodotus. Strabo and Plutarch makes very free with his character as to veracity; but they do the same to Herodotus: Every thing therefore in him is not to be rejected any more than in Herodotus, who is in too many instances fabulous.

But this point of the antiquity of the Assyrian empire does not bear on the sole authority of Ctesias; the traces of it are to be met with in every history that treats of the earliest ages, as our Author has fully shewn.

In

In these Tracts and all other parts of his writings, bordering on controversy, the judicious reader cannot but observe the respect and the tendernefs with which he treats all learned men, from whom he differs in opinion. Candour and Good-will to others were qualities inbred and habitual to him.

VII. *The seventh Tract treats of the early plantations of Greece and Italy. The part of the world first peopled after the flood was Asia ; here the descendents from Shem, Ham and Japhet cohabited and mixed with one another, till their numbers increasing they sought out for new settlements. To those who chose Europe, Greece was the nearest country, to which some passed by land, finding a passage over the Hellespont or Bosphorus ; others went by sea in ships, and were for that reason call'd Pelasgi.*

VIII. and IX. *The eighth and ninth Tracts written in Latin, were the last compos'd by him. At that time he entertain'd thoughts of altering the order and method of his Work, and making one treatise of it in the Latin tongue ; but the obligations he was under to spend half of his time in London at a distance from his books, and years and business increasing, prevented his design, and remov'd*

remov'd all thoughts of making any thing publick on these subjects. One of his expressions, I remember, occasion'd by a conversation concerning these papers: I can hug a notion to my self without troubling the world with it. These two tracts may be esteem'd as a sort of parallel between heathen idolatry and the priesthood and worship of the true GOD. The last, de Legibus Patriarchalibus contains the foundation of some of the Author's just and generous notions in Divinity.

What has been already publish'd has had the approbation of many eminent men. The reader that shall reap pleasure and advantage by them owes me the thanks due to the preserver of them; the treasure of learning they contain would have been otherwise lost. If he shall be inclin'd to complain that the style and sense is in some places interrupted, he must remember that these papers were far from being finish'd by the Author: After the first draught fresh matter still arose, which he set down as notes, memorandums and additions. These I have brought in as well as I could; but it cannot be expected that what is written in this manner should be altogether coherent, or that repetitions should be always avoided.

It

It cannot but be of further service to the learned World to have the substance of the whole publish'd in Latin, the method altered, and some parts contracted. Our Author, who was better able to perform this than any body else, would have done it himself had not the pursuit of these studies happen'd too late in his life to have been finish'd by him. I have had for some time a design of this nature in my thoughts, to publish in Greek and Latin the fragment of Sanchoniatho, with such emendations as it is capable of, to add to it a collection of all the genuine remains of antient authors, preserv'd by Josephus, Eusebius, Syncellus and others. Some such there are

Apparent rari nantes in gurgite vasto.

And from these, by help of the clue, our learned Author has given us, to deduce a series of history and chronology that may give some light and consistency to the dark ages.

I want not an inclination to such an undertaking, and would forthwith set about it could I have good hopes it would be well receiv'd. Authors are to be pity'd who wrack their thoughts and torture their brain for productions, on which the World afterwards

wards passes a verdict, that they do not deserve reading. The apprehensions of such a fate may make me rather be content with doing something of that kind for my own amusement, and humbly to resign the completing so difficult a work to an abler hand.

The inquiries contain'd in these papers are all confin'd within the time, call'd by historians χρόνος ἄδηλος, obscure time. In profane chronology this is a wide gap that Sanchoniatho helps to fill up. This period, without the light afforded by the books of Moses, would be perfect darkness; and even with the assistance of them is great uncertainty. Scripture is the only standard of all antient history, and the touchstone by which the truth of it may be try'd.

Heathen writers, who, unassisted by this, attempt to search into antiquity, have no stay whereon to rest. Herodotus, on all occasions talks familiarly of a myriad of years before his time. The Greeks, speaking of their own country and its inhabitants, thought it enough to say that they were Ἀυτόχθονες or Aborigines, i. e. that they had been there beyond all memory: As to the determinate number of ages they were not able to make any conjecture. In Egypt the priests were the possessors of learning;
a
and

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and intrusted with their publick records. Herodotus, Plato and Diodorus, at different times, went thither for information. When they talk'd of the duration of their monarchy and their eldest kings, the round number, the priests generally affected to speak in, was ten thousand years ago: But they who pretended to be more exact, told Diodorus that from their first king Osiris to Alexander the Great were precisely twenty three thousand years.

Pomponius Mela does not seem to have follow'd the accounts of the before-mention'd authors or the authorities on which they went; yet varies as far from the truth as they do. The Egyptians, says he, from undoubted records give the history of 330 kings, and 13000 years before the time of Amasis, with whom the Egyptian monarchy ended; they becoming from his time one of the provinces of the Persian empire. So little of truth and certainty is there in the boasted learning of the Egyptians.

The Greeks still knew less; they were totally ignorant of the history of the elder ages and remote countries; therefore they made their invention supply the want of the knowledge of facts.

— quic-

—quicquid Græcia mendax
Audet in historiis———

Yet these exclusive of holy writ are almost the only authors from whom we receive any information. Herodotus is usually call'd the Father of History, and his work, with all its defects, is invaluable; yet he had not any tolerable notions of either chronology or geography. He was an ingenious and inquisitive man, but too credulous; and has by this means stuff'd his history with many trifling and incredible stories; besides a humour natural to him, that runs thro' all he writ, to magnify things, to make his narrations appear wonderful.

His ignorance in geography, besides other instances, appears from a passage or two in his Melpomene. I laugh, says he, at them who pretend to give a description of the earth without having any manner of understanding of it, who say that the ocean runs quite about it, and that the earth is round as if it had been shap'd by a turner's instrument; and that Asia is as big as Europe. Afterwards he adds, that Africa was discover'd to be a Peninsula, by Nechus king of Egypt. Some Phœnicians, by his
a 2
command,

command, loosing from the red-sea sail'd into the south-sea, and spent two years in coasting of *Libya*. In the third year, turning thro' *Hercules's* pillars, they came into *Egypt*, and they told what I will never believe ; others may, if they please : That while they were sailing round *Libya* they had the sun on their right, or to the northward of them.

It is plain from hence that Herodotus had no notion either of the Zones of the earth or the circles of the globe ; he esteeming that to be incredible which to every man who understands geography is the proof, that they did really sail round Africa.

Such defects as these shew how unqualify'd he and all the heathen authors before his time were to write any authentick history : that therefore we should be so little acquainted with the first kingdoms of the world is not to be mightily wonder'd at ; but it is very much so to reflect how ignorant we are of persons and matters of consequence that were long after them.

It may be truly said there never was a greater or better prince than Cyrus ; he erected a monarchy of the largest extent ; he was honour'd and lov'd by all mankind ; conquer'd nations call'd him their Father,
and

and free states sued to be subject to him: He was a great instrument of providence, a restorer of G O D's Church; and for these reasons was by name foretold by the prophets, nigh 200 years before he was born. His age falls hundreds of years within the period call'd historical Time: And yet how little do we know with certainty of his birth, life and death?

Three eminent Greek historians, Herodotus, Ctesias and Xenophon have undertaken to give the history of his life and actions: None of them was far remote from him in time. Herodotus was born forty-five years after his death. Xenophon within one hundred. Ctesias was several years older than Xenophon. Every one of them had been in Persia, had opportunities of conversing with such as could give them the best information, and of searching records; and they are the only authors who have professedly writ Cyrus's history. What may we expect from such names but strict truth and exact agreement in their relations? I will present to the reader's view very briefly the substance of each of their accounts; and in the first place Herodotus's.

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“ Aſtyages, king of the Medes, had a
“ daughter Mandane. Upon an odd dream
“ concerning her he took a reſolution not
“ to marry her ſuitably to her birth, but
“ match’d her, (more meanly, as he thought,
“ than to any gentleman of the Medes) to
“ a private perſon, one Cambyſes, a Per-
“ ſian; deſcended from a good family, but
“ not a man of an enterprizing genius.
“ Within a year after their marriage he
“ had another dream, that a vine grew out
“ of his daughter’s womb, that over-ſpread
“ all Aſia; this the Magi told him portended,
“ that the ſon of that daughter ſhould reign
“ in his ſtead; upon this he ſends for his
“ daughter out of Perſia, when ſhe grew
“ near her time, and after her delivery
“ ſent for Harpagus, a man in whom he
“ put great confidence, and giving him the
“ babe Cyrus, charg’d him without fail to
“ kill him. Harpagus, relenting, would
“ not do ſo cruel an act himſelf, but ſent
“ for Mitrادات, the king’s herdsman, and
“ enjoins him to expoſe the child in a place
“ where he would certainly die. Mitrada-
“ tes’s wife’s name was Spaco (which word
“ ſignifies a bitch;) and ſhe happen’d to be juſt
“ deliver’d of a dead child when her huſ-
“ band brought in Cyrus. They agreed to
“ put

“ put his fine swadling cloaths on their own
 “ dead child, and expose it, and bring up
 “ Cyrus as their own son. He prov’d an
 “ extraordinary youth, and at ten years old
 “ was, by the boys of the neighbourhood, in
 “ play, elected their king: He now takes
 “ upon him the state of a king: And the
 “ son of a great man not obeying his com-
 “ mands, he chastis’d him with too much
 “ severity. The courtier complains to As-
 “ tyages of the indignity put upon his son
 “ by an insolent boy, the son of his Majesty’s
 “ herdsman. Astyages sent for Cyrus, and,
 “ in great wrath, said to him, Sirrah, how
 “ durst such a scoundrel as you abuse the son
 “ of a man of quality? Yes, Sir, said the
 “ boy, and I think I did right, for I was
 “ chose king, and all the rest obey’d me but
 “ this boy. Astyages was struck with the
 “ reply and spirit of the boy, and with his
 “ countenance, which he thought resembled
 “ his own family; and his age was much the
 “ same with his grandson’s, whom he had
 “ order’d to be made away with. He sifted
 “ the herdsman till he got the whole story
 “ out of him; and dissembling his resentment,
 “ he told Harpagus he was mightily pleas’d
 “ with the event; I will therefore, says he,
 “ celebrate a festival to the preserving gods;

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*“ but she supposing that his designs were not
 “ so much for her person as her kingdom,
 “ refus’d to have any treaty or communica-
 “ tion with him: Upon which he openly
 “ invades her country. The queen sent him
 “ a fair challenge, that at his own choice
 “ he should either, without opposition, pass
 “ the river Araxes, and march three days
 “ into her country, where she would give
 “ him a fair meeting; or if he would per-
 “ mit her to pass the Araxes, and make a
 “ march of three day into his country she
 “ would fight him on his own ground. Cyrus
 “ accepted of the former of these conditions;
 “ he desir’d the queen to retreat with her
 “ army, to suffer him to pass the Araxes,
 “ and march into her country, which she,
 “ according to own offer, perform’d.*

*“ Cyrus being now got into the country of
 “ the Massagetæ, had recourse to this stra-
 “ tagem: He furnish’d his camp with plen-
 “ ty of good provisions, wine especially; and
 “ with the ablest and best part of his army
 “ he made one day’s march homewards, lea-
 “ ving a body of the weakest and worst of
 “ his men to guard his camp. Tomyris
 “ dividing her army into three parts, sends
 “ one third of it to attack the Persian camp;
 “ and the few infirm men that were left in it
 “ were*

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“ *were easily beaten. The Massagetæ fell
 “ presently on the spoil, and glutted them-
 “ selves with wine and good cheer, which
 “ soon laid them asleep. Cyrus, with the
 “ flower of his army, surprizing them in
 “ this condition, kill’d many, and made the
 “ rest prisoners; among the last was the
 “ queen’s son.*

“ *Tomyris, enrag’d with this loss, sets
 “ upon Cyrus and the Persians with the
 “ remainder of her army. The battle was
 “ one of the fiercest that ever was fought.
 “ Victory at last declar’d for the Massa-
 “ getæ; many of the Persians and Cyrus
 “ himself being left dead in the field. Af-
 “ ter the battel Tomyris made a search
 “ for the body of Cyrus, and separating the
 “ head from it, she fill’d a skin with blood,
 “ and putting the head into it, she said in-
 “ sultingly, I will satiate you with blood.
 “ This was the end of Cyrus, after he had
 “ reign’d twenty nine years. There are
 “ other accounts of the manner of his death,
 “ but this is that which I think most pro-
 “ bable.” Thus much for Herodotus.*

Our next author is Ctesias; the history
 he compil’d is lost, but some extracts of it
 are preserv’d by Photius. What he tran-
 scribes is to this effect. “ Cyrus

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“ Cyrus was not at all related to Aſty-
“ ages, but having attack'd his kingdom of
“ Media, and taken him priſoner in Ec-
“ batana ; at firſt, like a conqueror, he put
“ him in chains ; afterwards he ſet him
“ free and us'd him honourably. The daugh-
“ ter of Aſtyages was nam'd Amytis, and
“ married to one Spitamas, a Mede. Cyrus
“ treated her reſpectfully ; he charg'd her
“ huſband Spitamas with falſifying, and
“ made that a pretence to kill him ; after
“ whoſe death he marry'd Amytis himſelf.

“ He made war on the Baſtrians, who ſub-
“ mitted to him voluntarily. He wag'd war
“ alſo on the Sacæans, and made Amorges,
“ their king, priſoner : But Sparethra, their
“ queen, during the captivity of her huſband,
“ gathering together an army of 300,000
“ men, and 200,000 women, gave Cyrus an
“ entire defeat, and made him priſoner ; but
“ afterwards releas'd him in exchange for
“ her own huſband. Cyrus next conquer'd
“ Croëſus, and took Sardis.

“ After ſome years, Cyrus and his wife
“ Amytis having a deſire to ſee their father
“ Aſtyages, who reſided among the Barcanii,
“ ſent Petifacas, a great favourite with
“ Cyrus, to conduct him to them. Petifa-
“ cas inhumanly expos'd the old king in a
“ deſart,

“ *desart, where he perish'd with hunger and*
 “ *thirst : But his dead carcass was not torn*
 “ *by any beast, for lions guarded it till it*
 “ *was sent for by the order of Cyrus, who*
 “ *bury'd it with great magnificence.*

“ *Last of all, Cyrus made war on the*
 “ *Derbices. After a brave resistance the*
 “ *Derbices were forc'd to yield : But the*
 “ *victory cost Cyrus dear, for he was thrown*
 “ *from his horse, and after the fall, recei-*
 “ *ved a wound in the thigh, of which he*
 “ *languish'd three days, and then died, lea-*
 “ *ving his eldest son Cambyzes king, and*
 “ *giving to his younger son Tanyoxarces*
 “ *the large countries of Parthia, Bactria,*
 “ *&c. conjuring them to live together friend-*
 “ *ly and affectionately. He departed after*
 “ *he had reigned thirty years.”*

*The last and fullest account is Xenophon's,
 which is to this purpose.*

“ *Cambyzes, the king of Persia, married*
 “ *Mandane, the daughter of Astyages, king*
 “ *of the Medes, and had by her Cyrus, a*
 “ *child of surprizing beauty and parts.*
 “ *His father gave him all the advantages*
 “ *of the Persian Education, which in those*
 “ *days excell'd that of other nations. Part*
 “ *of*

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“ of his youth was spent in the court of
 “ his grandfather Aftyages, who some time
 “ after died, and left the kingdom of the
 “ Medes to Cyaxares his son.

“ The Assyrian or Babylonian emperor, be-
 “ ing master of a great part of Asia, projects
 “ by what means he might most easily sub-
 “ due the Medes and Persians; who partly
 “ by persuasions, partly by presents pre-
 “ vails with several to join with him in
 “ this attempt, but chiefly on Croesus, king
 “ of Lydia. Cyaxares, in danger of being
 “ attack'd by such formidable confederates,
 “ asks help from Cambyfes, his brother in
 “ law; who sends Cyrus with an army of
 “ Persians to his assistance. Thus began a
 “ war, which continued many years, in
 “ which Cyrus, with a constant series of
 “ success, gain'd advantages over the Assy-
 “ rians, made an entire conquest of Crœ-
 “ sus and the Lydian kingdom; oblig'd all
 “ the countries of Asia Minor to submit to
 “ his victorious arms; and, in the conclu-
 “ sion, after a siege of incredible difficulty,
 “ took the great city of Babylon, the Me-
 “ tropolis of the Assyrian empire.

“ In this long war Cyrus was not him-
 “ self the principal, but only the chief ge-
 “ neral under Cyaxares his uncle; who ha-
 “ ving

The P R E F A C E. xxxi

“ *ving no male issue, bestow'd on him for*
 “ *wife his only daughter. In her right he*
 “ *succeeded to the kingdom of Media, as he*
 “ *did to that of Persia, after the death of*
 “ *his father Cambyfes: And thus by de-*
 “ *scent and conquest he became emperor of*
 “ *all the East. After he had erected this*
 “ *mighty empire he divided his time among*
 “ *the provinces of it in this manner. The*
 “ *winter half year he spent at Babylon,*
 “ *the spring at Susa, the Metropolis of Per-*
 “ *sia; and the heat of summer at Ecbatana*
 “ *in Media. This tour he made seven times,*
 “ *till he was well advanc'd in age. This*
 “ *latter part of his life was spent in peace,*
 “ *with the utmost grandeur, and the gentlest*
 “ *and wisest administration that ever was*
 “ *exercis'd by any prince. He died in Per-*
 “ *sia, expressing great piety to the gods, and*
 “ *giving excellent exhortations to his two*
 “ *sons, and his friends that attended on*
 “ *him.”*

To this effect Xenophon.

His age is not mention'd by any of these
historians, and the length of his life would
still have been a secret, had not Tully acci-
dentally happen'd to say that Cyrus liv'd to
be seventy.

These

These extracts I just offer to the reader as a specimen how uncertain all antient accounts, and how full of fables the Greek authors are, that first set up for writing of history. Is it possible to think that each of these should be seriously deliver'd as the history of one and the same man?

Xenophon's is without question the truest account, for it agrees best with Scripture; and by that it plainly appears that Darius the Mede, mention'd by the prophet Daniel, and by Josephus, is no other person than Cyaxares, king of Media, the uncle and father in law of Cyrus. In a piece of history so clear as this, it is a wonder that Scaliger and Petavius should be both in a mistake, and that so learned a man as Sir John Marsham should perplex his chronology in the manner he has done with this Darius the Mede.

Xenophon indeed, in his book of the education of Cyrus, does indulge his own fine imagination without pretending that the whole is exact matter of fact. Where he professes to write history faithfully, no pen is able to mend it. Everything that comes from Xenophon breaths sense, modesty and truth. He was a heathen, and by profession a soldier; yet he discovers in every circumstance of his life such a devout and religious temper

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temper as cannot but be a reproach to most Christians.

Upon perusing these different and disagreeing accounts, this reflection must arise in every reader's mind. When we know so little with certainty of the founder of the Persian, what wonder is it that we should be almost totally ignorant of the Assyrian monarchy, that began so many ages before it? Those early times are so obscure, that without the light held out by Scripture, that of all other writings put together would still leave us in perfect darkness.

The labours of our learned author will contribute to their being better understood for the future. And as he has made several additions and amendments to our common chronology, in the times preceding the olympiads, I thought it would be of some use and entertainment to the reader to present them to him in one view in a compendious Table.



A Chronological TABLE for the

Julian Period.	Year of the World.	Scripture.	Assyrian.
2366	1656	The Flood.	
2368	1658	Arphaxad born.	
2403	1693	Selah.	
2433	1723	Eber.	
2467	1757	Peleg.	Tower of Babel built.
2497	1787	Ren.	1771 Celestial Observations begun at Babylon under Belus I. i. e. Ham.
	1800		
	10		
2529	1819	Serg.	
	20		Hebron built.
	30		Zean built.
	40		
2559	1849	Nahor.	
	50		
	60		
	70		
2588	1878	Terah.	
	80		
	90		1900 Belus II. i. e. Cusb.
	1900		
	10		
	20		
	30		
	40		
2658	1948	Haran:	
	50		1955 Nimus, i. e. Nimrod.
	60		Nineveh built.
	70		
	80		
	90		
2706	1996	Peleg dies.	
	2000		
2716	2006	Noah dies.	2007 Semiramis.
2718	2008	Abraham born.	
	10		
	20		
	30		
	40		2049 Ninias Zamez,
	50		
	60		
	70		
	80		
2792	2083	Abraham enters Canaan.	Kings of the Horites.
2802	2092	Chederlaomer conquers the Horites.	2093 Bela.

Ages succeeding the FLOOD, from

Egyptian.	Grecian History.	Year before Christ.
		2348
		2346
		2311
Atlas Brother to Cronus settles in Africa.	Nereus about this Time.	2281
	Prometheus.	2247
Byblus built by Cronus.	Cronus, i. e. Ham, call'd Porphyry in Pausan. gives Attica to Athena.	2217
		2204
Kings of Thebaïs, or upper Egypt. 1849 Menes.	Javan the Father of the Iones. Siden built by Siden the Son of Canaan.	
	Ofiris & Isis travel into Greece.	
	Typhon.	The Cabiri settle at Berytus.
Phœnician or Canaanitish Pastors.	The Migration of the Umbri into Italy.	
1911 Athothes I.	1915 Egialeus founds the Kingdom of Sicily.	2104
1920 Salatis.	Migration of the Caphthorim.	
1939 Beon.	The Dedemnan Oracle founded by an Egyptian Priestess.	
	1967 Eutrepis succeeds Egialeus.	
1970 Athothes II.	1983 Apachnas. Jolan founds a Kingdom in Arabia.	
		2004
2002 Diabiet.		
	2011 Tyrsenus leads a Colony into Italy.	
2021 Pemphos.		
2039 Teogar Amasim.		
	2063 Cres builds Gnossus, and the Temple of Cybele in Crete.	
2081 Janias.		

A Chronological TABLE for the

Julian Period.	Year of the World.	Scripture.	Assyrian.
2810	2100		
2818	2108	Isaac born.	Horite Kings.
	10		
	20		
	30		2135 Jobab.
	40		
	50		
2868	2158	Shem dies.	
	60		
2878	2168	Esaú and Jacob born.	
	70		2177 Hufbam,
	80		
	90		
	2200		
	10		2219 Hadad.
	20		
	30		kills Midian.
	40		
	50		2261 Samlah.
	60		
	70		
2986	2276	Joseph sold into Egypt.	
	80		
2998	2288	Isaac dies.	
	90		
3008	2298	Jacob goes to Egypt.	
	2300		
	10		2303 Saul.
	20		
	30		
	40		2345 Baal-Hanan.
	50		
	60		
3079	2369	Joseph dies.	
	70		
	80		2387 Hadar.
	90		
	2400		
	10		
	20		2429 1st Succession of Dukes.
	30		
3143	2433	Moses born.	
	40		
	50		
	60		
	70		2471 2d Succession of Dukes.
	80		
	90		

Ages succeeding the FLOOD, from

Egyptian.		Grecian History.	Year before Christ.
			1904
<i>Theban Kings.</i>	<i>Pastor Kings.</i>	<i>Phœnician Colonies sent into Asia and Europe.</i>	
2118 <i>Stoechnus.</i>			
2124 <i>Goformius.</i>			
2154 <i>Mares.</i>	2131 <i>Affis</i> , the last of the Pastors.	2148 <i>Inachus</i> founds the King- dom of <i>Argos</i> . <i>Affis</i> (call'd <i>Hercules Egypti- us</i> by <i>Pausan.</i>) goes to the Oracle at <i>Dolchos</i> . <i>Affis</i> leads a Colony to <i>Cadix</i> . <i>Sardus's</i> Son leads a Colony into <i>Sardinia</i> .	
	The <i>Theban</i> Dynaſty in lower <i>Egypt</i> .		
2180 <i>Anophes.</i>	2180 <i>Talmofis.</i>	2198 <i>Phoroneus</i> King of <i>Argos</i> .	
2200 <i>Sirius.</i>			1804
	2205 <i>Chebron.</i>	2208 <i>Ogygian</i> Deluge.	
2218 <i>Ghnubus</i>	2218 <i>Amenophis I.</i>		
<i>Gneurus.</i>	2239 <i>Ameſſes.</i>		
2245 <i>Rauofis.</i>			
2258 <i>Biyris.</i>		2258 <i>Apis</i> King of <i>Argos</i> .	
2268 <i>Saophis.</i>	2261 <i>Mephres.</i>		
	2273 <i>Misphragmuthofis.</i>		
2297 <i>Sensaophis.</i>	2299 <i>Thmoſis.</i>	2293 <i>Argus Boanerges.</i>	
			1704
	2309 <i>Amenophis II.</i>		
2324 <i>Meſcheris.</i>			
	2340 <i>Orus.</i>		
2355 <i>Muſſis.</i>			
	2376 <i>Achencheres.</i>		
2388 <i>Pammar</i>	2388 <i>Rathofis.</i>		
<i>Archondas.</i>	2397 <i>Achencherres I.</i>		
			1604
	2410 <i>Achencherres II.</i>		
2423 <i>Apappus</i>	2422 <i>Armais.</i>		
<i>Maximus.</i>	2426 <i>Rameſſes.</i>		
	2427 <i>Rameſſes Miamin.</i>		
		2448 <i>Cecrops</i> founds the Kingdom of <i>Athens</i> .	
		2475 <i>Deucalion's</i> Flood.	
	2494 <i>Amenophis III.</i>		

A Chronological TABLE for the

Julian Year of the Period.	Year of the World.	Scripture.	Assyrian.
	2500		
	10		
3223	2513	Exodus of the Children of Israel.	
	20		
	30		
	40		
	50	A King in Edom.	
4263	2553	Moses dies.	
	60	Joshua.	
	70		
	80		
	90		
	2600		
	10		
	20	Othniel.	
	30		
	40		
	50		
	60		
	70		
	80	Ehud.	
	90		
	2700		
	10		
	20		
	30		
	40		
	50		
	60	Gideon.	
	70		
	80		
	90		
	2800		
	10	Abimelech.	
	20		
	30		
	40		
	50		
	60		
	70		
	80		
	90		

Ages succeeding the FLOOD, from

Egyptian.	Grecian History.	Year before Christ.
<i>Theban Kings.</i>		1504
2523 <i>Echeclus Kgrat.</i>		
2524 <i>Nitocris.</i>	<i>Sesoftris makes</i>	2527 <i>Danaus obtains the</i>
2530 <i>Myrtas.</i>	<i>great Conquests.</i>	<i>Kingdom of Argos.</i>
2552 <i>Thyefimares.</i>		
2564 <i>Thyrillus.</i>		
2572 <i>Semphocrates.</i>		
2590 <i>Chuter Taurus.</i>		
2597 <i>Meres Philosophus,</i>	<i>he died 900 Years before Herodotus.</i>	1404
2609 <i>Choma Eplta.</i>		
2620 <i>Anchunius Och.</i>		

2680 <i>Penteathyris.</i>		
2696 <i>Stamenemes.</i>	2696 <i>Pelops Son of Tantalus,</i>	
2719 <i>Sistofichermes.</i>		1304

Expedition of the Argonauts.

2774 *Maris.*

Sanboniathos flourishes.

2817 <i>Sipheas Hermes.</i>		1204
2822 <i>Anonymus.</i>		
2836 <i>Phroren vel Nilus.</i>	2820 <i>Troy taken,</i>	
2841 <i>Amarrhant.</i>		

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T R A C T



TRACT I.

A DISCOURSE ON GEN. XXXVI.

Concerning the settlement of Esau's Family, from Mount Seir to Elparan, the antient seat of the Horites: And of the government of that land before and after their settlement: With an enquiry about the times thereof.



THIS Chapter falleth naturally into three parts. The first informs us of *Esau's* Family, what persons it consisted of before he settled in *Seir*, and what title of honour some of them gain'd after they were there. This ends at *v. 19.* inclusively.

B

The

The second part speaks of the inhabitants of *Seir*, who were there before *Eſau*, or any of his poſterity had a ſettlement in that country; and herein is not any man mention'd, who was of the Family of *Eſau*, or deſcended from him. This part ends at *ſ. 39.* incluſively.

The third returns to conſider *Eſau's* iſſue; particularly the Dukes thereof, who all ſeem to be another generation of Dukes, iſſuing from *Eſau*, and who had no contemporary Dukes of the land of *Seir*, that might ſhare in the government thereof, as thoſe mention'd in the ſecond part did.

Concerning the firſt part I note.

Fiſt, That neither *Eſau* himſelf, nor either of his Sons, *Eliphaz* or *Reuel*, arriv'd at the title of Dukes. They therefore, in all probability, were dead before any eſtabliſhment of Dukes.

Secondly, I note, that *Eſau's* grandchildren, by both theſe Sons, are recorded as Dukes. *Eliphaz's* Sons; 1. *Teman*; 2. *Omar*; 3. *Zepho*; 4. *Kenaz*; 5. *Korah*; 6. *Gatam*; and 7. *Amalek*; though born of his Concubine *Tinnah*, *Lotan's* ſiſter. Theſe are in *ſ. 15, 16.* Then follow *Reuel's* Sons; 8. *Nabath*; 9. *Zerah*; 10. *Shammah*;

Shammah ; 11. *Mizzah* ; and, in the last place, are nam'd the Sons of *Esau* himself, by his Wife *Abolibamah*, whom he seems to have married in his old age, after his father was dead ; at which time *Esau* was 120 years old.

For it's certain that *Abolibamah* is none of those first wives taken from the *Canaanites*, which he saw griev'd his parents, and therefore he took a wife of *Ishmael's* children, who brought him *Reuel*. Therefore it is not probable that he would marry another *Canaanite* while his father was alive. But it is certain that *Abolibamah* was of a *Canaanitish* family ; for that's express'd *ŷ. 2.* of this chapter.

Of her children there are three more *Edomite Dukes* ; 12. *Jensh* ; 13. *Jaalam* ; 14. *Korab* ; and these three by their mother's side were of kindred to the *Horites* ; for she descended from *Zibeon*, who was an *Horite*, as is clear, by comparing *ŷ. 14.* and 29.

Therefore *Moses* very conveniently having concluded the first part of this chapter, by mentioning these three, passeth in *ŷ. 20.* to the second part of it, concerning the old inhabitants of this land, the *Horites* ; from whom *Abolibamah* descended.

B 2

But,

4 DISCOURSE ON GEN. XXXVI.

But, before I discourse concerning the persons mention'd therein, I think fit to premise this observation that I have made concerning the land they dwelt in, *viz.* That, before this chapter, which teaches the settlement of *Esau's* Family in this land, it is constantly call'd *Seir* in *Hebrew*. In the *Samaritan* version it's nam'd *Gablah*; by *Jonathan's Targum* *Gebal*; by *Josephus* *Gobolitis*; which words being deriv'd from *Geboul*, signifying a boundary, import that it lay as the boundary of *Canaan*, on the eastern and southern parts thereof.

But, in this chapter, it is sometimes call'd *Seir*, as *ŷ. 8, 30.* sometimes *Edom*, *ŷ. 16, 17.* where it's clearly so call'd, because the Dukes of *Esau's* race, by *Eli-phaz* and *Reuel*, were nam'd just before to be governors there at that time. Yet it's certain, that in both these places it signifies the same land that before was call'd the land of *Seir*, or Mount *Seir*; but, in *Moses's* time, was better known to his people the *Jews* by the name of its later inhabitants, the sons of *Esau*, who then possess'd and govern'd it, and were of kindred to the *Israelites*, their Father being brother to *Israel*, or *Jacob*.

And

And doubtless this is the reason why, in a third place in this chapter, *viz.* in *ſ. 31.* that ſame land which is call'd the land of *Seir*, *ſ. 30.* and is ſaid to have had Dukes of *Seir* in it, is alſo ſaid in the next verſe to be now call'd *Edom*, and to have had kings in it before any kings reign'd over *Iſrael*. The name of *Edom* was more known than *Seir*.

Now we cannot conclude by *Mofes's* calling this land the land of *Edom*, i. e. of *Edomites*, when he ſpeaks of kings there, that therefore theſe kings reign'd over the *Edomites*, becauſe he often deſcribes places by the names that were afterwards given them, and were more known to the *Jews*, uſing a figure call'd *Prolepiſis*.

So he calls that the country of the *Amalekites*, *Gen. xiv. 7.* which was not then inhabited by *Amalekites*, when *Chederlaomer* invaded and over-ran it. *Amalek* was not then born, but his poſterity dwelt there afterwards, and the *Jews* underſtood what country he meant by the name of the *Amalekites* country. So alſo he ſays, *Gen. xxxi. 21.* that *Jacob* flying from *Laban*, ſet his face towards Mount

B 3

Gilead.

6 DISCOURSE on GEN. xxxvi.

Gilead. That name was not then given to that Mountain, but it was given afterwards, as appears by *ŷ.* 47. of that chapter. But he calls it so before, because the place towards which he fled, would be thereby best understood by his readers. There are many examples of this kind, both in sacred and profane writers.

This being premis'd, I affirm concerning the persons spoken of in the second part of this chapter, that they are all *Horites*, both the Dukes and the Kings, from *ŷ.* 20. to the end of *ŷ.* 39. There is no doubt until we come to *ŷ.* 31. But many think otherwise of the Kings, which are begun there to be recorded.

First, I affirm that it cannot be prov'd that *Beor*, the father of *Bela*, nor that any of the eight Kings, there nam'd, was of the line of *Esau*. No genealogy of *Esau*, either in *Genesis*, or the *Chronicles*, says any such thing. *Moses* hath closely join'd these Kings, as being of the same land with the Dukes in *Seir*, recorded in the verse immediately going before ; and, in *ŷ.* 40. he clearly tells us when he had done with the *Horites*, and did resume the line of *Esau*, which he needed not
to

to have done, if the eight Kings, and *Beor*, the Father of the first of them, had been of the same line.

This argument justly requires that those, who affirm these eight Kings, with whom *Beor*, the Father of *Bela*, must be join'd, to be all nine of them *Edomites*, should bring proof of it. *Affirmantis est probare*. But no such affirmation can be prov'd out of the divine records. I know what is offer'd towards it, and could easily shew the insufficiency thereof; but I delight not to shew the weakness of other men's arguments, and chuse therefore rather to propose to the reader's consideration that which most convinces me, that there is no probability, much less any necessity of admitting these nine successions into the line of *Esau*, over and above those successions which *Moses* doth expressly own to have been in the line of this twin brother of *Jacob*. 'Tis this.

I find the successions in these two lines, that are clearly own'd by *Moses*, to be just equal. Thus :

<i>Jacob,</i>	<i>Esau,</i>	
<i>Levi,</i>	<i>Eliphaz,</i>	
	B 4	<i>Cobath,</i>

8 DISCOURSE on GEN. xxxvi.

Cobath, Teman,
Amram, Timnah, or any other of
those eleven in *Ÿ. 40. to 43.*

Moses, The King of *Edom*, to
whom *Moses* sent an embassy for passage,
Num. xx. 14.

'Tis true, that *Eſau* married two wives,
above thirty years ſooner than *Jacob* mar-
ried ; but the iſſue of thoſe marriages
does not appear. And *Eliphaz*, men-
tion'd as the firſt-born Son of *Eſau*, came
of *Adah*, who doth not appear to be ſoon-
er married than *Leah*, the Wife of *Ja-
cob*.

This exception, againſt the parallel of
the lines of theſe twin brothers, being re-
mov'd, I proceed to obſerve, that the lives
of *Jacob*, and of *Eſau*, and of the iſſue
of each of them, in the interval between
their birth, and the time of *Moses*'s death,
were, near upon, of a like length. We
cannot pretend to exactneſs in this caſe,
wherein neither *Eſau*'s time of death, nor
that of any in his line, is given in Scrip-
ture ; but a near approach to it is ſuffi-
cient to my purpoſes. Now we may
make ſuch an approach by help of the
length

length of the lines of all *Jacob's* issue to *Moses* inclusively, because they are all deducible from what *Moses* hath recorded.

For, the whole interval between *Jacob's* Birth, *A. M.* 2168, and *Moses's* Death, *A. M.* 2553, is found by subduction to be 385; and we may reasonably suppose so many years between *Esau's* birth, and the death of that King of *Edom*, with whom *Moses* treated for passage, who is the last of *Esau's* issue, in the parallel foregoing. In these years *Jacob* had only in the line of his Son *Levi*, which is exactly accounted, these four descents; *Levi*, *Cobath*, *Amram*, *Moses*. And I can find no more descents from *Esau* recorded by *Moses* in this interval, but 1. *Eliphaz*; 2. *Teman*; 3. *Timnah*; or any of his contemporaries, which are in *Gen.* xxxvi. 40. 4. The King of *Edom*. That this number of descendants may fill up the interval, is certain, by the example of *Jacob's* issue.

It seems to me very unreasonable to imagine, that, in the same interval, the descents from one brother should be but four, and yet there should be thirteen descents from the other brother. There is no place to put in these nine super-numerary descents, but between *Teman* and

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and *Timnath*; so they must all derive from *Teman*; even *Jobab*, the son of *Zerah*, of *Bozrah*; and yet neither *Beor*, nor *Bela*, nor *Jobab*, nor any other of them is in Scripture own'd to derive from him.

From these considerations I cannot chuse, but I must conclude, that all these Kings reign'd over the *Horites* in that land, which is call'd the land of *Seir*, *ŷ. 30.* as well as it's call'd the land of *Edom*, *ŷ. 31.* And, it is certain that the *Horites* were the possessors of this land of *Seir* long before *Esau's* time, much more before his Sons became Dukes there. *Gen. xiv. 6.* But afterwards *Esau's* Family subdued them, and possess'd and govern'd this country; and so it became the land of *Edom*, *Deut. ii. 12, 22.*

This leads me to the third part of this chapter, under our consideration, which contains only another succession of Dukes; all which are affirm'd to have had families, possessions, and governments here. There are eleven of them in number. *Kenaz* and *Teman* have names, agreeing with the names of that succession, which is mention'd in the first part of the chapter; but we have no reason to believe that

that they are the same persons, because it's usual for some, in every generation, to take up the names of their ancestors. But, in this case, there seems to be the intervention of much time, and a long war, to subdue the old inhabitants, so far, that no *Horites* in this race appear to be Dukes, join'd with these descendents from *Esau*, in the government of the land.

These I reckon to be contemporaries with *Amram*, of *Jacob's* line, as the other mix'd Dukes were, near the matter, contemporary with *Cobath*. And, because there are just eleven of this second race of Dukes, as we numbred eleven of *Esau's* grandchildren in the first race of *Edomite* Dukes; I think we may reasonably judge that they are the heirs of them, of the first race, and consequently the great grandchildren of *Esau*, *Moses* assuring us that they all sprang from him. I will set them down with numbers prefix'd as I did in the first race. 1. *Tunanab*; 2. *Aluah*; 3. *Jetheth*; 4. *Aholibamah*; 5. *Elab*; 6. *Pixon*; 7. *Kenaz*; 8. *Teman*; 9. *Mibzar*; 10. *Magdiel*; 11. *Iram*. And these seem to be recorded, because in them the Aristocracy was ended, as the first race of Dukes began it.

Having

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Having thus declar'd my opinion concerning the three parts of this chapter, the times, when these things here spoken of were done, remain to be enquir'd into; altho' we can hope only to find an approach to them, nothing being given whereby they may be exactly determin'd.

The best method that I can find, is to begin with the last of *Edom's* Family, mention'd by us, that is, with that nameless King of *Edom*, to whom *Moses* sent an embassy, when he was near his death. This time is determin'd in *Armagh's Annals*, to be *A. M.* 2553; and his reign, I suppose, concurrent with *Moses's*, which began just forty years before, at his departure out of *Egypt*; deduct forty there remains *A. M.* 2513; that was the year of *Israel's Exodus*, in which *Moses* makes the last mention of *Dukes* then expiring; it being the beginning of the new Monarchy, must be the end of the Aristocracy, under the second race of *Dukes*.

Moses says, *Exod.* xv. 14. &c. that the neighbouring people, and particularly the *Dukes of Edom shall be amaz'd*, when they shall hear of the march of the *Israelites* out of *Egypt*. It is plain, therefore, that *Dukes* were their governors at the *Exodus*; and 'tis most probable, that about
that

that time they alter'd their form of government, and set up a King, who should take care of their country in danger, from the approach of so great a body of men as the *Israelites* were.

We read, *Gen.* xiv. 6. that *Chederlao-mer* over-ran the *Horites*, but was soon after conquer'd by *Abraham*. This, according to *Armagh's Annals*, fell out *A.M.* 2092. We will suppose, therefore, that after this the *Horites* set up their first King *Bela*. For, surely, if they liv'd scatter'd without a King before, they would learn by what they suffer'd in that invasion to make a King, under whom they might be united to defend themselves better in the times that should follow.

For this reason we will suppose the *Horite* kingdom to begin *A.M.* 2093. From this to the *Exodus* are 420 years; in which time there happen'd ten successions; eight of Kings, and two of Dukes. This number, equally divided, allows forty-two years to each succession. We pitch upon this equal number of forty-two years to each succession; not because we suppose it to be so in truth and reality, but, because we have no foundation to go upon, whereby an accurate and real division of this interval may be made; and because

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cause such an unaccurate and conjectural division may afford a little light into the times, in which the life and death of *Esau*, and of his Sons, *Eliphaz* and *Reuel*, might happen in the land of *Seir*.

There is a remarkable passage join'd to the reign of *Hadad*, the fourth King of these *Horites*, viz. That he smote *Midian* in the field of *Moab*. Now, by this method that I have us'd, we may make an approach either to the end, or to the beginning of the reign of *Hadad*, and see about what time of *Midian*'s age, which we may aim at by *Abraham*'s marriage with *Keturah*, this fell out.

For example, by what I have advanc'd, we conjecture that the end of *Hadad*'s reign, who was the fourth King, was about *A. M.* 2261. *Moses* tells us that he smote *Midian*; and *Moses* probably recorded this, because it was a calamity to the ancestor of *Jethro*, his Father-in-law. Now *Midian* being begotten on *Keturah*, whom *Abraham* married about the year 2148, and being the fourth Son, probably was born about 2152; by deducting this out of 2261, we find there remains 109. This assures us that *Midian* must be smitten by *Hadad*, before he was 109 years old; tho' this

this blow should be given in the last year of his reign, but probably it was done sooner. And this example gives us a good argument to prove that the Kings in *Seir* are, with good reason, plac'd before any of *Esau's* Family were Dukes there, which we have suppos'd to have begun about the year 2429; so that we justly have left time enough for four Kings to reign after *Midian* was smitten, and before the Aristocracy under Dukes began.

Moreover, upon review of the succession, of the Dukes of *Seir's* and of *Esau's* Family, together with the Kings, who did not reign by inheritance, (no son, or near kinsman, appearing to come next to the preceding Monarch) but by election, or forcible entry upon the government; it's obvious to conceive, that at the death of *Hadar*, the last of the eight Kings, the two potent Families of *Esau* and *Seir* being link'd together by intermarriages with *Esau* and *Eliphaz*, would agree together to hinder any election of a ninth King, and to settle the government in the form of an Aristocracy, consisting of 21 Dukes, seven of *Seir's* race, and 14 of *Esau's*; and these made the first succession of Dukes. But *Esau's* Dukes being double in number
to

to *Seir's*, would easily be tempted to grasp the whole government into the hands of their Family, without any associates.

They, like their ancestor *Eſau*, liv'd by their ſwords ; and hence follows a war ; the event of which appears in the next generation, which is eleven Dukes of *Eſau's* Family, without any Sons of *Seir*. And it is no wonder, that, in this Ariſtocracy, one ſhould get ſuch advantages againſt the reſt, (who probably did not agree among themſelves) as to be able in time to turn the Ariſtocracy into a Monarchy ; ſo that *Moſes* found a King of *Edom*, when he was to paſs by the borders thereof.

So alſo, on review of the Kings that anciently reign'd in this land, whether you call it *Seir* or *Edom*, is indifferent. I will add, that my opinion, that they were none of *Eſau's* line, is no novelty, nor ſingularity. For it was the judgment of the moſt learned *Jew Maimonides*, long ago, as is own'd by *Grotius*, in his comment on this chapter.

In the parallel place, 1 *Chron.* i. 51. the vulgar *Latin* tranſlates the *Hebrew* (I think well) in this ſenſe. *Adad autem mortuo duces pro regibus eſſe cœperunt*. The *Alexandrine* copy of the *Septuagint* expreſſes
it

it thus. Καὶ ἀνέθαιεν Ἀδάδ καὶ ἦσαν ἡγεμόνες Ἐδῶν. Which words are thus translated into *Latin* by *Flaminius Nobilius*: *Mortuus est Adad, & facti sunt duces.*

Moreover, I observe, that because we have plac'd the beginning of the *Horite* Kings at the year of the world 2093, when *Abraham* was 85 years old, and the time, or end of the *Edomite* King, about the end of *Moses's* life, which was in the year 2553, we shall find the whole interval of the government, in the land of *Edom*, which we have consider'd in this chapter, to be 460 years; and we may compare the successions in *Abraham's* line, which *Moses* hath given in Scripture, distinguish'd by certain undeniable times, with those successions, which he hath recorded of the *Horite* Kings and Dukes, but hath not express'd their times, but only given us their order, and some grounds of probability, estimating their times. Thus, when *Abraham* was about 85 years old, he overthrew *Chederlaomer's* forces, and gave the *Horites*, that had been invaded by him, reason and opportunity to set up their first King.

This, and the other successions, are, in the following table, reduc'd to probable synchronisms.

C

Abra-

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A. M.

2092 *Abraham* overthrows
Chederlaomer.

Bela elected King of the
Horites. 2093

Jobab, Son of *Zerab*, of
Bozrab. 2135

2152 *Midian* born.

2168 *Esau* and *Jacob* born.

Husham, of the land of
Temani. 2177

2245 *Jacob* flies to *Laban.*

Hadad, the Son of *Be-*
dad. 2219

2248 *Levi* born. *Eliphaz*
probably about the
same time.

Kills *Midian.*

Samlab of *Masrekab.* 2261

2265 *Jacob* returns to *Ca-*
naan.

2288 *Jacob* and *Esau* bury
Isaac.

Esau dwells in *Seir.*

2298 *Jacob* goes into *Egypt.*

Saul of *Rehoboth.* 2303

2315 *Jacob* dies. *Esau*
probably about the
same time.

Baalhanan of *Acbbor.* 2345

2369 *Joseph* dies.

2385 *Levi* dies. *Eliphaz*
and *Reuel* about
the same time.

Hadar. 2387

2429 *Cobab* dies.

Aristocracy of twenty-one
Dukes. 2429

Amram dies.

Aristocracy of eleven
Dukes. 2471

2513 *Exodus.*

A King of *Edom.* 2513

2553 *Moses* dies.

We

We are sure, that from *Abraham's* victory over *Chederlaomer*, to *Moses's* death, are 460 years; the same sum of years must be allow'd to the *Horite* Kings and Dukes, reckoning all the years of that King, to whom *Moses* sent an embassy.

Now, because we are sure that the seven persons in the line of *Abraham* fill'd up 460 years, and eleven in the *Horite* line fill'd up no more time, it's certain that we did not make too great an allowance of time, by giving 336 years to the eight Kings, and 84 years to two successions of Dukes, and forty to the King of *Edom*, contemporary to *Moses*; for these particulars make just the sum of 460.

Nevertheless, we acknowledge, that we cannot determine exactly any of the particular reigns by a number of years, and therefore pretend only to approaches; no number of years of the *Horites*, or of the Dukes government, being given us by *Moses*, whereupon an exact calculation might be founded.

Lastly, I note, that my method in counting the times in the foregoing table is the more reasonable, because therein clearly appears a just cause why neither *Esau*, nor his Sons *Eliphaz* and *Reuel*, are ever styl'd Dukes, altho' his grandchildren have

that title given them by *Moses*, viz. because *Eſau*, *Eliphaz* and *Reuel*, liv'd their time out before the Monarchy of theſe eight Kings was diſſolv'd; out of the ruins whereof the Ariſtocracy under the Dukes aroſe.

The example of *Eſau*, who, by this table, liv'd in the times of *Samlab* and *Saul*, will illuſtrate the whole matter; for it's certain that he liv'd not only when *Jacob* return'd from *Laban*'s ſervice into *Canaan*, and was, as *Jacob* was, 97 years old, in the year of the world 2265, but alſo at his Father's burial, in 2288, he was 120 years old. Both theſe years, by our accounts, in the table, fall to be in *Samlab*'s reign; and *Eſau* probably liv'd as long as *Jacob*, who died 2315, which falls near the middle of *Saul*'s time.

Now, while the *Horite* Monarchy ſtood, *Eſau* and his Family moſt probably were mere ſojourners in *Seir*, as his anceſtors *Abraham* and *Iſaac* were in *Canaan*. There is no proof that either *Eſau*, or *Eliphaz*, made any war or conqueſt in *Seir*; *Eſau* indeed had 400 men with him when he met *Jacob*; but his grandfather *Abraham* had near that number not long after his entry into *Canaan*, yet made no conqueſt of the *Canaanites*,
and

and liv'd among them by permission; the world was then but thin of people.

There was a part of *Seir* which was call'd the field of *Edom*, as our margin well renders the *Hebrew* word *Shedah*, Gen. xxxii. 3. And I believe the word *country*, which is in the text, is not so good a translation as the word *field* in the margin; because the word *Shedah*, when join'd with a single person, as here with *Edom* or *Esau*, never signifies a whole country, but always expresses a portion or part of a country, specified or limited by the occupation of that single person. I will point out a few places of Scripture, where its clearly so us'd. The *field* of *Ephron*, Gen. xxiii. 13. Gen. xlix. 29, 32. Every man's *field* bought by *Joseph*, Gen. xlvii. 20. *Caleb's* gift of a *field* to his daughter, *Josh.* xv. 18. *Naomi's field*, *Ruth* iv. 5. Many more places might be added.

Therefore I collect, that in the place where the field of *Edom* is mention'd, we must understand that part of *Seir* where now *Esau* was occupant, as dwelling there himself, and his family, and there feeding his cattle, as *Jacob* did his in *Canaan*. And, in this sense, the words are paraphras'd in the *Targums*, both of *Onkelos*, and of *Ben-*

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Uzziel. The like habitation, in part of *Seir*, *Eſau*'s Sons, *Eliphaz* and *Reuel* had all their lives without the title of Dukes; running near a parallel with *Jacob*'s ſon *Levi*, who died in the year 2385, before the reign of *Hadar*, the laſt King of the *Horites*, according to our table.

At the death of *Hadar*, the iſſue of *Eſau*, then living, had a fair opportunity to uſe the intereſt they had, by alliances with *Seir*'s Family, and by their own ſwords, whereby they were to live, to obſtruct the election of another King; and in conſociation with *Seir*'s children, to divide the dominion over that country among themſelves, in form of an Ariſto- cracy, conſiſting of the Dukes mention'd in the firſt part of the chapter. For no government is ſo eaſily diſſolv'd as an elective Monarchy, in the vacancy. And its evident, that among theſe *Horite* Kings, not one of them ſucceeded his Father. Nevertheless, there is reaſon to believe there was a war, whereby the *Horites* were conquer'd, and *Eſau*'s poſterity got the entire dominion of that country; which yet allow'd at the firſt ſeven Dukes of the *Horite* nation. See *Deut.* ii. 12.

The

DISCOURSE on GEN. xxxvi. 23

The words, *the children of Esau*, do not exprefs that *Esau* himfelf deftroy'd the *Horites*; nor can they be appropriated to *Eliphaz* or *Reuel* fo naturally, as to thofe who got authority, titles of honour, with habitations, and land of their poffeffion, which are afcrib'd to the laft Dukes, *Gen. xxxvi. 43.* And *Mofes*, by his embaffy to the King of *Edom*, owns the fovereignty then to be in him; but it had been in Dukes for all that fpace that paff'd between the end of *Hadar*, the laft King of the *Horites*, and the departure of *Israel* out of *Egypt*; answering to the diftance in *Jacob's* line, between the end of *Cobath's* life, and *Amram's* life, after the death of *Cobath*.





TRACT II.

A DISCOURSE ON DEUT. ii. 23.

The Avim which dwelt in Hazerim, even unto Azzah; the Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their stead

HEREIN is prov'd that these *Caphtorim* and *Philistim* came out of *Egypt*, and that the time of this migration was about the time of the first *Phœnician* King *Salatis*, who reign'd in *Caphtor*, which they relinquitth'd.

Moses, in the words of this verse, and of the two next before it, mentions three examples in which God's Providence had appear'd, to root out one nation, and plant another in its place; endeavouring thereby to encourage the *Israelites* to believe that he could, and would, according to his promise

DISCOURSE on DEUT. ii. 23. 25

mise to their progenitors, subdue the *Canaanites* before them, and place them in *Canaan*, their land.

Thus. 1. He had cast out the *Zanzumim* before the *Ammonites*, *ŷ. 20, 21.* 2. The *Horim* before the children of their brother *Eſau*, *ŷ. 22.* Thus: 3. He had deſtroy'd the *Avim* by the hands of *Caphtorim*. I have undertaken here only to diſcourſe of this third inſtance, becauſe I conceive that the hiſtory of the *Phœnicians* in *Egypt*, which I have diſcourſ'd of largely in a foregoing Volume may give ſome light to this text, by helping us to ſome knowledge of the time, and the cauſe of the *Caphtorim's* migration out of their former country into *Canaan*: And I believe that this migration of theirs being recorded in the divine hiſtory by *Moses*, will prepare us the more willingly to give credit to thoſe few ancient teſtimonies that remain concerning the wars of thoſe old *Canaanites*, or *Phœnicians* in *Egypt*, that dwelt and reign'd there long before the Family of *Jacob* came thither.

For our reaſon will aſſure us that ſuch conſiderable people as the *Caphtorim* and *Philiftim* will appear to be, would not leave their native country, eſpecially ſo rich a foil

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soil as *Egypt*, and pass thro' some days march of wilderness to come into *Canaan*, to fight for land to live on, if they had not been greatly distress'd in their former habitations. And I am sure, that other cause of distress to them, there appears none in the remaining history of those times, but only this of the *Phœnician* war. On the contrary, it's certain that all the planters in *Egypt* had pass'd thro' *Canaan* before they could come into *Egypt*, and therefore intended not to stay in *Canaan*, if they might quietly enjoy the pleasures of *Egypt*. Wherefore, their leaving a settlement which they had there, being attested by divine writ, will be a great inducement to believe those human writings, that inform us that there were great troubles in *Egypt* about that time, when these nations came to seek new seats in *Canaan*.

It's evident that *Moses* had no necessity lying upon him to express the times, or occasions of those revolutions, whereby the *Zanzummin* were ejected by the *Ammonites*, and the *Horim* by the *Edomites*, and therefore hath said nothing of them ; as he hath silently pass'd over also the times and occasion of the *Avim's* being ejected by the *Caphthorim*. It's likely those things were then

DISCOURSE on DEUT. ii. 23. 27

then sufficiently known to those *Israelites*, that knew any thing of ancient history, concerning the country they went to possess. It was sufficient to his purpose, by these examples, to prove that the *Canaanites* were not invincible, and that therefore they had reason enough to believe that God, according to his promise, could, and would cast out these remainders of them before them. Wherefore, we also may justly seek for the time, and occasion of this migration of the *Caphtorim* into the country of the *Avim*, out of other records of antiquity, as the *Israelites* did in these cases, wherein *Moses*, by his silence, did sufficiently refer them to take information from other hands. And, therefore, tho' I could not hope at this distance of time and place to be so well inform'd of this matter, as the *Israelites* in *Moses's* time might be, yet I resolv'd to get the best intelligence I could, by making these three enquiries.

1. Who these *Avim* were, and how much of the land of *Canaan* they dwelt in?

2. What were these *Caphtorim*, and the *Philistim*, who, in several places of Scripture, are join'd with them, whence did they

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they come to invade the *Avim*, and settle themselves in their land?

3. What was the time, and the occasion of this their migration, and forcible entry into their country? To these enquiries I shall offer the best answers that I can find in three distinct sections of this chapter.



SECTION I.

In Answer to the first Enquiry.

I Believe that these *Avim* were of the posterity of *Canaan*, because the whole land, promis'd to *Abraham's* seed, is generally call'd the land of *Canaan*, as possess'd by his children before *Abraham*; and because *Jonathan Ben-Uzziel*, in his paraphrase on *Deut. ii. 23.* expressly calls the *Avim* a remnant of the *Canaanites*. Particularly among the several families of them, it's plain, that the name of that tribe of them, which is call'd *Hivites*, comes nearest to the name of *Avim*. The difference in the vowels is inconsiderable, because

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because those are easily chang'd into each other, and, in the consonants, there is only this small difference, that one hath *Ain*, the other *Cheth* ; which being letters of the same organ, are frequently chang'd, and these gutturals more frequently than any other letters. Proofs of this are abundantly given, both by the *Jewish* and *Christian* Criticks, which I need not repeat. It's probable that this small change was made to distinguish this branch of the *Hivites*, that was seated in the most southern parts of *Canaan*, from that other part of the same *Hivites*, which dwelt in the northern parts, mention'd *Jud.* iii. 3. about Mount *Libanus*, from *Baal Hermon*, unto the entering into *Hamath*, mention'd also *Jos.* xi. 3. It's certain, from the text of Scripture, that the *Hivites* were scatter'd in diverse other parts also of the land, as at *Gibeon*, not far from *Jerusalem*, *Jos.* ii. 19. at *Sichem*, near *Samaria*, *Gen.* xxxiv. 2. Besides, that I have prov'd in a distinct discourse about the *Horim*, that some of them at least were of this Family, and dwelt in Mount *Seir*, and that the bounds of the *Horites* touch'd upon *El-paran*, which we shall shew was about the bounds of these *Avim*. The *LXX* agree fully to this notion, for they translate them by *Εβαιοι*, the common name of all the *Hivites*.

Hivites. So also doth the vulgar *Latin* call them *Hevæi*, as it doth all the *Hivites*. This may suffice to be said of the Family of this people ; only I may add, that *Gen.* xxxvi. 35. the city *Avith* is mention'd as belonging to *Hadad*, a King there. This, I believe, had its name from these *Avim*, or *Hivites*, from whence the *Horim*, in that country, were deriv'd.

As for the part of *Canaan*, in which they dwelt before the invasion, mention'd in this text, *Moses* determines it by these words in our translation, *they dwelt in Hazerim unto Gaza*. *Gaza* is here set as the farthest considerable place northwards, which was within their bounds ; their southern bounds therefore seem not to be mention'd here by *Moses*, because it was the same known southern bound of *Canaan*, which was the River *Sihor*, *Josh.* xiii. 3. call'd sometimes the River of *Egypt*, because it was the nearest river of *Canaan* towards *Egypt* ; altho' there was a great deal of land between that river and *Pelusium*, where *Egypt* properly begun : For the land between them was desert, and is express'd by the LXX, by ἀοικήτων, the uninhabited place, *Josh.* xiii. 3. They also translate the stream of *Egypt* by Πυλονόεσσα, *Isa.* xxvii. 12. making that the

DISCOURSE on DEUT. ii. 23. 31
the same river which the Scripture calls
Sihor.

Now, whereas these people are, in the text *Deut.* ii. 23. said to *dwell in Hazerim*, our translation (because there might be some doubt about the signification of the word) hath kept the original word, which the septuagint also hath done, with a little alteration in its termination; this course being thought safest by them, (as indeed it's sure not to translate amiss, when it doth not translate at all.) Nevertheless, reserving the honour due to our translation, I think we may easily follow the *Samaritan Version* in this case, (that ing probably elder than the LXX.) wherein it's plainly translated they dwelt in villages, or small towns, consisting of scatter'd houses, or hutts. For, *First*, it's evident that the original word *חָבָזָר* *Hbazar*, often signifies so, of which sufficient proof may be seen in Dr. *Castle's Lexicon*; yea, the septuagint it self often translates it so, as may be seen in *Kircher's Concordance*, to full satisfaction. *Secondly*, In the Scripture there are several towns nam'd which have *Hazar* set before them, and mostly they are in the south part of *Judea*, which are all towns of the lesser note; not one
great

great city among them ; *Hazar-Addar*, *Hazar Gaddab*, *Hazar-Shuah*, *Hazar-Shu-fab*, *Hazar-Enna*, *Hazar-Hatticon*. This last town is in *Ezekiel* xlvii. 16. in our translation in the margin, express'd by the middle village. *Thirdly*, In those old times, before *Abraham's* coming into *Canaan*, (who certainly came thither after the *Philistins*, and their brethren the *Caphthorim*, had cast out the *Avim*, and were there settled in their stead,) there were very few great cities in any part of *Canaan*. None are mention'd in this furthest southern part ; and it's likely they had none but *Gaza*, or very few, but that they dwelt scatter'd in tents, huts, and small towns, and that they liv'd on pasturage. Therefore I chuse to translate the word *Hazerim* by villages, this best agreeing with the state of this country in those elder days.

Hereunto I will add, that the *Arabick* translation doth not take *Hazerim* for the name of a single town, but (intimating that it imports a large territory, comprehending many villages) expresses the whole country by the name of *Rephab*, which seems to point at the country of *Rephaim*. And, whereas the *Targums*, both of *Onkelos*, and of *Jonathan*, express this country

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try by *Dephiab*, (which name I find no where but in them as now printed.) I cannot forbear thinking, that the first letter of that word, *Daleth*, is, by some mistake or corruption, put instead of *Resh*, and that the *Targumists* meant to express the same name of the country that is in the *Arabick*. 'Tis certain that *Raphæa* is the name of at least a considerable part of this country; and, accordingly it appears, both in *Pliny*, l. v. c. 13. where he saith that *Raphæa* is seated inward from *Rhinocolura*. In *Antoninus's Itinerary*, *Rapa* is seated in the mid-way, between *Gaza* and *Rhinocolura*. The sum of the distance of these two last, which contain the full length of the country, from the river *Sihor* to *Gaza*, which *Moses* points at, is, by *Antoninus's* tables, 44 miles. So *Antoninus* happily gives the length of the country of the *Avim* which we were seeking. But the breadth of it, from the west or midland sea towards the east, I can find no better way to determine than by the help of our maps, placing the towns which the *Philistins*, who succeeded in their places, did hold. In general they seem not to have possess'd many miles from the sea inwards, yet to have held more in the in-

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land,

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land, about their south border, than towards their northern borders. To compensate their streights in breadth, they enlarg'd their dominions northwards to *Echron*, and beyond it, after they had subdu'd the *Avim*; whose bounds *Moses* hath not express'd to be further north than *Azzah*, which is agreed to be call'd *Gaza* by the *Greeks*, and is not so far northwards as *Echron*.

Now *Antoninus's* tables are before me, I will here add out of them this note, that the distance between *Rhinocolura* and *Pelusium*, the great pass into *Egypt*, is stated there to be 90 miles, thus, from *Rhinocolura* to *Ostracena* 24; thence to *Cassius-Mons* 26; thence to *Peutascinum* 20; thence to *Pelusium* 20 miles. This I note, because I confide much more in *Antoninus's Itinerary*, than in *Pliny's* account, which seems to shorten this distance. And I note this distance, because it will inform us how far the *Caphthorim* and *Philistins* were to march thro' a desert country before they came to the nearest part of the *Avim's* country, which they invaded and subdued; tho' this, I believe, they would never have attempted to do, if they had not been greatly distress'd in their former seat.

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DISCOURSE ON DEUT. ii. 23. 35

I will conclude this section with a note, that these *Avim* are once more mention'd as yet remaining, in some part of their body, even in this country, where our text intimates that they were destroy'd. It is in *Josh. xiii. 3*. There GOD is telling *Joshua* what people remain'd, and he reckons up the five Lords of the *Philistins*, and then joins to them the *Avim*; which seems to import that there were some remnants of them among the *Philistins*; tho' they had no Lord of their own tribe or body, but were govern'd by the *Philistin* Lords; as kept only to be their slaves and drudges in the meanest services: Yet, probably, they were spar'd by agreements, made after the conquest of them. Let us now proceed to our second section.



SECTION II.

Our second Enquiry about Caphtorim and Philistim.

I Have join'd these two together in this enquiry, altho' the *Philistins* are not
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mention'd in the text of *Deuteronomy*, which we are explaining, because *Moses* himself puts them together in his first book, *Gen. x. 14.* when he reckons them both among the issue of *Mizraim*; whereby we are assur'd that they are of the same Family, and consequently to be distinguish'd from all the tribes of the *Canaanites*, whose land, the text tells us, they invaded. So also they are closely connected by *Jeremy*, *xlvii. 4.* where he tells us *the Philistins were a remnant of the country, (or Isle) of Caphthor*; which informs us that they came out of the *Caphthorim's* country, the isle of *Caphthor*. And so also *Amos ix. 7.* God owns that *he brought the Philistins from Caphthor*; which certainly relates to this migration, or invasion, mention'd in our text; and assures us that they came together in the same army to seek new seats in the *Avim's* country, which we have describ'd. Now, because *Moses*, *Deut. ii. 23.* mentions only the *Caphthorim* as principal in deducing and leading this colony, and both the Prophets forenam'd give the pre-eminence to *Caphthor*, as denominating the country whence they both came: Therefore I shall first, and most largely discourse about the *Caphthorim*, altho' the *Philistins*,
in

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in later times, carry'd the name of the country wherein they settled, and became Lords of the five Satrapies, into which that country was divided, *Josh.* xiii. 3. Yea, because they had the sea-ports, and consequently the foreign trade of that country. They were so famous, that all that country, which the Scripture calls *Canaan*, which was much larger than the *Philistin's* dominion, was by the *Greeks* call'd *Palæstina*, from their name, as if they were the only considerable people in that region: But for this honour they are beholden to the *Greek's* ignorance of all the inland country. They gave a name answerable to their little knowledge, which extended not far beyond the coasts of it, with which they had some correspondence.

But I must return to the text of *Moses*, which I have chosen to explain; wherein I observe, that *Moses* describes this victorious people the *Caphthorim*, by the place from whence they remov'd, as more famous, and better known in his time than they were; and the name of that then celebrated city and territory was *Caphthor*. So likewise *Jeremy* and *Amos*, in the places above quoted, speak of *Caphthor*, as the antiently famous seat of the *Philistins*. But

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it's a great difficulty to find where this so renown'd place was. *Horace's* saying is true.

— *Cadentque,*

Quæ nunc sunt in honore vocabula.— Names that are once in honour, tho' they be of great men, and great places, may fall into obscurity; nevertheless, we will try whether we can retrieve their lost honour, and restore them to their fame. Perhaps the other sentence in *Horace* may prove as true.

Multa renascentur quæ nunc cecidere..... So it's possible that the dead fame of these people, and their country, may be born again, and rise out of the grave of oblivion, in which they have been long buried. To this purpose we may take it for evident, that this name *Caphthorim* being in the plural number, is deriv'd from its singular, *Caphthor*; as their brethren the *Philistins* are from *Pelishah*, which I find in the *Samaritan* version of *Gen.* xiv. 6. us'd to express either a place in the border of their country, or rather their country it self bordering on *El-paran*. So also the *Canaanim*, are from the singular *Canaan*; and many like examples may be brought. I will add only, that the *Sinim* are prov'd denominated from *Sin* by *Bochart*.

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It remains still a difficulty to find out this place *Caphtor*, which we will now attempt to remove. To this end I will summarily set down what my opinion is; 1. Concerning the place it self; 2. Concerning the reason of this name *Caphtor*, which antiently belong'd to it, among diverse other names, which, for several reasons, have been given to the same place at different times, and by different people.

1. The place I believe to be that which in *Hebrew*, is call'd *Sin*; in *Chaldee* *Tin*, by an usual change of S into T. The *Greeks* call it *Pelusium*, and this most frequently; out of the ruins of which rose *Tamiathos*, *Tamiata*, by the *Arabians*, and our modern writers, from them it's now call'd *Damiata*, standing not far from the old place of *Pelusium*, and now usually counted as the same city, serving still to guard the pass into *Egypt*, which was the chief use of this place.

This city, with the territory about it, being the only passage into, and out of *Egypt*, by land from *Asia*, and standing also on the *Tanitic* mouth, or *Ostium* of *Nile*, was a great pass also by water, and was always esteem'd, and fortify'd as the great frontier garrison of the kingdom of

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Egypt;

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Egypt; and is, by the prophet *Ezekiel*, xxx. 15. call'd the *strength* thereof. Our margin there translates *Sin* by *Pelusium*, very well; as do also *Jonathan Ben Uzziel* and the vulgar *Latin*. *Plutarch* intimates this town to be built before the death of *Osiris*, that is, *Mizraim*, who was carry'd out of *Egypt* by the *Tanitic* mouth, or *Ostium* of *Nile*, nam'd from that town, as then built; and also more expressly he affirms *Pelusium* to be built by the Goddess *Isis*, the wife of *Osiris*. Many more authorities might be added to prove the antiquity and great importance of this city to that whole kingdom; but this does only lead the way to my proofs, that this, with its territory, is truly the *Caphor* which we seek.

My first argument to prove this, is from the *Arabick* translation of the *Pentateuch*, (which the most learned Dr. *Pocock* owns, and proves to be made by *Rabbi Saadias*, about 900 years after CHRIST's birth;) both in Gen x. and in our text, the *Caph-torim* are translated the men of *Damiata*. And *Caphor*, in our text, is expressly translated *Damiata*, which signifies this passage into *Egypt*, and the people or country about it,

Now,

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Now, altho' *Saadias*, was a very learned *Jew*, well skill'd, both in the Scripture, and the traditions of the *Jews*, being one of their great Doctors at *Sorah*, a *Jewish* academy, of the rank call'd *Geonim*, or the excellent; yet I know that many will oppose to him the *Septuagint's* translating, in our text, the word *Caphor* by *Cappadocia*; and the *Targums*, and others that follow them. To which I answer, 1. That both the *Septuagint*, and the vulgar *Latin* which here follows them, do not well agree with themselves; for in *Gen. x. 14.* they do not translate *Caphorim* by *Cappadocians*, but keep to the *Hebrew*, being doubtful, or unwilling to translate it.

2. Dr. *Lightfoot*, in his *Chorographical Decad*, before his *Comment on St. Mark*, § 2. where he propounds *de Pelusio pauca*, hath suggested an observation about the *Jews* notion of *Cappadocia*; which does not only shew that they meant not thereby *Cappadocia* in *Asia the Less*, as the *Greeks* do when they use that word, but that constantly they use it for *Damiata*, or *Pelusium*. Now this shews not only that those mistake their meaning who understand them in the *Greek's* sense, but brings all the *Jewish* authority, among which the
Septu-

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Septuagint must be reckon'd to my side : And this he proves from the clear words of *Maimonides*, and of *Kimchi*, citing the judgment of *Rabbi Saadias*. Therefore *Bochart*, who cites those that translate *Caphtor* by *Cappadocia*, as if they meant it otherwise, hath mistaken their sense. The *Jews* often disguise names to hide their meaning from the *Gentiles* : Yet they know that their brethren would understand their sense. So they often call *Rome Edom*, yet do not mean the country about mount *Seir* ; and they often express us Christians by the name of *Chuthites*, or *Cushites*, yet don't think us descended from *Chuth*, nor that we live in *Asia*. So they call'd their enemies the *Caphtorim*, *Cappadocians*, tho' they knew they liv'd at the entrance of *Egypt* ; only for a little agreement in the first syllable of the names, and to express them by a name that was odious among them, as the names of the *Edomites* and *Cuthites* are.

Wherefore I give great credit to *Maimonides* in this case, both because he was an *Egyptian* born, and bred there, and could not be ignorant by what names the *Jews* call'd the nearest parts of that country to *Canaan* ; and also, because herein he doth not declare his own single opinion in
a philo-

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a philosophical matter, wherein he sometimes took liberty to depart from the common opinion of his brethren the *Jews*, but plainly declares only what was the true sense of a Talmudical word, wherein we are sure he was not singular, but agreed with *Saadias*, who liv'd before him.

My second argument to prove that the *Caphtorim* dwelt in *Egypt*, and probably in the nearest part of it to *Canaan*, is founded in *Moses's* express affirmation, that they were descended from *Mizraim*, whom all confess to have settled there, and there to have reign'd over his own issue, together with such others as follow'd his conduct thither. No remoter part of *Egypt*, or *Africa*, is recorded in any antient author to have been the seat of these people; this part near *Pelusium* would sooner than any remoter part, invite and enable them to remove into *Canaan*, a neighbouring country, if they could not safely or quietly stay in their first settlement.

And I shall easily shew that this part of *Egypt* was most infested by these *Canaanites*, who made long war, and reign'd six successions in *Egypt*: Because this pass between *Canaan* and *Egypt* was necessary
for

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for them to hold, that thereby they might give entrance to such succours as they might need from the *Canaanites*, their brethren settled in *Canaan*; and, also, that this way they might have a safe retreat to go back to their brethren in *Canaan*, if they should be forc'd to quit the possession of *Egypt*, which they had gain'd, as it appears by the history that they did when they were distress'd by *Amosis*.

Besides this, it's evident that these *Egyptian* inhabitants, about this pass, being for these reasons ejected by the *Canaanites*, invading their country, had great reason rather to remove into a quieter place in *Canaan*, where they were likely to meet with little opposition by the inhabitants of unwall'd villages, (the *Hazerim* in the text) than to seek new seats in *Egypt*, where the *Canaanites* were for a long time victorious, and had taken *Memphis* itself.

They might also be mov'd to avenge themselves on the *Avim* in *Canaan*, as the kindred of those who had distress'd them in *Egypt*, and might also hope to draw back the conquering *Canaanites*, from prosecuting their victories so as to press into the upper *Egypt*, lest they should take *Diospolis* itself, which we find they did
not

not conquer, but set up their kingdom in the *Lower Egypt*, which they held above 200 years; and then were forc'd out of it, and return'd into *Canaan*.

For these reasons, consider'd together with what I have said before, I believe that the *Egyptians*, planted near this pass and appointed to defend it, were the *Caphthorim*, mention'd by *Moses* in the text; yet I deny not that others of that then distress'd country might join with them in that migration. None could hinder these from going out, because the command of the passage was in their own hands. The *Canaanites* (as we have elsewhere shew'd) were within *Egypt* before the war began, and had been allow'd to help to people the country, as friends descended from *Canaan*, the brother of *Mizraim*. But this war was begun on design to get the sovereignty into their own hands. Wherefore, as it was necessary for them to be masters of this pass, so it was necessary for those *Egyptians*, that should have defended it, when they were overpower'd by the *Canaanites*, to fly out of *Egypt*, and get thro' the desert near them into *Canaan*, the next country, where they might hope to dwell comfortably; and the passage or distance between

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tween *Pelusium* and *Rhinocolura*, was but ninety miles, by the longest reckoning; and it was not very hard to provide themselves of necessary food and water to support them, till they came thither.

3. Supposing (that which is agreed by the learned *Bochart*, and all others that I know of) that these *Caphtorim* and *Philistins* were first settled with their father *Mizraim* in *Egypt*, I argue, that it was not possible, or at least in no degree probable, that they should have gone out from thence into *Colchis* and *Cappadocia*, in any time between the death of *Mizraim*, and the time when *Abraham* came into *Canaan*, and there found the *Philistins* settled in the *Avim's* country, and sojourn'd among them, *Gen. xxi. 34*.

It's clear that *Abraham* was there, about *Gerar* and *Beersheba*, when *Isaac* was born: At *Gerar* in the year of the world 2107; and *Isaac* was born the next year 2108, according to the *Hebrew* chronology, well stated in *Armagh's Annals*. The text saith, that there he sojourn'd a long time; but how long before the league with *Abimelech*, there mention'd, is not expressed; only it's certain, that he had been there so long, that *Abimelech* and *Phicol* had

had opportunity to see that God was with him (or that he prosper'd eminently) in all that he did.

The time of *Mizraim's* death is not so certain, being not determin'd by *Moses*; but we have in the former volume determin'd it by help of other authors. Now, all the time, from *Mizraim's* death to *Abraham's* league with *Abimelech*, and long (about 70 years) after, till near the time of his death, *A M.* 2183, we have prov'd, that especially the *Lower Egypt*, out of which the *Caphthorim* must come, (if ever they went to *Cappadocia*) was harass'd with perpetual wars of the *Canaanites* upon them, in the reign of their six kings; and, they all that time kept the pass, by which only it was possible to go out of *Egypt* into *Asia*; and *Josephus* assures us it was call'd by them *Abaris*, which is a *Canaanitish*, or *Hebrew* word, signifying the pass עבר: And he informs us also, that, in relation to those dismal times to *Egypt*, it was call'd *Sethron*, and *Urbs Typhonia*: *Seth* being (as *Plutarch* assures us) the *Egyptian* name of *Typhon*, the great enemy of their Gods, or first kings.

Now it's plain that those *Egyptians*, who dwelt about this pass, before the *Canaanites*, that were within, had taken it;
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or at the taking of it, might, either by their own choice or agreement, go away, and seek new habitations, as the *Caphthorim* did; but after the *Canaanites* had it, they would never suffer their enemies to go out of *Egypt* that way: And if we should grant that some *Egyptians* did pass this way to *Cappadocia*, let it be consider'd what a long journey they must take, thro' how many desarts, over how many mountains they must go. They must go thro' all *Canaan*, and there they should meet with the kindred, and friends of those that had distress'd them in their own country. How unlikely is it that they should force their way thro' the several potent tribes of *Canaanites*, there settled in wall'd cities? And that they should conquer not only those which lay south of *Libanus*, but those also that lay farther northwards, which *Joshua* had no commission to invade when he succeeded *Moses*?

Lastly, they must pass thro' much of the dominions of the *Assyrian* monarchy under *Nimrod*, or *Ninus*, or his successors, for this contain'd most of *Asia*; particularly *Cappadocia*, as *Diodorus* testifies, which was, as *Josephus* notes, so formidable, that *Salatis* the first *Phœnician* King in *Egypt*, thought
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it necessary to fortify this pass into his kingdom most solicitously, lest the *Assyrians* should break in upon him. How impossible then was it for a small part of the distress'd *Egyptians* to undertake to pass forcibly thro', or settle in his dominions.

The prudent reader will observe that the fore-mention'd considerations are all limited to the times before the birth of *Isaac*; in which the kingdom of the *Lower Egypt* was very weak, and that of the *Assyrians* strong, as we learn from heathen history; for *Moses* did not concern himself to write any more of the foreign history than what had influence on the *Jews*, whom he govern'd. Hence we have from him little more than this migration of the *Caphthorim*, which it was useful to record, because it afforded an argument to support the *Jews* faith, and hope that the *Canaanites* might well, thro' God's assistance to them, be conquer'd by them; since a considerable body of them, the *Avim* had been subdu'd by a small part of the *Egyptians*, (the *Caphthorim* and *Philistin*) who yet were unable to keep the pass, the frontier of their kingdom, against another part of the *Canaanites*, who were seated in *Egypt*.

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Besides, it's to be observ'd, that this place inform'd them of the original of this body of men, who inhabited part of *Canaan*, by virtue of an antient conquest which they had made, and shew'd that they were not of those *Canaanites*, whose land God promis'd to the *Israelites*, but were originally *Egyptians*, whose land God never promis'd to *Abraham's* seed; and accordingly I do not find in the Scriptures that the *Jews* did ever make such a compleat conquest of the *Philistins*, as to root them out, and to become masters of their land.

But I must return to the consideration of such heathen history as may be concern'd in the enquiry before us. It is alledg'd from *Herodotus*, that the *Colchi* are of *Egyptian* original, and particularly deriv'd from the *Casluhim*, mention'd *Gen. x. 14.* with intimation also, that the *Caphthorim* and *Philistim* arose from them. And hence the learned *Bochart* endeavours to infer, that these *Caphthorim*, who conquer'd the *Avim*, came from the neighbourhood of *Colchis* in *Cappadocia*: But I deny that this will follow, for the *Casluhim* might be the progenitors of *Caphthorim* and *Philistim*, (and other people too) and yet might and did remain in *Egypt* long after the time
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when *Abraham* sojourn'd in the *Philistins* land in *Canaan*. The *Caphthorim* and *Philistins* might be gone into *Canaan*, and yet leave other branches of the *Caslu chim* in *Egypt*, who might grow into great numbers (as *Isaac's* posterity did) in the space of 3 or 400 years.

And I am sure there is no history of the invasion of *Colchis* from *Egypt* until *Sesostris's* time. He indeed is affirm'd in history to have built a great navy, and to have made a voyage into the *Euxine* sea, and to have left some of his followers about *Colchis*: But his time is best stated by the learned *Armagh*, to be the same with his brother *Danaus's* time, which certainly was near the departure of *Israel* out of *Egypt*. I can allow such a colony out of *Egypt* when it was grown strong and populous; but I can't believe there was any such colony led into *Cappadocia* before the *Philistins* were planted in the parts of *Canaan*, about *Gaza*; (which is the whole business before us:) and I see as little, or less reason to believe that so early any, who were originally *Egyptians*, came out of *Cappadocia* to conquer the *Avim*, even in those early times, before *Isaac* was born.

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I have already shew'd that the *Jews*, who translate *Caphtor* by *Cappadocia* do not mean that country near *Colchis*, but *Pelusium*, or the parts of *Egypt* near it. *Bochart's* argument drawn from *Side*, (in *Cappadocia*) signifying in *Greek* a pomegranate, as *Caphtor* doth in *Hebrew*, will not prove his conclusion. 1. Because there is no proof that the *Cappadocian Side* is so ancient as the *Caphtorim*. 2. Because it's certain by Scripture, that there are many places taking their name from *Rimmon*, which signifies a pomegranate, as *Caphtor* doth, which yet were not the antient seat of the *Caphtorim*; so in *Judah's* lot there is a *Rimmon*, *Josh.* xv. 32. A *Gath-Rimmon* in *Dan's* *Josh.* xix. 45. Towards the wilderness the rock of *Rimmon*, *Judg.* xx. 45, 47. In *Simeon's* lot, 1 *Chron.* iv. 32. Another of *Merari's* children, 1 *Chron.* vi. 77.

I pass over some other *Rimmons*, because these are sufficient to prove that argument to be inconclusive. Indeed the whole land of *Canaan* was a land of Pomegranates, *Deut.* viii. 8. *Num.* xiii. 23. And so are other eastern countries; and cities may take their names thence, or from the *Syrian* Deity *Rimmon*, and yet be wholly unconcern'd in the original of these antient *Caphtorim*.

Thus

Thus I have finish'd the proofs, which I think most material to determine the first thing, that *Caphthor* is the city *Pelusium*, and the country adjacent thereunto, and to answer the chief objections against this mine opinion.

The second enquiry is, what reason can be assign'd why this place should be call'd *Caphthor*? Which is the more needful to be enquir'd into, because it must be confess'd that this place is call'd by other names more frequently, and *Caphthor* only in those three texts which I have nam'd before; which all relate to this migration, which we are considering, and consequently to that time or age only in which it was perform'd.

To this enquiry, therefore, I shall answer, by giving, first, that account which I think most probable; and then, secondly, I shall report such other accounts as I have met with, and shew how far they may be consistent with mine.

The account that I think most likely I shall deliver by these degrees. . 1. I take this not to be the common or most usual name of the place, but a kind of title of honour, which this place had by reason of

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its great importance to the whole kingdom of *Egypt*, which I before pointed at. So the *Sultan's* court, at *Constantinople*, is called the Port. So *Jerusalem* is call'd *Ariel*, which signifies the Lion of GOD, in *Isaiah* xxix. 1, 2, 7. So *Derbent* is call'd *Portæ Caspiæ*, or *Ferrææ*. Other instances of such significant titles may be found.

2. That *Caphtar*, as an appellative noun, signifies an artificial large Pomegranate, or Globe, such as antiently were set at the top, or the head of their noble pillars in stately buildings ; and, accordingly, the *Septuagint* renders the word Σφαιρωτήρ. Such were the heads of *Jachin* and *Boaz*, the great pillars in *Solomon's* Temple, as is express'd 1 *Kings* vii. 41, 42. where the setting them up is describ'd ; and *Jerem.* lii. 22. where their ruin is bewail'd. Now, because the heads or chapiters of pillars are their chief and peculiar ornament, most noted by spectators, the several orders of them are commonly distinguish'd by their heads ; and they give name and esteem to the whole pillars ; whether of the *Doric*, *Ionic*, *Corinthian*, or *Composite* order ; and a violent blow on the chapter of a pillar, (such as from a battering Ram in old times, or

or a great cannon bullet in later days) threatens the fall of the whole pillar; yea, of all the building supported by it.

Now, because the well-fortify'd pass into *Egypt* was of like importance to that whole kingdom, hence I judge, that this pass was call'd *Caphtor*, to intimate it to be the strong and nobly adorn'd pillar, or peer, at the gate into the kingdom, or the chapter of such a pillar, or peer, figuratively put for the whole. So we put *Lepidum Caput* for a witty Man; and the antients, sometimes, express'd the whole Ox *Apis*, (worship'd by the *Egyptians* or *Israelites*, in imitation of them) by *Caput Vitulinum*.

That this notion of *Caphtor*, and its importance to the whole kingdom, is truly antient, and agreeable to the conceptions of the eastern people, is very clear, by considering a vision in *Amos ix. 1, &c.* through the chapter. But let the reader first note, that the word *Caphtor* is in the original that word which our translators have well express'd in the margin by *Chapter*, altho' unhappily by *Lintel* in the text; therefore I desire it may be read, *Strike the chapter that the posts may shake.*

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The *Septuagint* well expresses the consequence of the blow to be, *that the πύλα, all the supporters of the porch, and the gates of the temple may shake*, so as to fall into ruin. And the next words of the prophet make it necessary to understand it so as to import an utter destruction; for he adds, *Cut or wound them in the head, all of them, and I will slay the last of them with the sword, &c.* thro' the first ten verses, but most clearly in *ψ. 8. Behold the eyes of the Lord are upon the sinful kingdom, and I will destroy it from the face of the earth.* Yet he excepts a remnant, and promises *a raising again of the Tabernacle of David after this fall.* See *ψ. 11.*

My concern is from this vision, to shew only this, That the LORD is therein represented as standing upon the altar, (which stood not far from, but in open view of the porch of the temple, which was supported by *Jachin* and *Boaz*, the noble pillars; each of whose heads was a great *Caphtor*, or artificial brazen Pomegranate) and there he commands, doubtless a mighty angel, to strike either of these *Caphtors*, or both, (the singular being frequently put for the plural number) so forcibly, that the whole porch may tremble; and this is plainly

plainly expounded to signify, that, together with the pillar and porch, the whole temple, yea, the city *Jerusalem*, yea, the whole kingdom should be ruin'd, when this vision or prophecy was fulfill'd. Of so great importance is the blow given to the *Caphtor*, at the entrance of the temple.

This is the fullest proof I have of the eastern notion, of this word or name; tho' I have observ'd another example, that agrees well with it, in the prophet *Zephaniah*, ii. 14. When he foretells the destruction of *Nineveh*, and therewith of the *Assyrian* empire, he expresses it by this, among other things, *That the chapter of her gates, or palaces, shall become lodgings to creatures that seek to rest in desolate places.* The prophet's word *Rimmonim*, which is synonymous to *Caphtorim*, is again well express'd in our margin by *Chapiters*, tho' *Lintels* be set in the text. The artificial brass pomegranates being hollow, were fit to become lodgings to such creatures.

Now, as the overturning and relinquishing these adorn'd heads of pillars was made by the prophet a mark of desolation and dishonour that should befall *Nineveh*, so
it's

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it's evident that the erection, and standing of them, which he owns to have gone before their calamity, were great signs of strength, of a flourishing state and honour. Whence it's reasonable to conclude, the name of *Caphor*, which is taken from such ornaments, was a name of honour to the city, and country that bore it.

The same conclusion may be deduc'd from those stately brazen *chapters*, which were on the tops of *Jachin* and *Boaz*; each of which is recorded 1 *Kings* vii. 16. to have had five cubits in height. For as the erection of these is set down there as a great mark of *Solomon's* magnificence, and of the glorious fabric of the temple; so the overturning and breaking of these is particularly noted by *Jeremy*, lii. 22. as importing the total destruction of the temple, city and kingdom by the *Chaldeans*. All which evince, that such *Caphors* were great marks of state and honour; and consequently this name imported honour to belong to the important pass, city and country that bore it; and consequently to the *Caphorims*, or guardians of this honourable place, which we have no reason to doubt were chosen out of the ablest,
and

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and best disciplin'd men of the family of *Castuchim*, who descended from *Mizraim*, as *Moses* assures us.

Having now finish'd that account of the name *Caphtor*, which I think most probable, I will not conceal from my reader, that I have met with two other accounts, which differ from it; yet, if they can be prov'd true, tho' there is great defect of such proof, may be reduc'd to a fair correspondence with my opinion: They are these; 1. That they worship'd a deity holding a pomegranate in his hand. 2. That they bore a pomegranate in their military banners.

Concerning both these, which are mention'd by the learned *Bochart*, I observe that they both relate to the *Caphtorim*, the people, and are not well applicable to the place *Caphtor*, which cannot well be said to worship any deity, nor to bear any banner. Whereas the text plainly says, that the *Caphtorims* came from *Caphtor*; and an account of this unusual name of the place is the thing to be sought; and, in *Jer.* xlvii. 4. and *Amos* ix. vii. the place is nam'd as giving original to the *Philistins*; but *Caphtorim* are not mention'd: Nor are they any where in Scripture found
but

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but in our text, and in the genealogy of *Mizraim*. The *Philistins* indeed, that came with them from *Caphtor*, are often spoke of ; but the name of the *Caphtorims* vanish'd after their settlement in *Canaan*.

My account of *Caphtor* suggests a just reason of this, because after they had left *Egypt*, they were no longer the guardians, or defendants of *Caphtor*, the great pass, from which place, trust, office and service, they had their title of *Caphtorim* ; but fell into the rank or condition of common *Philistins*, that first dwelt in the woods and marshes that were in the country near to it ; and removing thence into *Canaan*, carried their name with them, and kept it till all *Canaan* was swallow'd up by the *Chaldeans* in the captivity ; after which we never hear of them any more, according to the prophecy in *Amos* i. 6, 7, 8.

But, particularly concerning the first of these, that they worship'd *Rimmon* ; which word I confess often to signify the same that the word *Caphtor* doth, I will consider what proof there is of this. The best that I find, is, that *Achilles Statius*, (so *Suidas* calls him ; not *Tatius*, as it's misprinted in *Bochart*) says, that on mount *Cassius*, which *Bochart* too loosely makes the

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the boundary between *Canaan* and *Egypt*, there was a temple wherein *Jupiter's* image held a pomegranate in *his hand*, *which had a mystical reason*. Altho' this be not a sufficient proof, yet it deserves to be consider'd by us.

For, altho' this will not prove that such a deity was worship'd at *Pelusium*, which we have shew'd from *Antoninus's* tables, was forty miles distant from mount *Cassius*, yet it gives some probability that such an idol might be honour'd even there also, and in other parts of *Egypt* southward of it; and, perhaps, also in diverse parts of *Canaan*, where I have shew'd that there are many places that bear the name of *Rimmon*, either simply, or in composition, as *Gathrimmon*, *Enrimmon*; and *Rimmon*, the *Syrian* God, is yet more famous, which, I believe, was such an idol.

This idol of *Jupiter Cassius* brings to my mind a passage which I find recorded by our *Sanchoniatho*, or *Philo-Biblius*, in *Eusebius, Præp. Evang. l. i. p. 37. B.* That the children of the *Dioscouri* descended from *Thoth*, (probably before he was sent by *Cronus* to reign in *Egypt*) being shipwreckt thereabout; yet, getting to land, did consecrate a temple in this mountain
Cassius,

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Cassius, in these eldest times ! And it is not unlikely that their ancestor *Tboth* might be the contriver of this mystical image holding a Pomegranate. For we read in *Eusebius*, p. 39, that he contriv'd many of *Cronus*, *Dagon*, &c. And the interpretation of some of them is there set down, but none of them relate to the true God, the Creator of the world ; all of them belong to such deify'd men, as he hath given the history of before.

I commend the liberty that *Sanchoniathō* has us'd in giving us the interpretation of their mystical images ; and, in this matter, prefer him before *Herodotus* and *Pausanias*, who often intimate they knew mystical accounts of such statues, but declare they think themselves bound to conceal them. So, particularly I remember that *Pausanias*, in his *Corinthiaca*, p. 59, tells us he saw an image of Juno, holding in her hand a pomegranate, not far from the ruins of Mycenæ ; but he is so superstitious, as to decline any explication of the mystery, and tells us it is ἀπορρητότερον λόγῳ, a wonderful secret.

If the heathen historians may be excus'd by the obligation that their priests laid upon them, to forbear disclosing the mysteries

steries of their religion, yet methinks *Achilles Statius*, who, as *Suidas* informs us, was a convert to christianity, can hardly be excus'd for not telling us what was the mystical intimation of the pomegranate in the hand of *Jupiter Cassius*. But, notwithstanding the superstitiously obstinate silence that many heathens have us'd to conceal the concerns of their Gods, yet others, partly heathens, and partly converts to christianity, have given us light enough to know that they generally were but deify'd men, especially of the three first ages after the Flood: Tho' *Sancho-niatho* hath nam'd some, whom I conceive to have been before it. Not now to mention the universe, the sun, moon, earth, and stars, which I acknowledge to be their eldest deities, as *Sancho-niatho* also intimates.

Agreeably hereunto, I guess that the pomegranate in the hand of *Jupiter*, or *Juno*, (because when it's open'd, it discloses a great number of its seeds) signify'd only that those deities were, being long-liv'd, the parents of a great many children, and families that soon grew into nations, which they planted in large possessions, when the world was newly begun to be peopled; and were benefactors to them, by
giving

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giving them laws, and other useful inventions to make their lives comfortable.

'Tis certain that the Scripture constantly calls the gods which the heathens worship'd, *other gods*, in contradistinction to *the God of Israel, the Creator of the world*. And, particularly concerning *Rimmon*, the *Syrian* god, whom I believe to be such a one as *Jupiter Cassius*, and to be denominated *Rimmon*, from the pomegranate in his hand: I observe, that *Naaman*, the *Syrian*, who had been bred up in the worship of him, thought him to be another god, distinct from the God of *Israel*, and consequently no god in truth; but in name only, (one of those *that are call'd gods*, by mistake, 1 Cor. viii. 5. but really *are no gods*, Gal. iv. 8. and consequently cannot be the true God;) and so he says, 2 Kings v. 15. *Now I know that there is no God in all the earth, but in Israel*; and then declares, x. 17. that *he will henceforth offer no sacrifice to other gods (titular) but to the Lord*.

Seeing, therefore, that he thought *Rimmon* not to be the God of *Israel*, and promis'd therefore never hereafter to sacrifice to *Rimmon* as he had done heretofore; we may be sure that the generality of the
Syrian

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Syrian nation thought also their god not to be the same god with the God whom the *Israelites* worship'd, and who enabled *Elisha* to do this miraculous cure of the leprosy. And doubtless the prophet *Elisha* did; in this, judge as *Naaman* did, and did believe himself to be a prophet sent, and impower'd to do this miracle, but not by the god of the *Syrians*, *Rimmon*.

I might confirm this distinction between the God of *Israel*, and the *Syrian* gods, from another express judgment of the servants of the king of *Syria*, who thought that *the God of Israel was not a God of the vallies, but of the hills only*, 1 Kings xx. 23. compar'd with *28*. where the prophet rebukes their false opinion concerning him.

But I think it not seasonable to digress too far in refutation of that excess of charity which some learned Christians seem to have fallen into, when they attempt to prove that heathens worship'd the true God; either in all, or much of their publick worship. My present concern is only to clear that, altho' I admit *Rimmon* to be equivalent in many places to *Caphtor*, when they are appellatives, and own also that *Rimmon* sometimes becomes the name

F of

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of an idol, that was falsely reputed to be a god ; yet it never signifies the true God. And *Caphtor* is never found to be the name of a reputed god ; but when it's a proper name it always signifies a city, or territory about a city so call'd.

Wherefore, tho' I will not deny it to be probable, that these *Egyptians* might worship a false deity with a pomegranate in his hand ; yet this not being sufficiently prov'd, I do not chuse it as the best reason of the name of the country of *Caphtor*, or of the people call'd *Caphtorim*. I know also, that the learned *Bochart* conjectures that the *Caphtorim* bore a pomegranate in their ensigns for war, and thence took their name ; but this being not prov'd, I confide not in it ; nor yet deny it : But I prefer the reason taken from the head of a pillar, or peer, standing at the pass into *Egypt* before it.

Before I leave this subject, it will be feasonable to compare *Caphtor* in the sense wherein I have explain'd it, with another name thereof, which is in *Josephus*, against *Apion*, from *Manetho*. There it's said to be call'd, in their old theology, *Abaris*, which plainly signifies the pass, being deriv'd from עבר a *Hebrew* word of most known

known signification, given therefore by the *Canaanites*, probably, whose language was *Hebrew*; in whose country we meet with *Abarim*, and *Beth abara*, near the passes over *Jordan*. *Eusebius* also mentions this name out of *Ptolemy Mendesium*, another *Egyptian* historian, with only a small alteration; calling it *Avaris*, by an easy change of *Beth* into *Vau*, a letter of the same organ.

Nevertheless, I do not deny that the names *Abaris* and *Caphtor* may have been in the ancient *Egyptian* language, as well as in the *Hebrew*, because I know there was affinity between them; but I leave that to be determin'd by the farther enquiry of those who are better skill'd in *Coptic*. But my design in comparing these names, is to infer, that the *Caphtorim*, mention'd in our text, are the same with the *Avaritæ*, the people of *Avaris*, and their governors, of whom *Syncellus* mentions a Dynasty; or perhaps the immediate successors of the *Canaanites*, who expell'd them, as I think I have prov'd.

Now, because both *Josephus*, from *Manetho*, intimates that this name *Aharis* relates to their old theology, which was an account of their gods, who were their first

kings; and *Syncellus*, from the *Vetus Chronicon*, makes the Dynastly of the *Avaritæ* to be contemporary with the Dynastly of their gods; they certainly agree that the guardians of this pass, whether before the *Phœnicians* took it, when they were *Mizraim's* issue, the *Caphtorim*, or just after them, the *Phœnicians*; both were contemporary with their gods, their eldest kings: But the *Caphtorim* were their subjects; the *Phœnicians* were enemies and rebels; either of them might be gigantick men, which, in those long-liv'd times, were many.

Agreeably hereunto, *Josephus* informs us, that this same town was by them call'd *Urbs Typhonia*, as inhabited by such gigantick men as fought against their gods; and near to it, on one side, is *Hero*, which *Stephanus de Urbibus* interprets to signify the blood of *Typho*, who was there wounded; and, on the other side, towards *Canaan*, is the Lake *Sirbonis*, where *Herodotus* says, it's reported, or there's a tradition, that *Typho* is hid or bury'd.

Plutarch, in his book *de Iside*, declares *Typho* to be a brother to *Osiris*, so was *Canaan* to *Mizraim*; and so the *Canaanites*, as descended from *Canaan*, were brethren,

brethren, in a large sense, to the *Egyptians*, as descendants from *Mizraim*. So *Moses*, in his embassy to the *Edomites*, calls the *Israelites* their brethren, *Numb.* xx. 14. Thus saith thy brother Israel, &c. And *Syncellus* so calls the *Phœnician* kings in *Egypt* brothers, from *Eusebius*; intimating their relation to the *Egyptians*, which then was not very remote.

The same *Plutarch* also assures us, that *Seth* is the *Egyptian* name of the principal gigantic enemy of the *Egyptian* gods, whom the *Greeks* call *Typhon*; and it's certain that that canton of *Egypt*, in which *Pelusium* stood, was from his capital city, call'd *Sethroites Nomus*: All which things conspire to evince, that this place had a great influence on the dominion over the *Lower Egypt*. When the *Phœnicians* had taken it, they soon subdu'd all that country: When the *Egyptian* *Caphtorim* had it, they upheld strongly their king's sovereignty in it.

I confess that *Josephus*, against *Apion*, doth say, that *Abaris* is plac'd ἐν νόμῳ τῇ Σαίτῃ. But, to remove this scruple, let the reader consider these things; 1. That *Josephus*, in the same place, doth describe the situation of this city to be on the east side of

the *Bubastic* stream, or mouth of *Nile*; which is plainly inconsistent with the situation of *Sais*, and the *Nomus Saites*, as it's describ'd by the *Greek* geographers, and mapps; but agrees exactly to the *Nomus Sethroites*.

2. It's certain also, that *Syncellus*, when he reports the history of the *Phœnician* kings, out of both *Africanus* and *Eusebius*, affirms that this place, which was fortify'd by the first of them, from whence they proceeded to the conquest of the rest of the *Lower Egypt*, was in the *Nomus Sethroites*.

3. Since these authors had seen *Manetho*, as well as *Josephus*, we may gather, either that the words of the *Nomus Saites* are inserted by an error of the transcribers or printers, which is the judgment of Sir *John Marsham*, or else we must conclude, that *Josephus* did not understand *Nomus Saites*, in the same sense that the *Greek* geographers do, but meant by those words the country, which they call *Nomus Sethroites*.

This, tho' it may seem a paradox, I think to be true; for I have observ'd, that the *Septuagint*, whose translation *Josephus* often follows, do call *Sin* in *Ezek. xxx. 15.* (which is certainly *Pelusium*, the place
we

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we are speaking of, and is express'd so by the *Targum of Jonathan*, and by the vulgar *Latin*, and by the marginal translation of our *English* bibles) by the name of *Sais*; and, by consequence, they must call the *Nomus*, whereof *Sin* is the capital city, *Nomus Saites*. In like manner also, I have observ'd that *Josephus* expresses the name of *Cain* by *Cais*, in his *Greek*. And by this exposition of *Josephus*, it will be clear, that his *Nomus Saites* is the same with what others call *Nomus Sethroites*; because *Sin*, *Pelusium*, and *Sethron*, are agreed to be names of the said city.

It remains that I conclude this discourse about the *Caphtorim* with a brief enquiry about the *Philistins*, who are join'd with them by *Moses*, as the issue of *Mizraim*, by his descendents the *Caslu chim*, Gen. x. 14. and are expressly affirm'd Jer. xlvii. 4. to be *a remnant of the country of Caphtor*; and are, *Amos* ix. 7. said to be brought by God's Providence from *Caphtor*. These places of Scripture do clearly express both their parentage and their former settlement before they came into *Canaan*, to be the same with those of the *Caphtorim*, which I have endeavour'd to determine in this chapter,

F 4

Wherefore,

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Wherefore, I shall here only add the consideration of a passage in *Plutarch's* myttical story of *Isis* and *Osiris*, which, I think contains some considerable antiquities of *Egypt*, disguis'd in the fable, as it's agreed the eastern people the *Egyptians* and *Greeks* us'd to do. To which I shall premise this observation, that it's generally granted that the name of *Palestina*, tho' in later times it was extended farther than the country properly belonging to the *Philistins*; yet anciently belong'd to that part only which they inhabited. See this clearly in *Exod.* xv. 14. *Isa.* xiv. 29. *Joel* iii. 4. So also *Philistia*, which is synonymous thereunto, *Psal.* lx. 8. lxxxvii. 4. cviii. 9.

This being premis'd, the passage in *Plutarch's* story, that's pertinent to my business, is this. *That Isis understanding her husband Osiris (Mizraim) to be dead, and carry'd out of Egypt in a chest by the Tanitic mouth of Nile, went in quest of him, and found the chest about Byblus in Phœnicia, where Melcander was King.* I have observ'd, in the former part of this work, *Melec*, at the beginning of his name, to be an *Hebrew*, or *Phœnician* word, near of kin to *Moloch*, a title of *Cronus*,
(or

(or *Ham*) *Mizraim's* father; and that he is plac'd at *Byblus* by our *Santhoniatho*.

Passing by many things there added, the sequel of the story, that most concerns this enquiry, is, *That Isis carries back this chest with dead Osiris in it to Egypt, and an elder son of Melcander goes with her. He there secretly, or silently, observing how she lamented when the chest was open'd, she turns upon him with an angry look, so that thereupon he died, or, as others say, fell into the sea, near which Pelusium stood. Him some call Maneros, of whom the Egyptian song takes its name. Others say he was call'd Palæstinus, or Pelusius; and that the city bearing his name (Pelusium) was built by the Goddess Isis. Plutarch's words, that made the greatest impression upon me, are, Τὴν πόλιν ἐπώνυμον ἀπ' αὐτῆς κτισθεῖσαν τῇ Θεῇ.*

In this part of that long mystical story, (which evidently contains many other *Egyptian* antiquities, which I am not now concern'd to endeavour to unriddle) I observe and collect these historical memoirs.

1. That *Pelusium* was of such antiquity, as to be built by *Isis*, the wife of *Osiris* or *Mizraim*, the founder of the kingdom of *Egypt*.

2. I learn

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2. I learn hence that *Palestinus*, and *Pelusus*, are names of the same man, or in substance the same word, consisting of the same radicals, like *Philistia*, and *Palestina*; words that signify the same country, and are only a little different in their formation, from the same root. And I am inclin'd to think that this name, plac'd here as the name of a single man, yet denominated from a city or country, that contains a whole tribe, or a multitude, doth signify or represent in this story the whole body of the people of *Pelusium*. So *Israel*, the name of a single man, (*Jacob*) imports, most commonly, the whole body of his posterity, the people and the kingdom that are denominated from him. So *Moab* and *Edom*, represent all descended from them, and their countries; and many such instances may be offer'd: Yea, all mystical stories will be of no import without this figurative sense of names; in like manner all interpret the blessings of *Moses* to the twelve tribes, under the names of their fathers *Judab*, *Levi*, &c. who were all dead at that time, but their posterity, and their respective places, which they inhabited, are pointed at.

On

On these, and other like grounds, I understand this mystical story to relate to the *Philistins*, and their first seat at *Pelusium*, in the frontier of *Egypt*, where *Isis* made her bitter lamentations, and open'd her husband's coffin. It's likely that her anger at *Palæstinus's* secret prying into her lamentations, may intimate that these *Pelusiots* more boldly enquir'd into the cause and manner, and consequences of their King's death, and were more terrify'd with the conspiracy that caus'd it than she would allow; who was most solicitous to recover the afflicted kingdom for her self and her son. For that seems to have been her design principally, in the voyage she took to *Cronus* in *Phœnicia*; and, accordingly, our *Sanchoniatho* informs us, that he sent from thence *Thoth*, whom I judge to be that *Athothes*, the son of *Menes*, (or *Mizraim*) the first king of *Egypt*. But it seems that these *Pelusians*, or *Philistins*, were so terrify'd at the loss of their first king, and the cruel wars of the *Phœnicians* or *Canaanites*, then in *Egypt*, which attended his death, and probably brought the seat of the war to their habitations; that they relinquish'd their first settlement there, and remov'd to the sea-coasts of *Canaan*,

naan, which we have shew'd to be the country of the *Avim*.

This is the best interpretation that I can give of *Plutarch's* narrative, that *Palæstinus* either died, or fell into the sea at the displeasure and lamentations of *Isis*, occasion'd by the death of *Osiris*. He was so terrify'd, as to cease to be a subject of that kingdom: This is as much her loss as if he were naturally dead. And the intimation that *Plutarch* gives, that others say he fell into the sea, seems to lessen the necessity of owning his death, and leads to an allegorical interpretation of the whole story. This sense of this part thereof I am the more confirm'd in, because the *Mosaical* history assures us, that the *Philistins* were of the race of *Ham*, as *Plutarch* intimates *Palæstinus* to be descended from *Melchander*. And there is no history of any *Palæstini* in *Egypt* in these eldest times of *Isis*, but only this concerning the *Philistins*; and it's but in later times that all *Canaan* came to be call'd *Palæstina*, or its inhabitants *Palæstini*.

If this meaning of *Plutarch's* narrative be admitted, which I think cannot reasonably be refus'd, so as to make any tolerable sense of it, we have then a farther confirmation

mation of our whole exposition of this text of *Moses*, from the confession of the *Egyptians* themselves, in this mystical story, which *Plutarch* reports from their own priests.



SECTION III.

Answer to the third Enquiry.

IT must be acknowledg'd, that the divine historian *Moses* hath not expressed the precise time of this migration of the *Caphtorim* into the 'country of the *Avim* ; nor was it necessary to the end for which he mentions it, which I have express'd before. Yet he hath given us some information, by which, compar'd with the remains of other writers, concerning the affairs of *Egypt* and *Canaan*, we may make some approaches to the determination thereof.

For, it's certain that the *Philistins*, who came with the *Caphtorim* into *Canaan*, were settled there in quiet possession, before the birth of *Isaac*, when *Abraham* sojourn'd

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journ'd in the land of the *Philistins*, which was about the year of the world 2108, which was 445 years before the time that *Moses* spoke of it in this place of *Deuteronomy*, in the last year of his life. But how long before *Isaac's* birth these men came out of *Egypt*, we must learn, as near as we can, by other circumstances, recorded by credible writers. Even in mathematical enquiries, when we can't arrive at preciseness, we are content with approximations within some limits, such knowledge being better than no knowledge at all: Much more must we be content with some approaches in the dark times of antient history, when we have few and small records and memoirs left us.

The best history we have, that relates to these eldest times of the kingdom of *Egypt*, is that in *Josephus's* book, against *Apion*, where, out of *Manetho* and *Chæremôn*, he relates the *Phœnician* wars in *Egypt*, and states the times of their reigns. Their reigns are also own'd by *Africanus*, *Eusebius*, and *Syncellus*; besides, some other concurrent testimonies, which I have, in another part of this work, set down.

I have

I have observ'd also, that *Moses*, Gen. x. 17. names the *Sinite* among *Canaan's* posterity. This seems to relate to these *Canaanites* who took *Sin*, or *Pelusium*, and the country near it, in these early times.

Our learned *Armagh* also hath stated the times of these *Phœnician* kings in his Annals; and he places *Salatis*, the first of them, in the year of the world 1920. And I judge that the *Caphtorim* and *Philistim* left *Abaris*, or *Pelusium*, about the beginning of his reign. For, *Josephus* plainly affirms, that he was master of this pass, and fortify'd it strongly, and had a vast number of disciplin'd soldiers, constantly thereabout, to secure *Egypt* against the *Assyrians*, who then were fear'd as the greatest power in *Asia*. Hence it must follow, that the *Egyptian Caphtorim* and *Philistim* were gone from thence; and *Moses* assures us that they went into the *Avim's* country in *Canaan*.

A nearer approach than this I will not adventure here to make, because I am not willing to go farther than I have proof from history. Therefore, supposing that about A. M. 1920, these *Caphtorim* left *Egypt*, it will follow, that *Moses* spoke of this
this

this 633 years after it was done ; for it's certain, by the Scripture account, in *Armagh's* Annals, that *Moses* spoke of it very near his death, which was *A. M.* 2553. It follows also, that they had been gone out of *Egypt* into this country 188 years before *Isaac* was born to *Abraham*, who sojourn'd there. And the history, that I found this approach in, doth persuade us to make this migration yet earlier, rather than later ; so that it will fall out to be not long after *Mizraim's* death, as *Plutarch's* mytlical story doth intimate.

Now I have finish'd that which seems to me of greatest force to prove that the *Caphthorim* and *Philistim* came immediately from the entrance into *Egypt*, to to settle in the southern parts, and sea-coast of *Canaan*, and this so early as the time of *Salatis* ; I hope the reader will give me leave to conclude this discourse with some additional observations that seem to me not impertinent to this matter, altho' not necessary to prove my interpretation of this text.

1. *Plutarch's* suggestion, that *Pelusius* and *Palestinus* are of the same import, made me think that *Pelusius* was not a name of *Greek* original, as *Bochart* and
some

some others would have it but of eastern original, as *Palæstinus* certainly is; and that, as they are synonymous, so they both are from the same eastern root, פלש *Peles*, the same radicals being found in them both, and the *Greeks* having learnt the name of these eastern people from the east, and not given them a *Greek* name, but only added two different *Greek* terminations to the eastern word, with a little change of vowels, which is frequently done.

Those, who have both skill enough, and inclination to consult Dr. *Castle's Heptaglot*, in the root פלש, will find this root not to be limited only to the *Hebrew* language, but to be us'd in the *Chaldean*, and *Syriac* tongues; and to relate not only to besmearing in dust and ashes, and dirt, from which the *Greek* words πηλός and παλάσσειν may be borrow'd, which agrees well with the dirty fenny situation of *Pelusium*, at the mouth of *Nile*; but also to signify *Apertum*, *patens*, *aditus*; and, in *Samaritan*, and *Æthiopic*, to import *Peregrinatio*, *Migratio de loco in locum*. All which notions agree very well with *Pelusium*, as the great passage; not only into *Asia* by land, but also into both *Europe* and *Asia*, by the mouth of *Nile*, falling

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into

82 DISCOURSE *on* DEUT. ii. 23.

into the *Mediterranean* sea. And all this suits well to the other names of *Caphtor* and *Abaris*, which we have spoken of.

2. I observe that these *Egyptian Philistins*, after their settlement in *Canaan*, are found to live under five distinct Lords, in so many different satrapies, *Josh.* xiii. 3. *Judg.* iii. 3. 1 *Sam.* vi. 16. Nor do I find them consolidated into one kingdom; tho' they generally seem to be confederated. This gives some good ground from divine history to believe that the many Dynasties in *Egypt*, which *Africanus* tells us of, were not all of them successive to each other, which is inconsistent with the sacred chronology, but that many of the eldest of them were contemporary, like these Dynasties, of their old brethren the *Philistins*; and this may be of good use to shew that the chronology of the *Egyptians* may consist with the divine history of *Moses*, contain'd in the bible, which is the principal end of all that I have written in this book.



TRACT



TRACT III.-

A TABLE comparing Synchronisms of *Canaan, Seir and Egypt.*

A. M. EGYPT. reign'd years.		CANAAN and SEIR.
1849 <i>Mizraim</i> , call'd <i>Osis</i> , <i>Menes</i> , <i>Tammuz</i> and <i>Ti-</i> <i>ma</i> 62		<i>Cronus</i> , that is, <i>Ham</i> builds <i>Byblus</i> .
<i>Cabiri</i> dwell at <i>Berytus</i> .		<i>Canaan</i> plants in <i>Canaan</i> and <i>Seir</i> . <i>Sidon</i> built by his son.
1911 <i>Atbothes</i> , <i>Thoth</i> , in his time rose 59		<i>Canaanites</i> and <i>Horites</i> enter <i>Egypt</i>
1920 <i>Salatis</i> , the first pastoral King 19		peaceably, but afterwards make war and kill <i>Mizraim</i> ;
1939 <i>Beon</i> the second 44		They live without Kings till <i>Salatis</i>
1983 <i>Apachnas</i> the third 36		was crown'd.
2020 <i>Apophis</i> the fourth 61		
<i>Afo regina</i> , probably <i>Semiramis</i> .		
2081 <i>Fanias</i> the fifth 50		
2083 <i>Abraham</i> enters <i>Canaan</i> . Some <i>Canaanites</i> returned out of <i>Egypt</i> when <i>Abraham</i> enter'd.		2093 <i>Bela</i> first King of the <i>Horites</i> .
2131 <i>Affis</i> the sixth 49		
2148 <i>Inachus</i> . <i>Ogyges</i> about 2181.		2137 <i>Jobab</i> the second.
2180 <i>Tethmosis</i> expells the <i>Canaanites</i> , and reforms human sacrifices 15		2177 <i>Husham</i> the third.
2198 <i>Phoroneus</i> .		2219 <i>Hadad</i> the fourth. Kills <i>Midian</i> .
2205 <i>Chebron</i> . 13		2261 <i>Samlab</i> the fifth.
2218 <i>Amenophis</i> the first 29		2303 <i>Saul</i> the sixth.
2288 <i>Isaac</i> dies.		2345 <i>Baalhanan</i> , the 7th.
2298 <i>Jacob</i> goes into <i>Egypt</i> .		2387 <i>Hadad</i> the eighth.
2433 <i>Moses</i> born under <i>Rameffes</i> <i>Miamun</i> .		2429 Dukes of <i>Efan's</i> and <i>Seir's</i> line.
2513 <i>Israel</i> goes out of <i>Egypt</i> . <i>Amenophis</i> the third is drowned. <i>Sesoftris</i> returns from his conquests in <i>Asia</i> . <i>Danau's</i> brother flies to- wards <i>Greece</i> .		2471 Dukes of <i>Efan's</i> line alone.
2553 <i>Moses</i> near dying sends an embassy to an		2553 <i>Edomite</i> King in <i>Seir</i>



NOTES *on the Synchronisms* *of Canaan and Egypt.*

I. **I**N general I premise, that we do not pretend here to deliver exact or perfect synchronisms, but such as have the nearest approach thereunto, which we can attain in the history of such antient times, whereof we have but imperfect records.

And I am encourag'd to use such approaches to truth by the example of the mathematicians themselves, because, tho' they be the best accountants, yet, when the *Data* which they have will not suffice to bring them to a precise determination of the quantity sought, they content themselves with ~~some~~ methods of approximation, which they find exceeding useful in the affairs of human life. But I am more encourag'd by the practice of the best historians, who, when they can't state times as exactly as they wish to do, rest satisfy'd in coming as near them as they can.

Thus

Thus *Dionysius Halicarnassensis* prudently acquiesces in coming as near as he could to the times of the founding of the *Roman* empire, and delivers it as a rule nigh the beginning of his seventh book ; That it is to be borne with if a man mistake a few years in the account of times, especially in an antient history, that is continu'd thro' many years ; but it is not to be permitted to err two or three ages together. The times that we now enquire of are more remote from us by some thousands of years than those that he wrote of ; and we have fewer authors to assist us than he had , and therefore we may justly challenge greater allowances.

2. More particularly I have plac'd *Mizraim* and *Canaan* , with their numerous families, as contemporaries, because they were brothers, and may reasonably be judg'd to be sent by their father about the same time to plant those near neighbouring countries, which, in the *Hebrew* language, bear their names.

Agreeably hereunto, the two eldest cities that *Moses* mentions in them, *Hebron* and *Zoan*, are affirm'd by him to be built within seven years, the later after the former. *Hebron* in *Canaan* is first, and it

was nearer *Shinaar* or *Babel*, whence they came, than *Zoan*; yet that is in the nearest part of *Egypt* to *Babel*. The names of these cities favour this opinion concerning their so early plantation. *Hebron* imports confociation, which is opposed to the way of living scatter'd in tents, as *Nomades*.

Zoan is observ'd by Dr. *Castle*, (see his *Heptaglot*,) to signify a removal from one place to another, and seems to intimate, that the planters having first dwelt about seven years at *Hebron*, in the way to *Egypt*, remov'd from thence unto *Zoan*, which stood about the entrance of *Egypt*, near that *Ostium* of *Nile* that's call'd *Taniticum*, taking its name from *Tanis*, which is the *Greek* name, or pronunciation of *Zoan*, most known in the *Septuagint*; see *Numb.* xiii. 22. But *Diodorus Siculus*, *cap.* i. calls it *Thonis*, and says it was an antient mart of *Egypt*. *Bochart*, in the additions to his last edition, proves it to have been the metropolis, or royal seat of the kings in the *Lower Egypt*, in the eldest times.

I will conclude this note with a proof of the *Canaanites* entring *Egypt*, either with their first planter *Mizraim*, or before

fore his death; this is, during his reign, drawn from the words of *Manetho*, preserv'd by *Josephus* in the first book of the *Jews Antiquities* against *Apion*. Ἐγένετο βασιλεὺς ἡμῖν ὁ τίμαϑ, &c. Here he plainly affirms the pastors, whom I have before prov'd to be the *Canaanites*, and principally *Horites*, to have enter'd into *Egypt* ἀμαχητὶ without fighting, and to have begun their war in the reign of *Timaus*, king of *Egypt*. Now I believe this *Timaus* to be the *Hebrew* name *Tammuz*, which was a title given to *Mizraim*, or *Osiris*, and that *Manetho* or *Josephus* did alter it a little to make it like a name of the *Greek* language, in which they wrote.

No man can read *Josephus*, but he must see that he ordinarily changes *Hebrew* names, as much, or more than this change amounts unto. 'Tis certain, that among all the names of *Egyptian* kings, which are left us by *Africanus*, or *Diodorus Siculus*, or *Herodotus*, no such name as *Timaus* is to be found.

Nevertheless, I do find in *Plato's Phædo* a king of all *Egypt*; I suppose he means both the *Upper* and *Lower*, which, at the first, were under one king, call'd by a name so near this, that I doubt not but it

G 4 , signifies

signifies the same man; *Thamus* he is called. And it's known that the same letter *T* is in the eastern languages pronounc'd sometimes with the aspiration *H*, and sometimes without it, as it is express'd by *Josephus*. Now, because *Plato's Thamus* is there represented as a king before *Theut*, or *Thoth* came to that honour, he must be either *Thoth's* father, *i. e. Mizraim*, or *Osiris*, which is the same thing I assert; or his grandfather, *i. e. Cronus* or *Ham*.

But, tho' I believe that *Tammuz* is a title royal, and might possibly belong to both of them successively, yet there is more reason to think, that in the prophet *Ezekiel*, cap. viii. 4. *Tammuz* relates to the son *Osiris*, because the women are there describ'd as mourning for him, which it's known was done among the *Egyptians*, and other nations for *Osiris*, but not for his father.

So likewise in *Plato's Phædo*, the character there belonging to his *Thamus* is a lover of most arts beneficial to human life, and a good judge of the usefulness of such inventions. This character belongs to *Osiris*, as he is largely describ'd in *Diodorus Siculus*, and more briefly in *Plutarch*. But we have no such character of his

his father *Cronus*, or *Ham*, to whom Sir *J. Marsham* would apply the name *Thamus* in *Plato*.

Since therefore we have prov'd that *Plato's Thamus*, who is *Josephus's Timaus*, is *Mizraim*, and *Manetho* assures us that the pastors or *Canaanites* warr'd in the time of *Timaus*, we may conclude that they were contemporary with *Mizraim*. And hence it may be collected, that near the same time that he planted *Egypt*, some of the *Canaanites* might settle themselves in *Canaan* and *Seir*; and others of them, particularly some of the *Horites*, might remove out of *Seir* into *Egypt*, following *Mizraim* peaceably to share in that plantation at first; but, during his life, they might conspire to make war against him, and to get the sovereignty thereof into their own hands, by the destruction of him and his posterity. This leads me to a third note, wherein I must prove that such a conspiracy and war, as here hath been shew'd possible, really came to pass.

3. Now, that such a war was, and continu'd for several ages, beginning in the time of *Timaus*, is most expressly testify'd by *Manetho*, whose words are cited as the words of a witness, most credible in this affair,

affair, by *Josephus*, in his first book against *Apion*; who, altho' he charges him in other things to have follow'd false, and malicious reports against the *Jews*, yet owns him in this matter, when he follow'd the most authentick writings of *Egypt*, to have set down the very truth of matter of fact. The sum of which is, that these pastors or *Nomades*, both before they made themselves a king, and after, in the reign of six kings of their own, did most cruelly infest *Egypt*, burning their houses, overthrowing their temples, killing men, captivating women and children, and fortifying most convenient places, especially the pass, whereby they suspected that the *Assyrians* might enter, and invade *Egypt*.

Here also is the testimony of *Abydenus* to be plac'd, quoted by *Eusebius*, *Præpar. Evang. lib. 9. c. 14.* wherein he asserts, that soon after the dispersion from *Babylon*, the war broke out between *Cronus* and *Titan*, which is this *Typhonian* war in *Egypt*.

Plutarch quotes *Manetho* as a credible man in *Egyptian* affairs, in his learned book *de Iside, & Osiride*; wherein also he suggests very many things that prove this war made in the times of *Osiris* and *Isis*, and
Orus

Orus their son ; yea, and after their deaths also, by *Osiris's* near kinsman, (he is call'd his brother, so *Canaan* was,) and his associates, until they were driven out of *Egypt* into *Judea*, and the neighbouring countries.

I will mention some of them: And, in the first place, that he delivers ; *That Typhon conspir'd against Osiris with 72 associates, or assistants, sworn to adhere to him, and had the foreign aid of Aso, queen of Æthiopia.* I cannot conceive such a conspiracy against a prince, and the aid of a potent foreign princess, call'd in without resolution to manage a war against him. The names of the 72 conspirators are not told us ; but, by the number of them, I see reason to guess that they were two out of each of the 36 *Nomi*, or provinces, into which *Egypt* was divided. I know that the division of *Egypt* into 36 *Nomi* is said to be made in the time of *Sesostris*, which is much later than these times in which *Egypt* was first planted.

But I have reason also to believe that this mystical story in *Plutarch* was fram'd after *Sesostris's* time, and that this number of 72 conspirators was then made to express that there were men taken out of every

every province in *Egypt* to carry on the design of subverting the interest of *Osiris* and his family in the government of all that land; which *Manetho* sufficiently intimates, when he says that all the pastoral kings desir'd and endeavour'd to pull up the root of *Egypt*: And *Plutarch* also points at this when he tells us that *Typhon* charg'd *Horus* with bastardy, that is, that he had no right to succeed in the government of *Egypt*. Such a charge against a prince obliges the accusers to levy war against him; and, accordingly, *Plutarch* mentions in that mystical story three fights against *Horus*, the son and successor of *Osiris*; the first of which is affirm'd to have continu'd thro' many days.

This war may also be prov'd by the discourse, which, in that fable, is reported to have been between *Osiris*, coming out of *Hades*, and *Horus*. *Osiris* asks him *what he thought to be the most honourable thing for him to do*. *Horus* answers, *to avenge the wrongs suffer'd by his father and mother*. *Osiris* then asks him *what living creature he thought most useful in such a war*. *Horus* answers, *a horse*. *Osiris* is surpriz'd at that answer, wondering *why he did not rather name a lion*. *Horus* replies,

plies, that tho' a lion's strength were useful, yet a horse were better to scatter his enemies, and destroy them in their flight. *Osiris* is highly satisfy'd with this reply, and concludes *Horus* well accomplish'd for the war.

I took notice of this passage in *Plutarch*, the rather, because I had observ'd, in *Eratosthenes's* Catasterisms, under the constellation *Cancer*, in which the *Aselli* and their crib is plac'd, that, at the first, in the war with the giants, their deities, *Dionysus*, (whom *Plutarch* and others rightly affirm to be *Osiris*,) and *Vulcan*, with the satyrs following them, rode upon asses. And, by this dialogue, *Horus* is intimated to be the first that brought in the fight on horseback. I remember also, that afterward, in *Plutarch*, Typhon, the enemy of their gods, is said to have fled out of the battle sitting upon an ass.

The war being thus prov'd, and *Plutarch* having affirm'd that a queen of *Æthiopia* assisted the conspirators that wag'd it, I might here conclude this note, and leave others to guess who was this *Asfo*, call'd queen of *Æthiopia*. But this liberty will be left to every reader, if I adventure to tell my conjecture in so dark a part
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of this mystical *Egyptian* allegory. And, to make way for arguments that may shew my conjecture to be probable, I premise, that, in this place, I understand *Æthiopia*, as the *Septuagint* seems to use the name for those countries, which the *Jews* call *Cush*. And I find in *Strabo* proof, that *Homer*, and the eldest *Greek* writers, took the word *Æthiopia*, in that latitude, that it took in all the swarthy-fac'd nations, whether on the eastern side of the *Meridian*, wherein the red-sea was, or on the western side thereof. Here, therefore, I understand the queen to be sovereign of the *Arabians*, whom many have prov'd to be call'd *Æthiopians*; and therefore I will not stand longer to evince it.

In the next place, therefore, I will shew that *Semiramis* was queen of the *Arabians* and *Æthiopians*; whether we take them as synonymous words, which I think to be the true notion of the words when join'd together, or as somewhat distinct. To prove this I quote the words of *Plutarch*, in his second discourse of the fortune and valour of *Alexander*, where he takes an occasion to commemorate the heroical deeds of *Semiramis*; and, among others, he affirms, *that she built navies,*
and

and sail'd round about the red-sea, overthrowing the *Æthiopians* and *Arabians*.

In this voyage she had a fair opportunity to assist the *Canaanites*, then engag'd in a long war against the *Egyptians*, near the shores of the red-sea. And she might reasonably hope, by joining the forces of her subjects in *Arabia* to those of the *Canaanites* or *Phœnicians*, who were now warring in *Egypt*, that she might bring that kingdom into perfect subjection to the *Assyrian* empire, of which she was queen.

Moreover, it is certain, that *Diodorus Siculus* reckons the *Egyptians* among the nations that were sometimes subject to *Ninus* her husband, who was now dead; and hence she had a claim or title to govern there, which we cannot think that such a Virago as she would recede from.

Ham or *Cronus*, the grandfather of *Nimrod* or *Ninus*, was sovereign Lord of *Egypt*, and sent them their two first kings, *Mizraim*, and his son *Thoth*, or *Athothes*; and *Ninus*, as successor to *Ham*, had a good claim to the government; and his title descending to his widow, makes it very probable that she would send forces to subdue those *Egyptians*, who were mind-
ed

ed to set up their kingdom as independent upon the *Affyrian*.

Nevertheless, we find in *Manetho*, that when these *Phœnicians* or *Canaanites*, who began the war in confederacy among themselves, and with her foreign aid, had made *Salatis* a king of their own body, he was not willing to be subject to the *Affyrian* power, any more than the *Egyptians* were, but fortify'd the pass into *Egypt* against them.

But I must not digress from the business that I was to prove, *viz.* that *Semiramis* was probably the queen that join'd with the *Canaanites*, the *Egyptians* enemies, in this war. Her power in *Arabia*, out of which the *Horites*, the greatest part of the *Canaanites* came, is prov'd by another author, *Polyænus*, in his eighth book of *Stratagems*, where he mentions a pillar erected by *Semiramis*, with this inscription. *I reigning in Nineveh, made the bounds of my kingdom towards the east, the river Inamane; and towards the south it is bounded by the land that bears frankincense and myrrh.*

The learned *Bochart* suggests that the river in that inscription, call'd *Inamane*, is that river which *Pliny* calls *Iomane*. And
I find

I find that river in his sixth book, *cap.* xx. to be plac'd in *India*, beyond *Ganges*: The southern boundary being the most southern parts of *Arabia*. It's clear that all the northern and eastern parts of *Arabia*, in which the *Horites* dwelt near the red-sea, were within the limits of her empire; and she might therefore assist them in the war which they made in *Egypt*.

I have also thought that the *Horites*, being originally *Hivites*, and the *Hivites* being of the same tribe of *Canaanites* with the Avim, who dwelt in Hazerim unto Az-zah, (mention'd in *Deut.* ii. 23. on which I have written a chapter, to which I refer the reader) *Semiramis* might have a peculiar reason to assist them, because she was born at *Ascalon*, (*Diodorus* is my author,) which is in their country; which the *Egyptians* invaded and took from them. But this I refer to the reader's judgment, after he hath consider'd well what I have written on that passage in *Deut.* ii. I must crave pardon for saying so much to prove that there was such a war of the *Canaanites* in *Egypt*; and it will be reasonable to pardon it, because I believe that place in *Deuteronomy* will be further clear'd by the proofs I have given of that war.

4. My fourth note must be concerning the

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kings plac'd in the two columns of the chronological table. As for those of *Egypt*, I take the two first of them, both from *Eratosthenes* and *Manetho*, so far agreeing. The time that *Mizraim's* reign continu'd, I take from *Eratosthenes*, and suppose *Athothes*, or *Thoth*, to have begun to reign when his father's time was ended. His continuance, also I take from *Eratosthenes*, 59 years. But when he had reign'd about nine years, or when 50 years of his time remain'd, viz. in the year 1920, according to *Armagh's Annals*, the *Phœnicians* sat up *Salatis* for their king, and he came to *Memphis*, and brought under tribute both the *Upper* and *Lower Egypt*, and reign'd 19 years, saith *Manetho*, and was succeeded by *Beon*.

Hence it appears, that the death of *Athothes*, or *Thoth*, was towards the latter end of *Beon's* reign; and because the war was vigorously carry'd on between these competitors for the sovereignty of *Egypt*, and because *Plutarch* confesses at the end of the mystical story, that he left out *Ἀγριεῖσμον*, the cutting in pieces of *Horus*, who is the son of their first king, or *Thoth*; it follows that the *Egyptians* did own in that story that *Horus* died a violent death; and we reasonably believe them when they

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confess

confess a thing that is not for their own honour. But who put *Horus* to this violent death, that is, whether he were cut in pieces by his enemies, the *Canaanites*, under *Beon*; or was torn in pieces by a sedition of his subjects the *Egyptians*, I cannot determine by the dark remains of this history.

However, I thought it convenient to set in the table these two first kings of *Egypt*, which are not plac'd in our learned *Armagh's Annals*; that there might be a continu'd series of the *Egyptian* kings from the first to the last, who was drowned in the sea, when *Moses* led the *Israelites* out of *Egypt*: Below which event I intend not to speak of the *Egyptian* kings in this place.

Having thus fixt the two first kings in *Egypt*, we may now look into the column that belongs to *Canaan*, the brother of *Mizraim*, and to his descendents; especially the *Horites*. And here I have suppos'd *Canaan*, with his posterity, to plant themselves in the land call'd by his name, and in other countries, which they are known to have inhabited, about the time that *Mizraim* settled in *Egypt*. Hence it follows, that Mount *Seir*, or all the country of the *Horites*, was then planted, altho'

we know not of any king that they had contemporary with *Mizraim*. Whether *Canaan* reign'd over them, or the eldest *Hori* from whom the people took their name, or *Seir* who gave name to their country, were ever kings, we know not: Only *Moses* assures us, *Gen.* x. 18. that many families of them were spread abroad, and they seem to be distinguish'd from those tribes which are distinctly nam'd *ŷ.* 15, 16, 17, and 18, in the beginning of that verse. To these dispers'd families I conceive that the *Horites* belong'd; and also all the other *Canaanites*, or *Phœnicians*, that went into *Egypt*, and are affirm'd by *Manetho* to have distress'd that nation, both before they set up a king of their own, which we have noted to have been about the ninth year of the reign of *Thoth*; and also thro' the reign of all the six kings, which they advanc'd successively, until they were forc'd to leave that kingdom.

But I must return to the two kings of *Egypt*, plac'd in the first column, and must remind the reader that they were both deify'd by the *Egyptians*. *Mizraim*, by the name of *Osiris* and *Tammuz*. [*Osiris*, or *Isiris*, as *Sanchoniatho* calls him, is also the same name with *Mizraim*, when the servile letter (M) is left out; and I guess that

Tammuz

Tammuz was the name given him, when, after death, he was made a god, and the rites of mourning for his death, and rejoicing for his exaltation to godhead were settled:] And *Atthotes*, by the name of *Thoth*, *Orus* or *Anubis*, among the *Egyptians*. And this last name the learned know to signify *the barking god*; the reason of which, is, because they made his image with a dog's head, to signify, hieroglyphically, the quick scent that was in his understanding, and his watchfulness; which qualities are known to be in dogs.

Now, because these eldest kings were deify'd as benefactors and long liv'd, it naturally follows, that the war against them was a *Θεομαχία*, a war against the deities. And the men that wag'd this war being also near the beginning of the new world, soon after the flood, were call'd *Titans*, (perhaps because they seem'd to spring out of the mud, *Tit*, left by the flood) and giants, in the *Egyptian* Mythology. And *Diodorus Siculus* expressly declares, *That all the Grecian Fables about the fights of the Giants and Titans with their gods, came from Egypt, but were greatly amplified by the Greek Poets and Mythologists.*

This also is plainly declar'd by *Philo*, and *Sanchoniatho* in *Eusebius*.

So that by this *Egyptian* history we must learn how much, or rather how little of truth is in the *Greek* Mythologists. However, something of truth, I think, we may safely own in them ; particularly that historical account which *Josephus* hath preserv'd for us out of *Manetho*, which we may see also in the fable that *Plutarch* hath preserv'd in his book *de Iside & Osiride*, altho' it be there under that disguise which the *Egyptian* priests thought fit to cloath it with : Only he confesses he left out some parts of that mystical story, which he thought to sound so harshly, that the *Roman* ears could not bear to hear it, altho' they were receiv'd in *Egypt*.

It is also here fit to intimate to the reader, that *Plutarch*, in that *Egyptian* mystical fable, doth represent all the calamities or sufferings of *Egypt*, which came upon that country thro' the whole time of the long war, which the *Canaanites* made against them, by the death of *Osiris*, and the hunting after his body when he was dead ; either because he was a deity whom they all worship'd, and who sympathiz'd with them in all their afflictions, as they believ'd ;

believ'd ; or, because, he being their father, must necessarily be thought to be injur'd by all the calamities that his issue suffer'd even after his death. And this will not seem very strange, if we consider, that even *Moses* and the *Arabians*, also call all *Egypt*, in all ages, by the name of *Mizraim*, which I believe to be *Osiris*, call'd *Isiris* in *Sanchoniatho*, and *Hysiris* in *Helianicus*, as *Plutarch* notes.

In like manner I observe also, that all the successes and advantages gain'd by the *Egyptians* against the *Phœnicians*, or *Canaanites*, are in *Plutarch* represented by the victories that *Horus*, or *Thoth*, the son of *Osiris*, got in warring against them ; because he was the first that stop'd the course of their outrageous proceedings, giving some check to them : And his issue, and successors, did at length expel them, altho' *Horus* or *Thoth* died long before those wars ended.

And, for the same reason, *Typhon*, in that mystical story, represents all the *Canaanitish* power, both before they had set up *Salatis*, and also those five kings that succeeded him. Nevertheless, I have observ'd, that after the end of that fable, *Plutarch* doth acknowledge, that one *A-*

pophis, which is the name of one of these *Phœnician* kings in *Manetho*, did war against the gods, and saith that *Osiris* assisted them against him, which cannot be true in any other sense, than that the issue of *Osiris* fought against *Apophis*; for the first *Egyptian* king was dead long before the time of *Apophis*, as appears by his time, stated by our primate *Usher's Annals*.

But the story concerning *Typhon*, is so darken'd by the extravagant fables, both of the *Egyptians*, and of the poets, that I despair of finding any certainty concerning the true name, and parentage of the first leader, or leaders of the *Canaanitish* forces, who kill'd the first *Egyptian* king, and manag'd the war against his son *Athothes*, those nine years which were precedent to the beginning of *Salatis*. There is indeed a *Typhon* mention'd by *Sanchoniatho*, whose time is by him intimated to be near the time of *Cronus*, or *Ham*, who was father to *Mizraim*, and grandfather to *Athothes*, sent by him to govern *Egypt*; but *Sanchoniatho's* fragment gives us no notice that this man *Typhon* had any command in *Egypt*; nor indeed tells us of any thing that he did. Let others guess whether he might be a commander in this war, or not.

The

The *Egyptian* names *Seth*, *Bebon*, and *Smy*, which *Plutarch* makes to agree to *Typhon*, give us no notice of what family he was.

They seem industriously to conceal of what family or nation the man, or men, were, that so outrageously distress'd their country, soon after its first plantation: And *Plutarch* labours to have it believ'd, that those names signify the evil Dæmons, whom he contends to be the causes of all the mischief and distress that is in the world. Which seems to me to import, that *Egyptian* priests, whose patron he is in that book *de Iside & Osiride*, would not allow him to confess that *Egypt* was brought near to destruction by a party of their neighbours the *Canaanites*, near the beginning of their kingdom, altho' in following ages the *Egyptian* monarchy grew far more renown'd than any of the *Canaanites* ever were.

Wherefore I will no further enquire after these first invaders of *Egypt*, considering that it is sufficient to my purpose that we know near the times both of *Mizraim's* founding that kingdom, and of *Salatis* the *Phœnician*, or *Canaanites* dominion therein, who had none of *Mizraim's* race

race that could stand before him in the *Lower Egypt*, taking in *Memphis*, but held it, while he liv'd, in subjection, and had five more *Phœnician* kings his successors therein.

In this king's reign we may reasonably place the division of *Egypt* into two great kingdoms, one of the *Upper Egypt*, beyond *Memphis* southward; the other of the *Lower Egypt*, including *Memphis*, and all the *Delta*. In this latter the *Phœnicians*, or *Canaanites*, reign'd until their sixth king, who was expell'd by *Amosis*, or *Tethmosis*; who rising in *Thebais*, or the *Upper Egypt*, and conquering the *Phœnicians* in the *Lower*, seems to have reunited both these kingdoms.

There is, I must confess, great obscurity, in this matter of the reunion, and difficulty to reconcile those few authors which remain to inform us thereof. But this is not the proper place to propound my opinion therein; therefore I will defer that until I come to *Amosis's* time.

Here only I inform the reader, that these *Canaanitish* kings are not in the series of kings, given us by *Eratosthenes*; who gives us only the *Theban* kings, descended from *Thoth*, and consequently from *Mizraim*,
And

And I now follow *Josephus's* citation out of *Manetho*, who only informs us particularly and originally concerning these *Phœnician* and pastoral kings, for whose cattle there was good pasture in the *Lower Egypt*, but not in the *Upper Egypt*; altho' we are assur'd that *Salatis* made an invasion into that also: But finding it not for the purpose of pastors, altho' he got some contribution from them, we hear nothing of his continuance there, nor of any of his successors attempts thereupon.

Nevertheless, we find clear evidence, that he fortify'd the eastern parts of *Egypt*, that lay towards *Asia*, to prevent any invasion from the *Affyrians*; knowing they, having a desire to subdue the *Egyptian* kingdom, must come thro' that *Isthmus* that lay between the *Mediterranean* and the red-sea, for that way the *Phœnicians* themselves enter'd *Egypt*; and that way must all the recruits come which they might expect from *Canaan* or from *Seir*; and that way they must make their retreat, if the *Egyptians* should prevail against them, as it fell out about 200 years after *Salatis's* time.

Here, therefore, they fortify'd the town which *Manetho* tells us was call'd *Abaris*,
in

in their old theology. Now this *Abaris* is a *Canaanitish*, or *Hebrew* name, and signifies the pass. The *Egyptian* name seems to be *Sethron*, which is deriv'd from the *Egyptian* name *Typhon*, their great adversary, whom they call'd *Seth*: And here was the last refuge of the *Canaanites*; the most known name of it is *Pelusium*.

Here, and in the country near this place, I conceive that the *Caphthorim* and *Philistim* dwelt before *Salatis* conquer'd it; and then they being distress'd in their own country, went in all their strength that remain'd, into the *Canaanites* land, to the antient seat of the *Avim*, to revenge themselves upon the kindred of those *Canaanites*, especially *Hivites*, that would not let them rest in their old seat at the passage into *Egypt*. But of this matter I have written a whole chapter, to which I must refer the reader, because I mention it here only as a remarkable thing that fell out in the time of *Salatis* and *Thoth*; and because I have one proof more to add to that discourse, taken out of *Stephanus de Urbibus*, in the word *Azotus*, which signifies *Ashdod*, as our translation calls it from the *Hebrew*.

'Tis

'Tis certain that *Azotus* is one of the *Philistin's* cities ; and *Stephanus* tells us, *it was built by one of the Quryáds from the coasts of the red-sea*. This I take to be an exact description of the *Caphtorim* or *Philistim*, when they were forc'd by *Salatis* to leave their old post upon the passage out of *Egypt*, near the coasts of the red-sea. And, since it is certain that *Ashdod* was a considerable city in *Joshua's* time, inhabited by *Philistins*, with some *Anakims* among them ; and that the *Philistins* were of *Mizraim's* race, and were in *Canaan* even before *Abraham's* time ; and there is no war recorded in history, besides this of the *Canaanites* in *Egypt*, which could make them fly out of *Egypt* so early. I doubt not but this proof, added to what I have elsewhere said of this matter, concerning the *Philistins*, will give good satisfaction to the considerative reader.

There remains yet one thing more, as I believe, concerning the time of *Salatis*, and the war which he is affirm'd to have made ; not only in the *Lower*, but also in the *Upper Egypt* ; altho', as I have noted, he seems not to have staid there long, nor to have broken the succession of the *Theban* kings there remaining :. And that is, the

the taking captive, and selling into *Africa* and into *Greece*, those two women who first founded the famous oracle of *Jupiter Hammon*, and *Jupiter Dodonæus*. *Manetho* tells us only in general, that *Salatis* invaded the Upper Egypt also; and that the *pastors* overthrew temples, and kill'd some Egyptians, and others they carry'd away into slavery. But *Herodotus* is more particular in his *Euterpe*, assuring us, that both the *Egyptian Theban* priests, in his time, and the priestesses of *Dodona*, agreed in the substance of the story: Those of *Thebes* calling them clearly, *two women priestesses taken from Thebes*: Those of *Dodona* calling them, metaphorically, *two doves that spake with human voice*, informing that the Fates had appointed two oracles to be there erected.

Now there is no pretence that ever the *Phœnicians* were in *Thebais*, to take away captives, in any other time, than the time of this *Phœnician* war, under *Salatis*: Therefore we may conclude, that these foundresses of these most famous oracles, both in *Libya* and *Greece*, were then taken by them: And because the time of *Salatis* is well fix'd, the time of the beginning of these oracles is reduc'd to some degree

degree of certainty. And it is as certain, from *Herodotus*, that then, or so early, the *Pelasgi* were in that part of *Greece*. But having in another place noted this, I will insist no longer upon it.

5. My fifth note shall be concerning all the rest of the *Phœnician* kings, or royal pastors. And because I judge the kings of the *Horites* in *Seir* to have erected that kingdom before the pastors were driven out of *Egypt*, and therefore to have been partly contemporary with them, I shall, in this note, consider that kingdoms rise also.

Concerning *Beon* and *Apachnas*, who were the second and third of the *Phœnician* kings, I have met with nothing, but that they vigorously carry'd on the war against the *Egyptians*; and the time of their reign, which is express'd in the table. But their fourth king *Apophis* I find mention'd by *Plutarch de Iside*, as one that warr'd against the gods; and *Osiris* is affirm'd to be on the god's side; yet I doubt not but he was then dead, and made a god, and therefore judge that all is attributed to him, that was done by his issue, in defence of the kingdom, that they inherited from him.

I shall

I shall only add this, that, by my accounts, the time of *Semiramis's* reign, in the *Assyrian* empire, falls in with the time of *Apophis's* reign in the *Lower Egypt*; and therefore she might join with these *Phœnician* forces in distressing *Egypt*, altho' she might ultimately design to bring both the *Egyptians* and the *Phœnicians* also under the *Assyrian* empire. And I have before shew'd, out of *Plutarch*, that what she did in this matter was by her ships in the red-sea, which, I suppose, was the rather done by her, because, as I have before noted, the passage by land into *Egypt* was fortify'd so well by *Salatis*, that she thought not fit to attempt an entrance that way.

Concerning *Janias* (who is call'd *Setbos* by *Syncellus*) the fifth of these *Phœnician* kings, I shall observe, first, that in his time *Abraham* enter'd *Canaan*, and from thence, the next year, was driven into *Egypt* by a famine. His entertainment by this *Pharaoh*, and his dismissal, are recorded by *Moses*. In his time also fell out the invasion of *Canaan*, and its neighbouring countries, by *Chederlaomer*, and his associated princes. But, among these people, invaded by him, I am oblig'd to take special notice of the *Horims in Mount*

Mount Seir, and unto Elparan, which is by the wilderness, Gen. xiv. 6.

Now the time of this invasion being fixed, and it being reasonable to believe that the *Horites* had a king when this war came upon them, or soon after; I have thought it most reasonable to place the first king of the *Horites*, *Bela*, about this time. The invasion is stated in the year of the world 2092. So I take the next year 2093 for the beginning of *Bela's* reign. But it will not be seasonable here to speak particularly concerning the time of these *Horites*; that will more conveniently be stated, when we have done with the last of these *Phœnician* kings.

The sixth therefore, and last of these *Phœnician* kings, as *Africanus* justly calls them, is call'd by *Manetho* in *Josephus*, *Affis*, which certainly is from the *Hebrew* root *Aziz*, signifying the strong. In *Africanus* and *Eusebius*, he is call'd *Archles*, which is *Hercules*. He may be that son of *Demaroon*, mention'd by *Sanchoniatho*, and so not a *Canaanite* by birth, but call'd and chosen for their king and general, on account of his valour and conduct: For none of their kings are affirm'd to be kings by inheritance. In *Syncellus*,

I

very

very unhappily, he is as it were, split into two kings, *Kertus* and *Aseth*; yet the same time, *viz.* 49 years just, and no more, is assign'd to these two, that belongs to *Affis* only. And, moreover, *Kertus* seems to be a corruption of *Melcartus*, which is the *Phœnician* name of *Hercules*; and *Aseth* is a corruption of *Affis*, which signifies the eminently strong man or *Hercules*.

This man seems to have been a stout warrior, and to have deserv'd this title of *Hercules Phœnicus*, because his interest and authority was over the *Phœnicians* or *Canaanites*: Yet he may be call'd *Hercules Ægyptius* also, because he held *Egypt* in a vigorous war full 49 years, and at last carry'd off his men with their arms and goods into other colonies or plantations.

He seems also to have been a learned man, because *Syndellus* tells us, that in his time the year was reform'd, by adding to it those five days, above 360, which the *Greeks* call the *Ἐπαιόμεραι*. And because those days are the days on which they keep the birth-days of their gods, we may collect that those festivals are not elder in *Egypt* than his time. And they
being

being the principal parts of their settled religion, and connected with all the mystical fable in *Plutarch*; I thence collect, that their chief solemnities and mysteries were not settled until after the expulsion of these *Phœnician* kings, of whom he was the last.

Our next enquiry should be whither these expell'd *Canaanites* went; for by their capitulation with *Amosis*, they might go where they thought fit out of *Egypt*. *Herodotus* tells us that it is reported, that *Typhon* lies in the *Lake Sirbonis*, and that *Lake* lies near the way into *Canaan*. This *Typhon* relates to all the *Canaanitish* power that invaded *Egypt*, from the first to the last. And hence not only he that murder'd *Osiris*, is call'd *Typhon*, but also the city *Abaris*, which *Salatis* fortify'd, is call'd *Urbs Typhonia*, according to the old theology, as *Josephus* speaks: And in *Plutarch*, *Typhon* is said to ride on an ass, (after he was expell'd) to found *Jerusalem*.

6. But I remember I have discours'd on this enquiry in another place, therefore I will not enlarge on it here. Yet give me leave to insist a little on two kingdoms of *Canaanites*, which stand distinct from the old settled tribes of the race of *Canaan*,

which never went out of that country; and such *Canaanites*, I believe, we are to understand, to be these refugees out of *Egypt*, return'd to their kindred in the land of *Canaan*. The first of these is in the south part of *Canaan*, within the borders of the *Horites*: The second is in the north of *Canaan*, far spread about their capital city *Hazor*, which stood near the *Lake Samochonitis*.

Of the first of these, we find their posterity mention'd by *Moses*, *Num.* xxi. 1, 4. xxxiii. 40. They liv'd near Mount *Hor*, where *Aaron* died; and in *Moses's* time, which was near 300 years after the *Canaanites* were expell'd out of *Egypt*, they had a king, whose name was *Arad*; who hearing that *Israel* was near his borders in the wilderness, went out, and fought against *Israel*, and took some of them prisoners. Whereupon *Israel* made a vow to the Lord, if he would deliver this people into their hands, that they would destroy their cities. And accordingly they did, and call'd the place *Hormah*, from *Che-
ren*, that signifies their vow to destroy them.

These I take to be descended from a party of the *Canaanites*, that had been expell'd

pell'd out of *Egypt*: And who leaving the main body of those refugees, who went into *Canaan*, retir'd into the country of the *Horites*, in which Mount *Hor* was, and there erected a kingdom, and built cities of their own, distinct from those of the *Horites*, who had staid in their country.

Nevertheless, I believe it most probable, that these refugee *Canaanites* were the posterity of those *Horites*, who before, or during the *Canaanitish* war in *Egypt*, had gone out of the *Horites* land, *Seir*, to seek better quarters in *Egypt*; where they prosper'd above 200 years, and then were forc'd to go back again into the barren and mountainous country of their ancestors, where they and their issue liv'd above 300 years more, before they and their cities were destroy'd by *Israel* under *Moses*.

For it is to be noted, that, altho' between the time of the expulsion of the *Canaanites* out of *Egypt*, which was, by *Armagh's* Annals, about *A. M.* 2180, and *Aaron's* death at mount *Hor*, *A. M.* 2552, when also *Arad* was near that place destroy'd, there had been a great revolution in *Seir*, or the *Horites* country, by *Esau's*

posterity conquering the *Horim* : Yet *Arad's* kingdom of *Canaanites* in that country was not then destroy'd ; but stood, and dar'd to fight against *Israel*, tho' to their ruin. For if these *Canaanites* had been embodied into the *Edomites* kingdom, *Moses* must not have fought against them.

Nevertheless, 'tis certain, that *Arad's* kingdom of *Canaanites*, lying about mount *Hor*, lay within the old bounds of the *Horim*, which extended from Mount *Seir* to *Elparan*, as *Moses* describes them, *Gen.* xiv. 6. But, in *Moses's* time, the *Amalekites* kingdom, wherein *Elparan* lay, and *Arad's* kingdom, about *Hor*, were separated kingdoms from that about *Seir*, which was then in the possession of *Esau's* issue the *Edomites*. And the kingdom of *Arad* lay between that of *Seir*, and that of *Amalek*.

The second kingdom of these refugee *Canaanites* was in the northern parts of *Canaan*, about *Hazor*, under *Jabin* in *Joshua's* time : *Moses* not being concern'd to deliver us the history of these heathens, but only of his ancestors, (especially from *Abraham's* time,) hath not told us when any of the kingdoms of *Canaan* began ; and therefore I wonder not that he hath
not

not set down the beginning either of *Arad's*, or of *Jabin's*, whom I conceive to have been of later erection, than those of the *Amorites*, *Hivites*, *Hittites*, &c. that were there before *Abraham* came into *Canaan*.

Nevertheless, because *Moses* takes notice in many places of these *Canaanites*, distinguish'd from the several tribes of descendants from *Canaan*, and settled in known places; and because *Joshua's* wars with these so distinguish'd *Canaanites* continued six years, whereas the other tribes were subdu'd in one year: I cannot but think that these were some of the issue of that great body of *Canaanites*, that capitulated with *Amosis* or *Tethmosis*, to go with their goods, arms and families, out of their garrison, near the entrance of *Egypt*; and accordingly did, the far greatest part of them, go into the more northern parts of *Canaan*, where *Hazor* was made their metropolis, *Josh. xi. 10*.

On this account the beginning of this kingdom must be about *A. M. 2180*, which falls near the time of *Abraham's* death, *A. M. 2183*. And because *Joshua* did not end this war till about *A. M. 2559*, it follows that this *Canaanitish* kingdom, in

which there appear several subordinate kingdoms, was about 379 years standing. I have also observ'd carefully, that *Moses* takes notice of some *Canaanites*, and *Perizzites*, by which I understand such *Canaanites* as liv'd in small villages and tents, like *Nomades*, that were in *Canaan* before the time of this great migration out of *Egypt*, in three places, *Gen.* xii. 6. when *Abraham* first enter'd; and xiii. 7. and xv 21. These I understand to be such *Canaanites* as had been in *Egypt*, but thought fit to go back into their original settlement, when the *Canaanitish* power in *Egypt* declin'd, before it was distress'd to the uttermost.

Yet these places do not intimate these *Canaanites* to be then formidable. But after *Abraham's* death, when *Dinah* was ravish'd, and *Shechem* destroy'd by his sons about *A. M.* 2265. Then *Jacob* express'd great fear, that the *Canaanites* and *Perizzites*, who now were return'd out of *Egypt*, should come and destroy his family, *Gen.* xxxiv. 30. And yet *Jacob* was not then in the northern parts of *Canaan*, where their strength lay. But then, when the *Canaanites*, that had invaded *Egypt*, were return'd, there was a vast army of them, that

that might easily, in human judgment, have swallow'd his family up.

These men had been train'd up in a long war, and had brought horses and chariots of iron out of *Egypt*; and we find that several of their cities were never conquered by *Joshua*, or his successors, in many ages after. For, it seems the *Israelites* thought they had land enough for all the tribes, without conquering them, and therefore would not lose their men in warring against old soldiers and fortify'd towns, when they had so weaken'd them, that they fear'd not to be invaded by them; and found they were willing to pay some tribute; see *Judges* i. 21, 27; and so to the end of the chapter: And *Judges* iii. from v. 1, to 7; and *Joshua* xvii. 11, 12.

Agreeably to this notion, that, from about the time of *Abraham's* death, when the *Canaanites* or *Phœnicians* were forc'd to leave *Egypt*, these refugees made their chief retreat and residence, in the northern parts of *Canaan*, is this observation, that I have made; that, after this time, we never read that *Isaac* or *Jacob* went into those parts, which now were full flock'd with these *Canaanites*; where there was no room for the great families, and multitude

titude of cattle, that the patriarchs had. *Isaac*, most of his time, was about *Gerar* and *Beersheba*; and at last about *Mamre* or *Hebron*, where he died, and was buried. So also *Jacob*, when he fled from *Esau*, went on the east side of *Jordan*, to go into *Padan Aram*; and when he came from thence, after twenty years service, to *Laban*, came not thro' the northern parts of *Canaan*, between *Jordan* and the *Mediterranean* sea, where these *Canaanites* dwelt, *Numb.* xiii. 29. but about by Mount *Gilead*, and that country that lay east of *Jordan*, he met his brother *Esau*, and by God's assistance, made his peace with him, and at length pass'd over *Jordan*, near the southern parts of *Canaan*, where the great strength of the *Canaanites* did not lie; and there he continu'd till he went into *Egypt*.

Moreover, I believe the *Canaanites* had great reason to chuse these northern parts of *Canaan* to retire to, because there is sufficient proof that *Sidon*, which was the northern boundary of the promis'd land, was built by *Canaan's* eldest son *Sidon*, *Gen.* x. 15. whose name it bears, as *Joseph* and *Jerome* testify; and that the seat of this eldest brother was in the midst of his

his brethren. *Canaan* had eleven sons, the founders of nations or great tribes, reckon'd up by *Moses*, *Gen.* x. 15. to x 18. inclusively: And the nations that were to be subdu'd by *Israel* lay to the south from *Sidon*; but there lay north of it the *Archites*, *Sinites*, *Arvadites*, *Zemarites*, and *Hemathites*, which had no reason to expect any invasion from *Israel*, but might give assistance to their brethren of *Canaan*, when *Israel* should invade them.

Accordingly, I have observ'd that *Jabin*, the king of the *Canaanites*, when *Joshua* warr'd against him, is affirm'd to have sent to the kings that were on the north of the mountains, *Libanus* and *Antilibanus* I understand, *Josh* xi. 2. besides those that were under him, and his nearer neighbours: and they all met as he desir'd; *Much people, even as the sand on the sea-shore, for multitude, with horses and chariots, very many*, as it's said x. 4. Nevertheless, there is not sufficient proof, that all these people were subjects to *Jabin*; they might be confederates, and agree to oppose his enemies, who was their friend. And the kindred and friendship of so many people, descended from *Canaan*, was a sufficient motive to the first conductor of the *Canaanites*

anites out of *Egypt*, to chuse to settle in that place with the far greatest part of his followers.

These are the *Phœnices* that are so well known in *Greece*, both for merchandise, and for sending out many colonies into divers countries, that lay on the shores of the midland sea, and many considerable islands therein, as the learned *Bochart* hath prov'd. And they seem to me to have had much more time to make those plantations than that learned man thought of : For, as I understood their history, they had time from about *Abraham's* death, which was above 370 years before *Joshua* invaded *Canaan*, from which *Bochart* begins.

And, moreover, they had all that multitude of above 200,000 men, which came out of *Egypt* to employ in plantations, besides what they could spare out of *Canaan* itself, before it was distress'd by that terrible invasion which *Joshua* made, by *God's* appointment, when their iniquities were full ripe. Certainly then not many of the seven nations escap'd, besides those which were made tributary, and so stay'd in their places.

I know of the single example at *Tingis*, or *Tangier* ; but that was but a small plantation,

tation, and will prove no more than that those few in that place, fled for fear of *Joshua*; and that probably a little before he came into *Canaan*. But it is more credible, that most of the plantations sent out of *Phænice* went thence, when the *Phœnicians* first came out of *Egypt*, and found themselves too numerous to find settlement among their kindred in *Canaan*.

But the remains of history, which we have, tell us little of this old *Phœnician* kingdom, besides its beginning, and its end; which yet it will be useful to consider. Its beginning is ascertain'd not only out of *Manetho*, who hath determin'd the reign of *Affis*, who brought away his *Phœnicians* by a capitulation out of *Egypt*; but also by *Ptolemæus Mendesium*, who is cited by *Clemens Alexandrinus*; and own'd also by *Eusebius*, transcribing him. And this *Ptolemy* affirms that *Amosis*, the expeller of *Affis*, liv'd in the time of *Inachus*, the founder of the *Argive Æra*; which agrees well with *Manetho's* time of *Affis*, as may be seen in *Armagh's Annals*. Its end is in *Joshua's* time, who conquer'd *Jabin*, its last king. And by comparing the beginning and end we find its continuance thro' an interval of about 370 years.

What

What became of *Affis* after he led his people into *Canaan*, is not clear by the histories now remaining ; but his successors seem to have honour'd him with the title of *Hercules Salvator*, and to have built temples to him, both in the island of *Thasus*, and in *Gades* : Both which temples are evidently prov'd to be much elder than the *Theban Hercules's* time ; and to be for the honour of this *Phœnician*, or *Egyptian Hercules* ; for he is call'd *Hercules Canobeus*, in *Pausanias*.

Sir *John Marsham* tells us he had a coin of the *Thasians*, on which stood *Hercules*, with an inscription in *Greek*, 'Ηρακλῆες Σωτῆρς. *Herodotus* tells us, in his *Euterpe*, that this temple in *Thasus* was built five generations before *Hercules*, the son of *Amphitryon*, existed ; and that it was built by the *Phœnicians* ; and certainly he was dead a good while before that temple was built. *Thasus's* brother *Cadmus* is affirm'd by *Eusebius*, Numb. 562, to have come with *Phœnix* from the *Egyptian Thebes*, and to have reign'd at *Tyre* and *Sidon*, which were inhabited by *Phœnicians*, of whom we now are treating.

And, it is agreed, that *Cadmus's* reign there was before *Joshua's* time ; how long before

before I will not now dispute; yet will note, that Sir *John Marsham*, from the *Arundel Marbles*, places *Cadmus's* arrival in *Greece* above thirty years before *Moses's* conducting *Israel* out of *Egypt*. But I will suggest, that when *Eusebius* affirms *Cadmus* to come from the *Egyptian Thebes*, he is not to be understood to come from thence in his own person; and I rather think that his ancestors the *Phœnicians*, coming thence, he is intimated to have come thence in their loins.

And thus it will appear, that the *Phœnicians* are own'd by the *Greeks* to have come out of *Egypt*; and the letters and learning that *Cadmus* brought into *Greece* will hence also appear to have come out of *Egypt*. Nevertheless, I do not deny but that *Thoth*, the great advancer of learning in *Egypt*, was in *Phœnicia* before he went into *Egypt*; and was skill'd in letters before he went to reign there, as *Sanchoniatho* intimates.

But I must return to the consideration of our *Phœnicians* or *Canaanites*, in their own country *Canaan*. For, since I began to write this note, I call to mind another, or a third kingdom of *Canaanites*, which was situated in the southern parts of *Canaan*, which
fell

fell afterwards to the lot of tribe *Judah*; and that is the kingdom of *Adonibezek* in *Bezek*, which is mention'd *Jud. i. 4, 5*. And this *Bezek* is nam'd also in *1 Sam. xi. 8*, as a place where all *Israel* muster'd under king *Saul*. We find 10000 *Canaanites* slain here by *Judah* and *Siméon's* tribes, join'd together. And this barbarous tyrant *Adonibezek* owns his insolent and cruel usage of seventy kings that he had conquer'd. It seems that every governor of a considerable town was called a king in those parts : Nevertheless, the conqueror of seventy such little princes is not to be totally omitted.

For he seems to be the issue or successor of a governor of another detachment of *Canaanites*, distinct from that which I first mention'd, which adjoin'd to the *Horites* about Mount *Hor*, which I mention'd in the first place. But both these detachments seem to be left by *Affis*, in the southern parts of *Canaan*, when he pass'd northwards with the main body of the *Canaanites*, that he led out of *Egypt*, to settle there the principal kingdom of *Canaanites* in the countries near *Hazor* and *Sidon*; and also near the other tribes of the *Canaanites*, beyond *Lebanon*, which *Israel* was

was not to invade ; and therefore *Moses* doth only name them among the sons of *Canaan*, the *Archites*, *Arvadites*, *Hemathites*, &c. but describes not their places, or territories ; nor relates any action wherein they were particularly engag'd. Yet *Moses* gives us some marks to distinguish those of *Canaan's* issue, that were to be cut off or subdu'd, from those which were not to be invaded.

1. He marks them by the land on which they dwelt, because that was to be given to the children of *Israel* for an inheritance.

2. By the names of distinction of families or tribes, into which the sons of *Canaan* were divided.

1. Their land is describ'd *Gen. x. 19.* by such boundaries or lines, comprehending the surface of it, as may sufficiently inform us concerning its situation in respect to other nations ; and concerning its quantity and extent, or superficial content, as the mathematicians express it. For there he doth in effect describe, 1. Its length from north to south, by a line from *Sidon*, its north limit, to *Gerar* or *Gaza*, the south limit. 2. Its breadth, from *Gaza* the west limit, to *Lashab* the east limit, which is at

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the end of the Lake of *Sodom* and *Gomorrab*. Now when the length and breadth of a rectangular or oblong figure is given us, the mathematicians assure us that the content thereof is determin'd, or easily found by the multiplication of the given length into the given breadth; or that parallel lines drawn perpendicularly to the ends of the given length and breadth, will exactly inclose all the surface of that land. I have chosen to express the bounds of *Canaan* in mathematical words, only to shew that though *Moses* prudently chose to express them by the ways from towns to towns, yet that proves him to have had a mathematical knowledge of the method of determining the surface of the promis'd land; and that was a part of the learning of the *Egyptians*, in which he was skill'd.

Now from the northern boundary, which was drawn from *Sidon* toward *Hemath*, we learn, that altho' many sons of *Canaan* liv'd farther north than this bound; yet when *Moses* speaks of the *Canaanites*, whom *Israel* was to subdue, he is never to be understood by them to mean any nation beyond that boundary.

We

2. We proceed to speak of the second mark of distinction, which *Moses* gives us, by naming the several nations or families against whom *Israel* was to make war. Now altho' all of them dwelt within the northern boundary, and *Moses* in several places names seven such nations, numbering them particularly, as for example in *Deut. vii. 1.* 1. *Hittites*; 2. *Girgashites*; 3. *Amorites*; 4. *Canaanites*; 5. *Perizzites*; 6. *Hivites*; 7. *Jebusites*. Yet I observe that but five of these are reckon'd by *Moses* in *Gen. x.* among the sons of *Canaan*. There is no mention made there of the *Canaanites*, especially so call'd; nor of the *Perizzites*. Yet whenever he speaks of the nations that were to be destroy'd, he never misses to name the *Canaanites* and *Perizzites*, altho' he often leaves the *Girgashites* unnam'd, especially in *Exodus*.

There must be some reason why these are not nam'd among *Canaan's* sons, and yet are always nam'd as appointed to destruction. I have often consider'd this, and find it hath been noted by others; and some offers have been made at a reason of it, which I find not to satisfy me. That which gives me the best satisfaction, is, that I judge neither the *Canaanites* nor the *Pe-*

rizzites to have descended from any single son of *Canaan*, but that both of them were mingled nations; yet mingled only with men that were all descendents from *Canaan*, viz. some *Hittites*, some *Amorites*, *Hivites* and *Jebusites*, embodied into two societies. 1. One of which affected pastorage, and to live in villages; such were call'd *Perizzites*, the original word signifying villagers. 2. The other society embodied together for military discipline and trade, either by sea or land; and these were call'd *Canaanites*. Yet I conceive these associations to have been made when they went into, and abode 200 years in *Egypt*; and that they continu'd in these societies when they came away from thence into *Cannan*, whether before their last distress, wherein they were forc'd to capitulate, or after it, as I have before intimated.

This seems to me to give sufficient reason why these two are so constantly join'd together, and still distinguish'd from the settled sons of *Canaan*; and also why they are mark'd out for destruction, as most dangerous and formidable, having been disciplin'd by long wars in *Egypt*, and breeding

breeding their issue in the like discipline in *Canaan*.

'Tis most certain that the *Canaan* hath a particular signification relating to merchants; and that the *Canaanites* possess'd themselves of all the sea-port towns from *Sidon* downwards, until we come to the ports of the *Philistins*, and were chiefly known to all foreign nations. Besides this their name, intimating their descent from *Canaan*, the common father of the old settled tribes, *Hittites*, *Hivites*, &c. did recommend their society to all of *Canaan's* line.

Agreeably hereunto, we find them possess'd of many strong towns and chariots, like the *Egyptian* manner of war. And altho' they were but a part of them subdu'd, yet even that was done not without six years of war even in *Joshua's* time; notwithstanding his great courage, conduct, and the miraculous assistance which he had.

Lastly, because not only the *Phœnicians* in general, of whom these were the chief, do, in *Herodotus*, own themselves to have come out of *Egypt* from the sides of the red sea; but also particularly *Cadmus*, the most known *Phœnician* in *Greece*, look'd

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upon *Egypt*, and its metropolis *Thebes*, as his original country, and therefore call'd the town he built in *Bæotia* by the name of *Thebes*, as the name of the country he most valu'd himself by, as *Conon* in his thirty-seventh Narration clearly testifies; Affirming also, that *Cadmus's* business was to erect a dominion or a considerable plantation in *Greece*; for the common saying that he came to seek *Europa* was but a fable. Now when *Cadmus* is call'd a *Phœnician*, that is but the *Greek* word, which translates the *Hebrew* name a *Canaanite*, as I have elsewhere prov'd, and can add much more proof of it if need requir'd. But I shall wave it here, because I have been too long in this note already.

7. A seventh note on this chronological table must be concerning the times of the *Horites*, mention'd in the column of *Canaan*, because I have shewn in a distinct chapter that they were *Hivites* of his posterity, and that some of them join'd with their brethren who went out of *Canaan*, at, or near the same time that *Mizraim* or *Osiris* went to plant his colony in *Egypt*, and liv'd quietly there; or else accompany'd him when he went to settle plantations in other countries, according to the direction

direction of his and their father *Cronus* or *Ham*. Among these colonies I find *Lydia* to be one; and the founder of it *Menes* or *Meon*, as in *Eusebius* he is call'd, I have intimated to be *Menes* or *Osiris* or *Mizraim*. His grandchild *Atys* is by *Dionysius Halicarnassensis* affirm'd to have married *Callithea*, the daughter of *Choræus*.

This father-in-law to *Atys*, *Choræus*, I conjecture to have been an *Horite*, who either himself or his father follow'd *Menes* into this plantation of *Lydia*, and was so considerable in it as to marry his daughter into the royal family there; and his time must be very near the time of *Mizraim*, or of his son, which appears in the table. Nevertheless, I have not mention'd him in the table, because my chief aim therein was to state the times of such *Horites* as are mention'd by *Moses* in *Gen. xxxvi.* where we have only a succession of eight kings, whom I have asserted in a distinct chapter to be *Horites*.

I consider'd therefore where the beginning and end of this interval may be plac'd, so as to agree best with all that we know of the history of those times. Now because the first time wherein I find the *Horites* nam'd, is when *Chederlaomer* inva-

ded them and their neighbours: (Which time is fix'd by *Armagh's Annals* to the year of the world 2092.) We may reasonably think that the *Horites* set over them a king, who should on any such occasion for the future lead them out to war.

This I found would agree well with what we have recorded by *Moses* concerning the middle and end of this kingdom. Near the middle of this interval *Moses* tells us that their fourth king *Hadad* slew *Midian* in the field of *Moab*; and I have in a proper place shew'd that this account agrees well with the time of *Midian*, son to *Abraham* by *Keturah*. Then I proceeded to consider that the end of this interval being *A. M.* 2429, would also agree sufficiently with the times of *Esau's* sons by *Aholibamah*, his last wife, who were dukes contemporary with his grandsons the children of *Eliphaz* and *Reuel*; as I have shew'd in a treatise on that subject: And these dukes put an end to the monarchy of the *Horites*, and brought all mount *Seir* under a sort of aristocracy, wherein the dukes of *Seir's* issue had a share; but the dukes of *Esau's* race a much greater part.

Now because it is clear that dukes succeeded these kings, it's natural in the
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Next place to consider how long these dukes continu'd that aristocratical government, which it's most likely that they constituted. And all that I can say to this enquiry is, that I find dukes of *Edom* mention'd in *Moses's* song, made just after *Israel* departed out of *Egypt*, *Exod. xv. 15. The dukes of Edom shall be amazed.* And this is the last mention we have of such dukes. Now because we have plac'd their beginning about *A. M. 2429*, and the last mention of them is *A. M. 2513*, it follows by subduction of the former out of the latter, that they continu'd about eighty-four years.

Within this time there must be many changes of persons by reason of death. I have elsewhere observ'd, that in the first set of these dukes there were seven *Horites* sons of *Seir*, nam'd *Gen. xxxvi. 20, 21.* but fourteen of *Esau's* race. In the second set of these dukes there is not one *Horite*, but all are *Edomites*, and their number is but eleven, nam'd *Gen. xxxvi. 40 to 43* inclusive. In the last mention of them in *Exodus*, they are all call'd dukes of *Edom*, no *Horites* left; and no number of them is given to us. But before *Moses* led *Israel* to the borders of *Canaan*, we find a king of

of *Edom* mention'd, but not nam'd; to whom *Moser* sent an embassy to desire leave to pass through his country.

Thus the aristocracy seems to have been dissolv'd while *Israel* was in the wilderness, and a monarchy re-establish'd; yet not in the *Horites* line, but in the line of *Eseu*. *Amalek*, who was one of the dukes of *Eseu's* line, of the first set, seems quickly to have left the society of his brethren that rul'd in *Seir*, and to have set up a monarchy in that part of the old *Horites* country, which fell to his share to be duke in; and he seems to have united his posterity to the *Horites* that dwelt there, and not to have subdu'd them, as his brethren did subdue the *Horites* in mount *Seir*; And this union of *Amalek* with the *Horites* made the *Amalekites* more opposite to *Israel* than we find the *Edomites* about mount *Seir* were. For these permitted *Israel* to pass towards *Canaan*, by the borders or skirts of their kingdom, altho' they deny'd them passage through the middle parts of it. But the *Amalekites*, without any parley or pity, fell upon the feeble, faint, and weary *Israelites* in the rear of their army; and provok'd God by their inhumanity to decree an utter excision of their

their nation. See *Exod.* xvi. 8. compar'd with *Deut.* xxiv. 18, 19.

Upon account of this union between the old *Horites* and *Amalek's* posterity, I think it to be that *Balaam*, saith *Numb.* xxiv. 20. That *Amalek* was the first of the nations; that is, one of the earliest plantations; and accordingly we find *Amalekites* nam'd by *Prolepsis*, among the people invaded by *Chederlaomer*, *Gen.* xiv. 7. and plac'd about *Kadesh* and *Hazeron-tamar*, which lay with in the *Horites* territory. *Amalek*, *Esau's* grandchild, was not then born; but that country in *Moses's* time being under *Amalek's* posterity, is call'd *Amalek*; and so I conceive that *Balaam* meant, that that kingdom, which in his time was under *Amalek*, was an ancient kingdom even before *Amalek* was born: the country being first planted by *Horites*; whose antiquity we have before shewn, and their line still remaining there, though mix'd with *Amalekites*, in whose hand the government was now plac'd.

I shall conclude these notes with this single observation, viz. That God did by his providence weaken the family of *Canaan* many years before the children of *Israel* were to make war against them, in order

order to the expelling the seven nations out of that land, which he had promis'd to the issue of *Abraham*, *Isaac* and *Jacob*. For,

1. The *Azym*, whom I have shewn to be *Canaanites*, were most of them destroyed by the *Philistins* coming from *Egypt*.

2. The *Horites*, who also were *Hivites*, were conquer'd by the *Edomites*.

3. The great body of the *Canaanites*, that invaded *Egypt*, was much weaken'd by about 250 years war there, and with loss of many battles, were forc'd to capitulate for liberty to depart thence.

4. After this departure the *Canaanites* were weaken'd by being divided into two kingdoms, left in the southern parts of *Canaan*; and a third kingdom, which yet was subdivided, was settled in the northern parts of *Canaan*, between *Jordan* and the *Mediterranean* sea, on which they had all the northern ports.

5. From their ports, as *Tyre*, *Sidon*, &c. they dispers'd themselves into many colonies, both in the islands and continents adjoining to the midland sea; of which see *Bochart's Canaan*. But the times of those plantations I find not sufficiently prov'd: Only the times of two of those plantations from

from *Phœnice* or *Canaan*, are recorded by *Eusebius*, viz. 1. The colony into *Greece* by *Cadmus*. And, 2. That into *Bithynia* by *Phœnix*: And it's affirm'd by him that both these plantations were contemporary with each other, and therefore both of them considerably before the time when *Joshua* subdu'd those who remain'd in *Canaan*.

Hence it evidently follows, that because all these things did lessen the force of the *Canaanites* remaining in the promis'd land, the conquest of them must be made the more easy, and all must conduce to the settlement of *Israel*, God's peculiar people; and to the fulfilling of the divine promises made to their forefathers; altho' the men who manag'd the foremention'd wars and dispersions meant no such thing as any ease to the settlement of *Israel*.



TRACT



TRACT IV.

Concerning the possibility of a sufficient Increase of men from the three sons of NOAH, to a number large enough to found all the nations mention'd in the eldest credible histories; and that in the times assign'd to their foundation, agreeably with the Hebrew accounts.

With some suggestions about the dispersion of men to plant in several parts of the earth: Particularly the building of Nineveh, the metropolis of the Assyrian monarchy.

THE true reason why it is by some thought impossible that Noah's three sons and their wives should produce men enough to found those several nations, whereof we read in Scripture, and in other credible

credible writers within three or four hundred years after the flood, is, because such men consider not sufficiently how much longer the lives of those patriarchs were than men's lives are found to be in the ages wherein we live : For this well ponder'd would assure them that the constitution of such long-liv'd men must needs be much stronger than our's is, and consequently more able and fit to propagate mankind to great numbers than men can now do ; whence it's clear that we must not judge of the increase of mankind in the first ages after the flood, by what we see done in our own times. 'Tis true indeed that the Scripture hath given to us only the length of the lives of the progenitors of *Abraham* in the line of *Sem*, passing over all the history of *Noah's* other sons in a few words, without any fixing of the times of their continuance on this earth. And the reason of this is clear, because *Moses's* intent was to be more particular in registering the pedigree and lives of those who in a direct line were the ancestors to all the people to whom he gave the divine laws, and of whom the *Messiah*, the prophet like him, was to come. But this measure that *Moses* hath given of these men's

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men's lives near the flood is the best guide which we can take to assist us in estimating the lives of their contemporaries respectively. There is indeed some agreement in heathen authors, that the former ages were longer liv'd than the latter; but none of them descends so to particulars as to determine numbers of years, by which we may see by what degrees the life of mankind hath been shorten'd, as the *Mosaical* history doth.

The course of nature also is observ'd to be such, that she makes not great changes in a whole species, as that of mankind, all of a sudden, *per saltum*, but by degrees. So the long lives before the flood shorten'd gradually from the time of the flood to the time of *Israel's* being in the wilderness; then we find *Moses* complaining, *Psal.* xc. 10. that they were reduc'd to seventy or eighty years, whereabout they stand ever since. And betwixt the flood and that time were about 850 years, in which space several degrees of abbreviation of life are easily observable. The three first generations recorded in Scripture after the flood, *Arphaxad*, *Salah* and *Heber*, liv'd above 430 years; yet not so long as their ancestor *Shem*, who being born
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about 100 years before the flood, liv'd above 500 years after it. The three next generations recorded in the text, *Peleg*, *Reu* and *Serug*, liv'd not much above 230 years ; and from their time I find only *Terah* that liv'd 200 years, and a little more ; all the others less than 200 : *Moses* came not to above 120.

These gradual diminutions recorded in the text, I take to be the best measure we have of the length of those men's lives, which are not recorded in all the interval between the flood and the departure out of *Egypt*.

And therefore upon these variations, which stand recorded to have happen'd three generations together in the gradual abbreviation of men's lives, I have fram'd my theory about the length of their lives who were contemporary with *Shem*, and the first three, born after the flood in three succeeding generations ; the contemporaries I mean of *Arphaxad*, *Salah* and *Heber* : Before all which died *Peleg*, who was born after them, within a shorter period of life. And to this interval of time only I have extended my tables that relate to the possible multiplication of mankind in that first period after the flood ; without
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supposing any miracle wrought to that end. But I do not pretend by any tables to determine exactly how many were in being in all the parts of that interval: An approach to exactness is sufficient in such cases, wherein nature may vary much, and accidents that human wisdom can't foresee may alter more, either to increase or diminish the number.

These things being premis'd, we shall in order to the making of tables, (by help whereof we may come to a probable near estimate of the increase of mankind in the three first centuries after the flood) proceed upon these suppositions or *postulata*, which we think may reasonably be granted.

1. That the brethren of *Shem* were of like constitution with him, and in the course of nature might live much about as many years as he did; *Ham* and *Japhet* might live near the matter as long as he, and beget as many children.

2. In like manner I postulate, that the sons, grandsons and great grandsons of these two brothers be granted to be as strong, long-liv'd and fruitful as the descendants in three generations from *Shem* were, viz. as *Arphaxad*, *Salah* and *Heber*, whose

whose years are express'd in scripture to have been above 400.

3. I postulate that the male issue of these three brothers might begin to generate other issue soon after they were twenty years old. This every year's experience proves not to be an unreasonable demand: Therefore I can't allow *Isaac Vossius's* postulate, that these patriarchs might be longer before they came to puberty than now men are; and he hath given no proof of what he supposes.

4. I grant the issue produc'd shall be half males, and half females. This many yearly and weekly registers of christenings will prove, wherein the number of males and females baptiz'd is generally found to be near the matter, equal. On this ground in the following table we shall halve the whole number of every year's issue, to find the number of males, and shall leave the other half to be wives for them.

It will make the calculation of tables more distinct and easy to divide the time that these three sons of *Noah* liv'd (whereof we will consider only 340 years; tho' we know *Shem* liv'd above 160 years longer) into seventeen *vicennia*, or spaces of twenty years, whereof we will most di-

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flinctly' consider the first *vicennium* after the flood, and the issue then produc'd, and the offspring of that issue, begotten after every male was at least twenty years old, unto the year 340, in which *Phaleg* died; who is the first man, whose death is determin'd in Scripture after the flood. There can be but seventeen such *vicennia* in 340 years; because seventeen multiply'd into twenty makes just 340.

From these *postulata* or reasonable suppositions, it will follow, that in the first twenty years after the flood, the three sons of *Noah* might beget each of them twenty children; the sum of which is sixty; the half of these is thirty males; and the other thirty yields a wife for each one of them.

Hence it follows that at the sixtieth year after the flood the youngest of these children, whether male or female, will be forty years old, and may have generated twenty children more; the sum of them will be 600, whereof 300 will be males, the other 300 wives for them. And it is to be observ'd, that by allowing forty years before we reckon of another offspring, we have not only secur'd that the youngest of the former generation shall be twenty
years

years old before he beget a child, as our supposition requires, but have allow'd time for the eldest three males to be thirty-nine years old; and the next three males and their wives to be thirty-eight years old; and proportionably the rest to be above twenty before we reckon of any child from them: So that they will have had time to beget a great many more than twenty children: And all this surplufage, and all their issue in every fucceffion we reckon not in our table, but give in liberally to compensate all later marriages, barrennesses, and casual deaths which can't be accounted for; and to the same end we reckon upon no births of twins, nor their issue, altho' many such might fall out. To add to our compensation for casualties, we reckon of no births within less time than a full year; altho' we know that seven children may be born in every six years, allowing only single births. These also, and all the possible issue of such births, we have omitted in our table, that our *postulata* may the more readily be granted. For, in truth, here are about as many generate above thirty years old, as under thirty years of age, although we have postulated them to generate at twenty years old.

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These things being well consider'd, see the first table, which expresses not only the number of the offspring of *Noah's* three sons within the first twenty years after the flood, but adds the issue of that offspring within 320 years after the flood. The end of the first *Vicennium* is *A. M.* 1676.

A. M. years after the flood.		Couples born in the first <i>Vicennium</i> after the Flood ; and the couples that descended from them.	
1676	20 —————	30	
1716	60 —————	300	
1756	100 —————	3,000	Observations <i>Celest.</i> sent by <i>Callisthenes</i> , begin.
1796	140 —————	30,000	Hereabouts <i>Babel's</i> tower is attempted to be built.
1836	180 —————	300,000	Hereabouts <i>Egypt</i> and <i>Phœnicia</i> planted by <i>Canaan</i> and <i>Mizraim</i> .
1876	220 —————	3,000,000	
1916	260 —————	30,000,000	About this time <i>Ægialeus</i> founds the <i>Sicyonian</i> kingdom.
1956	300 —————	300,000,000	<i>Joctan Phaleg's</i> brother founds a kingdom in <i>Arabia</i> .
1996	340 —————	3,000,000,000	
The sum		3,333,333,330	Males furnish'd with wives.

I have thought fit to end this table at the end of 340 years after the flood, for many good reasons.

I. Because

1. Because I think that even this number of men, though it be but the fruits of the first twenty years generation of *Noah's* three sons is sufficient to found those kingdoms, that any credible history remaining to us does report to have been founded within the first 340 years after the flood ; and consequently this table alone will stop the mouth of those bold pretenders that say it was impossible that in this time men enough could be begotten to plant the kingdoms ; concerning which we have good records.

2. I stop a while here, because even our adversaries will grant, that if there were so many millions in being when *Phaleg* died, the ages that follow'd would easily be stock'd with many more millions to people the earth.

3. I chuse to stand at *Phaleg's* death, because he is the first man whose death can be prov'd by the Scripture to have fallen out in all that interval of 340 years, from the flood to his decease. All his ancestors, *Heber*, *Salah*, *Arphaxad*, *Shem*, and even *Noah* were then alive : So that there is no evidence that any one man died in that interval to put any stop to the constant increase of mankind to that space

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of time, according to the *Hebrew* account, which I follow in all this discourse. And I am unwilling in these accounts to be entangled with difficulties that may arise by reason of the deaths of many, which will make it hard to adjust allowances for them.

4. Because the Scripture testifies, that in *Phaleg's* days the earth or land was divided, *Gen. x. 25. 1 Chron. i. 19.* For by our table it will appear, that in his time mankind was so increas'd in number, that a division of the proper estates of single families and of diverse nations was necessary to be introduc'd. Therefore between the time of his birth, which was *A. M. 1757*, and his death *A. M. 1996*, I have plac'd the origin of the eldest dominions, whereof our best historians and chronologers give us notice, and have offer'd evidence, that there were men sufficient to begin them.

Lastly, because *Phaleg* is the first man after the flood who is recorded in Scripture to have liv'd less than 400 years, and therefore had much less time to propagate mankind than all before him, it was fit I should end these tables in him, because I design'd in them only to consider such as had the longest time given them
by

by divine providence to repair the loss of men who perish'd in the flood. All that surviv'd in the ark and all born before him, that appear in Scripture, and have their age there recorded, liv'd considerably above 400 years. So *Heber Phaleg's* father liv'd 464 years, *Salah* 433, *Arphaxad* 438, *Shem* above 500 after the flood.

Nevertheless, I will not suppose that these patriarchs did beget children near the last years of their lives, but will leave all that time wherein they surviv'd *Phaleg* out of the following table, as if then they were quite superannuated as to the concern of propagation. By this method I shall exclude the last 160 years of the life of *Shem*, and of his brothers, if they be suppos'd to live as long as he did. We shall leave unaccounted the 100 last years of *Arphaxad*, and of all his contemporaries. We charge with no issue the 130 last years of *Salah*, and such as we may suppose born in *Ham* and *Japhet's* line about the same time with him : And so we leave unreckon'd 191 years of *Heber* and all his contemporaries : Besides that we leave quite out of all our accounts all the 350 last years of *Noah*, altho' it be certain that the Scripture's silence is no cogent argument

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argument to conclude that he begat no children all that time, when soon after the deluge there was a great want of men to people the earth.

These things I thought fit to mention, briefly to shew that we do not violently lay hands on all possible methods of multiplying men, but have left out very many ways whereby we might have increas'd our numbers; and therefore I may justly expect that the numbers which I have already, and those additions which I now proceed to make to them (after those abatements which I have now allow'd) will the more readily be accepted as reasonable.

After the fruits of the first twenty years generation of *Shem* and his brethren, estimated in the first table, there remain within the space of 340 years in their lives (which I have limited my self to) sixteen more *vicennia*, wherein they might generate, and their posterity might multiply, (as in the first table) to the time of *Phaleg's* death; and the numbers might be express'd in sixteen more tables, like the first; which numbers must all be added to the former in their several descents, because all of them would be born after *Phaleg's* death.

But

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But to avoid prolixity, and the tiring my reader, I will only affirm that sixteen such tables will increase the sum to above ten times as many as are above express'd; and this is enough to people the earth as much as we have good reason to believe the earth was peopled even in *Abraham's* time, who was born twelve years after *Phaleg* died, and remov'd into *Canaan* eighty-seven years after it, and yet found room enough there for himself and a numerous family, and many cattle to feed, by permission of the inhabitants, because they had more land than they could stock.

The rest of the earth (excepting perhaps about *Babel*) was yet more thinly peopled, because the celebrated fertility of *Egypt* and *Canaan* drew men thither early. Yet there may be considerable numbers spar'd out of this early increase to spread into all the quarters of the then known earth: Particularly some might be carry'd in the travels of *Cronus*, (whom I have prov'd to be *Ham*) and in the removes of *Astarte*, into many parts of the habitable earth: Which removes are recorded by *Sanchoniatho*, and cannot reasonably be thought to be any lower design than to
plant

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plant colonies; as one in *Attica* is mention'd expressly.

These might well be about 260 or 300 years after the flood. The travels of *Osiris* on the same account into *Phrygia*, *Attica* and *Macedonia*, are mention'd by *Eusebius* out of *Diodorus Siculus*; and we have shew'd that *Osiris* is *Mizraim*; whose time falls within our table; see *Euseb. Prepar. l. 2. p. 46*. So whereas the table can only shew that then great numbers of men were possible, the history of many plantations so early made, proves great numbers actually to have been, and to have spread themselves into far remote countries.

But I cannot let pass without a special remark, that *Diodorus* affirms *Osiris* Τριπτολέμῳ ἐπιτρέψαι τὰς κατὰ τὴν Ἀττικὴν γεωργίας, *To leave the care of the tillage in Attica to Triptolemus*; because here we have the most antient tillage in *Greece* mention'd to be in *Osiris's* time; with which it well enough agrees, that it is commonly ascrib'd to *Ceres*; for there is sufficient proof that she is *Isis*, the wife of *Osiris*, who might well be with him, and take a special care to instruct many in that husbandry, which was so fully understood in *Egypt*. Besides,

fides, here is *Triptolemus* mention'd in *Osiris's* time concern'd in this improvement, which assures us there was a *Triptolemus* long before the time of *Erechtheus*, in which *Triptolemus* and the coming of *Ceres* is commonly plac'd ; together with the *Eleusinian* festival.

But our *Diodorus*, if he be well consider'd, will clear this matter to us ; for he sufficiently intimates, that that coming of *Ceres* in *Erechtheus's* time, which he mentions, is an allegory or figurative narration : For he says that the coming of the goddess *Ceres* is rightly attributed to those times in which bread-corn, those fruits of the earth that are call'd by the same name, with the goddess, (*Ceres* is bread-corn) were imported into *Athens*. *Erechtheus* had brought them much bread-corn from *Egypt*, when there was a great dearth or famine in *Attica*, *Diod. l. i. p. 17.* and they made him king for his benefaction : and he establish'd the feasts and mysteries of *Ceres* in *Attica*, which were long before us'd in *Egypt*, where she reign'd some centuries of years before, as *Herodotus* also testifies. Perhaps also some improvement in husbandry might be introduc'd in *Erechtheus's* days : But I can't believe that the

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the whole skill of plowing, sowing and inning of harvest should come so late into *Greece*, that had been long peopled from the eastern parts of the earth, where these things were known many ages before ! And therefore I can easily believe that *Attica* had learnt the art of tillage in the days of *Osiris* or *Mizraim*, as *Diodorus* before doth inform us. And here also I observe, that the children of *Ham* planted first in *Phœnicia* and *Egypt*, did quickly mingle themselves with the sons of *Japhet* that planted in *Greece* ; and spread their idolatry among them.

This gives me occasion to consider some other reasons of the dispersion of mankind into the several countries of the known world, than those that are most commonly offer'd to us ; and they are these. I doubt not but the fruitfulness of many countries above others, as *Egypt*, *Canaan*, *Greece*, and of *Asia Minor* ; besides, the islands were known to *Noah* and his sons before the flood : and therefore they would acquaint their offspring therewith, which would naturally excite in them a desire to be early possess'd of those fertile lands, which could not be without removing from their first habitations.

2. Their

2. Their reason and observation would assure them, that plants would grow and spread themselves into thickets and woods, which would make countries impassable, if men did not disperse themselves and labour to keep them down. But there would be greater danger from the increase of wild beasts, which would multiply exceedingly, and overspread the earth quickly, if their increase were not hinder'd ; so that it would become dangerous to enter those countries where lions, tigers, &c. were multiply'd. I find in the antient wisdom of the *Mosaical* Law a caution given by God himself, *Dent.* vii. 22. That the *Canaanites* were not to be consum'd all at once, *but by little and little, lest the beasts of the field should increase upon Israel.*

3. There was early so great a corruption of their morals grown among them, that they kept a distance often, because they dar'd not trust one another, but feared surprizes, fraud and violence from each other ; and found distance a great security, which made them to affect it.

4. By such early removes they got before others the title of the first occupation of a country, which was most considerable when there were no boundaries to men's

men's land set by law or civil government: But the first occupant made himself king of his family or retinue by confederacy, and challeng'd command over a large quantity of lately unoccupy'd land.

5. The perambulations of *Cronus* and *Astarte* in *Sanchoniatho*, and of *Osiris*, who is the old *Dionysius*, celebrated for travels, not only by *Diodorus*, whom I have before quoted for his perambulating *Asia* and *Greece*, but by others, for his march eastward; even to the *Indies*: These prove a design in them to lay the foundations of a large empire. They prove a boundless ambition, which would make them quickly over run the earth.

6. The information that *Sanchoniatho* gives us, that the *Dioscuri* and their sons made improvement of ships or vessels, wherewith they pass'd over the sea, (which by our account must be made within the two next generations after the flood) will evince us, that thus men might pass early even into islands and countries, separated by sea from each other, which must needs help forward the dispersion of mankind into many countries. And accordingly we find these sons of *Sydyc*, call'd by *Sanchoniatho* *Samothraces*, which imports that they

they got very early into that island, and into *Thrace*, near adjoining. For *Herodotus* also says the *Thracians* were initiated according to the rites of the *Cabiri*, whom he records to have been early in *Samothrace*, and thence to have remov'd with the *Pelasgi* into *Attica*, and thence into other parts of *Greece*, where, *Pausanias* assures us, that their mysteries were upheld even to his times.

I will not here digress to follow the *Cabiri* thro' diverse countries, because I have elsewhere spoken of them; but chuse to conclude this discourse of antient plantations with one example, which I think is the eldest mention'd in the sacred history, *viz.* that of *Nineveh*, whereof we have also some memoirs preserv'd in the gentile historians. And because several difficulties or disputable matters may occur therein, I shall beg leave humbly to propose my thoughts on this subject in this method.

1. I shall offer to consideration what *Moses* hath deliver'd concerning the founder of *Nineveh*, whence we may make some approach to the knowledge of his time.

2. I shall briefly intimate what the heathen antiquaries have said concerning its

M founder;

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founder; and shall shew how I conceive their words may be consistent with the *Mosaical* history.

3. This agreement between the sacred and gentile history being admitted, I will propose a method to fix the time of this foundation of *Nineveh* more exactly by the help of some other credible chronologers, than we can do by the words of *Moses* alone.

All these things will be the fitter for us to consider, because it's agreed among those who differ in the question whether the numbers of the *Hebrew* text, or those of the *Septuagint* and *Samaritan* are to be prefer'd; that in this case that controversy hath no place: For that question concerns only the line of *Sem* by *Arphaxad*, not by *Ashur*; much less the line of *Ham*, in which *Nimrod* is found to be a grandchild. Wherefore we will apply ourselves to the three enquiries propos'd in their order.

1. All that *Moses* informs us of the founder of *Nineveh*, is contain'd in *Gen. x. 11*. Concerning which the translators of our Bible into *English* have suggested very faithfully, that the original words may be translated two ways; either, 1. *That out of the land (of Shinaar) went forth Ashur and*

and built Nineveh: Or, 2. *That out of Shinaar he* (which is *Nimrod* mention'd in the verse foregoing) *went into Assyria and built Nineveh*. So they translate it in the margin. We may with equal honour to the translators take either of these translations, both being offer'd us by the same men: But I think not with equal honour to the divine historian *Moses*: For if we take the former of them, *Moses* must be made to bring in a narrative concerning *Asbur*, one of *Sem's* sons, most incoherently and impertinently, in the middle of his narrative, concerning the sons of *Ham*, which begins *ŷ. 6.* and ends *ŷ. 20.* Which will be so much the worse; because *Moses*, before this eleventh verse, had not inform'd us that there was any such man born into the world as this *Asbur*, whom the first translation brings into the text. Therefore I chuse the marginal translation, and understand *Moses* in this place to inform us that *Nimrod built Nineveh, &c.* This is no new translation or exposition of the words, but as old and authentick as the *Targum* or paraphrase of *Onkelos* on the *Pentateuch*; and also the *Targum* of *Jonathan Ben-Uzziel*: And I have observ'd that the *Chaldeo-Samaritan* version translates the

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name *Ashur* by *Astun*, in *ŷ. 11.* which we are explaining: But *Ashur* the son of *Sem*, in *ŷ. 22.* is call'd *Ashur* in the *Hebrew*, not *Astun*.

And herewith concur many modern translators; as *Vatablus*, *Junius* and *Tremellius*; and the excellent orientalist *Borchart*, who may be consulted in *Phaleg*, *l. 4. c. 12. p. 259*, &c. where he gives many good reasons for so translating the words. I know that it may be objected, that the *Septuagint* and the vulgar *Latin*, and some other translations, seem to own *Ashur* as the founder of this great city. But I answer, that it is not necessary to take them in that sense, as speaking concerning *Ashur* the son of *Sem*: They may be understood as affirming that *this Assyrian monarch* (meaning *Nimrod*) *went forth from Shinaar and built Nineveh*: For *Ashur* generally in Scripture (excepting only in the genealogies) does signify the *Assyrian*; witness *Num. xxiv. 22, 24. Ezr. iv. 2.* where *Esar-baddon* is call'd *king of Ashur*. So *Hof. xiv. 3.* and many other places. And I have observ'd that the *Hierusalem Targum* on this place, which is now under consideration, doth so understand the word *Ashur*, taking it for the *Assyrian*; not for
one

one single man, who was *Sem's* son: For whereas here he writes *אשור*, there he writes *אשור* *ץ*. 22. where *Sem's* sons are reckon'd up. If this be not admitted as the sense of the *Septuagint*, &c. I must crave leave to dissent from them for the reasons above given.

I will shut up this first enquiry with an etymology of the word *Nineveh*, given by *Schindler* in the word *ננה*, where I think he truly affirms that it's compounded of *נן*, signifying a son or progeny, and *ננה* *habitavit*: So it imports the habitation of the son; either eminently the heir of the crown and family, or more generally a place where the spreading numerous progeny of *Cush*, (the chief of which was *Nimrod*) and those under him may conveniently dwell. A colony or nursery for posterity, especially for the heir, might with good reason be so call'd.

This gives me a fair transition to the second enquiry.

2. What do heathen authors say of this, and how doth their report agree with *Moses*? I answer, that *Strabo*, both in his second and in his sixteenth book, expressly affirms it to be built by *Ninus*: So doth *Diodorus Siculus* and others. Even the christian

father *Eusebius*, in the beginning of his second *Chronicon*, saith *Ninus* built *Nineveh*: And in the *Greek* text, kept by *Syn-cellus*, he affirms the city to have its name from *Ninus*. Νίνα ἐπώνυμον. And so doth *St. Augustin de Civit. l. 16. c. 3.* Which is a plain argument that they did not think of *Ashur* as a distinct person from *Nimrod* or *Ninus*, to be the founder of *Nineveh*: Yet certainly they meant not to contradict *Moses*.

1. Therefore I think it necessary to believe that *Nimrod* and *Ninus* are two names of the same man, and then all will agree. So *Chronicon Alexandrinum*; and *Scaliger* on *Eusebius*. *Nimrod* signifies a violent man and a rebel; and *Moses* knew this man to be such; and so did his neighbouring people. Those that were his subjects consider'd him as the eminent son of *Cush*, the possessor and heir of the crown; and so call'd him *Nin*. Thus far I agree with *Bochart*. In other things that follow in his writings I crave leave to differ, (without any disrespect;) and shall offer my reasons for my opinion, passing over his conjectures in silence; because if my assertions are prov'd, his will fall for want of proof.

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2. The agreement between *Moses* and the heathen writers in this case will be yet more evident, if it appear that the father of *Nimrod* or *Ninus*, who is call'd *Cush* in *Moses*, be shew'd to be call'd *Belus* in them. I suppose it known that *Belus* is deriv'd from *Baal*, which is but a title of honour, signifying a lord in the *Hebrew* and *Chaldaean* languages. Now it is clear from *Eupolemus* and *Polyhistor*, cited by *Eusebius*, *Præpar. l. 9. c. 17.* where not only they but the *Babylonians* generally affirm that *their first king was Belus, called also Cronus; and that he had four sons; two of which were Belus the second, and Canaan.* This proves *Belus* the second to be *Canaan's* brother, as *Cush* in *Moses* was. And *Eupolemus* presently after mentions the accusative case of that name *X&mu.* There may be some disorder in the words; but *Ham* and his four sons are certainly design'd, *Canaan* and *Mizraim* being expressly nam'd as *Moses* names them; and another call'd *Belus*, as his father *Ham* also was in *Chaldaea*: And this *Belus* is agreed to be *Ninus's* (or *Nimrod's*) father in many other historians. Add hereunto, that our author *Sanchoniatho* does expressly

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affirm that *Cronus* had a son call'd *Ζεύς* *Bῆλος*, whom *Moses* calls *Cush*.

It may be confirm'd that *Ninus* is *Nimrod*, the grandchild of *Ham*, because his father is *Belus*, plac'd first in the *Affyrian* succession, which *Syncellus* affirms to come from *Africanus* : For this *Belus* is by *Hierom's* translation of *Eusebius* affirm'd to be call'd *Deus* and *Saturnus*, which in the *Greek* are *Ilus* ; from the *Chald.* אֵיל ; and *Cronus* כֶּרַךְ, the horned king, the first crown'd head. Also from the city *Ninus*, which is affirm'd by the *Greeks* to bear its founder's name, *Euseb. Præpar. p. 484.* although call'd with some change *Nineveh* in *Hebrew*, i. e. the habitation of *Ninus* ; But *Moses* expressly affirms *Nimrod* to be its founder. There is no reconciling *Moses* and the *Greeks*, but by owning *Nimrod* and *Ninus* to be the same man.

See *Scaliger's Greek Collections* in his *Eusebius*, p. 356, Col. 2. In *Eusebius*, as I just now said, the first *Cronus* is affirm'd to be the father of *Canaan*, a sure mark of *Ham* : And also the father of *Coum*, (which is *Cush*, and was call'd *Belus* the second) who was the father of the *Æthiopes*, who are the *Arabians* or *Cushites* : And that this *Cush* was the brother of *Mizraim*, the
father

father of the Egyptians. No better description of *Belus* the first as *Ham*, than by three of his sons, can be desir'd.

And whereas he saith that the *Greeks* call this *Coum* or *Cush*, *Asbolus*, and affirm him to be *Mizraim's* brother: That name Ασβολος is of the same signification in *Greek* as *Æthiops*, black or tawny-fac'd: And so *Cush* is often translated. Yet now the learned generally agree, that *Cush* means *Arabs*, not *Moors* or *Africans*.

In the eighteenth chapter of this ninth book, *Eusebius* from *Artapanus*, (who relates it from a book that was ἀδελφοποιος, that is, of a nameless author) affirms that *this Belus only remain'd of the impious race which was of men that was destroy'd by the gods*, (so the heathens speak of the flood which only the one true God brought) *and dwelt in Babylon in the tower which he built, and which was call'd by his name.* This place plainly relates to *Ham*, here call'd *Belus*, and makes him or his son *Belus* the second to found the tower of *Babel*, which doth not hinder but that *Nimrod* his grandchild assisted.

Agreeably hereunto, *Sanchoniatho* in *Eusebius*, l. i. p. 37. line ult. and p. 38, the first line, affirms that *Cronus* had in *Peræa*
(understand

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(understand countries beyond *Euphrates* or *Jordan*) three sons, one who was call'd *Cronus*, namesake to his father; a second call'd *Belus*; the third *Apollo*. Here *Belus* is affirm'd to be a son of *Cronus* the eldest, which is *Ham*. And it must be confess'd, that both *Cronus* and *Belus* are in the eastern languages titles, importing dominion; and therefore may in the east pass to many that have like dominion; tho' they have other names, whereby they are distinguish'd. As the first *Cronus* was *Ham*, altho *Sanhoniatho* informs us that even his confederate princes were call'd *Cronii*, as he was *Cronus*; and *Eloim* as he was *Ilus*, *Euseb. p. 37. B.* Much more might his son be call'd *Cronus* and *Belus* eminently: So in *Sanhoniatho* he is call'd Ζεύς Βήλος, altho' his distinguishing name was *Cush*. I find also that his grandchild *Nimrod* or *Ninus* was call'd *Cronus* in *Scaliger's* Ἰσθρίων Συναγωγῇ, p. 356. Col. 2. Tit. Ἐπὶ περὶ Ἀσσυρίων.

Here, because we have noted that titles, instead of distinguishing names, are us'd in this history, it may be seasonable to enquire about *Adodus*, who, p. 38. C. in this history, is call'd *the king of gods*; who he was and what's the true import of his being call'd king of gods. And truly I conceive that

that this is also a title which belong'd either to *Ham's* son *Cush*, or rather to his grandchild *Nimrod*; because the Scripture intimates that his dominion was much more extended, even to *Assyria*, and its several parts; and therefore he might well have many subordinate kings under him, who are call'd gods, as we have noted that his grandfather *Cronus's* confederate princes were call'd *Eloim*, which is gods.

Agreeably hereunto, we find that *Hadad* was a kingly name, very antiently among the eldest kings in the land of *Edom*; for *Gen.* xxxvi. 35. the fourth of those kings is call'd *Hadad*; and *1 Chron.* i. 50. the eighth of them is call'd *Hadad* also; altho' in *Genesis* he be call'd *Hadar*. In like manner that *Syrian* prince, who in *2 Sam.* viii. 5, 6. is call'd *Hadadezer*, is *1 Chron.* xviii. 5, 7. call'd *Hadarezer*: Not only because the letters *Daleth* and *Resh* are very like in *Hebrew*, but also the signification of the names *Hadad* and *Hadar* are also near of kin. For as *Macrobius Saturnal.* i. c. 31. hath inform'd us *Adad* signifies among the *Assyrians* the one eminently, which is confirm'd by *Bochart* out of *Arabic* in his *Canaan*, p. 811. and therefore may well be the title of a monarch, or single soveraign, and
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of the sun their deity. So also *Adar* or *Adir* is the magnificent or mighty potentate, which in the same manner may be a princely title.

Hither belongs also *Josephus's* observation from *Nic. Damascenus*, that the ten successions from *Hadad-ezer* in *Syria* took all of them the title of *Hadad*; and that they call'd their subordinate princes and confederates kings in *Syria*, also is clear by the thirty-two *kings* following the command of *Benhadad*, as appears 1 *Kings* xx. 1. 'Tis certain, that altho' *Moses* has not given us the years of the life of *Ham*, and of his descendents, yet we may prudently believe, and in accounts, allow to that line very long lives in the ages near the flood, in some correspondence to *Shem's* line; although it be credible that *Ham* and his descendents did, by their wicked debauchery, shorten their own days, and provoke God judicially to shorten them also. Here we have suppos'd *Ham* only to live about 300 years after the flood; and this may well be granted, because his father liv'd fifty years longer; in which time I have prov'd that *Nineveh* was built by his grandchild *Nimrod*; and it is certain that his brother *Shem* liv'd 200 years longer;
and

and all the men of the generation following him, recorded by *Moses*, liv'd above 400 years : And the time of *Ham's* death is not determin'd by Scripture, or any other book that I know of. But *Sanchoniatho* says plainly that by *Cronus's* consent and authority *Adodus* reign'd over many gods or kings, which I cannot understand otherwise than that *Ham* allow'd so large a dominion to his son *Cush*, or his grandchild *Nimrod*.

Let the learned consider, that in the *Samaritan* version of *Gen.* xiv. 9. *Tidal*, whom we translate *king of nations*, is there translated the *king Sultan of the Chammim*, or confederates, or subjects of *Cham* or *Ham*. The *Latin* translation annex'd to it calls them *Chamæi*.

And this I take notice of in this fragment of *Sanchoniatho*, because it seems to point at the beginning of that great empire, commonly call'd the *Affyrian* monarchy, and is very well consistent with what *Moses* delivers concerning *Nimrod*; the beginning of whose kingdom he places in *Babylon*, but the height and grandeur of it in *Affyria*; especially in *Nineveh*, and the cities adjoining to it.

Sancho-

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Sanchoniatho also affirms, in the last line of *Eusebius*, p. 37, and the first of p. 38, that *Cronus's* or *Ham's* three principal sons were born in *Peræa*, which *Scaliger* well interprets of the country beyond *Euphrates*, in his notes on his *Greek Eusebius*, p. 410. These sons I have shew'd to be *Mizraim*, *Cush* and *Phut*; whereof he seems to have plac'd *Cush* or the second *Belus*, at *Babylon*; and he is honour'd with the title of Ζῶς Βῆλος, because he was in after-times deify'd. *Mizraim* is generally agreed to be settled in *Egypt*, and *Phut* in remoter parts of *Africa*. He seems to have plac'd himself for some time at *Byblus*, p. 38, A. that from thence by sea he might have correspondence with *Egypt* and *Africa*, where two of his sons rul'd; and that by land he might correspond with *Babylon* and *Nineveh*, where his son *Cush*, and his grandchild *Nimrod* were; himself being seated in the middle of his children that were viceroys or kings, by his consent, as our author affirms.

Agreeably to this, we find in *Plutarch de Iside & Osiride*, that when *Osiris* (whom I believe to be *Ham's* son *Mizraim*) was kill'd, his wife *Isis* sails from *Egypt* to *Byblus*, where she finds *Melcander*; (which
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is a made name in that mythical story, and plainly relates to the *Hebrew* name *Melech* or *Moloch*, which was a *Hebrew* name of *Ham* or *Cronus*) and from thence a successor is sent into the kingdom of *Egypt*, whom our author calls *Thoth*, *Plutarch* names *Orus*, the grandchild of *Cronus*, and the son of *Menes* or *Mizraim*. For the clearing that *Thoth* may well be call'd *Orus* when he came to be king in *Egypt*, I remember that the learned *Salmasius*, in his seventy-eighth epistle, which he sent to *Goli*, informs us, that in the *Egyptian* or *Coptic* language, *εὐὸ* signifies a king, and adds *hinc ἑρὸς Græcis*; and in *Horapollon* *εὐοὺς ἐστὶ Βασιλεὺς*, a little king.

In passing also, I will note, that when *Sanchoniatho* says that *Cronus* built *Byblus*, *πρώτην πόλιν τὴν ἐπὶ Φοινίκης*, the first or a principal city in *Phoenicia*: There is no reason to understand him as if he said this was the first city of the world, and to infer that *Philo* writ falsely to give honour to his own birth-place. 'Tis certain *Byblus* might be elder than any city in *Phœnicia*, and might be the first place in that country of this great king's residence, without pretending to be elder than *Babel*, or other towns that were sooner peopled after the flood.

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It seems probable that the town was not then call'd *Babel* (when the *Cælestial* observations were first taken) because *Moses* assures us that the name *Babel* was given from the confusion of languages, which was after the attempt of building that stupendous tower. But it's probable the town was call'd *Sinaar*, and gave name to the adjacent country, which continued when the city's name was chang'd to *Babylon*. The *Chaldeo-Samaritan* version calls *Amraphel* king of *Shinar*, *Gen.* xiv. 1. and the same man king of *Babel*, *ÿ.* 9. making *Shinar* and *Babel* synonymous.

I must also add, that whereas *Sanchoniatho* doth, in the place fore-quoted, say that *Cronus* had three sons born beyond *Euphrates*, (so I understand, in *Perea*) and I have interpreted them of *Mizraim*, *Cush* and *Phut*, 'tis certain that *Moses* names a fourth son brother to these, who is by him call'd *Canaan*. And *Sanchoniatho* not mentioning him here among those born in *Perea*, seems therefore to intimate that he was born not beyond *Euphrates*, but on this side of that great river. He knew him I doubt not, because he mentions him on another occasion, and calls him *Xvã*: Which *Stephanus* rightly interprets to be a *Phœnician* ;

nician; and *Santhoniatho* says expressly that he was the first *Phœnician* or *Canaanite*; and indeed the father of them all: And *Berytus*, *Santhoniatho*'s birth-place, being in *Phœnicia*, he must be his father or ancestor. I doubt not but in that book of the *Phœnician* history, of which this fragment preserv'd by *Eusebius* is a part, the history of *Canaan* and his sons was largely written: but *Eusebius* not having occasion to quote other parts of that book, it falls out that this only stands preserv'd to our use.

But it is to be noted, that because *Canaan* was a son of *Ham* or *Cronus*, as well as *Cush* or *Mizraim*, and his posterity the *Phœnicians* or *Canaanites*, enter'd into and made war in *Egypt* in the life of *Cronus*, and because *Thoth* or *Orus* was in his time sent by him as his grandchild to reign in *Egypt*; therefore the arguments taken from these times fix'd by heathen authors, and agreeing with the age of his children and grandchildren, if the *Hebrew* numbers be embrac'd, but impossible to be in his time, or in his grandchild's time, if the *Septuagint*'s numbers be preferr'd, will hold good in favour of the *Hebrew* text.

For these causes also the discourses which I have written concerning the *Phœnician*

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war in *Egypt*, and their expulsion thence; also the discourses concerning the *Caph-torim* and *Philistim*, and the discourses about the *Horites* are to be connected with the history and time of *Canaan*, the son of *Ham*.

Note also, that all these are confirm'd by *Castor's* express connection of the beginning of the *Sicyonian* kingdom, with the reign of *Belus* or *Ninus*, (or *Cush* and *Nimrod*, as they are prov'd;) so that it must begin in the third generation inclusively from the time of the flood, according to the *Hebrew* numbers: Whereas the followers of the seventy's numbers must either reject as some do, the concurrent testimony of the heathen *Greeks* and the christian fathers, or must remove all these monarchies farther from the flood, than they can reasonably believe that *Ham* or his grandchild could reach to.

Here also *Varro's* testimony must have weight, that there were about 1600 years between the first flood and the olympiads: Which number is exceeded 7 or 800 years by the *Septuagint's* account.

Consider whether the *Pelasgi Ægialenses* or *Littorales*, who seem to be of the same time with the inland *Pelasgi* of *Argos*

gos and *Arcadia*, and their gods and teachers the *Cabiri*, who in the time of *Isis* and *Thoth* spread over *Egypt*, *Asia* and *Greece*, have a like firm connection with the latter end of *Cronus*, and his issue, *Mizraim* and *Thoth* in *Egypt*: They are *Thoth's* scribes or *Amanuenses*.

'Tis certain that *Sanchoniatho* makes the *Cabiri* contemporary with the latter end of *Cronus's* life, and to flourish under his grandchild *Thoth*, whose father is call'd *Misôr* or *Mizraim*. The same time is assign'd to them, and *Typhon* contemporary with them, (besides *Pontus*, *Nereus*, and *Neptune*, whose time cannot be clear'd by any other record that I know.) But *Typhon's* time is clear by *Plutarch*, and all writers of *Egyptian* antiquity, to be the same with *Osiris's* or *Mizraim's*, who is agreed to be their first monarch, and slain by *Typhon*.

Compare *Pausanias Bæotic. p. 300. line ult.* where he makes *Ceres* (probably *Isis*) deliver the rites of the *Dii Cabiri* to *Prometheus*. *Bochart, Phaleg, l. 3. c. 13.* affirms *Magog, the son of Japhet, to be Prometheus*, whom the *Greeks* agree to be the son of *Japetus*. And *Pausanias* assigns him a son, nam'd *Ætneus*, whom I

find in no other author; and from these he derives the first rites of the *Cabiri* in *Bæotia*, which spread thence into other parts of *Greece*. But he represents those rites as so sacred, that his religion forbid him to tell who the *Cabiri* were, and what was done to them, and to the mother of the gods.

Here we have it confess'd, that the issue of *Japhet* receiv'd and propagated this sort of heathenish religion in *Greece*, as it was spread by *Thoth* of *Ham*'s issue in *Phœnicia* and *Egypt*: And our author makes the first *Cabiri* to be the issue of *Sydyc*, whom I think to be *Shem*. How much credit is to be given to our author in deriving the *Cabiri* from *Sydyc*, I will not determine, but leave it to the reader's judgment. 'Tis certain that *Apollodorus* derives the *Corybantes*, whom our author makes the same with the *Cabiri*, from *Apollo*. *Strabo*, citing *Phercydes*, derives the *Corybantes* from *Apollo* and *Phytia*.

However, it's generally agreed among christians, that some time before *Abraham* was call'd to be the pattern of the true faith in the true God, heathenism was spread in the families of *Shem* and *Japhet*, as well as in the descendents of *Ham* or *Cronus*,

nus, whom our author makes the great promoter of that religion, and the great governor of the world or earth, that was then inhabited.

I think that *Plutarch's* name of the king then residing at *Byblus*, *Melcander*, which signifies the king of men, sounds like an universal monarch at that time, just after *Mizraim's* or *Osiris's* death. And *Sanchoniatho*, mentioning p. 36, two travels through the οἰκούμενη, or inhabited world, one (in C.) by *Astarte*, the sister of *Cronus*, and another by *Cronus* himself (in D.) I cannot imagine any lower design than the planting of colonies under such laws and religion as he thought fit; especially since there is express mention that he then gave to his daughter *Athena* that kingdom which is call'd *Attica*.

Besides these in *Eusebius's Præpar. Evang. p. 48*. There is a third travelling about the then inhabited world, mention'd out of *Diodorus Siculus*, perform'd by *Osiris*, who liv'd in *Cronus's* time but died before him, into *Lydia*, *India*, *Phrygia*, and thence into *Macedonia* and *Attica*.

I judge also, that the *Meon*, whom *Eusebius* mentions p. 58, as king of *Phrygia*, whose daughter was *Cybele*, to be the same

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man who is call'd *Osiris*, *Menes* and *Mizraim*, and stands first in *Eratosthenes's* catalogue of *Egyptian* kings; and that from him the *Phrygians* and *Lydians* were first call'd *Meones*. But of him and his issue, reigning in *Lydia*, and sending a colony into *Italy*, under *Tyrſenus*, I have an enquiry in a chapter by it ſelf.

By what has been above written, it will appear that *Mofes* and the heathen writers agree in affirming *Nineveh* to be built by the grandchild of *Ham* (known to them by the name *Belus* or *Baal*,) who muſt live in the third generation incluſive from the flood, becauſe *Ham* was fav'd in the ark.

Indeed a long life, and a very numerous iſſue (ſuch as appears in our table, founded and demonſtrated by reaſonable *poſtulate*) are neceſſarily requir'd to this purpoſe, and becauſe that ſuch plantations and kingdoms were early founded, as is agreed by both ſacred and profane hiſtory; it is demonſtrated that men then liv'd ſo long, and had ſuch a multitude of children; which is the ſubſtance of what I propos'd to evince in anſwer to the ſecond enquiry.

If this ſecond aſſertion be admitted, that *Ninus* is the ſame man with *Nimrod*, I can proceed

proceed to make an useful approach towards the fixing the time of *Ninus's* beginning to reign in *Affyria*; which will lead us to the founding of *Nineveh*, then made the capital seat of the empire: But to such as deny the former, I pretend not to do the latter. Wherefore supposing it granted, that *Nimrod* and *Ninus* are two names of the same man, I shall now proceed to

The third assertion: That this man's time is considerably nearer preciseness, determinable by help of other authors, who herein contradict not, but consist with and clear the history of *Moses*. The authors I shall produce are,

1. *Castor Rhodius*, who liv'd in *Julius Caesar's* time, and writ critically to confute vulgar mistakes about antient times, a book call'd *Χρονικά ἀγνοήματα*, of which there are only some fragments now remaining; but they are so good, that the learned deplore the loss of the rest. 2. *Eusebius*. 3. I shall add others; particularly *Josephus*.

The passage in *Castor*, that I shall argue from, is to be seen in *Scaliger's Greek Eusebius*, p. 19. n. 15, 19. where he affirms that *Ægialeus*, the first Sicyonian king, liv'd in the times of *Belus* and *Ninus*, the

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first founders of the empire over Assyria, and other parts of Asia; and he places his beginning about the fifteenth year of this Belus. Now it's clear, by the table of *Sicyonian* kings, there following, that the beginning of *Ægialeus* was 1313 years before the first olympiad; and therefore is certainly fix'd (as *Scaliger* and *Armagh* agree) to the year 2625, in the *Julian* period, and consequently the first year of *Belus*, is found by subducting fifteen out of the foregoing number; so there will remain 2610 in the *Julian* period for *Belus's* beginning. The years of *Belus's* reign being added hereunto will lead us to the first of *Ninus*, which is the thing we seek: For it may be presum'd that *Ninus* began to build *Nineveh*, the seat of his empire, as soon as he began to reign in *Assyria*. *Africanus* gives *Belus's* reign to be fifty-five years. *Syncellus* intimates that *Eusebius* allow'd him sixty years: The difference is so small, that we will not dispute about it in this enquiry: We shall take fifty-five as most commonly receiv'd; then *Ninus's* first year will be *P. J.* 2665; and here we place the founding of *Nineveh* by *Castor's* authority.

For I believe that his father *Belus* reigned at *Babylon*, as *Eupolemus* in *Eusebius*
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de Præpar. intimates; but the son, to avoid the trouble of frequent inundations, which *Babylon* was then annoy'd with, or to enlarge the empire, remov'd to a place nearer the springs of *Tigris*, designing to fix his court there, where *Nineveh* was accordingly built. But still in these early times both *Nineveh* and *Babylon* were under the same monarchy of *Ninus*, (both after his father's death, and in conjunction with him living.) And agreeably thereunto, his wife *Semiramis* greatly improv'd *Babylon*, to secure it against inundations, and resided there when she pleas'd. I know that *Pezeron* affirms the *Affyrian* and *Babylonian* monarchies to be at this time distinct; but he gives no good proof thereof from antiquity; and it were easy to shew many absurdities in his canon, as he calls it, of these times; but it's not seasonable here to enter into that dispute. I shall therefore pass to the proof of the time of *Ninus*'s beginning, which in the second place I affirm'd to be deducible from

2. *Eusebius*, which I clear in this method. (See also *Euseb. Præpar. p. 484.*) His first number places the birth of *Abraham* in the 43d year of *Ninus*; and it is agreed

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agreed by chronologers, that if 2697 be added thereunto, we have the *Julian* period belonging to it, 2698. Wherefore, if we deduct hence forty-three, the years that *Ninus* had reign'd before this time, we shall find the first year of his reign 2655 in the *Julian* period: Which number differs but ten years from the number we found by *Castor's* account; which difference is not considerable in a matter of so remote antiquity, but is near enough to agreement to fit it to be given in evidence against those that differ many centuries from our accounts. And some such approach to agreement and accuracy is all that we can hope for in these dark and remote times. If my judgment be ask'd which of these two I think the better, I answer, the former, *viz. Castor's*; both because he is the more antient, and because the number deduc'd from his words is nearer the true time of *Abraham's* birth, in which I see cause to differ from *Eusebius*.

For this cause I shall, in pursuing this argument, rather make use of the *P. J.* 2665, (answering *A. M.* 1955.) Now it's well known that this, as all other numbers in the *Julian* period, will determine the distance of the thing it belongs to, from the
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the first olympiad, which in this period is 3938: So by subduction of 2665 from the first olympiad, we find the difference or distance of time, reckon'd backwards, to be 1273. So long before the first olympiad was the building of *Nineveh*, or the first year of *Ninus* or *Nimrod's* reigning there, by this account. Now by the same method we may reckon backwards to the time of the flood, stated either by the numbers of the *Hebrew* text, or by those of the *Septuagint's* translation. By the former, calculated by our learned *Armagh*, the distance between *Castor's* first year of *Ninus*, and the flood's decrease, is thus found. Subtract from 2665, the number 2366, (which is the time of the flood in the *Julian* period by the *Hebrew* account) the difference or remainder is 299, or *numero rotundo*, take 300. So many years after the flood may well, in those times of long life, be allow'd to *Ham's* grandchild to begin to reign, and to mankind to increase, according to our table. And this consideration, besides others, makes me incline rather to the *Hebrew* numbers of the patriarch's generating, than to the seventy's; because by the seventy's numbers there must be about 900 years between the
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the flood and the first year of *Ninus* or *Nimrod*, which certainly is too much distance between a grandfather and his grandchild's beginning to reign.

And I like the placing of *Nimrod* so long after the flood so much the worse, because *Josephus* informs us that *Nimrod*, whom he calls *Nabrodes*, was not only born at the time of the attempt of building the tower at *Babel*, but was then an active man, and a great leader of the party engag'd in that design; and there is no proof that I know of in history that that attempt was near 900 years from the flood; but it's generally reputed to be many centuries before that time.

But the unreasonableness of allowing 900 years between the grandfather *Ham* and his grandchild *Nimrod*, may be clear'd further by that only example which we have recorded in that long-liv'd age, which is in the line of *Sem*: For his grandchild *Salah*, according to the *Hebrew* text, dy'd in the year 470 after the flood: And his grandchild *Cainan*, after the *Septuagint*, dy'd, according to their numbers, (which interpolate a century in the time of *Arphaxad*'s begetting him, and give him 460 years of life) in the year 700, after the
3 flood:

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flood : Yet here are wanting above 300 years of that time, which was, in the *Septuagint's* account, between the flood and the first of *Ninus*, they stating the flood about 1030 years before his beginning to reign ; and his death was fifty-two years after that. Thus I have finish'd what I propos'd concerning this first plantation after the flood, that's mention'd in the Scripture.



TRACT



TRACT V.

An APPENDIX to the preceding Chapter, in an essay, towards the better stating of the interval between the founding of Nineveh, and the fall of Sardanapalus, which broke from the antient Assyrian empire two monarchies ; 1. That of the Babylonians, beginning with Nabonassar ; and, 2. That of the Medes, begun in Deioces, yet left to Tiglath-Pilezer, and his successors, an Assyrian empire which recover'd good strength, so as to conquer Syria, and to captivate the ten tribes of Israel.

ALTHO' *Nineveh* was not quite destroy'd at the fall of *Sardanapalus*, yet the empire, whereof it was the metropolis, was then so violently torn in pieces, particularly by the rending from it the great kingdoms

kingdoms of *Media* and *Babylonia*, that the antient heathen historians have constantly dated the duration of the *Assyrian* monarchy by respect to that time as its end, and have little or not at all consider'd that the *Assyrians*, after this great blow receiv'd, struggled, and recover'd great strength under *Tiglatb-Pileser*, *Salmanassar*, *Senacherib*, and *Esar-Haddon*; under whom, the *Jews*, being a neighbouring nation, suffer'd bitterly, as the Scriptures do testify.

This is certainly a great defect in the heathen historians; and yet I being now concern'd only to observe how much agreement I can find in them with the Scriptures, and thereby not oblig'd to supply their defects, must only shew how agreeable to Scripture chronology the best heathen accounts of this interval are found to be, or at least how consistent they are therewith; and we shall see reason to pardon many defects in them, if we consider how far distant both in time and place those historians, which we have some fragments of, were from the times and places in which this empire flourish'd.

I shall therefore, in this place, wave the consideration of what duration the *Assyrian* kingdom had after *Sardanapalus's* time,

time, and only seek what is the most agreed continuance of it before that time; and that I find to be about 1300 years.

This I prove by shewing that herein is an agreement between those that begin the empire with *Belus*, and those that begin it with his son *Ninus*. This may seem strange; but I will first prove that such an agreement is, and then I will offer a reason on which it may be founded.

1. Those that begin the empire with *Belus*, and yet assign but about 1300 years are *Eusebius* and St. *Augustin*; both these I know to be christians, yet I can't doubt but they being engag'd in disputation against the heathens, took their accounts of this empire from the heathen historians. That *Eusebius* so reckon'd when he accounted the beginning from *Belus* is expressly affirm'd by *Syncellus*, altho' it appear not in his chronicle as it is now extant. See this in *Scaliger's* animadversions on *Eusebius*, ad num. 1197, pag. 64, Col. A. and B.

The place where St. *Augustin* so reckons is in *lib. de Civitate Dei*, l. 18, c. 21. He allows 1305 years from *Belus*, which is about the round number. *Justin* from *Trogus Pompeius* expresses it by 1300 precisely.

2. Those

2. Those that begin with *Ninus*, are *Diodorus Siculus* from *Ctesias*, and *Castor Rhodius*. These also are about the same number when they determine the years of its continuance. 1. *Diodorus*, I confess, in *Stephanus's* print, hath 1360 : But I have great reason to believe that it was otherwise in the antient manuscripts : For this place of *Diodorus* is cited otherwise in *Syncellus* twice. See the *Greek Eusebius*, p. 32, and p. 415; §. 416. *Notarum Scalig.* on the *Greek Eusebius*.

There *Diodorus* is quoted ἀντιλεξεί, to affirm only somewhat above 1300, α. 7. The same place is also quoted by *Agathias*, and express'd to be 1306. Whence it is probable that the number 6, which is at the end of that sum, was by some careless transcriber chang'd, in *Stephanus's* edition of *Diodorus*, into 60. See *Agathias*, l. 2. p. 63, D.

Page 62. He quotes *Berosus* the *Babylonian*, *Athenocles*, and *Symmachus*, *Dion*, and *Alexander Polyhistor*, as having given the most antient history of the *Assyrians* and *Medes*; and that the *Assyrians* had all Asia under them, excepting the *Indians* beyond *Ganges*; and call'd *Jupiter*, *Belus*; *Hercules*, *Sandes*; *Venus*, *Ancirtis*; and
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he places the fall of Sardanapalus about 300 years before Cyrus.

By these authorities I am convinc'd that *Diodorus*, agreeing with *Ctesias*, did assert the duration of this empire, counted from *Ninus* to *Sardanapalus's* fall, to be only somewhat more than 1300; and that his numbers in the printed books, both this in the sixth chapter of his second book, which makes it 1360; and much more that at the end of the seventh chapter, which expresses above 1400, inconsistently with himself, and quoting no author from whom it's taken, are corrupted numbers, and therefore are wholly to be rejected: Unless perhaps we may allow this last number in *Diodorus* to refer to the total destruction of *Nineveh*, which was above 120 years after *Sardanapalus*, was ruin'd by *Nabopolassar*.

Castor Rhodius also begins his account, as *Syncellus* informs us, from *Ninus*, and he reckons the duration of the empire unto *Sardanapalus* to be 1280 years, which falls short of the other historians only twenty years; and it's probable therefore, that since it's generally agreed that *Sardanapalus* reign'd twenty years, *Castor* reckon'd only to the beginning of his reign; so
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those years are to be added to the account to bring it to his fall; and so *Castor's* number will agree with the rest to make the whole duration in a round number to be 1300 years.

Now I shall offer a reason of this agreement; notwithstanding the difference of the beginnings taken by these several antient authors; and it is this: That *Ninus* went out from *Babel*, to plant a colony at *Nineveh* early, while his father *Belus* was yet alive, and reign'd at *Babylon*, but allow'd his son to reign at *Nineveh* at the same time; and both these cities were parts of the same empire, and so their times were coincident; yea, his son might govern in *Babylon* subordinately, and yet be call'd king there.

Besides the necessity of this expedient to reconcile the seeming difference of the authors nam'd, who are all of good reputation, I can offer a testimony from *Castor Rhodius*, and an example of a like case in the *Egyptian* monarchy that was contemporary with this. i. *Castor's* words, which intimate that *Belus* and *Ninus* govern'd this monarchy at the same time are to be seen in *Scaliger's Greek Eusebius*; p. 19; l. 15. where he says that *Ægiæus* began
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the *Sicyonian* kingdom κατὰ Βῆλον ἢ Νήνον τὰς πρῶτον Ἀσσυρίων βασιλεῦσαι ἢ τῆς Ἀσίας μνημονωμένους. Which words plainly favour them, who believe these two to have reign'd at the same time.

And it's certain, that (according to my opinion, that *Belus* is *Cush*, the son of *Ham*) he being contemporary with *Arphaxad* (who did not die till 440 years after the flood) might live to the end of *Ninus's* reign, which by *Eusebius's* account must be plac'd in *P. J.* 2707, which is but 341 years after the flood, according to the *Hebrew* account; whence the possibility of my hypothesis is clear.

If yet this my reconciliation of these authors concerning the founder of the *Assyrian* monarchy be not admitted, nevertheless their concordant testimony concerning its duration ought to be esteem'd valid; and that's the only thing which I endeavour to establish in this chapter.

2. The example which is exactly like, is the case of *Cronus* or *Ham*, who sent his son, brother to *Cush* or *Belus*, to reign over his plantation in *Egypt*; and from this beginning of *Mizraim's* time there all the *Egyptian* accounts run, taking, as I have prov'd, *Menes* to be the same man:

Yet

Yet his father *Cronus* was sovereign at the same time over the land of *Ham*, and he liv'd after *Mizraim's* time was ended, to send his grandchild *Athoth* or *Thoth* to reign there, as *Sanchoniatho* testifies.

I remember, that in the preceding chapter, I did admit, that according to *Africanus*, *Belus* reign'd fifty-five years before *Ninus*; but I did not affirm it to be certain, that he reign'd so long alone; for *Castor*, in *Syncellus*, confesses that the time of his reign, before *Ninus*, is not well known: Nor is it necessary to be known as to my accounts, which descend not to particular kings times, but affirm the sum of all their reigns to have been about 1300 years.

Upon consideration of all these things I think the safest course we can take in this matter is, 1. Not wholly to reject this antient monarchy, wherein *Nineveh* and *Babylon* and most of *Asia*, on this side of *India*, were united in some degree, so as yet there were many little kings and kingdoms under them. 2. Nor yet to think this sum of 1300 to be the precise number of years belonging to this monarchy's duration; but to understand it as a round number, pretty near the exact time be-

tween *Ninus* and the end of *Sardanapalus*.

3. Yet I prefer this number far before the number which *Syncellus* saith was assign'd by *Africanus*, viz. 1484, which he makes up, by naming forty-one monarchs, of whom *Belus* was the first, and assigning years to their respective reigns ; which added together will make up that sum : And I shall offer my reasons against this series of kings thus attributed to *Africanus*.

1. Because I can find no authority extant to justify this series. *Ctesias*, who was the only author that is recorded before *Africanus* to have deliver'd the names of all the *Assyrian* kings, did expressly affirm, as *Syncellus* himself assures us out of *Diodorus*, that *Sardanapalus* was the thirty-fifth king, counting from *Ninus* ; yet he tells us that *Africanus* sets down forty-one. *Diodorus* expressly affirms *Teutamus* to be the twentieth king of *Assyria*, reckoning from *Ninus* as the first : *Africanus* makes him the six and twentieth. These things are not consistent.

Diodorus also from *Ctesias*, in *Syncellus*, is acknowledg'd to own the sum of their time to be only somewhat above 1300 years. *Castor*, that was also before *Afri-*
canus,

canus, gives us the sum yet less. *Cephallion*, who is nam'd in *Syncellus*, to give authority to *Africanus's* series of kings, mentions only twenty-three kings, as *Syncellus* confesses, and blames him for it. And I find *Cephallion's* credit to be very little among the learned.

In short, I find none elder than *Africanus*, from whom he could receive his series. Sir *John Marsham* gives no proof that *Africanus's* series of *Assyrian* kings was taken out of *Ctesias*: *Photius* indeed affirms that *Ctesias* concluded his *Persica* with a catalogue of kings from *Ninus* to *Artaxerxes*; but he tells us not the number of years, or of kings, contain'd therein; and it's now lost. And *Eusebius*, who came after *Africanus*, and hath set many of his *Assyrian* kings in his canon, yet leaves out four of them, and changes the number of years in several of them, which proves that he thought not *Africanus's* series to be as it should be.

I know *Syncellus* rails at him for this, and that *Scaliger* blames him highly, but in a more civil manner. *Syncellus*, when he is cooler, tells us that *Eusebius* did rather follow *Castor*. I was glad to find an enemy to *Eusebius*, to acknowledge that

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Eusebius

Eusebius had so good authority for what he did; and I should be more glad if we could recover more of *Castor's* Χρονικά ἀγνοήματα; for I believe that author to have been an excellent chronologer, and judge *Eusebius* had greater reason to follow him, than now appears, because we have so little of *Castor* preserv'd to our use; and *Eusebius's* chronicle also comes to our hands with many alterations and omissions, made in *Hierom's* translation, which cannot be set right compleatly by all the commendable endeavours of *Scaliger* out of *Syncellus*, *Cedrenus*, and others.

2. I have observ'd that *Africanus* is confess'd by *Syncellus* to have own'd that the beginning of the *Assyrian* monarchy was but 200 years before the *Argive Æra*, beginning with *Inachus*; and it's certain that this cannot consist with that sum of years 1484 which he assigns, and with the time of the end of this monarchy.

To make these things clear, 1. The place where *Syncellus* acknowledges this, may be read in *Scaliger's* notes on the *Greek Eusebius*, p. 414. 'Tis true that *Syncellus* blames *Africanus* for owning that the *Argive Æra* began 200 years after the *Assyrian* monarchy. But this proves that *Africanus*

canus so affirm'd, which is all that I quote it for: And tho' *Syncellus* thought him mistaken, yet he hath not prov'd the contrary.

2. We must fix the place of the *Argive Era* in the *J. P.* which is thus done by a perpetual rule. Add the *Eusebian* number (which is here 161 for the first of *Inachus*) to the number 2697, the sum which is 2858 is the place in the *Julian* period. Then by subduction of 200 we find the beginning of the *Assyrian* monarchy according to *Africanus's* assertion. *P. J.* 2658, which number falleth between the numbers which in the foregoing chapter I found from the doctrine of *Castor*, and *Eusebius*, and differs but three years from one of them, and seven years from the other; which in these dark remote times I account very near agreement, being about 292 years after the flood in the *Hebrew* account.

Then, 3. We must see where *Africanus's* number of years will make this monarchy to end, and how that end will agree with the accounts of its end, which we have from *Eusebius* and *Africanus*.

By adding 1484, which is *Africanus's* number of years to the beginning of *P. J.* 2658,

2658, we find the sum *P. J.* 4142. But this is long after the fall of *Sardanapalus*, which is stated by *Eusebius*, *num.* 1197, to which add 2697, whose sum gives *P. J.* 3894; the difference is 244 years, which is intolerable.

And yet *Scaliger*, in his animadversions on *Eusebius*, *p.* 63, *ad num.* 1171, assures us, that by *Africanus's* accounts, the *Assyrian* monarchy fell sooner than by *Eusebius's*, particularly ninety-seven years before the first olympiad. Wherefore, out of the first olympiad, in *P. J.* 3938, deduct 97, the remainder is *P. J.* 3841; whereas before we found, by *Africanus's* years, added to the beginning of the empire, that it ended *P. J.* 4138. Now the difference of these numbers is 297, which is yet more intolerable. Wherefore I think we may conclude, that we must not state the duration of the *Assyrian* monarchy by that series of reigns which is given us as *Africanus's*; because it makes him inconsistent with himself, as well as with all others.

Now by rejecting this series of *Assyrian* monarchs, and the times affix'd to them, (which *Synellus* reports to be by *Africanus's* authority, whereby they have gain'd
reputa-

reputation with many) upon reasons that are cogent, we have gain'd two advantages.

1. We have taken away a great objection against our stating of the flood according to the *Hebrew* account. For this series of kings being ended ninety-seven years before the first olympiad at *P. J.* 3841, (as *Scaliger* on supposition that *Africanus* so taught, hath plac'd its end in his *Isagogic Canons*, p. 137, and 138) the beginning of it must be found by subtraction of its sum, which is 1484 out of 3841, the remainder will be *P. J.* 2357, for the beginning of *Belus*, whom he places first in the *Assyrian* monarchy; and that is before the flood, stated by the *Hebrew* numbers, which is *P. J.* 2365, and part of *P. J.* 2366: Wherefore it was necessary that I, who defend the *Hebrew* numbers, should give such reasons as I have done against this series of kings.

2. Hereby a great prejudice against the credit of authors, elder than *Africanus*, is remov'd, and we shall be encourag'd to endeavour, by their help, to state a better interval between the beginning and end of the *Assyrian* monarchy than his series would permit to take place: For the name of
Africanus.

Africanus weigh'd heavy against them, being join'd with a particular enumeration of monarchs, and the years of their reigns, which do not appear in the elder monuments which remain to us concerning this monarchy.

But if things be well consider'd, it will appear evident, that it's more reasonable to stick to those elder accounts which do not contradict the *Hebrew* numbers and which come near to agreement with each other, speaking only in round numbers that pretend not to preciseness, than to take the latter accounts attributed to *Africanus*, which pretend indeed to be precise numbers, but contradict the elder historians; and are supported by no testimony of authors who liv'd before *Africanus*, but are also contradicted by both *Eusebius* and *Augustin*, who came after him; and, which is worst of all, make *Africanus* inconsistent with himself.

Wherefore, since in the foregoing chapter, by the help of these antients, we found the first of *Ninus* to be 1273 years before the first olympiad; and in this appendix we have found the most agreed duration of the *Assyrian* monarchy after *Ninus* to be about or above 1300 years; whence it follows,

follows, that its end was after the first olympiad, yet not long: For the difference between 1300 and 1273 is but twenty seven years.

Wherefore, if we go a little further, but two years after those twenty-seven from the first olympiad, we meet with the famous astronomical *Æra* of *Nabonassar*, begun, as *Censorinus* informs us, at the first year of his new erected kingdom at *Babylon*, which rose by the breaking in pieces of the *Assyrian* empire at the fall of *Sardanapalus*: Therefore I believe that our learned *Armagh* has wisely chosen to place *Sardanapalus's* fall at the beginning of this *Æra*, which the antient historians did not take notice of; but *Ptolemy's* Σύνταξις μεγάλη hath made it illustrious; and its place in the *Julian* period twenty-nine years after the first olympiad is agreed on by all intelligent chronologers.

I am sensible that the principles, out of which I draw this conclusion, that *Sardanapalus's* fall was about the beginning of the *Æra* of *Nabonassar*, are not the same with those made use of by the learned primate; yet I am well satisfy'd that I come to the same conclusion. I agree also with him, that after the *Medes* and the *Chaldeans*,

daans or *Babylonians* were torn off from the great *Assyrian* monarchy at the fall of *Sardanapalus*, and were become separate kingdoms ; yet the city of *Nineveh* was not quite destroy'd , but there remain'd with it a considerable monarchy of *Assyria*, whose kings are mention'd in the sacred history.

But it is not my design to prosecute this enquiry any farther. It's enough that I have made this essay to fix the duration of this monarchy from the first building of *Nineveh* through all the darkest time, call'd *Χρόνος μυθικός*, till we are come on this side of the first olympiad, within the bounds of *Varro's* historical time.

Because I know that the fall of *Sardanapalus* is plac'd in elder times by some learned men, I think fit to add, as a confirmation to my preceding reasons, the authority of *Velleius Paterculus*, who was in very honourable stations, and wrote his book in *Tiberius Cæsar's* time, and therefore is much elder than either *Eusebius* or *Africanus*. He makes his accounts by reckoning backwards from the consulate of *Vinicius*, which was in the year of the *Julian* period 4743 ; and he affirms that the *Assyrian* empire fell under *Sardanapalus*

palus 770 years before that time. Wherefore, by deducting 770 from 4743, we find the number belonging in his accounts to *Sardanapalus's* fall to be *P. J.* 3973. Now this year is not, I confess, precisely the same with the first of the *Æra* of *Nabonassar*, but is so near to it that I esteem it a great confirmation of my opinion: For in matters of so great antiquity, an approach to the true time is as much as we can reasonably expect. How near this approach is will easily appear, because the *Æra* of *Nabonassar* is fix'd at *P. J.* 3967; and 3973 is but the sixth year after it.

Hence it appears, that *Velleius Paterculus* recedes a little farther from *Eusebius* and *Africanus* than I do; and I can't forbear conjecturing that this little difference which is between *Velleius* and me arose only from *Velleius's* chusing of a round number 770 to express the distance between *Sardanapalus's* fall and his own time, or *Vinicius's* consulship; for if he had said 776, there had been an exact agreement with the *Æra* of *Nabonassar*.

On this occasion I shall farther note, that the fall of *Sardanapalus* being not 800 years before *Velleius's* time, and coming within the compass of historical time, and also

also being the occasion of the rise of the two great monarchies of the *Medes* and *Babylonians*, must needs be a very remarkable occurrence or *paraepagma* in history ; and therefore might be more certainly known to *Velleius*, who liv'd when the *Roman* empire was in its greatest height, and had under it much of that land in *Syria*, and *Asia Minor*, which formerly belong'd to the *Assyrian* empire.

But the credit I give to his account of its fall, doth not oblige me to believe that he knew its beginning so well, nor its duration, which must be reckon'd from its beginning to its fall. These things run far backward into the darker age of the world ; and therefore I declare that I do not assent to his report, that it had continu'd 1070 years, as a full account of its duration, but believe that it continu'd 230 years more than he expresses : Yet I observe, that even this defective account of the duration of this *Asiatic* empire (as he calls it, intimating it comprehended the greatest part of *Asia*, known in his days) hath this useful in it ; that it confutes those who totally reject this antient empire, as a fiction of *Ctesias*, and say that he is the only author, from whom all the *Greeks*
and

and *Latins* who mention it, have taken all their history concerning it. Now it's plain, by his great difference of 230 years, in the continuance of this empire, from *Ctesias*, that he did not take his number from that author.

The same I may say also concerning *Eusebius*, who differs from both these, altho' his difference from *Ctesias*'s number rightly represented (which I believe to be about 1300) is but sixty years; yet those are enough to prove that he did not follow his judgment: Neither did he follow *Castor*'s account throughout, altho' he came nearer to that than any other. 'Tis certain that these men had other authors then extant, whom they follow'd. *Cephalion* mentions *Hellanicus Lesbicus*, who was not only elder than *Ctesias*, but also before *Herodotus*, who had written of this empire. And *Agathias*, as *Sir John Marsham* himself confesses, mentions *Bion* and *Polyhistor*, who not only wrote of this empire, but also blame *Diodorus*, a follower of *Ctesias*, for saying that it pass'd from father to son in one family, and assert the contrary; particularly they affirm, that after *Belleus* (who is the second *Belochus* in *Eusebius*, numb. 583) the race of *Semiramis*,

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ramis, call'd *Denetadæ*, from her mother, fail'd, and then came in *Beletares*, who had been the royal gardiner, and brought in his race, which lasted to *Sardanapalus*.

These things demonstrate that the history of this monarchy does not depend solely nor chiefly on the credit of *Ctesias*, who yet had good opportunities in *Persia* to be inform'd concerning the antiquities of the neighbouring *Assyria*, which was then devolv'd into the hands of the *Persians*; so that they probably had the records of the *Assyrian* kingdom in their hands.

But above all these things, the *Mosaical* record of the building *Nineveh* by *Ham's* grandchild, and the happy agreement of *Caster* and *Eusebius* about the time of *Ninus's* beginning to reign, determine both the reality and the antiquity of this empire.

[*Moses*, *Gen.* xxv. 18. recording the death of *Ishmael*, and settlement of his issue, describes their country to be in the way from *Egypt* to *Assyria*, which intimates a commerce between those countries, as then flourishing kingdoms.]

Wherefore I will hasten towards a conclusion of this enquiry, by producing some evidence

evidence concurrent with what has been deliver'd from *Josephus* and *Clemens Alexandrinus*. *Maimonides*, *More Nevuchim*, assures us that the *Zabian* histories, translated in his time into *Arabic*, expressly declare that *Abraham's* younger days were in *Nimrod's* time, who persecuted him for asserting the sovereign God. See *Hottinger's Syntagma*, p. 296. Agreeably herunto, *Eusebius* makes him contemporary at his birth to *Ninus*, who is *Nimrod*. *Josephus*, in his first book against *Apion*, hath several passages relating to the eldest times of this *Assyrian* monarchy; as, first, when he treats of *Salatis*, the first pastoral king, who reign'd at that same time over part of *Egypt*, that *Ninus* reign'd over *Assyria*. He tells us that he fortify'd *Abaris*, and kept a strong garrison of men there; it being the passage into *Egypt*; foreseeing that the *Assyrians* might have a desire to enter that way upon that country. This plainly evinceth that *Josephus* and *Manetho*, whom he there transcribes, believ'd the *Assyrian* power to be then growing formidable as far as *Egypt*, which was a great distance from *Nineveh*.

Agreeably hereunto, *Josephus*, lib. i. c. 10, 11. makes those kings whose conquests and whose overthrow by *Abraham* is recorded in *Gen.* xiv. to be *Assyrian* princes, and expressly affirms that then the *Assyrians* did rule *Asia*. Moreover, the *Targum* of *Jonathan Ben-Uzziel* on *Gen.* xiv. saith, that *Amraphel* is *Nimrod*: And *Achior*, an uncircumcis'd *Amorite* under the *Assyrians*, owns *Terah* to come from *Chaldæa* of the *Assyrians*.

Near 300 years after *Salatis's* time, *Josephus* (from *Manetho*, not *Ctesias*) tells us that *Tethmosis*, who is also call'd *Amosis*, drove the pastors out of *Egypt*; and they built *Jerusalem* sufficient to contain their vast multitudes, fearing the *Assyrians* that then were lords of *Asia*. *Clemens Alexandrinus*, speaking of this *Amosis*, affirms, out of *Ptolemæus Mendesium*, that he liv'd in *Inachus's* time, and κατέσκαψε τὴν Ἀθυρίαν, he gave the *Assyrian* some overthrow. So *Bochart* proves Ἀθυρίαν to be *Assyria*. See *Phaleg*, p. 82.

Above 200 after this time (which falleth in the time of *Moses*,) *Josephus* from *Manetho*, affirms that *Sethosis*, who is commonly call'd *Sesostris*, fought against many countries ;

tries; particularly against the *Assyrians* and *Medes*, who are known to have revolted from them afterwards. See *Josephus*, l. 5. c. 3, 4. *Eusebius*, numero 472, notes a war between the *Chaldeans* and *Phœnicians*, which falls out to be when *Moses* was in *Pharaoh's* court, about thirty-two years old, eight years before he fled from *Egypt* to *Jethra* in *Midian*. This proves that then the *Chaldean* or *Assyrian* bounds reach'd near to *Phœnicia* or *Canaan*.

Now these things could not have been so generally entertain'd if it had not been a thing commonly confess'd, that this monarchy was of most antient original and long duration. These passages, which relate thereunto, falling within the first six hundred years after its beginning: *Sesestris's* expedition against them being above 700 years before the fall of *Sardanapalus*, according to the accounts of our learned *Armagh*, and while *Moses* led *Israel* in the wilderness. In the twelveth year of *Cecrops*, *Eusebius* affirms the *Chaldeans*, who were under *Assyria*, to have warr'd against the *Phocians*: This was before *Moses* brought *Israel* out of *Egypt*.

This brings to my mind the mention of *Asbur*, or the *Assyrian* kingdom, that is

made by *Balaam*, prophesying of great revolutions then future after many ages: Especially in the latter days, when *Messias* the Star rising in *Israel* should appear. *Num.* xxiv. 24. He says, *Ships shall come from Chittim*, understanding, I suppose, the *Macedonians* and *Romans*; and shall afflict *Ashur*. It's probable that *Balaam* himself coming from *Aram* or *Syria*, might be concern'd in the *Assyrian* kingdom, *Syria* and *Assyria* being often names of the same country: So *Lucian*, *Herodotus*, and *Strabo* confess. I believe he would hardly have taken notice of so remote a kingdom as *Assyria*, if it had not been a considerable power in those days, (which should captivate the *Kenites*) whose standing or falling might greatly concern both *Moab* and the *Jews*, neighbours thereunto.

The *Babylonish* garment found at *Jericho* by *Achan* gives me suspicion that the *Canaanites* had correspondence with the *Babylonian Assyrians*, *Josh.* vii. 21. I find also, *Judg.* iii. 8. &c. the first oppressor of *Israel* after its settlement in *Canaan* to be call'd *Cushan-Rishathaim*. This name the old paraphrast renders the wicked *Cushite*, or descendant from *Cush* by *Nimrod*, which
I believe

I believe signifies the *Assyrian* king, the king of *Aram-Naharaim* he is call'd, which was part of the *Assyrian* empire.

Long after this time also I find the psalmist, *Psal.* lxxxiii. 8. when he reckons up those that distress'd *Judæa*, mentions also *Assur*, as joining with them. The Psalm is probably judg'd to be compos'd on occasion of the attempt made in *Jehosaphat's* time against the *Jews* : And if this be admitted, this Scripture will testify that *Assyria* continu'd to be a formidable power about 165 years before the time of the fall of *Sardanapalus*, for *Jehosaphat's* reign was so long before the *Æra* of *Nabonassar* : Although I rather think it made earlier, in *David's* time, when *Hadarezer* call'd the *Syrians* beyond the river to help him. See *2 Sam.* x. 16. Compare the *Persian* records, *Ezra* iv. 19. *Jonas* of *Gath-heper* is mention'd in *2 Kings* xiv. 25. who soon was sent to *Nineveh*, then a great city of *Assyria*, in the time of *Jeroboam* the second, the son of *Joash* : This falls about *A. M.* 3197, about sixty years before the fall of *Sardanapalus*.

There remains one place of Scripture besides those before quoted, which mentions the *Assyrian* kingdom, as concern'd

in the affairs of the *Jews* before the beginning of the *Æra* of *Nabonassar*, or before the fall of *Sardanapalus*, and that is 2 *Kings* xv. 19, 20. where *Menahem* having kill'd *Shallum*, and struggling to be settled king of *Israel* in his stead, gives *Pul*, the king of *Assyria*, a thousand talents of silver to assist him, and by his help obtains his end. Now this settlement of *Menahem* falls in the *Julian* period 3943, by *Armagh's Annals*; and the *Æra* of *Nabonassar* begins later, *P. J.* 3967, which shews that twenty-four years before the fall of *Sardanapalus* this settlement was obtain'd. Now this atchievment of *Pul* to establish a king in *Israel* over the ten tribes that had rebell'd against the line of *David*, is very remarkable, 1. Because it's the only successful act of that empire before *Sardanapalus's* fall, which is recorded in Scripture, and proves by our accounts to be within the historical time of *Varro*; for it's five years after the first olympiad. 2. Because hence the *Assyrians* certainly learnt the weakness of the *Israelites*, thro' factions among themselves; and finding they could settle a king in *Israel*, they quickly became inclin'd to bring *Israel* under the *Assyrian* government. God's providence did indeed delay

lay this time, by the divisions that fell out in that empire, which was greatly weakened by the *Medes* and *Babylonians* falling off from it: But about thirty years after this expedition of *Pul*, these *Assyrians* recover'd strength enough under *Tiglath-Pilezer* to carry away into captivity the tribes beyond *Jordan*, and some others; and about twenty years after that they captivated the rest of this kingdom of *Israel* in the time of *Salmanassar*, and yet grew stronger in the time of that king, under whom *Holofernes* serv'd.

But I must stop here, because my design is not to go further than that change in the *Assyrian* monarchy, which happen'd by the fall of *Sardanapalus*; which time is most noted among the gentile writers, altho', it not immediately touching the *Jews*, the Scripture hath not record'd it; the design of the sacred history being only to deliver to us the history of God's providence towards his peculiar people, which yet frequently occasions the mention of kings neighbouring to them, tho' it requires not that there should be recorded the full series of such kings in succession to each other.

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It is sufficient that the Scripture expressly owns the so early foundation of *Nineveh*, the metropolis of the monarchy, and that it was a potent kingdom before the *Æra* of *Nabonassar*, able to settle *Menabem* in the government over the ten tribes about twenty four years before *Sardanapalus's* fall. This one instance will prove that the *Assyrian* monarchy did not begin with *Nabonassar*, as Sir *John Marsham* would have us believe, who yet forgot himself, when in his canon he places this *Assyrian* king *Pul* in *P. J.* 3936, which is seven years earlier than *Armagh* places him, and is thirty-one years before *Nabonassar* began to reign: And it's certain that the kings whom the Scripture owns to be *Assyrians*, *Salmanassar* and *Senacherib*, are not in that line of succession which begins with *Nabonassar* in *Ptolemy's* Canon. But those who are there nam'd as *Assyrian* kings are agreed to have reign'd at *Babylon* after it was torn from the old *Assyrian* monarchy, seated at *Nineveh*; and they seem to be call'd *Assyrians* there, because they were antiently parts of that monarchy, whence they as well as their ancestors, might justly be so call'd, altho' they had revolted from the government of the old *Assyrian* kings,
and

and had set up another succession of princes of *Babylon*.

Accordingly, I find *Strabo* to reckon the *Babylonians* among the *Assyrians*, adding also, under the same name, the *Elymæans*, *Parætacæni*, *Gordieans*, *Mesopotamians*, *Arabs* and *Syrians*, all the people from *Egypt* to *Pontus*. *Pliny* also, l. 6. 26. says all *Mesopotamia* belong'd to the *Assyrians*: And *Bochart*, in his *Phaleg*, p. 81. gives great proof that all that large empire which stood 1300 years, was comprehended under the name of *Assyrians*. This title seems to have lasted not only while the *Babylonians* flourish'd under *Nabopolassar*, who destroy'd *Nineveh*, the old metropolis of *Assyria*, but also in the time of *Cyrus*, and after the *Persians* had brought all those countries under their yoke.

For both *Herodotus* and *Xenophon* affirm that war whereby *Cyrus* at length became master of *Babylon*, to be a war against the *Assyrians*; and *Herodotus* expressly affirms that *Babylon* was the chief city of *Assyria*, after *Nineveh* was overthrown, and that the proportion between the *Babylonians* and the other *Assyrians* was as 1 to 2, or they were a third part only of the whole empire

empire which belong'd to *Babylon*. See *Theodoret* on *Jer.* v. p. 395, The *Assyrian* eldest empire begun by *Nimrod*, one with *Chaldea*.

I observe that *Ezra*, cap. vi. 22. (so also *Zechar.* x. 10, 11.) and all the *Jews* with him kept the passover with great joy and thankfulness to GOD, *because he had turn'd the heart of the king of Assyria towards them, to strengthen their hands in building the temple at Jerusalem*: And it's prov'd that this king was *Darius*, the son of *Hystaspes*; who tho' he was a *Persian* king near forty years after *Cyrus's* conquest of the *Babylonian* monarchy, yet because the far greatest part of his kingdom was the old *Assyrian* empire, now indeed under the *Persian*, is therefore call'd by *Ezra*, the king of *Assyria*, that far extended name, best expressing the largeness of his dominion; and also intimating, that both those who had captivated the ten tribes, and those also who had carry'd away the two tribes that continu'd under the line of *David*, were now all conquer'd themselves, and made subject to *Darius*, the friend of the *Jews* and finisher of their temple.

For these and other reasons, which I think not necessary here to enlarge upon, I have

I have thought it useful to preserve the memory of the old *Assyrian* empire, notwithstanding all those suggestions which the learned Sir *John Marsham* hath offer'd to lessen or rather obliterate the renown of it. Let it suffice that I here briefly intimate these five things.

1. That *Nineveh* being not destroy'd at *Sardanapalus's* fall, recover'd that great strength under *Tiglath-Pilezer* and his successors, in this reduc'd *Assyrian* empire; that they were instruments of divine providence to fulfill many prophecies deliver'd by *Isaiah* against the *Syrians*, against the ten tribes of *Israel*; yea, some against the successors of *David* in *Judah*; besides other prophecies against the *Philistins*, and other less neighbouring enemies to the *Jews*.

2. That the sudden rise of the *Chaldean* or *Babylonian* empire to its stupendous grandeur can't be understood but by considering that it was formerly a great part of the *Assyrian* monarchy, which revolted first from it, and afterwards in the times of *Nabopolassar*, and of his son *Nebuchadnezzar*, united the whole *Assyrian* empire to that of *Babylon*, and added *Egypt* thereunto.

3. That

3. That the sudden growth of the monarchy of the *Medes* and *Persians*, under *Cyrus*, depends upon the knowledge of this old *Assyrian* monarchy: For the first foundation of it was in the revolt of the *Medes* from the *Assyrians*, at the time of *Sardanapalus's* fall: And by the conquest that *Cyrus* made over *Babylon*, all the old *Assyrian* empire was devolv'd at once; first to *Darius* the *Mede*, under whom *Cyrus* commanded his army; and then to himself, as heir to this *Darius* or *Cyaxares*, whose daughter he married. For the further clearing of which I refer my reader to *Armagh's Annals*, and to the Scriptures and historians by him truly cited.

4. Because hereby many Scriptures are clear'd that relate to both the captivities, viz. that of *Israel*, and that of *Judah*; others belonging to the return, and others to the conversion of a remnant in *Assyria*; particularly *Zechar. x. 10, 11*. Which prophecy was, at least in part fulfill'd when the christian religion was spread by the apostles and their successors thro' *Mesopotamia*; and other neighbouring countries, in which the *Jewish* dispersion was seated when they were carried into captivity by the *Assyrians*; it being certain that but few of them

them return'd upon the licence that *Cyrus* gave them. Perhaps many of them remaining there by their posterity, may hereafter be converted to christianity, and so give a fuller completion to the prophecies, concerning the salvation of *Israel*.

Hereby also the Scriptures will be cleared which relate to the place into which the *Jews* were carry'd captive; first two tribes and a half, then the rest of *Israel*, where many of them remain'd at the first spreading of the gospel, whereby the prophecies were fulfill'd concerning the conversion of a remnant. (*Assyria* was bless'd after the *Assyrian* empire's destruction.) See *Isa.* xix. 23, 24, 25. xxvii. 12, 13. and the dereliction of the rest, many of whom fell to idolatry, *in a land that was not theirs*, Jer. xvi. 13. *and became servants to strangers*, Jer. v. 19. Others continued obstinate in *Judaism* against all the evidence for christianity. Both these sorts are either mingled with, and so swallow'd up by the Heathens and Mahometans there, or dispers'd partly from *Assyria*, partly from *Judaea* into all the quarters of the world.

Of the *Jews* seated in these eastern parts, increas'd perhaps by some proselytes from heathenism, we may best understand that place,

place *Acts* ii. 9. *Parthians, Medes, Elamites, dwellers in Mesopotamia* : Who are call'd *devout men, Jews and Profelytes*, *Æt.* 5, 10. Such profelytes as were circumcis'd, and came to *Jewish* feasts.

The *Jews* who return'd from the captivity were but a few, comparatively, only 42360, *Ezra* ii. 64. Among the twenty-four courses of the priests but four returned, *Ezra* ii. 36. &c. Therefore twenty courses of the priests staid in the places where they were settled in the *Assyrian*, or as they were afterwards, *Persian* dominions ; That is, five parts in six, for that is the porportion of twenty to twenty-four courses, which is the whole number of the priests courses. And if so many priests were unwilling to return to *Canaan*, out of their settlements in *Assyria* and *Media*, it's probable that a greater proportion of the lay *Israelites* had forgotten their love to *Canaan*, the land promis'd to their fathers, and to the religion of the temple to be built at *Jerusalem* therein.

5. Nevertheless, GOD did not forget them, and the nations of *Assyria* and *Media* wherein they dwelt, but promis'd by *Isaiab* in the latter days, the times of the *Messiah*, to gather to himself a church there,

there, and to bestow spiritual blessings upon them. *Isa. xix. 24, 25. Then shall Israel be a third with Egypt and Assyria* (the two great monarchies, between which *Canaan* lay) *even a blessing in the midst of the land, whom the LORD shall bless; saying, blessed be Egypt my people, and Assyria, the work of my hands, and Israel mine inheritance.* Compare this place with *Isa. xi. 16.* and chap. *xiii.*

This prophecy, and all that follow, from *Isa. xiv. 28.* to the beginning of chap. *xx.* was, I believe, given to, and by *Isaiah*, in the year that king *Abaz* died: For I have observ'd, that *Isaiah* hath noted the times of his receiving his visions, by the times of the kings under whom he liv'd: *Uzziah, Jotham, Abaz* and *Hezekiah*, as he intimates, *Isa. i. 1.* after *Abaz* had begun to make himself a tributary servant to *Tiglath-Pilezer*, king of *Assyria*, as appears by comparing *2 Kings xvi. 7.* with *xviii. 7.* just about the end of *Tiglath-Pilezer*, and the beginning of *Salmanassar's* reign in *Assyria*, about 727 years before the birth of CHRIST, according to the christian *Era.*

Now this time falls to be about six years before *Salmanassar* carry'd the ten tribes

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into

into that captivity, (into *Assyria* and *Media*) from whence the main body of them never return'd ; nor have we any history that informs us of any removal of the whole body of them from thence : Only some scatter'd *Jews*, who know not of what tribe they are, we find in many countries : Of which see the learned enquiries of *Breerwood*. But of the continuance of vast numbers of them, distinguish'd by their tribes, he proves from the Itinerary of *Benjamin Tudelensis*, who liv'd and visited them there not 500 years ago.

And the learned Dr. *Lightfoot* hath further prov'd from the *Talmudists*, that multitudes of them were also in the more southern parts of the *Assyrian* empire in *Mesopotamia*, and about *Babylon*.

Through all these parts was the gospel spread, and converts to christianity gathered both out of *Jews* and *Gentiles* in the apostles times, or in the first centuries after *CHRIST*'s preaching. And thus was *Assyria* consisting of both *Jews* and *Gentiles*, blessed, according to *Isaiab*'s prophecy. Then not only the ten tribes in these parts of the *Assyrian* and afterwards *Persian* dominions, but the two other tribes of *Judah* and

and *Benjamin*; even those that rejected CHRIST while he liv'd among them, and were scatter'd in all parts of the *Roman* dominion after the destruction of *Jerusalem*, had a call from GOD; and some of them repenting, mourn'd over him whom they had crucify'd, and became members of his church.

Hence St. *James*, an apostle to the circumcision, *i. e.* *Jews* at large, writes his epistle, *James* i. 1. *To all the twelve tribes scattered* (not to those in *Judea*) which would not have been regarded but by christian converts. Therefore he implies that such converts were known to him out of the twelve tribes so scatter'd.

In like manner St. *Peter's* first epistle (he being likewise an apostle to the circumcision Gal. ii. 9.) is directed to the *strangers* (*i. e.* *Jews*, sojourners) *scatter'd through Pontus, Galatia, Cappadocia, Asia and Bithynia*, and dated from *Babylon*, which had many *Jews* remaining in it, and seems to be design'd for the instruction of *Jewish christians* of all the twelve tribes, being limited by its superscription to no one tribe of them, as the whole gospel was to be preach'd by, CHRIST's command, among all nations

nations, beginning at Jerusalem, Luc. xxiv. 47. whither came, especially at the passover, *Jews* from many countries. But the first nam'd (I take special notice) are *Parthians, Medes, Elamites, dwellers in Mesopotamia*; and all these are within the bounds of the antient *Assyrian* and *Persian* empires, and therefore seem to be of such as remain'd there since the captivities under *Tiglath-Pilezer, Salmanassar* and *Nebuchadnezzar*, and became united to the *Persian* dominions by the conquests of *Cyrus*; who doth not appear in Scripture to have forc'd any to return to *Judea*, but only to have permitted and encourag'd such to do so as were so inclin'd. And I need not shew that these countries by conquest pass'd to the *Græcians, Syro-græcians*, and were now come under the *Roman* empire partly, and partly under the *Persian* kings, who permitted the *Jewish* religion, and passage to *Jerusalem*, on that account: History being clear enough in this matter.

I think that the celestial observations, found in *Babylon*, when it was taken by or surrender'd to *Alexander*, which had been made from above 1900 years before his time,

time, and cannot be presum'd to be kept as publick records before a monarchy was founded, prove the antiquity of the *Affyrian* monarchy, whereof *Babylon* was a part, and was its first head. See *Gen.* x. 10. Altho' in later times *Nineveh* grew to contest for superiority. Nevertheless I acknowledge, that after *Sardanapalus's* fall, *Affyria* and *Babylon* became for a time distinct kingdoms, but were again united in the time of *Efar-haddon*, and stood united under his successors even after *Nineveh* was quite destroy'd.

The beginning of these observations being *P. J.* 2480, that year *Scaliger* affirms from *Callisthenes* in *Simplicius*, to be the first year of the eldest *Epocha* of the *Chaldeans*, supposing their years to be *Julian* years. Hence to *P. J.* 2665, where I place the beginning of *Nineveh* and the *Affyrian* monarchy are 185 years for *Ham* and *Cush* and *Nimrod* in *Babylon*.

The histories likewise of the later *Jews* and *Arabians*, concerning this old monarchy (such are *Elmacinus*, who affirms *Nimrod* to have reign'd in the 130th year of *Reu*, answering *A. M.* 1946, according to the *Hebrew* numbers : Such also are *Abul-*

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phurains,

phurarius, and others in *Hottinger's Syntagma*) are not inconsiderable testimonies while they concur with the antients, as *Clemens Alexandrinus*; and cannot reasonably be presum'd to follow *Ctesias*, but other eastern monuments that now are lost to us.



TRACT



TRACT VI.

*Proofs from Scripture and from Hea-
thens of the Assyrian Empire before
NABONASSAR.*

I MAY justly alledge the first motive to consider the *Affyrian* empire to be, because I believe that *Abraham*, the father of the faithful, in whom the *Jewish* and christian church agree to glory, and his issue by the wife of *Isaac* his son, and the wives of *Jacob* his grandchild, came out of that empire under the promise of special favour from GOD, whereby he should be settled in *Canaan* and his posterity. This may be prov'd from Scripture words. That he came from *Ur* of the *Chaldees*, *Moses* affirms. That this imports *Ur* to be in the land of the *Chaldeans*, *St. Stephen* asserts, *Acts* vii. 4. And that it was in *Mesopotamia* he expressly affirms : And it's agreed that *Chaldea* in the proper sense of the word is not chiefly in *Mesopotamia*, or the country between *Euphrates* and *Tigris*, but chiefly on the east of *Tigris* ; tho' the

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Chaldeans

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Chaldeans might have some towns in *Mesopotamia*: Wherefore we must own that the *Chaldeans* then had *Mesopotamia* (at least this part of it) under their dominion when *Abraham* and his brother were born there, *Gen. xi. 28*.

Judith v. 6, 7. Achior the captain of the Amorites saith the Jews were descended of the *Chaldeans*; and they sojourned heretofore in *Mesopotamia*, because they would not follow the gods of their fathers which were in the land of *Chaldæa*. Tully de *Divinat. i.* reckons the *Chaldeans* among the *Assyrians*, and says they were deriv'd from them. So also *Xenophon* in his *Cyropædia*, and *Herodotus* in *Polymnia*, expressly affirms that the *Chaldeans* were part of the *Assyrians*.

I agree with *Bochart*; as also our learned bishop of *Ely* in his commentary on *Genesis* doth; that *Ur*, *Abraham's* birth-place, was in the northern part of *Mesopotamia*, which border'd upon *Assyria*, strictly so call'd, which lay eastward of *Tigris*, where *Lycus* and *Caprus* fall into it. And the authority of *Ammianus Marcellinus* and the situation of *Haran*, in the way from thence to *Canaan*, besides other reasons, make it necessary for me so to think. *Bochart* hath well prov'd in page 107 of his

Phaleg,

Phaleg, that *Haran* it self, whither *Abraham* went, was in *Mesopotamia*; and further proof thereof may be deduc'd from *Ptolemy*, *lib. 5.* and from *Pliny*, *l. 5. c. 24.* Whence I collect, that by his first journey to *Haran*, *Abraham* reach'd only to the borders of the *Assyrian* empire, where probably was more liberty for his religion, than in the heart of the same empire; but he was not altogether remov'd from *Assyrian* malign influence till he got into *Canaan*. This may be collected from the mixture of religion that was in *Laban's* family. Nevertheless, I believe, as *Bochart* also acknowledges and proves, that the name of *Assyria* did extend also much more southward, so as to take in *Babylonia*, and the countries lying near the fall of *Tigris* and *Euphrates* into the *Persian* Gulph or Sea: And I believe that *Moses* himself, besides other authors that *Bochart* and I before-nam'd, useth the name of *Assyria* in this larger sense: For when he describes the seat of the sons of *Ishmael*, *Gen. xxv. 18.* He says *they dwelt from Havilah unto Shur that is before Egypt, as thou goest towards Assyria.* Here we have a way towards *Assyria* (certainly its southern parts) that lies south of all *Canaan* through *Havilah*, which is very different and far distant from

from that northern way by *Harān*, whereby *Abraham* pass'd into *Canaan* and *Egypt*. I doubt not but *Bochart* hath well determin'd, that the *Havilah* here mention'd was denominated from the son of *Cush*, mention'd *Gen. x. 7.* and that he was planted near his father or near *Babylonia*. *Eratosthenes*, cited by *Strabo*, l. 16. p. 767, agrees well with *Moses*, when he makes the passage from *Heroon Polis*, which was in *Egypt*, towards *Babylon* (which was the beginning of *Nimrod's* kingdom) to be adjacent to the borders of *Arabia Felix* northwards, through the *Nabathæi*, *Chaulotæi* (*Havilah*) and *Agræi*; names agreeing with *Hagar* and *Ishmael's* posterity, mingled with those of *Cush*. And *Diodorus Siculus* makes the strength of *Ninus* (*Nimrod*) to have risen from the conjunction of these *Arabs* with his nearer relations.

This union of several families must needs make him stronger than most of his neighbours, who seem to be now newly divided and planted in several countries, and therefore easily subdu'd by such a bold adventurer, who in confederacy with others like him, hunted men as if they were beasts, and drove them into the nets of his arbitrary

trary government. *Moses* seems to declare his judgment of him to this effect, and justifies his opinion by the consent of other men, among whom then it was a proverbial speech to express a man who in contempt of GOD invaded other men's rights, to call him *a mighty hunter before GOD like Nimrod*. It seems many nations esteem'd him the most notorious man of violence in his age.

There appears nothing in history to lessen the extent of the *Assyrian* empire, which *Diodorus* hath given until the time of *David*; then we find a *Syrian* kingdom founded at *Damascus* by *Rezon*, taking occasion to revolt from the overthrow which *David* gave to *Hadadezer*, king of *Zobab*: Yet after ten successions this kingdom was re-united to *Assyria* by *Tiglath-Pilezer*.

The eldest testimonies, besides this of *Moses* that I have observ'd, concerning these eldest times, are, 1. *Sanchoniatho*, who saith that the confederates of *Cronus* (i.e. *Ham*) were call'd *Eloeim*, that is, gods, and *Cronii*, that is, crown'd heads, for so *Cronus* signifies: And he affirms that *Adodus*, which is the *Syrian* or *Assyrian* title of a monarch was king of these gods; who yet reigned

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reigned by *Cronus's* consent or leave, as *Astarte* and *Demaroon* did, *Euseb. Præpar.* p. 38, C. This can signify no less than that the sovereignty in those parts of *Asia* was in *Ham* and his descendants and confederates. Such were *Cush*, call'd *Zeus Belus*, and his son *Nimrod*, who must have this title *Adodus Adad*, or some deriving from him. Agreeably hereunto, *Josephus* from *Manetho* affirms that the *Assyrians* reign'd over *Asia* in the time of *Salatis*, the *Canaanitish* king of *Lower Egypt*, whose reign is justly stated by *Armagh* to be somewhat before *Abraham's* time. See him *A. M.* 1920, with *Josephus* against *Apion*, lib. 1. Also in his first book of *Antiquities*, c. 8. he proves from *Nicolaus Damascus*, that *Abraham* came out of the *Chaldean's* country that lies above *Babylon*, that is nearer the springs of *Tigris*; and c. 10. he affirms that the *Assyrians* did, κρατεῖν τῆς Ἀσίας, command *Asia*, and makes all the kings who first made the kings of and near *Sodom*, tributaries, and then captivated them, to be *Assyrians* princes, yet conquer'd by *Abraham* after they had burnt and wasted most of *Canaan's* country, and were repassing near *Damascus* about *Hobab*.

I observe

I observe also, that the *Samaritan* version on *Gen. xiv. 9.* calls *Tidal*, who in *Abraham's* time join'd with *Chederlaomer* in the invasion of *Canaan*, and in *Hebrew* is called the king of nations, the king that was sultan over the *Hammim* or descendants from *Ham*; who can be no other than the descendants or subjects of *Cush* and *Nimrod*, the first princes own'd by *Moses* in the line of *Ham*. The same version expresses *Amraphel* to be king in *Babel* instead of *Sinaar*, which is in the *Hebrew* text. These passages seem clearly to point at the monarchy begun by *Ham's* posterity at *Babylon*, and thence spread into *Assyria*, and the neighbouring countries in those eldest times: Yea, they prove that the *Assyrian* dominions reach'd then to the borders of *Canaan* about the time when *Abraham* was blest'd by *Melchisedec*, which is sufficiently fix'd by the *Hebrew* chronology. Agreeably hereunto, we find in *Job i. 17.* that the *Chaldeans* in three bands fell upon his camels, which were 3000, and kill'd all the servants that kept them, except the messenger that brought this ill news: And it is agreed that *Job* dwelt not far off from the borders of *Canaan*; and consequently the *Chaldeans* dominions

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minions may be presum'd not to have been very far from the place which they came to rob, by carrying away its cattle: And we have prov'd before that the *Chaldeans* were part of the *Assyrians*.

Here we may add some degree of evidence given by *Moses* when he describes the country in which *Ishmael's* children were settled, *Gen.* xxv. 18. a long tract between *Havilah* and *Shur*; the former of which is near *Babylonia*, the latter near *Egypt*; and he saith it's the country thro' which the passage is to *Assyria*. The *Septuagint* well expresses it, to the *Assyrians*, or part of their dominion, for so *Babylonia* was from the beginning of its plantation to that time; either when the *Ishmaelites* were settled or when *Moses* wrote *Genesis*. The *Assyrians* had two royal cities, *Babylon* and *Nineveh*, the way for commerce between the two old kingdoms of *Egypt* and *Assyria* was then so well known that *Moses* chuses to describe the *Ishmaelites* country by that road.

The next Scripture testimony that makes early mention of *Assyria* is in *Balaam's* prophecy, (where 'tis twice mention'd as a well known power, whose original *Moses* had deliver'd *Gen.* x.) *That Ashur should captivate*

capture the strongly situated Kenites. Yet even this conquering and captivating power should be afflicted by ships from *Chittim*, *Romans* and *Macedonians*. The plantations of *Chittim* were also made before *Moses's* time.

In *Judges* iii. 8. soon after *Joshua's* time we find the king of *Mesopotamia* the first oppressor of *Israel*. He is call'd *Chusan Rishathaim*: (*Josephus*, l. 5. c. 3. affirms him to be king of the *Assyrians*.) And I have reason to think that those words signify the wicked *Cushite*; such the kings of *Assyria* were, being descended from *Cush* by *Nimrod*: And the *Chaldee* paraphrase, the antient *Syriac* and *Arabic* so translate this name, as an epithet rather than a proper name. And *Pliny* assures us that all *Mesopotamia* was the *Assyrians*; and we never read that they revolted from them, but devolv'd with the empire to the *Medes* and *Persians*.

In *Psalms* lxxxiii. 8. *Ashur* joins its power to the children of *Lot*; whether in *David's* time (to which I incline, because *Mesopotamia* or *Aram Nabaraim* assisted them. It's certain also, from the title of *Psal.* lx. that *David* fought with *Aram Nabaraim*, which I believe was under *Assyria*. This
Scripture

Scripture expressly testifies; but no Scripture owns that any of *Jehosaphat's* enemies came from *Aram Naharaim*) or in *Jehosaphat's* time; tho' in the history of 2 *Chron.* xx. the *Assyrians* are not nam'd. Yet this last opinion is most receiv'd upon reasons that convince me not. However it be, either of these will prove greater antiquity of the *Assyrian* power than Sir *John Marsham* will own; both were long before *Pul* was king of *Assyria*.

After the *Assyrians* confederacy with *Moab* and *Ammou*, the next mention that the Scripture makes of the *Assyrians* is in the book of *Jonah*. The precise time of his message to *Nineveh*, their metropolis, is not express'd; but a good approach to it may be collected from what is recorded in 2 *Kings* xiv. 25 to 28. There *Jeroboam* the second, the son of *Joash* king of *Israel*, or of the ten revolted tribes, is said to have reign'd forty-one years, and to have restor'd the coast of *Israel* from the entering of *Hamath* to the sea of the plain, according to the word of *Jonah the Prophet*; and *ŷ.* 28. that he recover'd *Damascus* and *Hamath*. The reason of his successes is express'd *ŷ.* 26, 27. from God's pity towards *Israel*, for he saw that his affliction
from

from the *Syrians*, was very bitter, for there was no helper; wherefore, to prevent the blotting out of the name of *Israel*, he sav'd them by the hand of *Jeroboam* the son of *Joash*. Now it's evident that the bitterness of their affliction from the *Syrians* was not in *Jeroboam*'s time, wherein that kingdom was rais'd to its highest estate that ever it arriv'd at after their revolt from *Rehoboam*. But their greatest misery was in his father's time, when he came weeping to the dying prophet *Elisha*, and receiv'd the comfortable intelligence of God's intention to deliver them from the *Syrians*, 2 *Kings* xiii. 17, &c. This deliverance God began to work by *Joash* himself, *v.* 25. chap. xiii. by retaking the cities lost by his father, and by beating the *Syrians* thrice: But the honour of completing that deliverance was reserv'd for his son *Jeroboam*, and was foretold by the prophet *Jonah*. Now his reign being long, and the most prosperous of any king of the revolted *Israelites*, it's most probable that in the beginning of his reign he follow'd the three blows which his father gave to *Syria*; and consequently the prophecy concerning his successes must be given by *Jonah* about the beginning of his reign, if not in his

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father's

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father's time, to second the prophecy of *Elisba*. Now the beginning of *Jeroboam's* reign is stated by our most reverend *Armagh A. M.* 3179, and that is about seventy eight years before the *Æra of Nabonassar*; before which *Sir J. Marsham* will not allow the *Assyrians* to have any place in history. But it's most evident that in *Jonah's* time, who liv'd so long before that, *Nineveh*, the metropolis of *Assyria*, was a very great city, which had more than six score thousand persons, infants, in it, that could not discern between their right hand and left; and doubtless the body of the empire was then proportionable to its head city: And it's probable that the time of *Jonah's* prophesying in *Nineveh* was not long after the time of his prophesying in *Israel*, which we have shew'd to be about the beginning of the reign of *Jeroboam* the second, who recover'd what his ancestors had lost, from the *Syrians*, and took *Damascus* and *Hamath* from them; which must needs weaken the kingdom of *Syria*, and make way for the total ruin of that kingdom which follow'd, by the power of the *Assyrian* monarchy, under *Tiglath-Pilezer*, about forty-four years after the death of *Jeroboam* the second; as appears by the

Annals

Annals of the learned *Armagh*, and by the Scriptures. About the middle of that interval we find *Pul* an *Assyrian* monarch invading *Israel*; but *Menabem* purchas'd peace and settlement in his government, by paying him one thousand talents of silver. Nevertheless, I own that great calamity which befel the *Assyrians* near the end of that interval of forty-four years, wherein happen'd the revolt of the *Medes* and *Babylonians* from them and the fall of *Sardanapalus* thereby, altho' the Scriptures mention them not; but we know them only by the information which we receive from heathen historians. To those we owe all our knowledge of the rise of the kingdoms of the *Medes* and *Babylonians*, famous at this time, yet sprung out of their revolt from the *Assyrian* empire: Tho' the divine and human histories being well consider'd and compar'd, do give light mutually to each other. Therefore having now observ'd what the Scripture hath mention'd of the *Assyrian* empire from its foundation by *Nimrod* and *Cush* unto the time wherein it grew formidable to *Israel* under *Tiglath-Pilezer*, let us compare therewith some human te-

testimonies that speak concerning the same empire, and the same antient times.

We will produce, first, *Manetho's* testimony in *Josephus* against *Apion*, that *Sesostris* conquer'd the *Assyrians* and *Medes*, which intimates them then in conjunction. This is the only record that gives any history of the time and power that first broke or lessen'd, or check'd this empire. [Yet *Tacitus*, *Annal. lib. 2.* affirms the *Egyptian* priest to read it in the *Egyptian* letters, on the monuments near *Thebes*, to *Germanicus*, that *Ramases* (who is *Sesostris*) conquered the *Medes* and *Persians*, *quasque terras Suri Armenique colunt*. This must be the *Assyrians*, as *Herodotus* testifies:] And it's prov'd to be contemporary with *Moses* in the wilderness. Sir *J. Marsham* vainly attempts to invalidate *Manetho's* authority about the *Assyrian* conquests of *Sesostris*, supposing he had it from *Ctesias*, §. 14. p. 377. But he gives no proof that ever *Ctesias* wrote this or any thing else concerning *Sesostris*; nor can I find any such thing in *Photius*, who only hath preserv'd the remains that we have of *Ctesias*: Nor is it in any degree probable that *Manetho* should believe a *Greek* if he had written any such thing concerning the greatest king of *Egypt*
Sesostris,

Sesoftris, if it had not agreed with the records of *Egypt* his own country. Nor is there any proof that *Manetho* ever follow'd *Ctesias* in any other matter of history, or that he ever saw his writings : Much less did he learn out of the mythology of the *Greeks*, that *Armais*, *Sesoftris*'s brother, was the same with *Danaus*, whose name and time is well known in the best *Greek* chronology. Yet that learned knight tells us so, to disparage that remain of *Manetho*, which he knew could not consist with his *Egyptian* chronology ; and yet there is no *Greek* mythologist found by him that says this which *Manetho* affirms.

But I must not stay upon this unpleasant work of confuting a very learned man. My business is rather to observe that *Sesoftris*'s distressing the *Assyrian* empire about the time that *Moses* was in the wilderness, may give us a good reason why for diverse centuries after that time we don't read in Scripture of any great achievements of that monarchy, like what *Diödorus* tells us of *Ninus* long before that time. But we find kingdoms in *Syria* and *Lydia* neighbouring to it, which are not recorded to have any dependance upon it.

It might indeed suffice to say, that the divine historians undertaking only to record God's Providence over the Church, had no concern to inform us about *Assyria* until *Pul* the *Assyrian* was call'd into *Canaan*, and hir'd by *Menabem* to settle him in his unrighteous possession of the government over the schismatical *Israelites* of the ten tribes: As afterwards *Achaz*, king of *Judah*, hir'd *Tiglath-Pilezer* to assist him against *Rezin* king of *Syria* and *Pekah* king of *Israel*. But it tends to give us further satisfaction, if we observe that the overthrow which *Sesostris* gave the *Assyrian* monarchy might give a good opportunity to many nations, that *Diodorus* tells us were formerly under *Ninus*, to take courage to resume their natural liberty and make kings of their own: For hereby that empire must be greatly distress'd, when its force was not only broken by a foreign invader, but those also, that formerly were its subjects and its strength, do by revolting turn its enemies. Besides it's plain that about *Moses's* or *Sesostris's* time the several nations of *Asia* were replenish'd with people, and therefore could not so easily be reduc'd when they revolted, as their ancestors were at first

first subdu'd by *Nimrod*; when the world had but few people in it, and those very weak, because dispers'd into many distant countries. However it were, it's observable that we have no suggestion from any history that *Mesopotamia* did ever own any elder government than that of the *Assyrians*, properly so call'd; and this country alone was large and rich enough to support a very considerable monarchy; so that they needed not to molest the *Jews* dwelling in *Canaan*. It's no wonder therefore that after *Moses's* time until the beginning of the captivity of the ten tribes we find so little mention of them in the Scripture, which is the history of the *Jewish* Church: And there is no reason to infer from the silence of the divine history of the *Jews*, that we must give no credit to human historians, who, however sparingly, yet deliver some accounts to us of those antient times of the *Assyrian* monarchy.

(*Herodotus*, before *Ctesias* was born, occasionally, in his *Euterpe*, mentions *Sardanapalus*, king of *Nineveh*, in *Assyria*. The reason why *Herodotus* speaks so little there concerning him is clearly this: He was delivering the history of *Egypt*, and had

only occasion to shew that much earth dug up might be secretly carry'd away by being cast into the *Nile*, as the earth dug out of a mine made by some *Assyrian* thieves to get into *Sardanapalus's* treasury, was carry'd away by the *Tigris* which ran by *Nineveh*, and was never discover'd. But *Herodotus* reserv'd all that he knew further concerning *Sardanapalus* and the *Assyrian* monarchy to another book, call'd his *Assyriaca*, which he promis'd in his *Clio*; yet whether he ever wrote it or no I know not, but am heartily sorry that it is not come to our hands; nor do I find it cited by any of the antients. Nevertheless, because no author that I know of ever affirm'd *Sardanapalus* to have reigned after the *Æra* of *Nabonassar* or the time of *Tiglath-Pilezer*, (which even *Sir John Marsham* acknowledges to be contemporary, and to be fix'd to 3967 of the *Julian* period, which is 747 years before the christian *Æra*) we must allow him to have been before that time, as all agree to place him; altho' they do not agree in determining how many years before that time his reign ended. His very being and the revolt of great kingdoms from him, and his war with them after their revolt;
and

and the greatness of his fall, are demonstrations that such a monarchy was in being, and was great before that time; and it was impossible that such a monarchy could rise in a night as mushrooms spring out of the earth.

After these proofs I will add other concurrent testimonies of heathen writers: And here I will give the first place to *Herodotus*, who owns the *Affyrian* empire to have been over the upper or northern parts of *Asia* 520 years before the revolt of the *Medes* and the fall of *Sardanapalus*. I am sensible that this being much less than what I have asserted, may seem to contradict it: But I answer, 1. That *Herodotus's* affirming that the *Affyrian* dominion had stood so long is not a denial that it had stood longer; for longer continuance is consistent with that duration which he owns. It's very likely that he did not know when it began, having never read the books of *Moses* or of any other author that related who was the founder of it, and when he liv'd, altho' he had found sufficient evidence that it had stood 520 years. He does not pretend to know where *Ninus* or *Nimrod* liv'd,

liv'd, nor from whom the city *Nineveh* took it's name.

2. It's not certain how far that which he calls the superior *Asia* did extend, and it's probable that some considerable part thereof might be first added to the older empire about 520 years before the defection of the *Medes*.

3. Even this defective account of *Herodotus* will reach to greater antiquity than they will own, who would allow no such thing as a great *Assyrian* empire before the *Æra* of *Nabonassar*, which the canon of *Ptolemy* and the eclipses dated thereby do demonstrate so clearly, that after that they dare not deny it. This account will lead us to the year 1268, before the vulgar *Æra* of CHRIST's birth : For the fall of *Sardanapalus* was 748 years before CHRIST. To these add *Herodotus*'s 520, the sum will be 1268 before CHRIST ; which falls out to be near the time of the expedition of the *Argonauts*. And this is above 500 years sooner than Sir *J. Marsham* would allow any *Assyrian* empire to have been in *Asia*.

His chief objection against this empire is, that it hath no authority of historians to
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support it, but that of *Ctesias*, whom *Diodorus Siculus* quotes indeed, but never tells us that there were no others who asserted the antiquity of this empire. We have shew'd that *Moses* owns its early foundation and great extent: Its continuance in the time of *Salatis's* reign in *Egypt*, we have prov'd, before *Abraham* came thither, out of *Manetho*, cited by *Josephus*: Its further duration in *Abraham's* time is prov'd from *Josephus*, who certainly could not learn that from *Ctesias*, who knew nothing of *Abraham*. *Herodotus* is by all acknowledg'd to be elder than *Ctesias*, yet he owns the *Assyrian* empire above 500 years before the time that Sir *J. Marsham* assigns for the beginning of it. And altho' that *Persian*, from whom *Herodotus* receiv'd his information, did go no further backwards than 520 years before the revolt of the *Medes* from it: Yet he denies not that it might be elder, as we prov'd from *Moses* that it was.

A proof of like nature to this of *Herodotus* is afforded to us from his countryman *Dionysius Halicarnassensis*: For tho' he intimates that the *Assyrian* dominion was over but a little part of *Asia* in comparison with what the *Romans* in his time had

had conquer'd ; yet he exprefly affirms that the beginning of that empire reach'd into the fabulous times, pointing hereby at the times before the olympiads, wherein the *Argonautic* is contain'd, to which *Herodotus* before led us ; but he never mentions *Ctesias* or his series of kings of *Assyria*, and therefore can't be esteem'd a follower of him. It's evident alfo, that *Castor*, whom *Eusebius* follows in his series of *Assyrian* kings, doth greatly differ from *Ctesias*, both in the number of his *Assyrian* kings and in the fum of years amounting from their feveral reigns ; and therefore Sir *John Marſham* is too raſh in aſſerting that *Caſtor's* ſeries is by *Eusebius* taken from *Ctesias*. To conclude this point, I have obſerv'd that *Agathias*, with whom I agree about the antiquity of this empire, hath reckon'd up many antient hiftorians now loſt who aſſert its antiquity : Yet relies not on *Ctesias*, but confutes his opinion, that it was kept in one line ; which is deliver'd by *Diodorus*, as I have before written.

There is one paſſage more in *Herodotus* (whom all confeſs to be before *Ctesias*, and therefore give more credit to him than they do to *Ctesias* concerning the *Assyrians*).

Affyrians) which I think fit to observe, altho' he delivers it when he is telling the history of the *Medes* in the time of *Phraortes*, who reign'd about 100 years after the fall of *Sardanapalus*. Towards the end of his reign he invaded the *Affyrians*, whom *Herodotus* there affirms to have been governors of all formerly, *πρότερον πάντων ἔχον*; but that then they were left alone, being deserted by their allies, or their helpers having revolted from them. Yet he adds, among themselves they were in a good condition; and this *Phraortes* found to his great damage, for there he lost his great army, besieging *Nineveh*, and himself was kill'd. This place I remark, because it's a clear testimony that formerly *Nineveh*, with its *Affyrians*, had great dominions and allies; and even after the revolt of its allies it remain'd a formidable dominion. And this agrees well with what the Scripture relates concerning the power of *Tiglath-Pilezer*, whose reign follows soon after the fall of *Sardanapalus*: As also with the power of *Salmanassar* and *Esar-haddon*, under whom the ten tribes suffer'd bitterly, before *Phraortes* reign'd over the *Medes*, as may be seen well stated in the reverend *Armagh's Annals*: As
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what he mentions of their former greatness before the revolt of the *Medes*, and other nations with and after them, agrees well with what many other heathen historians testify concerning its antiquity, and with what *Moses* himself hath recorded, that it was founded by *Nimrod*.

I will conclude these proofs of the *Assyrians* great empire before the fall of *Sardanapalus*, with two testimonies more of it, which the small remains of it that are found in heathen writers afford us. The first is taken out of the epitaph or inscription on the statue of *Sardanapalus*, found at *Anchiale* in *Cilicia*, recorded by *Clitarchus* and *Aristobulus*, historians that lived in *Alexander's* time; and from them cited by *Athenæus*, *Strabo* and *Arrian*, all men of the greatest credit. Therein it was engrav'd, That he built *Anchiale* and *Tarsus*, two considerable cities in *Cilicia*, in one day. And the distance of *Cilicia* from *Nineveh* is a demonstration that his empire extended far from thence westward, besides its extent into *Media* eastward, and *Babylon* southward, before their revolt from him.

Suidas in *Sardanapalus* owns the same inscription upon the monument of this dis-
solute

solate king, but he says it was at *Nineveh*. It's possible it might be in both places, that such a memorial of him might be preserved. But it's observable, that in all these authors he is said to be the son of *Anacyn-deraxes*, which intimates that this inscription was not made by any follower of *Ctesias*, for he makes his father and predecessor in the empire of *Assyria* to be *Acraganes*, as we find in *Syncellus*, who is the only author that pretends to give us the succession, according to *Ctesias* or *Africanus*, that follow'd him. Which catalogue I have given already some reasons why I think it fit to be rejected: To which reasons this inscription may be added, as a sufficient cause to disallow it.

The second testimony that I shall offer to consideration is preserv'd to us by *Velleius Paterculus*, who cites it from *Æmilius Sura*, whom *Joseph Scaliger* in his *Isagogic Canons* calls *Vetus Scriptor*; but it is not known how long he was before *Velleius Paterculus*, who wrote in CHRIST'S time. This *Æmilius Sura* writing concerning the time of the *Roman* sovereignty over the then known world, dates it from the conquest which they obtain'd over the *Macedonians*, and *Antiochus* the Great in
Asia,

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Asia, not long after the victory over *Carthage*, which was about 200 years before CHRIST's birth; and then he adds *Inter hoc tempus, & initium Nini regis Assyriorum intersunt anni 1995*. Wherefore, if we add 200 years to these 1995 the sum will give us the time before CHRIST, wherein *Ninus* began to reign. And it is 2195 years before CHRIST's birth; and this agrees very well with the time of *Nimrod* or *Ninus*, especially if we allow *Nimrod* to have built *Nineveh*, and to reign there in his father *Cush* or *Belus's* time by his consent; and perhaps also with the consent of his grandfather *Ham*, which is a very probable opinion: And it's expressly asserted by *Sanchoniatho*, saying, that *Adodus*, the king of kings, reign'd by the consent of *Cronus*, whom I have prov'd to be *Ham*; for it's certain that *Adad*, here call'd *Adodus*, was the common title of the kings of *Syria* or *Assyria*, those names being in the eldest times synonymous; and no other than such petty kings can be thought to be there in those eldest times wherein *Cronus* liv'd. Otherwise I must confess that this account deduc'd from *Æmilius* makes *Ninus's* beginning earlier and nearer the flood than the accounts that I have collected from
other

Other authors. For according to *Armagh's* calculation substract the given year before CHRIST, which in this case is 2195 out of 4004, and the remainder will be the year of the world. In this instance *A. M.* 1809 will be the year of the world wherein *Ninus's* beginning will be plac'd, and that is but 153 years after the beginning of the flood. It's likely indeed that *Nimrod*, *Ham's* grandchild, was then a young man; and he might be then, according to *Josephus*, busy about the beginning of a kingdom at *Babel*, where *Moses* owns the beginning of the first monarchy was. But its probable that the foundation of *Nineveh* was later, and so his distinct kingdom allow'd him there by his father may well be of somewhat later date after the flood; not far from that which we have made an approach to by the help of other authors.

I pretend not either there or here to determine exactly the time of *Nineveh's* foundation or *Ninus's* beginning; but when so many good authors agree within a century in things so antient, I can't chuse but I must believe them rather than a few that deny the whole being of this antient empire before the time of *Nabonassar*, when

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I am sure that it's impossible for them to prove their negative, altho' it be easy to find some difficulties against those that give testimony to the affirmative.

I will conclude my discourse about the testimony of *Æmilius Sura* with this observation; that he cautiously left some latitude of time in his words concerning the date of the beginning of the *Roman* succession to the sovereignty of the world after the conquest over *Philip* the *Macedonian*, and *Antiochus* not long after the subduing of *Carthage*. Wherefore, we are not bound by his words to allow it, as I did for trial of the account, to be just 200 years before CHRIST's birth. 'Tis certain that the great victory over *Antiochus* was obtain'd about the year 190 before CHRIST's birth, which is ten years after that time. It's certain also that the total destruction of *Carthage* was but 146 years after CHRIST's time; altho *Scipio Africanus* had conquered them above fifty years before CHRIST. Wherefore if we take *Æmilius Sura's* number 1995 and add to it 146, the sum will be 2141, the year before CHRIST, in which *Sura* puts *Ninus's* beginning; and this brings *Ninus's* beginning to be about 207 years after the flood, or about *A. M.* 1863, which

which is about fourteen years after *Nahor* was born, according to the *Hebrew* account, and fifteen years before the birth of *Terah*, and 145 years before *Abraham's* birth, as it's stated well by *Armagh*. Now this also must be confess'd to be earlier than my accounts, collected from others by 82 or 92 years: Yet it's later than the beginning of the *Egyptian* monarchy; and also later than the date of the eldest celestial observations, which were sent from *Babylon* by *Alexander's* order and *Callisthenes's* care; for they reach'd up to the year of the world 1771, which is ninety-two years before the year of the world 1863; to which the account of *Æmilius Sura* leads us, as the beginning of *Ninus's* reign.

However, hence we may learn, that the accounts formerly deduc'd from *Castor* and *Eusebius* can't be said to be the eldest or to allow more antiquity to this empire than any; since here we have an account that makes it considerably elder, and that back'd by celestial observations that might be made in the time of *Belus*, the father of *Ninus*.

I will add only, 1. That all these accounts agree to confute those who deny the *Assyrian* empire to have been before the *Æra* of *Nabonassar*. 2. That all of them begin
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after the flood, stated according to the *Hebrew* numbers of years assign'd to the generations between the flood and *Abraham*.

3. That it seems to me not impossible to make these several accounts last mention'd agree with each other within less than a century, by making the earliest to speak of *Ninus* as reigning with his father *Belus*, and the later accounts to speak of him as reigning alone; which is usually allow'd in chronology, and may best be allow'd in those long-liv'd generations that liv'd nearest the flood and erected new kingdoms. But this I leave to be determin'd by every reader as he shall see good cause; my design being only to shew that the heathen accounts of the antiquity of the *Assyrian* monarchy are consistent with the *Hebrew* numbers in *Genesis*; and it's clear by what I have said, that altho' *Castor's* accounts and those of *Æmilius Sura* differ from each other, yet either of them may consist with the *Hebrew* accounts of time between the flood and the time of *Abraham's* going into *Canaan*; and they clearly agree that such a monarchy was in being in those eldest times, which is the thing chiefly contended for.

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I will conclude this discourse concerning the *Assyrian* monarchy's beginning or first constitution with this one observation, that such an early union of the descendants of *Ham* into one kingdom is very credible in its own nature. They might be well drawn to it partly by a degree of love and mutual confidence, founded in consanguinity apparent while their common progenitors liv'd; partly by fear of the power of *Cush* and *Nimrod*, under whom the union in cities first began. The other families could not be very strong to oppose them; towns and fortifications being then few or none in *Asia*, to secure them against invasions: And we find no other obligation laid on them that were under the same government, but that they were to be (σύμμαχοι) assistants to each other in case of an invasion from without, or a rebellion arising within the same kingdom.





TRACT VII.

A Discourse endeavouring to connect the Greek and Roman Antiquities, with those of the eldest eastern Monarchies in Asia and Egypt ; and consequently with the dispersion from Babel, which came near the great Flood. In two CHAPTERS. I. Concerning Greece, especially the Pelasgi, 2. Concerning Italy, particularly the Tyrrheni ; or, as the elder Greeks call them, the Tyrseni. These, besides the Egyptians, being colonies from the Assyrian Empire, and the beginners of the Greek and Roman Empires.

CHAP. I.

Of the Greek Plantations ; especially of the Pelasgi.

AS *Moses* hath assur'd us that the sons of *Noah* were the founders of the first plantations in all parts of the earth, after they were increas'd in their respective families,

families, *Gen.* x. 5, 18, 32. So I have observ'd that the heathen historians have retain'd some footsteps of several names of the sons and grandsons of *Noah*, altho' they have either lost or chang'd *Noah's* name, so as it is not easily to be gather'd out of their writings. Yet I believe that *Lucian de Dea Syria* points out *Noah* by the name of *Deucalion Scythia*.

My present business only obliges me to observe that the name of *Japhet* is as clearly discernable in the *Greek* *Ίάπετος*; and the *Latin* *Japetus* as *Ham* or *Cham's* name is in *Hammon* or *Chemia*, the old name of *Egypt*, the land of *Ham*. And it falleth out well that *Pausanias* in his *Corinthiaca*, p. 57, informs us that the *Phliasians* affirm that *Arans* among them was contemporary with *Prometheus* the son of *Japetus*, and three ages (or 100 years at least) elder than *Pelasgus* the son of *Arcas*, or than the *Ἀυτόχθονες* at Athens. This *Arans* I believe to be of eastern original, and to be the same name (I say not person) with *Abraham's* elder brother, who in the *LXX* is call'd *Aran*, in *Gen.* xi. 26.

I value this piece of antiquity at *Phliis* the more, because a little before the place I now quoted *Pausanias* assures us that he

would only set down the things that were most confess'd and agreed about them. And he tells also that their neighbours the *Sicyonians* agreed with them about their antiquities, which is to me a great confirmation ; because the *Sicyonians* were, I believe, the eldest settled kingdom of all *Greece* that we have any distinct account of.

Besides, he tells us these *Phliasians* had a very holy temple, in which there was no image, either openly to be seen or kept in secret. This is certainly a mark of great antiquity, for the corrupt practice of worshipping by images grew very early in the world ; and to worship without any image was certainly the oldest and best manner of worship. And he saith they had a sacred account or reason of this practice ; but that was not to be reveal'd.

The river that parted the territory of these *Phliasians* from the *Sicyonians* is call'd *Elisson* ; and there is another river in *Arcadia* call'd *Helisson*, that falls into *Alphæus* ; and other rivers, call'd *Ilissus* in other parts of *Greece*, which brings to my memory *Elisha*, one of *Japhet's* sons ; and so do *Elis* and *Hellus*, and *Helles* or *Hellen* ; altho' I know that the *Greek* writers will not
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own any person beyond the son of *Deucalion* to be the original of these names.

I know also that they make *Ion*, from whom the *Iones* are nam'd, to be a son of *Xuthus*, grandson to *Hellen*: Yet, if we grant there was such a son of *Xuthus*, I can see no reason why he might not be nam'd in memory of *Javan*, the radicals of which name make *Ion*. I therefore believe that the great people (the *Iones*) had their name from *Javan*; and thence also I derive the name of *Jaon*, a river in *Arcadia*, mention'd by *Dionysius Periegetes*, line 416: And *Ioneus* a great river in the northern part of *Greece*, as *Conon*, *Narr.* 4. tells us; afterwards call'd *Strymon*.

Pausanias also names in his *Arcadica*, a river call'd *Buphagus*, from a hero of that name who dwelt there, and was the son of *Japetus*, p. 260: And *Japetus's* wife there is nam'd *Thornax*: And he tells us that this her name is celebrated in *Laconia* as well as in *Arcadia*.

Before I leave this country *Arcadia*, I must call to mind that *Dionysius Halicarnassensis* tells us that *Atlas* was their first king, and that he came from the mount *Caucasus*, which we know to be in the northern parts of *Asia*, and to belong to that vast ridge

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ridge of hills, among which the rest of the ark was, and the first habitation of *Japhet* and his family. Hereunto agrees *Pausanias* in the first *Eliac*, where he reports that the *Eliac* Antiquaries affirm *the Idæi Daëtuli or Curetes to have come to Ida in Crete from the land of the Hyperboreans, (far northern men) and thence to have pass'd to Olympia in Peloponnesus, where these men of Cronus's (Ham's) golden age built a temple to him on the hill, call'd in Pindar, Κρόνιον or Κρόνυς λόφος.*

Agreeably hereunto, *Apollodorus* owns an *Atlas* to be the son of *Japetus*. And whereas he makes *Asia* to be his wife, and and the mother of his children, among whom he names *Atlas* first ; I guess that this may mystically intimate only that the country now call'd *Asia* was the place of their birth and first education, as the earth is call'd our common mother : For the *Greeks* generally had no mind to own openly that they were descended from *Asiatic* parents, whom they call'd *Barbarians*, and had rather be thought to have sprung like mushrooms out of their own ground, than to owe their original to such *Barbarians*. Nevertheless, the eldest writers of their mythical history might leave such
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such a hint in the naming of the wife of *Japetus, Asia*; tho' in other places she is call'd *Thornax*, as we have shewn out of *Pausanias*.

Besides these places in *Peloponnesus* that own *Japhet* and his issue their progenitors, I have noted one place in *Pausanias's Bæoticks*, where *Prometheus the son of Japetus*, and *Ætnæus the son of Prometheus*, are affirm'd to have first settled the famous heathen mysteries of the *Cabiri* in *Boeotia*; but they receiv'd this sacred depositum or trust of these mysteries from *Ceres*, as he thought he might tell us; but must not tell us what those mysteries were. See him pag. 300, 301.

The time of this *Ceres* may be reduc'd to some certainty, if it be admitted that the *Latin* name *Ceres* or the *Greek* name *Demeter* and the *Egyptian* name *Isis* signify the same person; and there is great authority to prove this, and to fix nearly the time of *Isis*, by considering that she liv'd with her husband *Osiris*, who is *Mizraim* or *Menes*, the first king in the *Egyptian* chronology, as *Syncellus* expressly names him. Μήνης ὁ καὶ Μεσραίμ.

Now the great authorities that make me believe that *Ceres* or *Demeter* is indeed
Isis,

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Isis, are these ; 1. *Herodotus*, who liv'd long in *Egypt* as well as among the *Greeks*, doth twice affirm this in his *Euterpe* as a known truth.

2. *Clemens Alexandrinus*, who fully understood both the *Egyptian* and the *Greek* theology, not only affirms it, but proves it out of a book of *Leon*, who wrote the history of the *Egyptian Gods*, and is refer'd to by *Arnobius*, calling him *Leon Pellaus* in his fourth book against the Gentiles. And this place of *Clemens* is cited and approv'd by *Eusebius* in his tenth book *de Præpar.* p. 499.

3. *Diodorus Siculus* is cited by *Eusebius* in his second book *de Præpar.* p. 45, saying, that *Osiris* is *Dionysius* or *Bacchus* ; and *Isis* is *Demetra* or *Ceres* ; the latter of which is the thing that I undertook to prove.

Moreover, the times of *Prometheus* the elder, the son of *Japetus*, and of *Osiris* or *Mizraim* the son of *Ham*, agree very well, (*Diodorus* owning *Prometheus* to be contemporary to *Osiris*) they both being immediately descended from two brothers that were preserv'd from the flood ; both of them were fallen into the practice of idolatry, which they are, by the history we
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are reciting, prov'd to have propagated even into *Greece* ; particularly into *Macedonia* and *Attica*, as *Diodorus*, quoted by *Eusebius*, p. 46, affirms ; and in *Bæotia*, as *Pausanias* hath taught us. For *Ceres* or *Isis* being the wife of *Osiris* was with him in all this progress to settle plantations there.

I am further confirm'd in my belief of this synchronism of *Isis* and *Osiris*, with *Prometheus* the son of *Japetus*, by calling to mind a passage in *Plutarch de Iside*, where being to prove that *Osiris* is the same person whom the *Greeks* call *Dionysus* or *Bacchus*, he quotes *Anticlides*, (an author now lost, but quoted by several antient writers as of good authority) affirming that *Isis* was the daughter of *Prometheus*, and was wife to *Dionysus* or *Bacchus* : And intimates this as a good proof that *Bacchus* was *Osiris*, to whom *Isis* is known to be wife, and (by the way) I hence observ'd a very early alliance between the families of *Japhet* and *Ham*.

I know very well that in opposition to this so early plantation of *Greece*, which will fall into the end of the second century after the flood or the beginning of the third century : It may be alledg'd, that in the time of *Erechtheus* reigning in *Attica*, which
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is in the tenth century after the flood, diverse authors place the coming of *Ceres* into *Attica*, and the times of *Celeus* and *Triptolemus* coherent therewith, and the settlement of their mysteries at *Eleusine* also. But I answer,

1. That those histories (if I may call reports mingled with so much fable by that name) do not deny that *Osiris* and *Prometheus* had planted in *Greece* long before the time of *Eretheus*.

2. That to me it seems incredible that *Greece* being inhabited seven or eight centuries before that time should be without bread-corn or without settled rites of its religion. Nay, the antiquity of the *Dodonaean* oracle which was founded by a priestess that came from *Egypt*, and could not be unacquainted with the mysteries of the *Egyptian* religion, wherewith those at *Eleusine* in substance did agree, doth demonstrate that the first planting of the *Greek* religion was long before the time of *Eretheus*. And *Cecrops* and *Cadmus* and *Danaus* that came from *Egypt* were a considerable time before *Eretheus*, and could not but understand the sowing of corn to make bread.

3. I an-

3. I answer, that when it is said that *Ceres* came to *Athens* in the time of *Ereätheus*, in the *Arundel* Marbles or in *Apollodorus*, it is not meant that she liv'd on earth as one born in that age, but is understood, that altho' she was pass'd into Heaven long before as a goddess or deify'd person, yet she then came down from Heaven in shape of a woman, and came to *Eleusine*, and gave bread-corn to the *Athenians*, who then suffer'd under a famine, and encourag'd them to sow corn again, as is clear by comparing *Apollodorus*, l. i. c. 5. with the story that is told by the *Egyptian* priests in the first book of *Diodorus Siculus*.

Now altho' I do not believe this descent from Heaven of *Ceres*, which the heathens were taught to believe ; yet I must hereby own, that they did not think *Ceres* to be a person born about 1000 years after the flood. I could add much more, but I think this sufficient to prove that this objection is of no force against the evidence that I have offer'd that *Osiris* and *Isis* settled some plantations in *Greece*, (in conjunction with the sons of *Japetus* ;) as they are also affirm'd to have done in many other parts of the then known world, which I am not concern'd to speak of in this place.

Therefore

Therefore I shall only add, that Sir *John Marsham* in his Notes upon the Marble *Epocha* of *Ceres's* coming to *Athens* hath this gloss upon it : *That the coming of that goddess into Attica is rightly attributed to those times in which the bread-corn that bears her name was imported into Athens*: Which is in effect to give an allegorical interpretation of the story, and to intimate that the person *Ceres* did not then come (she having long before been dead;) but only the fruits that bear her name, were then brought into *Greece* by *Erectheus*, a worshipper of *Isis* or *Ceres*, as the *Athenians* were also; and therefore are noted to be the only *Græcians* that us'd to swear by *Isis*, (in *Diodorus*.) And it was agreeable to their religion to attribute their preservation from death by famine to their goddess *Isis*, and to affirm that she brought them bread-corn from *Egypt*, where the *Nile* made plenty, when there was a famine by reason of drought in *Greece* and other countries.

This objection being now sufficiently (as I conceive) remov'd, I shall, before I leave *Bæotia*, where we have already prov'd that *Prometheus*, a son of *Japetus* or *Japhet* was settled, proceed to consider those other
antient

antient inhabitants of that part of *Greece*, which *Pausanias* has assur'd us were there many generations before *Cadmus* came thither. For we have reason to believe that these were also descended from *Japetus*, there plac'd; tho' we cannot deny that they were mingled with such other planters as *Osiris* might bring out of the east, from whence he came as well as from *Egypt*.

Three nations or tribes of people are nam'd by *Pausanias* in his *Bæotics*, p. 285, to have liv'd about *Thebes* there. The first he tells us were call'd *Hætones*; of which name, because I find no account given by other authors, I could not forbear conjecturing that it might come from *Icttan*, which signifies a younger or lesser brother; and such a name might as well be given in the family of *Japhet*, as we find it given in *Sem's* family to the younger brother of *Peleg*, the son of *Heber*: And he tells us they had a king call'd *Ogygus*; which name I think to be of kindred to *Og*, (but not so late in time as) the famous king of *Bashan*; it being usual in the eastern languages to redouble the latter radical letter. And he tells us that from this king's name *Thebes* is often in the poets call'd *Ogygean Thebes*.

T

The

The Heſſenes being deſtroy'd by a plague, the Hyantes and Aones dwell in their places: But he believ'd that they were originally *Bæotians*, not men that came from another country. If he meant that they ſprung out of the ground or were there from eternity, I can't be of his mind.

It ſeems to me much more credible that ſome of the old *Heſſenes* were left after the plague or other peſtilential diſeaſes that had rag'd among them, there being no example (that I know of) that a plague left none of a whole nation: And it's reaſonable to believe that the neighbouring nations being of the race of *Javan*, and coming to poſſeſs the places of the dead in *Bæotia*, might be call'd *Iantes* or *Iaones*; which, by eaſy changes might come to be call'd *Hyantes* and *Aones*, and might be willing rather to own theſe names ſo near *Javan*, than to own the name of *Heſſenes* relating to a younger brother, and to a people that were moſt of them cut off by the plague.

However this be, *Pauſanias* owns that ~~theſe old inhabitants of Bæotia were not to-~~
tally deſtroy'd by Cadmu's army of Phœnicians: So that if they were (as I think) of *Javan's* race, they continu'd by his allow-
ance

ance to people this part of Greece. But he hath not told us how long before *Cadmus* (who liv'd in the same age with *Moses*) any of these people liv'd in *Bæotia*. Nevertheless, because we find them near the place where *Prometheus* the son of *Japetus* was settled, and their names have some affinity with *Javan's*, I thought fit to take notice of them as people that were probably of his family, and descended from *Japhet*, altho' many generations interven'd.

It is time that I should now come to enquire particularly into the antiquity of the *Pelasgi*, to see how near we can bring them to agree with the times of the *Assyrian* and *Egyptian* monarchies: Concerning which we have better accounts in the remains of old history than we can hope to find about these wandering people.

1. In *Sicyonia*. The most antient monarchy in Greece whereof we have any historical account, is that of the *Sicyonians*, seated on the north west side of the famous *Peninsula*, which is best known by the name of *Peloponnesus*, altho' that was not its first name. This kingdom was first call'd *Ægialea*, either from its first king *Ægialeus*, or because it lay near the shore (*Ἀργιαλὸς*) of that side of the *Peninsula*.

T 2

Herodotus

Herodotus assures us, that the Greeks affirm that the people of this kingdom were call'd *Pelasgi Ægialenses* before *Danaus* came into Greece, and before *Xuthus's* time, whose son *Ion* made them to be call'd *Iones*. This may be seen in his *Polymnia* in the *Basil* edition, which I use; it's in p. 214. The change of their name into *Iones* and their removal first to *Athens* and then into *Asia the Less*, in the *Ionic* migration, may be read in the beginning of *Pausanias's Achaic's*. But the time of the beginning of the kingdom of these *Pelasgi Ægialenses* under their king *Ægialeus*, is 1313 years before the first vulgar olympiad; as is collected out of *Eusebius's Chronicon*, and out of *Castor's* table of their kings in *Eusebius Chronicon* in Greek, put out by *Joseph Scaliger*: And is by the learned *Armagh* in his *Annals* fix'd to the year of the world 1915, about the middle of the third century after the flood.

2. In *Phlius*. From this very great antiquity of the *Sicyonians* contemporary with *Belus* and *Ninus* in *Assyria*, and soon after the time of *Mizraim* or *Osiris* in *Egypt*, I cannot forbear thinking that we must derive the antiquities of the little dominion of *Arantia* or *Phlius*, which I mention'd before as in the borders of *Sicyonia*.

3. In

3. In *Arcadia*. Also the more celebrated antiquity of the larger kingdom of *Arcadia*, which touch'd on *Ægialea* on its south and south west sides, being in the middle of *Peloponnesus*, both must be settled to be near the time of the beginning of the *Sicyonian* kingdom.

Pausanias expressly testifies that *the people of Arcadia were all Pelasgi, and their country call'd Pelasgia before the time of Arcas*, from whom the name of *Arcadia* was deriv'd: See the beginning of *Pausanias's Arcadics*, where you will find this acknowledg'd. And altho' he do there mention a fabulous tradition that the earth brought forth *Pelasgus* upon the high mountains of *Arcadia*, out of *Asius* an old poet, yet he believ'd it not; because he adds, out of his own reason, that there were other men there at that time; otherwise *Pelasgus* would have had no subjects over whom he should reign: And then he proceeds to tell us that they were *Pelasgi* before *Arcas* was born.

But if we compare with him *Dionysius Halicarnassensis* in the latter part of his first book, we shall find that one *Atlas*, whose former habitation was on *Caucasus*, was the first king in *Arcadia*. And *Apollodorus* in-

forms us that he was the son of *Japetus*, and brother to *Prometheus*, (with whom *Hesiod* agrees.) And since *Diodorus Siculus* assures us that the eldest *Prometheus* liv'd in the time of *Osiris*, whom we have elsewhere shew'd to be *Mizraim*, the son of *Ham*, *Japhet's* brother, we shall perceive that *Arcadia* is intimated by these *Greek* writers to be planted about the third generation after the flood, not long after the planting of *Egypt* by *Mizraim*: But the planters of it were then call'd *Pelasgi*, not *Arcades*.

4. In *Argos*. The next place that I remember in *Peloponnesus* where the *Pelasgi* were seated is in *Argos*: For here *Dionysius Halicarnassensis* affirms that they were seated six generations before they remov'd into *Æmonia*. But he modestly intimates, that in many men's opinion, they were sprung out of the earth about *Argos*.

Quoniam autem hic locus Dion. Halicarnassensis plurimum illustrat antiquitatem Pelasgorum, & fundamenta jacet calculi quo investigemus, quam proxime, tempora in quibus se contulerunt in Peloponnesum; visum est diligenter expendere ea quæ breviter, ac in transitu suggestit scriptor adeo accuratus.

Itaque

Itaque 1^{mo} observavi eum nos ducere ad tempora primi illorum incolarum in hac Peninsula, non per annorum numeros quos rudis Græcorum antiquitas non facile tradiderit, sed per numerum generationum, aut ætatum, more sane antiquissimo, uti ex traditione acceperat.

Sic scilicet affirmat *per sex generationes priores eos in Argis habitasse, antequam eorum colonia missa est in Hemoniam seu Thessaliam. Deinde vero postquam per sex alias ætates ibi habitassent, inde eos expulsos fuisse à Lelegibus, & Curetibus, sub ductu Deucalionis.* Hinc patet eorum primas sedes in Argis duodecim generationibus priores fuisse quam victoria illa Deucalionis quæ illos eiecit e Thessalia, & in plurimas regiones dispersit, de quibus legatur auctor.

Nostrium est notare fundamentum calculi positum esse in tempore Deucalionis, de quo non adeo dissentiunt historici uti rixantur de antiquitate Pelasgorum: Quippe si retro numeremus duodecim generationes Deucalione antiquiores, perveniemus ad illud sæculum quo Pelasgos Argis primum vixisse tradidit Halicarnassensis noster.

Illud solum difficile est statuere quot anni singulis generationibus, adeoque duodecim conjunctim, tribuendæ sunt, in antiquis his ante Mosem temporibus; in quibus certum

est homines multo diutius vixisse quam in temporibus Mosem secutis: Deucalionem autem Mosi cœtaneum fuisse, atque ideo sæcula Deucalionem antecedentia Mose priora fuisse in confesso est.

Certum est autem vulgarem computationem, quæ tantum centum annos dat tribus generationibus, recentiorē esse quam tempora Mosi aut Deucalionis. Certum est porro quod inter Abrahami ingressum, & Exodum Israelitarum ex Ægypto erant 430 anni; sed paucae tantum, scilicet sex generationes totum illud tempus exhaustiebant. 1. Isaac; 2. Jacob; 3. Levi; 4. Kohath; 5. Amram; 6. Moses. Et ante has notissimum est pauciores generationes in pluribus annis extitisse: Nec licet mihi pro arbitrio numeros annorum in antiquis Pelasgorum generationibus fingere.

Visum est itaque commodissimum ad hanc difficultatem tollendam inspicere in annos duodecim primorum regum Sicyoniorum, quos Herodotus Pelasgos Ægialenses vocat; & in summam colligere annos eorum ut viderem quanta illa sit, eamque sumere pro duodecim generationibus, aut ætatibus, quæ antecedeabant tempus quo Deucalion expulit coloniam Pelasgorum ex Hæmonia. Videantur autem hi regum Sicyoniorum anni apud Eusebium, & alibi, eorumque summa

summa assurgit ad annos 530, numerando a primo Ægialei anno, ad ultimum Orthopolis, cui competit annus periodi Juliani 3155. Hic autem annus est prior anno periodi Juliani competenti Diluvio Deucalionis qui est 3185, & quidem, prior annis 30, ut patet subtrahendo minorem numerum e majore. Sumo autem annum 3185 pro tempore diluvii Deucalionis, partim quia is conceditur à Marthamo, & probari potest e Marmore Arundelliano, quod is sumit pro Canone Chronico certissimo. Ille autem nullos in Peloponneso Pelasgos agnoscit ante Phoroneum, & totum rejicit laterculum Pelasgorum Ægialensium, partim vero quia certum est Deucalionis bellum in Pelasgos Thessaliæ proxime secutum esse illud diluvium, quia circiter octavum post illud annum Hellen Deucalionis filius regnavit in Thessalia, virtute scilicet victoriæ quam Deucalion obtinisset in Pelasgos inde jam ejectos, ut patet e Marmore Arundelliano.

Quapropter fixo jam (prope verum) belli Deucalionis & diluvii tempore ad annum P. J. 3185, subducamus inde annos 530 pro generationibus duodecim Pelasgorum, qui tanto prius habitarunt in Argis, restabit annus periodi Juliani 2655 pro anno primo

primo Pelasgorum in Argis. Is autem annus distat tantum per 30 annos ab initio Ægialei, primi regis Pelasgorum Ægialensium, (seu Sicyoniorum, ut postea dicebantur.) Is enim incepit anno P. J. 2625. Notandum autem, censeo utramque computationem, Castoris scilicet & Halicarnassensis, ponere habitationem Pelasgorum in Peloponneso ante mortem Phalegi, qui juxta Hebræorum numeros, obiit anno periodi Juliani 2706, ut numerat Armachanus noster. Hinc eorum dispersio pertinebit ad primam illam, quæ dedit Phalego nomen, & uti ego judico dedit nomen ipsis Pelasgis; sed majores monarchiæ Chaldæorum & Ægyptiorum prius fundabantur.

Hinc etiam colligamus exiguam hanc differentiam in rebus remotissimæ antiquitatis sufficienter indicare, Castorem in suo laterculo regum Sicyoniorum ad eandem antiquitatem regni primi apud Græcos collimasse, quam respexit Halicarnassensis noster, cum posuit Pelasgos Argis habitasse per duodecim generationes ante bellum Deucalionium contra Pelasgos in Hæmonia, adeoque tantorum virorum auctoritatem, antiquitatem Pelasgorum merito posse extra dubium ponere. Nihilominus visum est alia nonnulla his adjicere, quæ prædicta quadam-

quadantenus confirmare possint, five ut testimonia concurrentia, five removendo objectiones contra tantam Pelasgorum antiquitatem factas.

Occurrit alius in eodem Dionysii Halicarnassensis libro primo, paulo post locum quem jam expendimus, ubi ille Herodotum citat ad probandum Pelasgos & Tyrsenos eis vicinos non esse ex eadem stirpe, argumento sumpto a linguarum diversitate, quam evincit e verbis Herodoti sic dicentis. *Etenim neque Crotoniatæ (è Pelasgis oriundi) cum circumvicinis (Tyrsenis) communem habent linguam, neque Placiani (circa Hellespontum) cum suis circumvicinis; ipsis tamen inter se convenit, satisque apparet quod quam secum in ea loca linguam intulerunt, eam retinent.*

Ex collatione verborum quæ videmus apud Dion. Halicarn. cum verbis Herodoti in Clio, unde hæc citantur, colligamus hæc tria:

1^{mo} Dionysium ibi legisse: Crotoniatæ super Tyrrhenos, non Crestoniatæ, uti nunc habent nostra exemplaria, ideoque recentia nostra exemplaria corrigenda esse ope veterum quæ legit Dionysius; manifestum enim est mendum, quia nulli sunt Crestoniatæ Tyrsenis vicini.

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2^{do} Hinc discamus Pelasgos qui Crotonem ceperunt (postquam expulsi fuissent ex Hæmonia) lingua convenisse cum Placianis, quos Dionysius agnoscit habitasse juxta Hellespontum; eandemque Placiam (unde denominantur Placiani) Plinius, lib. 5. cap. 32. ostendit fuisse in Asia minore prope Hellespontum, unà cum Scylace quam cum ea conjunxit; Herodotus eadem usam fuisse lingua affirmat, nempe Asiatica, quam barbaram vocare solent Græci, proindeque recte colligit Herodotus, antiquos hosce Pelasgos fuisse *βάρβαρον γλῶσσαν ἱέντες*.

3^{to} Hinc probabiliter Pelasgos nonnullos ex Asia per tractum hunc brevissimum transivisse in Græciam, atque inde post aliquod tempus in Italiam navigasse ut narrat Dionys. sed tamen reliquisse partem aliquam comitum suorum circa Placiam & Scylacem, quæ retinuit cum Herodotus scripsit linguam quam illuc tulissent ex remotioribus Asiæ partibus. Illorum vero, qui transierunt in Græciam & postea in Italiam, plerique novas linguas didicerunt, in novis sedibus, in quibus sparsim vixere cum aliis colonis; at Crotoniatae, qui magna illa urbe utebantur pro arce belli, conjunctim multi, facile retinuerunt priscam linguam ad tempora Herodoti. Et Dion. Halicarnassensis testatur,

tur, eam non multo ante suam ætatem ci-
ves suos mutasse cum nomine, viz. dicta Cor-
tona, & facta Romanorum colonia. Hero-
dotus autem in loco citato aperte loquitur
de lingua Pelasgorum tempore Deucalionis,
sed supponit eandem fuisse & ante, & post
ea tempora.

Sed pergamus ad alios authores de Pelas-
gorum antiquitate tractantes.

Pausanias in his *Atticis* speaking of the
disputes (concerning Antiquity and the
gifts of their deities) that were between
the *Athenians* and the *Argives*, tells us that
the *Argive* tradition is, that *Ceres came to*
Argos, and there Pelasgus entertain'd her
in his house. Yet when this *Pelasgus* liv'd;
or who was his father, *Pausanias* tells us
not. But *Dionysius Halicarnassensis* tells
us that *from a Pelasgus, king of Argos, they*
were call'd Pelasgi; and that he was the
son of Jupiter by Niobe, the daughter of Pho-
roneus, who was the first mortal woman
that Jupiter embrac'd. Now this opinion,
as well as the other, that he and his people
sprung out of the earth, is plainly fabulous,
and contrary both to all sober philosophy
and history of human generation: There-
fore I must be excus'd if I reject them both,
and

and rather embrace a probable conjecture that's consistent with philosophy and the course of nature.

And I am the more bold to reject this *Pelasgus* that is pretended to be the first king of *Argos*, because I find no such man in the line of *Argive* kings that is given us by *Castor* and *Pausanias*, the only antient heathen historians that give us an account of this kingdom. And their credit will outweigh any thing that can be set against it, out of the mythic history and poets.

Dionysius Halicarnassensis, when he sets down the generation of this *Pelasgus*, expressly owns that it is so said in the fables, (which may well imply that he believ'd it not.) *Apollodorus* reports there was such a man as *Pelasgus*, grandchild to *Phoroneus*, by his daughter *Niobe*; and consequently brother to *Argus*, out of *Acusilaus* (who turn'd *Hesiod* into prose to make a history of him, as *Clemens Alexandrinus* assures us;) but yet he doth not say that this *Pelasgus* was king in *Argos*; nor can I find any good authority by which *Dion. Halicarnassensis* could be induc'd to say that *Pelasgus* was king of *Argos*: And he quotes only the fables which I think he himself did not believe: For it was usual
among

among the judicious heathens to set down in writing such vulgarly receiv'd fables with sufficient indication that they did not believe them altho' the vulgar did.

Therefore, since there is no historical proof that the *Peninsula* now best known by the name of *Peloponnesus*, was call'd *Pelasgia* from *Pelasgus*, (the brother of *Argus*) who never reign'd there; and a good part of it was inhabited (as *Herodotus* and others prove) by the *Pelasgi Ægialenses*, about 300 years before the time when he is said to have liv'd there: And since *Ephorus* and others, quoted by *Strabo*, do affirm that the *Pelasgi* were the first inhabitants that had any dominion there, I think it most reasonable to believe that the name of *Pelasgi* was spread over all or most part of *Peloponnesus*, by the influence of the *Sicyonian* kingdom, whose subjects were call'd *Pelasgi Ægialenses*.

Nevertheless, I am inclin'd to believe, that within the first three or four hundred years after the time of *Ægialeus's* first planting his *Pelasgi Ægialenses* there, many more planters might and did come under the name of *Pelasgi*, from the many neighbouring islands, and from many parts of the continent of *Asia*, to settle themselves in

in that fruitful *Peninsula*, which had been so long known to them, from the times of *Osiris* and of *Atlas*, and *Prometheus* the elder ; and that such accessory forces might increase the strength and establish the name of the *Pelasgi* there.

But because I know that my argument for this great antiquity of the *Pelasgi* doth chiefly, yet not solely bear upon the remains which we have of the *Ægialean* or *Sicyonian* kingdom, and I am not ignorant that Sir *John Marsham* and a few other late, yet not unlearned writers, have adventur'd to reject them all at once, I will briefly give my reason why I cannot be of their mind.

In general terms it is this : Because I cannot give credit, in matter of fact done in the most antient times, to the conjectures of modern writers, when they contradict the express testimonies of the eldest and most approv'd historians, who liv'd almost two thousand years nearer the times of which they write, and had many elder historians that are now lost, to direct their judgments. But, in particular, I oppose to their guesses the authority, first, of the *Greek* historians and chronologers that were heathens, and very inquisitive into the antiqui-

antiquities of their own country. Secondly, the testimony of the christian fathers and apologists, who writing against the heathens, were very careful to oppose them; by quoting the best authors among the heathens, that they might more effectually convince them, in order to converting them to christianity, or at least to moderate their fury while they oppos'd it.

The heathen *Greeks* that I shall quote; are, 1. *Apollodorus* (not in his mythic history, but) in his *Chronica*, which he wrote concerning the historical time; which Dr. *Gale* in his learned Dissertation before his edition of *Apollodorus*, hath shew'd to be cited by many grave writers as a book of great credit.

A fragment of this book is preserv'd to us in *Scaliger's Greek Eusebius*, p. 19, l. 5, 6. The substance of which is this; *That it counting from Ægialeus the first Sicyonian king to Zeuxippus the last, the number of its kings were twenty six, and the sum of the years of the reigns was 967 years: That after these there succeeded in the government seven priests of Apollo Carneius, whose time was thirty three years. These sums together make 1000 years.*

2. I cite *Castor Rhodius*, to be seen in the same place. He liv'd in *Cicero's* time, about 100 years after *Apollodorus*. He names all the twenty six kings, and the times of their reigns: Also all the seven priests, and the times of their government distinctly. And the sum that he gives us differs but eight years from *Apollodorus*.

3. I quote *Pausanias*, who is not so particular in the years of these kings, but agrees in substance.

I forgot to add in *Castor's* testimony, that he tells us *that the last year of Charidemus the last priest's government was 351 years before the first olympiad*; which is necessary to be noted, because it fastens all their times, and leads us to the beginning of this monarchy.

I will here also add, that to *Apollodorus's* testimony there are adjoin'd these words; *that other authors testify the same things concerning the Sicyonians*. This made me consider what other authors liv'd either with or before *Apollodorus*, who wrote of the *Sicyonian Antiquities*. *Plutarch*, in his book *de Musica*, near the beginning, mentions an ἀναγραφή or publick record (not determining whether it were a *Stele* or a book) among the *Sicyonians*, which
must

must be elder than the time of *Herodotus*; because he affirms that *Hellanicus* transcrib'd out of it the times of the priestesses of *Juno* in *Argos*; the first of whom was near 100 years elder than *Cecrops's* time. And I find two considerable authors that were both *Sicyonians* by birth.

1. *Menechmus*, whose *Sicyonica Vossius de Græcis Historicis* assures us to be quoted by *Athenæus* in his sixth book; and that he liv'd in the time of the first *Ptolemy*.

The second is the heroical commander *Aratus*, whom he assures us to have liv'd in the time of *Ptolemæus Philopator*, and to have written of affairs of *Achaia*; where we may well think he would not neglect the antiquities of his own town *Sicyon*. But since these and many more authors natives of *Greece*, and heathens, are lost, I will pass to the christian fathers, who had seen these lost authors, and out of them assert the *Sicyonian* succession from the time of *Ægialeus*.

I will name but some of them, as *Clement Alexandrinus*, *Africanus*, and *Eusebius*, who beginning his *Canon Chronicus* with the birth of *Abraham*, places it in the twenty-second year of the second *Sicyonian* king *Europs*, (yet owns that *Ægialeus* had reign-

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ed fifty two years before *Europs* succeeded him) and makes *Abraham's* birth to be contemporary with the forty third year of *Ninus's* empire over *Assyria*.

It's certain that he chose this time for the beginning his Canon, because it was a *Parapegma* or fix'd point of time in which not only the *Jews* and christians, but the heathens also did generally agree: And that he might wisely avoid the differences or disputes that would arise from the disagreement in the numbers of the *Septuagint* and *Samaritan* copies from those in the *Hebrew* text. And it must needs be of dangerous consequence to break this antient agreement, by wholly rejecting this *Sicyonian* line.

The *Grecians* that knew there was a kingdom in their country of these *Pelasgi Ægialenses*, contemporary with that of the *Assyrians* under *Ninus*, would have taken it ill if the christians had not taken notice of it in their chronologies; especially considering, that though it was but a small kingdom at first, yet it spread itself by the *Pelasgi* afterwards into *Thessaly* and *Macedonia*, and from thence grew into a great empire by the conquests of *Alexander*; not to mention that the *Pelasgi* had also
a great

a great interest in process of time in *Italy*, and consequently in the *Roman* empire. But I must not digress on this occasion.

There is one christian father more who hath given his testimony to the *Sicyonian* Antiquity, whom I must not omit; and he is St. *Augustin*, in his eighteenth book *de Civitate Dei*, cap. ii. and iii. to which I refer the reader. Only one passage in his third chapter I cannot but transcribe, because I meet with nothing of it in any other author. *Prætereundum non fuit, etiam apud sepulchrum septimi sui regis Thurimachi sacrificare Sicyonios solere, Varro refert.* This custom of sacrificing at *Thurimachus's* tomb must needs preserve the memory of this their seventh king. But I note this chiefly because it imports that the most learned of the *Romans*, *Varro*, bears witness to the reality of this seventh king; and consequently that there were six before him: And doubtless *Varro* knew that he had authors of unquestionable credit to justify what he reports, for he was the best antiquary of that most learned age of the *Romans*, in which he liv'd: And if we had his works as St. *Augustin* had, I believe that no man would be so bold as to

reject the *Sicyonian* Antiquities, as some of late have done.

Here may be added two proofs from *Herodotus*; the first is, that he affirms that the Athenians were a Pelasgic nation, and had a barbarous language before they became Hellenes, and chang'd it into the Greek tongue, lib. i. cap. 56. The second proof is lib. 5. cap. 67. Where he assures us that the Pythian oracle declar'd that Adrastus, the son of Talaus was a true Sicyonian king. He was one of the seven princes in the war against *Thebes*.

Having done, I hope, sufficiently to establish this most antient colony of the *Ægialean Pelasgi*, by great testimonies, which is the only way of proving matter of fact, long since done; and having made no use of any *Pelasgus*, either *Argive* or *Arcadian*, to give their name to them; I may be ask'd, whence I think their name is deriv'd? I answer, that a probable conjecture is all that's necessary to prove an Etymology: And that if I fail in that, the proof of the fact by good testimonies is not weaken'd. My opinion is, that their name comes from *πελάγιοι*, by inserting the letter *s*, which was usually done in antient times; and such
were

were the times when this name was first given. For one example of this, he is called *Mafnes* in *Dionysius Halicarnassensis*, who is *Manes* in *Herodotus*. More may be seen in the learned *Salmasius's* Notes upon *Tertullian de Pallio*, in mine edition in *Octavo, Lugd. Batav.* p. 406. Such are *Casmænæ* for *Camænæ*; *Casmillus* for *Camillus*; *Dufmus* for *Dumus*, &c. For I believe it only signifies that they were strangers that came by sea (πέλαγος) to settle more commodiously than they were before: So they might be adventurers of any tribe, family or nation; or mixt of many that would agree to seek their fortune by shipping into another country.

It's agreed that the *Greek* word πέλαγος comes from the eastern פלג *divisit*, the sea being the great divider of several countries from each other: And from thence also the *Pelasgi* being some of the earliest dispersers of themselves, and dividing lands among themselves as first occupants, may have taken their name, they being the first or second planters after the dispersion.

They were by this name distinguish'd from the *Hyperborei* that came out of the northern parts of *Asia*, by the land that lies north of the *Euxine* sea, and thence into

U 4

Thrace,

Ithrace, or over the *Bosphorus*, and so by land into *Greece*.

They were also distinguish'd by this name from all that pretended to be *Ἀυτόχθονες*, either as springing out of the earth, or because their ancestors had, beyond all memory of men or of records, been born in *Greece*. And from all those societies of men that took their name from their commanders, as the *Danai*, *Dores*, *Iones* and *Heraclidæ* did in after ages.

But the *Pelasgi* pretended only to come by sea from foreign parts to chuse a military life (as *Ephorus* expresses it in *Strabo*,) and to settle themselves by their swords in countries that in those early times were but thinly peopled, or altogether uninhabited; yet must be defended by their swords against neighbours who might encroach upon them or invade them. And he tells us that all that join'd themselves to them took the same name of *Pelasgi*.

Only I differ from *Ephorus* in this, that he thinks they were at first *Arcadians*: But I believe with *Pausanias*, that they were *Pelasgi* before *Arcas* was born.

In the next place I will give my reason why I believe there were *Pelasgi* about the same time in a part of the continent of
Greece,

Greece, which was afterwards call'd *Thesprotia*, where the oracle of *Dodona* was founded; which is generally confess'd to be the eldest in Greece.

I take my persuasion from *Herodotus* in his *Euterpe*, who assures us that he was at *Dodona*, and enquir'd of those there that were best skill'd in their antiquities; and found their reports to agree in substance with what he had been inform'd concerning the same matter by the learned in Egypt.

The sum of the history is, that when the *Phœnicians* prevail'd in their war in *Egypt*, so greatly as to come to *Thebes*, the metropolis of *Upper Egypt*, and thence carry'd away captives, two priestesses; they sold one of them into *Africa*, where she prevail'd so on them as to found the temple and oracle of *Jupiter Hammon*; the other they sold into that part of Greece which was after call'd *Thesprotis*, where she prevail'd so with the *Pelasgi* there seated, that they founded the oracle of *Dodona*. Hence I gather, that when the *Phœnicians* were most powerful in *Egypt* there were *Pelasgi* in *Thesprotis*.

But because the war between the *Phœnicians* and *Egyptians* lasted many years, I cannot determine precisely in what year of

of that war this taking captive their priestesses did happen : Yet by the history thereof, which *Josephus* hath preserv'd in his first book against *Apion*, it appears that they are never said to rob both the upper region (where *Thebes* is) and the lower region of *Egypt* where *Memphis* is, but only in the time of their first pastoral king, named *Salatis* ; and his time begins very near the time of *Ægialeus*, *A. M.* 1920. See *Armagh's Annals*. Therefore we may reasonably judge, that near that time also the *Pelasgi* were about *Dodona*, and bought the priestesses who persuaded them to found the oracle there, long before that at *Delphi* was built.

Dionysius Halicarnassensis tells us that after the *Pelasgi's* expulsion out of *Æmonia*, the greatest part of them went to their old kindred about *Dodona* ; who enjoy'd peace, because they were esteem'd so sacred by reason of the temple there, that none would invade them by war. Which gives some confirmation to what we affirmed before out of *Herodotus*. But these finding that country too little for them, were admonish'd by the oracle to remove into *Italy*, which was then call'd *Saturnia*. They therefore rigg'd out a fleet, designing

ing to go to the part of *Italy* that was next them ; but, by stress of weather, they were carry'd up the *Adriatic* sea, till they came to one of the mouths of the river *Po*, called *Spinæ*. Here they left such as were not able to travel ; but others went forwards towards the inland parts of *Italy*.

I am not here concern'd to tell what successes these last mention'd had ; but I design to remark, that the *Pelasgi* that were left at *Spinæ* fortify'd the place well, and brought in to themselves all necessaries by sea, and were so successful above all that dwelt on the *Adriatic* sea-shore, that they long possess'd the sovereignty of that sea. This I thought fit to note, because it's the first example that I have observ'd of the dominion of the sea, being much elder than the time of *Minos Secundus* : For this seems to be not long after *Deucalion's* time, by whom these *Pelasgi* were expell'd out of *Æmonia*, which was at the beginning of the *Æra Attica* ; whereas *Minos Secundus's* dominion in the sea was in the 280th year of that *Æra* : So that this appears to be about 200 years before it. Which seems not to have been observ'd by *Thucydides*, *Castor Rhodius*, *Diodorus Siculus* ; who all make
Minos

Minos Secundus the first of the Θαλασσοκρα-
τῆντες.

Postquam finivissem quæ præcedunt de Pelasgorum origine, & primis sedibus, occurrit mihi locus in Epiphanii cap. primo, prope ejus finem, qui visus est mihi plurimum confirmare eam quam conceperam de eorum antiquitate opinionem. Epiphanius enim ibi tractans de initiis cultus idololatrici apud Græcos, quorum antiquissimi (Ephoro teste) fuerunt Pelasgi, affirmat *ea initia prius excogitata fuisse apud Babylonios, Phænices, Phryges & Ægyptios* (quibus consentanea nos etiam alibi scripsimus in hoc opere, præsertim in tractatu de Cabis quem huic subjunximus.) Addit *hæc initia & mysteria μετενεχθέντα εἰς Ἑλλήνας ἀπὸ τῆς Ἀιγυπτίων χώρας ὑπὸ τῷ Κάδμῳ ἢ οὐτῷ τῷ Ἰνάχῃ, &c.*

Hinc statim observavi non solum Cadmum (qui ferò circa Mosis tempora vixit) ab Ægypto venisse, ritusque idololtricos inde ad Thebas Boeotias transtulisse, quod apud plures est in confesso, verum etiam ipsum Inachum (qui 400 circiter annos eo antiquior erat) in Peloponnesum postea dictam, mysteria hujusmodi vana apportasse. Hæc
Inachi

Inachi gesta sunt planè historica, non mythica, & narrantur à viro fide digno, qui in juvenili sua ætate vixerat in Ægypto, & linguam didicisset Ægyptiacam; unde in historicis veteribus illius regionis (qui nostra ætate deperditi sunt) haurire potuit hanc veritatem, quam nati in Græcia historici vel nunquam nōrunt vel celare maluerint, potiùs quam fateri, Græciam multos colonos, imo & religionem, artesque (quæ plerumque religionem comitantur) ab Ægyptiis accepisse.

Meritissimè itaque hanc Epiphanii historiam magni facimus, eamque præferimus Apollodori mythicæ narrationi, quæ nec rerum naturæ congruit, nec ullam habet cum vera historia eorum temporum cohærentiam. Ille enim narrat *Inachum ex Oceano & Tethy natum fuisse, & habuisse tria millia sororum Oceanidum*, quæ prorsus incredibilia sunt. E contra autem Epiphanii historia de Inacho exactè cohæret in tempore cum expulsiōe Phœnicum ex Ægypto, quam à multis probavimus historicis testimoniis. Incepta enim est ea expulsio ab Halisphragmuthose, qui Phœnices vicit, & è multis Ægypti partibus pulsos in angustias reduxit juxta Abarim, qua patuit transitus

fitus ex Ægypto in Arabiam, Syriam, reliquasque mundi tunc notas regiones.

Hæ Phoenicum ibi belligerantium calamitates contigerunt in tempore quo cœptum est & fundatum Inachi regnum in Græcia; unde admodum probabile fit eum, cujus nomen est planè Phoenicium, & derivatum ab Enach (ut ejus nomen expriment septuaginta interpretes) unde mutatione unius vocalis E. in I. fit Inachus per accessionem Græcæ terminationis. Non à me excogitata est hæc nominis Inachi derivatio, sed à Grotio ad Num. xiii. 23. ubi etiam hæc habet verba meam sententiam confirmantia. *Inachidas antiquissimis temporibus ab Oriente in Græciam venisse constat.* Nec opus est alios criticos citare, cum Grotius est instar omnium, & res ipsa loquatur. Nomen Hebræum Anak, torquatum significat, & torquibus ornari solebant Phoenicum dynastæ, unde ad plures pervenit hic titulus. Ignoscatur mihi si ejus filium Phoroneum à Pharaone in Ægypto nomen suum sumpsisse existimem. Certum enim mihi videtur Phœnices, dum in Ægypto regnabant, Pharaonis titulo ornatos fuisse: Et illum, à quo in Ægypto hospitio exceptus est Abrahamus, Phœnicem fuisse credo cum Armachano;

chano, eundemque Pharaonem dictum fuisse Moses testatur.

Quinetiam Phoronei filius Car Phoenicium habet nomen (significat Hebraice arietem, ducem exercitus. Vide Castelli Lexicon) Apis etiam Ægyptiacum; quæ indicant eorum progenitores è Phoenicibus Ægypti incolis exivisse. Sed mitto argumenta etymologica, & rem potius conficiendam esse judico testimoniis ab historia & chronologia deductis. Redeo itaque ad Inachum nostrum, & observo ex calculo Armachani nostri completam fuisse expulsionem Phoenicum ex Ægypto, A. M. 2180, quo Amosis, seu Tethmosis expulsis jam pastoribus (sic vocantur Phœnices ab Ægyptiis) regnare coepit in Ægypto inferiore, cum jam regnasset Inachus in Argis annos 32.

Hinc colligo Inachum prævidisse (ex successibus Halisphragmuthosis contra Phœnices belligerantis) intra paucos annos casurum esse regnum Phoenicum in Ægypto, ideoque sibi suisque comitibus maturè consuluisse quærendo sedes quietiores in Græcia.

Nihilominus Assis ultimus Phoenicum rex (cujus nomen Phoenicium exillimo fuisse Aziz quod robustum significat) remansit in Ægypto, & hostium suorum impetus per

32 an-

32 annos sustinuit; donec tandem in Aba-
rim compulsus (qui locus erat probe mun-
tus, per quem patebat transitus in Arabiam
& Canaanitidem) ibique pacta fecit cum
Amose, postquam nulla spes restaret diutius
regnandi in Ægypto, ut liceret sibi cum suis,
qui erant 240000 viri, & omni præda quo
vellent ex Ægypto abire, uti probat Jose-
phus è Manethone.

In hac multitudine ducentorum & qua-
draginta millium qui usque ad extremas re-
rum angustias fortiter perstiterunt, præter
innumeros alios qui aufugerunt, cum vires
Phoenicum longo bello quotannis minui
perceperunt, existimo jacienda esse funda-
menta omnium coloniæ, quæ à Phoeni-
cibus deductæ sunt, sive in vicinam Cana-
anitidem, sive in insulas Maris Mediterræ-
nei, sive in continentem Græciæ, præser-
tim in Argos, de quibus nunc agimus. Ni-
hilominus non negaverim Phoenices quos-
dam serius, cum Josuah eorum terram in-
vaserit, inde fugisse in partes Mauritanæ
Tingitanæ; id enim credo factum quoniam
insulæ, aliæque regiones ipsorum patriæ
viciniores, à coloniis antiquioribus ex Æ-
gypto & Phoenicia jam ante fuerint occu-
patæ; sed hoc obiter notavimus. Redeamus
itaque ad Inachum quem vidimus regnum
in

in Argolide fundasse ante completam Phœnicum expulsionem, quæ sub Amose contigit.

Probabile videtur regnum Inachi à primis ex Ægypto profugis constitutum, non fuisse magnum, nec bene unitum; quoniam affirmat Pausanias, *Ante Phoroneum ejus filium homines ibi vixisse sparsos, & separatim à se invicem habitasse, & Phoroneum eos primum in civitatem congregasse, eamque Phoronicum nominasse, quæ postea ab ejus nepote Argi nomen adepta est.* Nec dubium est quin circa tempus expulsionis, quæ contigit ante initium Phoronei, hæc colonia multum creverit ex accessione multorum è cognatis suis (sive ex Ægypto, sive è Canaanitide) qui cernerent res suas in deterius indies ruere & tandem esse plane desperatas.

Phœnices enim jam, ante longinquis navigationibus assueti, eos ad quietas in Græcia sedes sub Inacho, & mox sub Phoroneo, commode possent transferre, ubi cum cognatis habitarent. Nec mirum erit, si postquam celebrius evaserit Phoronei regnum, novis profugorum copiis auctum, minutiora regni initia sub Inacho apud nonnullos oblivioni traderentur, & Phoroneus ab illis velut primus regni fundator haberetur,

X

quanquam

quanquam ab aliis ille honos potiore jure illius patri tribuatur.

Atque hæc mihi videntur satis declarare regni Argivorum fundamenta & initia religionis idololatricæ in hoc regno erga Junonem præcipue celebratæ. Nihilominus præterire non possum nobile fanum Junonis Ἥρᾱιον dictum, quod prope Mycenæ in Argolide situm esse indicat Pausanias in Corinthiacis, p. 59, quoniam in ejus descriptione observavi duo quæ spectant ad Phœnices ex Ægypto profugos, tanquam antiquos illius regionis colonos.

Horum primum est, quod Junonis Argivæ statua ibi dedicata manu sua tenet & exhibet malum Punicum; notum autem est Punicum idem plane significare quod Phœnicium: unde colligo hanc Deam de fructu Phœniciae suæ (quæ pomis hisce granatis abundat, Deut. viii. 8.) gloriari, adeoque adventum suum ex illa terra hoc signo profiteri. Notum est eam sub nomine reginæ coeli a Phœnicibus coli, necnon ab Ægyptiis etiam ante tempora Inachi & Amosis, idque per sacrificia humano sanguine polluta; donec Amosis crudelem hunc ritum abolevit, & cereas hominum imagines substituit in locum verorum hominum.

Secundo,

Secundo, inter insculpta hujus templi columnis, notavi Titanum pugnam adversus Deos. Didici autem a Diodoro (quem citat & approbat Eusebius Præpar. Evang. p. 481.) totam hanc fabulam de Titanomachia ab Ægypto profectam esse, cum iis quæ ad Cronum spectant, omnibusque quæ de tristibus Numinum suorum casibus fabulantur Ethnici. Et conqueritur, sive Sanchoniatho, sive Philo Byblius apud Eusebium, res hujusmodi à poëtis, & mythologis Græcis multum exaggeratas esse, adeo ut historica in iis veritas pene obruatur. Agnoscit tamen Plutarchus, in tractatu de Iside, scintillas quasdam veritatis historicæ relucere; eas ego breviter notare & indicare conabor.

Deos Deasque, contra quos gestum est antiquissimum hoc in Ægypto bellum, cujus memoriam conservare voluerunt Phœnicum posterì qui in Argolidem migrassent, intelligo fuisse primos Ægyptiorum reges, reginasque & cognatos eorum: Quoniam certum est hos ab iis consecratos fuisse, & divinis honoribus cultos: Osiridem puta (qui Hebræis Mizraim, Græcis Menes dicitur) ejus uxorem Isidem (quæ Cananæis forte *Isha*, i. e. uxor regis, seu regina dicebatur) cæterosque Ægyptiorum divos, cum

eorum posteris quibus adhærebant; & sub
iis militarunt fideliores eorum subditi, dum
alii in eos rebellarunt.

Rebellium præcipuos existimo fuisse Canaanis posteros, qui Græcis Phœnices dicuntur, ut ipse Canaan apud Sanchoniathonem primus Phœnix nominatur. Hi scilicet pacate sub Mizraimo, coloniæ duce, Ægyptum ingressi paulo ante ejus mortem, principatum totius Ægypti sibi rapere conati sunt, & Mizraimo per occultam conjurationem occiso in apertum bellum proruperunt, tandemque reges sibi à sua (Canaanis) familia crearunt, & sub illis (qui sex successive regnarunt) diuturnum illud bellum gesserunt quod descripsit Manetho à Josepho citatus in primo contra Apionem libello.

Notandum autem est nullum aliud contra primos Ægypti reges, Deosque præter hoc Phœnicum bellum, in ulla uspiam historia legi, quod ad Titanomachiam explicandam adhiberi potest, hoc autem commodissime eam totam enucleare: Quippe ipse Plutarchus in libro de Iside, &c. inter θεομάχης illos nominat Apopim; hoc autem est ipsissimum nomen unius è Phœnicum regibus, qui diuturnum illud bellum gerebant. Quia etiam generale nomen horum bellatorum, Titans,

nes, est plane Phœnicium, derivatum a Tit quod lutum significat, & innuit eos tales fuisse qui proximi erant diluvii temporibus, & ideo quodammodo ex ejus luto nati. Idemque notat gigantum nomen quod (γῆ-γενῆς) quasi è terra diluta fuerint generati, in magnum robur magnamque proceritatem crevissent.

Perhibentur autem admodum robusti, satis congrue cum Mosaica historia; quæ generationes plusculas post diluvium admodum longævas fuisse narrat. Vita autem longa athleticam supponit corporum constitutionem, adeoque vires ingentes, unde non opus est dæmones, seu Deos Medioximos hoc in casu confingere, uti fecit Plutarchus. Nihilominus ille satis aperte fateatur eorum varios casus, & certamina in mystica illa, quam tradidit de Iside & Osiride, fabula interpolari, ne in oblivionem transeant & silentium: Ego vero hæc omnia non alia fuisse reor, præter diras clades & calamitates, quæ bellum ferox & diuturnum comitari solent. Tale autem fuit illud quod per annos ultra ducentos gestum est à Phœnicum (qui pastores dicuntur) regibus contra Ægyptios, quorum regnum adhuc recens misere afflictum est. Hinc tantus ille luctus deflentium Osiridis mor-

tem, qui tamen tandem in gaudium, & triumphos mutatus, cum ille quasi reviviscit in posteris suis, qui regnum pene mortuum resuscitarunt & intestinos hosce hostes Phœnices expulerunt.

Porro satis constat ex Diodoro, Plutarcho & Manethone, omnem horum hostium vim sub Typhonis nomine comprehendi in hac fabula: Et Typhonem qui Osiridem nefarie occidit ejus fuisse fratrem, qui jus successionis in regno Croni patris sui sibi asseruit tam in bello, quam in lite coram Diis adjudicata; hæc autem soli Canaani primo Phœnici, ejusque posteris, exacte congruunt.

Adde his congruere ipsam illam urbem Abarim, quæ totum transitum complectebatur quo ex Ægypto itur in Arabiam aut Canaanitidem, & in qua collecta est tandem tota Phœnicum turba, urbem Typhoniam dictam esse in Ægyptiorum theologia. Porro eundem Typhonem rufi fuisse coloris constanter tradunt, & homines quoslibet rufos Typhonios vocant, eosdemque tanquam Osiridis hostes sacrificare solebant priscis temporibus ad ejus sepulchrum quod Busiris dicitur, teste Diodoro Siculo, consentiente etiam Plutarcho.

Atque

Atque hæc quidem credo facta fuisse vigente bello Phoenicum contra Ægyptios, antequam Amosis victis Phoenicibus Ἀνθρακωποδυσίαν legibus fustulit, uti patet è Porphyrio. Quoniam autem notum est è Palæphati fragmento in chronico Alexandrino Puniceum, seu rubrum colorem ad vestes tingendas in Phœnice inventum esse, idque antiquissimis primi Phœnicis temporibus, & porro solebant Phoenicum reges, & dynastæ vestibus sic coloratis uti, & ipsum verbum Puniceus color idem significat quod rufus, incidit in mentem meam suspicio, dicam, an conjectura Ægyptios hac de causa, hostes suos Phœnices talibus vestibus utentes, rufos, seu Typhonios dixisse, eorumque supremum ductorem (Tyrio fortasse ostro vestitum) Typhonem, tanquam rufi coloris in mystica hac fabula descripsisse. Verum in hac re non audacter pronuntio, sed penes lectorem relinquo conjecturam nostram vel recipere, vel rejicere.

Pergo tamen observare quod consentiant veteres omnes hac de re scriptores, tandem ejectum esse Typhonem per eum ex Ægypto transitum, qui ducit in Cananitidem. Hinc ex multorum opinione refert Herodotus prope initium Thaliæ suæ, Typhonem occultari in lacu Serbonide, qui

est in collimitio inter Ægyptios & Canaanæos, quoniam scilicet illuc pulsus non amplius finibus Ægyptiorum molestus fuit. Alii tamen apud Plutarchum referunt eum asino vectum ad Hierosolyma pervenisse; nec dubium est quin tantus exercitus, quantus exiit ex Ægypto, quam primum possit in diversas se divideret partes, ad commodiores sedes in diversis regionibus occupandas.

Quanquam autem crediderim hanc esse verissimam simplicissimamque Titanomachiae interpretationem, non tamen hoc fundamento nititur mea sententia de colonia Phœnicum ex Ægypto in Argolidem translata. Novi enim quam lubrica res sit allegoriarum expositio; historicis & chronologicis tantum fido probationibus quæ antea, & alibi produxi. Hæc autem iis mantissæ loco adjecimus, quoniam specimen mihi videntur dare (in antiquissima fabula) veræ methodi, qua è mythologicis veterum scriptis aliquantulum veræ historiæ colligamus, sed summa cum cautela.

Restat nunc unicum huic capiti adjiciendum, nempe ut rationem reddam cur huic disquisitioni de Pelasgis institutæ connectam historiam hanc de Phœnicibus in Argolidem ex Ægypto translatis. Ea autem
hæc

hæc est, quoniam omnes historici consentiunt omnes regni Argivi subditos ante Danai adventum Pelasgos dictos fuisse; in confesso est etiam Inachum, Phoroneum, eorumque posteros Argivis omnibus imperasse ante Danai adventum, nec alios ullos populos in Argolide reperimus eis temporibus præter Pelasgos. Quapropter ego censeo hos Phœnices, sive sub Inacho, sive sub aliis post expulsionem ex Ægypto ducibus, huc advenientes Pelasgis esse annumerandos. Nec meliorem nominis causam assignare possum, quam quod per pelagus in navibus consanguineorum suorum Phœnicum illuc venerint.

Novi sane Apollodorum eos à Pelasgo Argi fratre nominatos esse affirmare; ego vero magis credibile censeo ipsum Pelasgum (qui in Argolide nunquam regnavit) potius à pelago dictum fuisse; quoniam vel ipse per pelagus huc venerit, vel saltem ejus progenitores, unde apud mythologos Inachus Oceani filius dicitur, quia per mare venerat, uti pridem annotavit doctissimus Galeus.

Fatetur certe Herodotus antiquissimos Ægialenses (quorum fundator erat Ægialeus longe prior Inacho) Pelasgos dictos fuisse; & Pausanias agnoscit Arcades antiquitate

quitate sua celeberrimos, prius quam Arcas nasceretur, Pelasgos fuisse dictos; & Ephorus apud Strabonem expresse pronuntiat eos fuisse ἀρχαιστάτες. Sed quandoquidem lis est tantum de nomine Pelasgorum, & an id datum sit Argolidis incolis ante tempora fratris Argi, tantilli momenti est quaestio de nomine, ut de illa cum nemine velim disceptare; de re autem contendo, nempe totam illam Peninsulam, quæ Peloponnesus postea dicta est, primis temporibus à Pelasgis occupatam fuisse.



TRACT



Of the TYRRHENI.

THE foregoing arguments I conceive sufficient to prove the antiquity of the *Pelasgi* in *Greece* to be as great as *Castor's* and *Pausanias's Laterculus* of *Sicyonian* kings affirm. Nevertheless, because I find in *Herodotus* a plantation or colony sent out of *Lydia* under *Tyrrhenus* into *Italy*, which is farther from *Asia* than these western parts of *Greece*, which we have before consider'd ; and because I think I can prove that this remoter colony was near the same time ; and *Dionysius Halicarnassensis* proves strongly that many authors call these also *Pelasgi* ; and particularly cites *Hellanicus Lesbicus*, who was somewhat elder than *Herodotus*, to affirm that they were first call'd *Pelasgi Tyrrheni*, after they began to inhabit *Italy*, I shall make a further enquiry concerning this colony of *Tyrrheni Pelasgi* ; and I shall do it the rather, because the country they planted
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lay so near *Rome*; that in after times it became a good part of that force whereby the *Roman* monarchy was founded and supported.

Dionysius Halicarnassensis relates in his third book near the end: *That when Tarquinius Priscus had subdu'd the Tyrrheni or Hetrusci, and granted to them their own laws and privileges, the Romans then receiv'd from them the ensigns of royalty with which their kings had us'd to have been adorn'd, the crown of gold, and the ivory seat, the sceptre with the eagle on its head, the purple robe embroider'd with gold, &c. such as had been us'd to be born by the kings of the Lydians and Persians.*

But I must make this enquiry the more cautiously because the evidence from the fragments of history concerning these remote times is not so clear as I wish, there being many disagreements among the reports of the authors that have written about them. However, I shall be careful to follow those authors who best agree with the divine history which *Moses* has given us, being satisfy'd that no reports can be true that consist not well with his records, which assure us that all countries were planted out of *Asia* by the sons of *Noah*.

Therefore

Therefore I conclude that *Dionysius Halicarnassensis*'s opinion that the *Tyrrhenians* were not strangers that came from another country into *Italy* (where he acknowledges that they were in the eldest times he knew of) but that they were rather *Ἀυτοχθόνες* is not the true, nor a more probable opinion: And I think my self oblig'd to believe those who acknowledge them to be *Lydians*, which he confesses to be the opinion not only of *Herodotus*, who was about 400 years before him, but of many others: Altho' to lessen their credit, he says that they differ about the leader of that *Lydian* colony, and about his time.

Let it be granted, wherein so many agree, that there was a very antient *Lydian* colony in *Italy*, which found there only the *Umbri*, whom *Herodotus* calls *Οὐμβρινοί*; and we will afterwards inquire who speak most credibly concerning the time of their coming. I wish that *Dion. Halicarnassensis* had told us the names of those many authors whom he confesses to own *Lydian* planters there; they were extant in his time, but are lost before our days: Yet still we have *Virgil* owning *Lydians* there, before *Aeneas*'s time, the founders of *Agylia*. And *Horace Sat. vi.* intimates the antiquity

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antiquity of *Mæcenæ's* ancestors, by relation to that plantation.

—*Lydorum quicquid Etruscos
Incoluit fines, nemo generosior est te.*

Pliny also reckons among the old planters of *Tuscany* the *Lydi*.

The learned *Bochart* hath well observ'd that the *Greeks*, who wrote before *Polybius*, do all call them *Tyrſeni*, not *Tyrrheni*. And *Halicarnassensis* tells us that they call'd themselves *Rhasenas*, from a leader of theirs who had such a name. *Herodotus* indeed calls him *Tyrſennus*. I have often thought that *Reſen*, *Rezin* and *Rezon* are *Aſiatic* names which we meet with in the Scripture ; and I know that *T* is in the *Aſiatic* tongues a fervile letter, that is by them put with a vowel before words deriv'd from many roots ; and therefore it is not improbable that *Tyrſennus* may be ſo deriv'd from *Reſen* : And thus the *Tuſcans* account of their own name, may be made to agree with the uſual *Greek* name *Tyrſennus*.

But the ſtrength of my proof that the *Tyrrheni* are very antient planters in *Italy*, doth not bear upon this grammatical conjecture

jecture or etymology, but upon the consent of many antient authors own'd by *Dionysius Halicarnassensis*. Among these the chief is *Herodotus*: Yet *Dion. Halicarnassensis* sets down before his testimony an antient tradition that differs from *Herodotus*, only in this, that the tradition puts *Atys* to be the grandchild of *Manes*, *Cotys* being interpos'd, and a brother join'd to *Atys*, which will alter the account but one generation. For *Herodotus* calls *Atys* the son of *Manes* in his *Clio*: Yet in his *Melpomene* he owns *Cotys* his son, and *Atys* his grandson. *Dion. Halicarnassensis* objects against these; That *Xanthus Lydius* mentions no such plantation sent out of *Lydia* into *Tuscany*. But this negative or mere silence is no just argument against the positive testimony of so many as he acknowledges to own such a colony in the eldest times.

Besides, he confesses that *Xanthus* owns that *Atys* had two sons, call'd *Lydus* and *Torybus*; which last name may have been chang'd by transcribers between the time of *Xanthus*, and of *Dionysius Halicarnassensis*, which was about 500 years, and put instead of *Tyrseus*. And it is probable
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also that *Xanthus* might know of the colony sent into *Italy*, and in his time might think it so inconsiderable, as it was then, as not to be worthy of mention in his history ; altho' afterwards *Tuscany* became a considerable part of the *Roman* monarchy ; and therefore this plantation deserves now to be consider'd by us.

I might add more to invalidate the objection that *Dion. Halicarnassensis* makes against the colony of *Tyrſenus* out of *Lydia*, and founds on the silence of *Xanthus*, but that I think what I have said abundantly sufficient ; and I believe that he himself did not confide in that argument, but rather believ'd that his suggestion that the *Tyrſeni* were *αὐτόχθονες* was true, and thought it would easily be entertain'd, as most heathens seem to have believ'd, that in old time men sprung up out of many countries as mushrooms are thought to do now. But this age has learnt better things, both from Scripture and from Reason. Therefore we will suppose the authorities before pointed at to stand good, (adding to them *Eustathius*, in his commentaries on *Dionysius Periegetes*,) and shall now proceed to shew :

1. What people they found in *Italy*.

2. When

2. When they came thither : And

3. What places they settled in : Which we shall briefly point at by *Pliny's* direction.

Pliny agrees with *Herodotus*, that from the *Lydian* prince that brought them into *Italy*, they were call'd *Tyrrheni* ; and asserts with *Dionysius Halicarnassensis*, that from their sacrificing rites they were call'd by the *Greeks Thusci*, lib. 3. c. 5. But in his fourteen chapter of the same book he further informs us, that they possess'd most of that part of *Italy* which he calls the sixth region. That they took 300 towns from the *Umbri*, who were the most antient people of *Italy*.

These people, he tells us, the *Greeks* call'd *Ombrios*, or as it is in the margin, *Ombricos* : And *Herodotus* calls the people they found there *Ομβρίους* : But *Pliny* adds these remarkable words as the reason of that name, *Quod inundatione terrarum Imbribus superfuissent*. Which I cannot yield to be true any further than that they were there not long after the general flood, and were the first planters after that universal calamity. Then he names a great many people distinguish'd by the towns and places where they dwelt, who were subdu'd by these *Tuscans*, and whose land they had in

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their

their dominion ; but tells us nothing either of the parentage or place from whence they came, or what way these *Umbri* came thither : They seem to be the same with those who are call'd *Opici* and *Aborigines*. Nor indeed can I find any thing particularly concerning the *Umbri* in any of those *Greek* or *Latin* histories which remain to our days.

Nevertheless, I think it not amiss to suggest that those travels through the world, which are said by *Sanchoniatho* to have been made by *Cronus* and by *Astarte* to settle plantations, (as I suppose) may perhaps have reach'd even *Italy* : Especially since I find that out of *Diodorus Siculus*, *Eusebius* hath noted in his second book *de Præp. Evang.* That *Cronus* did reign in Sicily and Lydia, and Italy, (but he must plant it first) p. 59, *Edit. Par.* And in page 46 of the same book it is said, That *Osiris*, who was *Cronus's son* (whom I take to be *Mizraim*) did so in the nations about Phrygia (which point at *Lydia*) and that he pass'd by the Hellespont into Europe, where he left his son king of Macedonia ; and from hence he might easily send planters into *Italy*. *Cronus* being (as I think I have prov'd) *Ham*, and he having escap'd the flood in person,

person, and *Osiris* his son having escap'd it in the loins of his father, may hence probably be guess'd to be ancestors of these *Umbri*.

I see reason also to judge that *Japhet* and his posterity were at some agreement with *Ham* or *Cronus* in the planting of the *European* countries ; both because it was both their interests to improve as much land as they could for their family's maintenance ; and because I find evidence of *Japhet's* descendants being in *Greece* especially. But I chuse to say little of this matter, because historical evidence in these eldest times is very little ; and my design is only to prove that the best history that we have concerning these times from heathen writers hath a good agreement with the divine records in the Scriptures.

Let us therefore pass from the consideration of the *Umbri* to enquire after the time when the *Tyrrheni* came to their country, either to expel them thence or to cohabit with them, and take the sovereignty over them. And here I confess I am to struggle with great difficulties ; not only from the want of clear history in such remote and dark times, but also because the authority of *Dionysius Halicarnassensis's*

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judgment lies against me, notwithstanding that I have, I think, answer'd already the chief reason whereon his judgment is founded. Therefore to abate something of his authority in this case, altho' in other matters I highly esteem it, let me alledge that he himself hath confess'd many things which do much more favour my judgment than they do his.

For instance, when he affirms the *Tyrrheni* to be ἀρχαῖοις, and explains it to signify ἀρχαῖον τὸ πᾶν, he must assert that they were in *Italy* as soon or sooner than the *Umbri*. Whereas I think, with *Herodotus* and *Pliny*, that they found the *Umbri* there inhabiting before they came from *Lydia* or *Maonia*; and so all those many others whom he says he knows to agree with *Herodotus* and the *Lydian* tradition, which he sets down before *Herodotus's* words, did affirm. So when he says that the *Pelasgi* learnt skill in navigation from their correspondence with the *Tyrrheni*, and thereby were enabled to conquer the neighbouring people, he must own that the *Tyrrheni* were in *Italy* in the eldest and most flourishing times of the *Pelasgi*, which he affirms to be long before the *Trojan* war.

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He confesses that the *Tyrrheni* in *Italy* were so celebrated in *Greece*, that many writers there thought *Rome* it self a *Tyrrhenian* city. He contends that they err that think the *Pelasgi* and *Tyrrheni* were of the same stock or kindred, and labours to prove it by the difference of their languages. I agree that they consisted of different nations and languages for some time; but they might afterwards come to speak one and the same language. *Herodotus* assures us that the *Pelasgi* in the northern parts of *Greece* did not speak *Greek*, but a barbarous tongue, as he calls it. And I doubt not but that the *Pelasgi* were originally of different countries and languages, and had the common name of *Pelasgi* only from their coming by sea as seamen and soldiers of fortune, that sought for more convenient settlements in other countries than they found where they were born. And the proofs that *Dionysius Halicarnassensis* brings from good authors that the names of *Tyrrheni* and *Pelasgi* are often join'd and apply'd to the same men, do evince that the *Tyrrheni*, tho' they came by sea from *Lydia*, were sometimes call'd also *Pelasgi*, from their sea-adventures, as well as those that came either from *Arca-*

dia or from the islands of the *Mediterranean* sea, that belong'd either to *Europe* or to *Asia*.

Nevertheless, I take this history of *Herodotus* concerning the colony from *Lydia* under *Tyrſenus* to be true, and a very valuable piece of history ; especially because it is the eldest we have in any heathen historian of a colony from *Asia* that contributed much to the rise of the *Roman* empire ; and it agrees with the general account that *Moses* hath left us, that all the rest of the earth was planted out of *Asia*, which most of the heathen histories that we have are unwilling to own. And tho' *Dion. Halicarnassensis* thought it not so honourable either to the *Romans* or, to the *Greeks* his countrymen, that the *Romans* should be deriv'd from *Asiatics*, whom he calls *Barbarians* : Yet this was none of his wisest thoughts, but a piece of the *Greek* vanity. And the *Romans* generally thought it not dishonourable to themselves to come from the *Trojans* by *Æneas*, and his company that escap'd out of *Troy*.

And agreeably to these wiser thoughts, *Virgil* makes his *Evander*, altho' a *Greek*, to speak honourably of the *Lydian* colony, that had been long in *Italy* before his time,
and

and to recommend them to *Æneas*, as more potent confederates than himself, and his *Arcadian Pelasgi*.

*Sed tibi ego ingentes populos, opulenta-
que regnis
Jungere castra paro.*

Æneid. 8. l. 475, &c.

Soon after follows

*Haud procul hinc saxo incolitur fun-
data vetusto
Urbis Agyllinae sedes, ubi Lydia quon-
dam
Gens bello præclara jugis insedit E-
truscis.*

Æneas took his counsel, and, by the assistance of these *Tyrrheni*, whose ancestors in *Lydia* lay close to the dominions of *Troy* in *Phrygia*, he obtain'd his settlement in *Italy*, and laid the foundation of that great empire, which, after many ages, the *Romans* erected.

I am not ignorant that the learned *Bochart* hath adventur'd to overthrow the credit of all the historians that assert *Æneas* to have come into *Italy*; and inclines

also to believe the *Tyrrheni* to be from the first days inborn in *Italy*. I have consider'd his arguments contain'd in a posthumous epistle in the last edition of his works; but am so far from being convinc'd by them, that I think it a thing of dangerous consequence, on such reasons, to reject the credit of so much history as he owns to be against him.

'Tis not proper for me here to digress into this enquiry about *Aeneas's* coming into *Italy*, because the *Tyrrheni* may be a *Lydian* colony sent thither, whether *Aeneas* came thither or not. And it's evident, by *Virgil's* owning it, that he did not think it dishonourable to the *Romans* either to own that, or that the *Tyrrhenians* were both willing and able to assist him in his settlement there, and were originally *Lydians*; and that, by reason of these *Lydians*, seated on the banks and near the springs of *Tiber*, that river is by *Virgil* call'd *Lydius Tiberis*. Which epithet he would never have given to that celebrated river, if he had not known that it was the receiv'd opinion and firm belief of all *Rome* and *Italy*, that antiently there was a famous colony of *Lydians* inhabiting upon it: And it's as certain that none pretend to come from

from *Lydia* thither, but those under the conduct of *Tyrseus*.

The like argument I may draw from *Horace's* celebrating his *Mæcenas's* high birth from his descent from some of the noblest *Lydians* that dwelt in *Hetruria*, *Sat.* 6. and from his intimating in the beginning of his Odes that he was sprung from antient kings, which must be so understood, that his ancestors were either the sovereign princes from *Lydia* there settled in *Tuscany*, or at least that they were of those twelve *Lucumones* in *Tuscany*, or subordinate princes, of which *Servius* assures us that they were also call'd kings. Certainly *Horace* did not believe this *Lydian* colony to be a mere romance; for he could not think it honourable to *Mæcenas* to be related to princes that never had any other being than in a fable.

Having dispatch'd these preliminaries, 'tis time we should come to the principal enquiry, which is about what time this colony was sent out of *Lydia* into *Italy*. Here *Dionysius Halicarnassensis* tells us there is variety of opinions; two he names which both make the plantation to be after *Hercules's* time; but he rejects them both: And so far I agree with him, as believing them

them to be there much sooner. But I cannot follow him so high as to think they were there so as never to have come from any other country: For I believe, as *Herodotus* and the *Lydian* tradition informs us, that they came from *Lydia* under *Tyrſenus* the ſon of *Atys*, the ſon of *Cotys*, the ſon of *Manes* or *Meon*, the firſt king of *Lydia* and *Phrygia*, as *Diodorus Siculus*, *lib. 3.* and *Eusebius* alſo informs us, *lib. 2. Præp. Evang.* And *Eustachius*, commenting on *Dionysius Periegetes*, agrees with *Herodotus*.

From this king the people of that country ſay they were firſt call'd *Meones*, and their country *Meonia*; which name appears in many antient authors, whom I need not cite. Now we may make a good approach to the time of *Tyrſenus*, if we can fix the time of *Meon*, from whom he was in the fourth generation incluſive. And *Meon's* time will be fix'd by ſhewing that he is the ſame man with *Menes*, the firſt king of *Egypt*, as well as of *Lydia* and *Phrygia*, who is commonly call'd *Osiris* by the *Egyptians*, and *Mizraim* by the *Jews*.

Now becauſe the proof of the time will bear upon the ſameſneſs of this perſon, whoſe name is written differently; altho' the

the learned will not wonder at change of vowels in a name, especially when its made by authors of different countries and times, because they know this is a thing very usual; yet for the service of readers that are not much us'd to such changes, I will give proof thereof.

Wherefore, I have observ'd, that in *Jeremiah* xlviii. 23. our translation calls a place in *Moab*, *Beth-Meon*, which signifies the house or temple of *Meon*, agreeably to the *Hebrew* text and to the *Chaldee* paraphrase. But the *Septuagint* calls it the house of *Maon*; and so doth the vulgar *Latin*. The *Moabites* agreed with the *Egyptians* in their idolatry, who worship'd their first king and planter as a god, under the name of *Osiris*. But when they speak of him as a man who first reign'd among them, they call him *Meon* or *Menes*, with a *Greek* termination: Which word, *Bechart* well observes, signifies habitations or places to dwell in, which he brought them to and settled them in.

Now, by the same reason that *Meon* is chang'd into *Maon*, *Menes* must become *Manes*, as he is call'd in *Herodotus* and *Dionysius Halicarnassensis*, or *Manis*, as this god and powerful potentate is call'd by *Plutarch de Iside*: Where he takes occa-
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sion to mention this planter in *Phrygia*, and tells us that for his sake herōical deeds are call'd by the *Phrygians*, next neighbours to *Lydia*, *Manica*. And the learned *Bochart*, in his *Canaan*, cap. xlii. affirms that *Teuto* and *Manus*, whom *Tacitus* affirms the *Germans* to worship, were derived from the *Egyptian Theuth* and *Menes*. That *Menes* is *Mizraim*, I have prov'd elsewhere in this work: Therefore I will leave this debate about the name, and proceed to historical proof of the fact, that *Osiris* or *Meon* planted and first reign'd in *Lydia* and *Phrygia*.

Here we have, 1. The testimony of the men of that country, *ερχάριοι*, in *Diodorus*, lib. 3. who own him their eldest king, and *Cybele* to be his daughter.

2. The matter is largely set down by *Eusebius*, *Præp. Evang.* l. 2. c. 1. That *Osiris* (who was *Menes*) travel'd thro' the earth from *India*, in the most eastern part of *Asia*, to *Phrygia*, and the countries near it that lie in the farthest western part of *Asia*, and thence over into *Greece* from *Macedonia* to *Athens*. That being a great lover of music he had with him, not only *Pan* and the satyrs, whose notes were more rude, but *Apollo*, and the nine singing virgins, whom
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the Greeks call'd the Muses, whose voices and instruments were more sweet. These things intimate that his business was not principally to make war, but to settle and improve colonies as the state of mankind requir'd, when the world was but newly and thinly peopled within a few generations after the flood.

In these early times, wherein *Lydia* had correspondence both with *Babylonia* and *Egypt*, when (*Cronus* being suppos'd to be alive in the beginning of the third century after the flood) all were under one government, those *Babylonian* and *Egyptian* works which *Herodotus* in his *Clio* mentions in *Lydia* might reasonably be suppos'd to be erected, and this progress of *Osiris* or *Menes* perform'd.

But near the middle of that century the war broke out between the *Canaanites* in *Egypt* and the *Egyptians*, and *Menes* was kill'd, and *Egypt* was fortify'd against all inroads from *Assyria*, where another branch of *Cronus's* or *Ham's* family reign'd ; and thus the universal monarchy which he seems to have projected, vanish'd, and his children fell into wars against each other. But I must not digress from my proofs of the
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great antiquity of this *Meon*, *Menes* or *Mānes*, the first king in *Lydia*, *Phrygia*, &c.

3. The third proof is taken from the times of his kindred, which agree well with the time of the first *Egyptian* king of the same name. For *Dion. Halicarnassensis* tells us from the *Lydian* tradition, that *his father was Jupiter, and his mother the earth; and that his son Cotys married Halia the daughter of Tullius, who was born of the earth.* Now it's known that the heathens never speak of men born of their deities, and of the earth, but when they would express that they are of the utmost antiquity, which among the *Greeks* did reach but up to the first flood: Which agrees well with the time of *Menes* or *Mizraim*, who was born of *Cronus* or *Ham*, in the first generation after the flood. We may also make some approach to the time of this *Meon*, by what we find in history concerning his daughter *Cybele*, who bears the name of *the mother of the gods*, that is, the mother of such men as the heathens worship'd.

Eusebius, in the second book of his *Canon Chronicus*, tells us that about nineteen years before the promise was given to *Abraham*, the *Curetes* built at *Gnossus* in *Crete* a temple

a temple to the mother of the gods. This year is 1941 before the christian *Æra*, and probably a considerable time after her death, and longer, after the reign of her father. Yet the building of this temple is but 407 years after the flood, according to the *Hebrew* account.

But I confess that this observation doth not lead us very near to the time of the death of her father *Menes*; nor doth it pretend to do it; yet it brings us nearer to it than any account I have met with relating to this *Lydian* kingdom's antiquity; and being join'd with preceding evidence, that these parts of *Asia* were planted by *Osiris*, it inclines me to believe that the *Manes*, who founded the *Lydian* kingdom, may well be the same man with *Menes* that began the plantation in *Egypt*, from whence *Osiris* came.

And that difference in time which may be found between the death of *Menes* in *Egypt*, and the building of this temple to his daughter at *Gnossus*, may well be allowed to be the time of her life, and to the time after her death before she was so highly honour'd as a goddess in *Crete*.

These considerations make me believe that the same man *Meon* or *Manes*, or *Men-*
nes,

nes, was king both in *Egypt* and in other parts of the *Lesser Asia*; as *Lydia* and *Phrygia*; yet under his father *Cronus* or *Ham*, who was alive at the time of his death, and sent his son and successor into *Egypt*, as *Sanchaniatho* affirms. And hence I conclude, that the best way to find the time of *Tyrſenus*, which is our present business, is to allow or add about an hundred years to the time of *Menes's* death, because *Tyrſenus* was in the third generation descending from *Menes*. Hence, since *Menes's* death is stated in the *Egyptian* line of kings by *Eratosthenes* sixty two years after his entrance, 100 years added to that time gives the time of the *Tyrſenian* colony, which is the thing sought for. *Menes* or *Mizraim's* beginning to reign is stated by us *A. M.* 1849. Add sixty two, his death will be *A. M.* 1911: To which add 100 years, the sum is 2011, the entrance of *Tyrſenus*.

And by this account it will appear that this colony of the *Tyrſenians* is almost 500 years elder than those of the *Pelaſgi* into *Italy* out of *Greece*, which are two distinct ones, both stated by *Dionysius Halicarnasensis*; yet not much differing in time from each other: For one of them was
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about the time of *Deucalion*, who expelled them out of *Æmonia*, (twelve generations after their first settlement in *Peloponnesus*;) whence most of them went towards the west side of *Greece*, about *Thesprotis* and *Dodonea*: Whence they were advis'd by the oracle to remove into *Italy*, then call'd *Saturnia*. The other was from *Arcadia*, under the conduct of *Oenotrus*. Now the times of *Deucalion* and of *Oenotrus* are pretty well known (about the year of the world 2476,) and are not very far from each other. But these being much later than those early dispersions which my design is concern'd in, I will pursue no further, being content to have attempted some account of the darker time when the *Tyrsenian* colony was sent out of *Lydia* into *Italy*.

Before I conclude this chapter concerning the *Tyrsenian* plantation, I shall add a few notes.

1. Concerning the father of *Tyrsenus*, whose name was *Atys*.

2. Concerning the father of his mother, who was brother-in-law to *Atys*: And his name in *Dionysius Halicarnassensis* was *Choraüs*.

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3. Concerning his brother *Lydus*. And I conceive that each of these notes will give some degree of light and strength to the antiquity of this colony: Tho' I don't pretend that they will give such a precise determination of its time as I have before propos'd as probable.

1. I observe that *Virgil* owns that *Atys's* name had pass'd into *Phrygia*, bordering on *Lydia*, before the fall of *Troy*, because he names a *Trojan* youth that had the honour of being a companion to *Ascanius*, by the name *Atys*, and tells us that a family of the greatest antiquity in *Rome*, called *Atyi*, was descended from him; and the criticks inform us that the mother of *Augustus Caesar* was of that family. See *Eneid* 5. l. 568. with the commentators on it.

2. *Choræus* is by *Dionysius Halicarnassensis* own'd to be the father of the wife of *Atys*, and therefore most probably must be of the same generation with *Cotys*, the father of *Atys*; and consequently this *Choræus* might come with *Cotys* under his father *Manes* (or *Menes*) at the time of his first settling a colony or kingdom in this country, then calling it *Maonia*.

For

For this reason I take *Choræus* to be an *Horite*, who were one branch of the *Canaanites* that were dispers'd into other countries different from *Canaan*, as is intimated *Gen. x. 18*. And I take his name in the *Canaanites* language to be *Hori*, as our *English* translation expresses it; but *Chori* or *Xoppi*, as the *Septuagint* expresses it, *Gen. xxxvi. 22*. Where we have, in the line of *Sehir*, the *Horite*, one *Hori* mention'd as the son of *Lotan*, and consequently the grandchild of *Seir* the *Horite*, named in remembrance of an elder *Hori*, from whom *Seir* himself and his posterity were call'd *Horites*.

I can't believe that this son of *Lotan* is the man whom *Dion. Halicarnassensis* calls *Choræus*, because he is too late, and others of the family of *Horites* might take up that name as well as he: But I think it very credible that many *Horites* and other families of the *Canaanites* went into *Egypt* under their great uncle *Mizraim* or *Menes*, to make up the first colony there; and also that one or more of them might go with him when he went out of *Egypt*, then sufficiently stor'd with planters, to plant colonies in other countries; and particularly in that which later times call'd *Lydia*. And

I like very well what the learned *Bochart* suggests in his first chapter of his *Canaan*, that from these *Horites* was deriv'd the name of that city in *Egypt*, which the *Septuagint* calls *Heraon-polis* in *Gen.* xli. 28. because I firmly believe that the eastern name *Chorim* is the true original of the *Greek* name *Heroes*, as *Bochart* intimates.

3. Concerning *Lydus*, it will be requisite to shew that he is no feign'd king, as *Bochart* hath ventur'd to call both him and his ancestor *Meon* or *Menes*; only to put in their places some eastern etymologies relating to the winding of *Mæander*, from which he would derive both the name of *Mæonia* and *Lydia*. But it's in vain to contradict the testimony of credible historians concerning the reign of kings, which is matter of fact, unless he could prove his negative by more pregnant evidence than a conjecture that those names might well be deduc'd from eastern words, importing the crooked windings of a river in the country where those kings are affirm'd to have reign'd, by *Herodotus*, *Dion. Halicarnassensis*, and by *Xanthus Lydius*, born and bred there, and somewhat elder than *Herodotus*. For we have in *Dionysius Halicarnassensis* a fragment of *Xanthus*, that expressly

pressly names king *Lydus* the son of *Atys*, and owns the *Lydi* nam'd from him.

And the being of this *Lydus* among the issue of *Mizraim* or *Meon* is yet the more credible, because *Moses* himself, *Gen. x. 13.* mentions *Ludim* among the issue of *Mizraim*; and this is done also *1 Chron. i. 11.* and therefore *Lud* or *Lydus* may well be the name, not only of a son immediately begotten by *Mizraim*, but also of a great grandchild, in which place this *Lydus* stands in the line of *Meon* or *Menes*, which is a title given in heathen writers to *Mizraim*, because he was a great founder of habitations or colonies, as I have elsewhere shewn. Neither doth this contradict what the learned *Bochart* hath labour'd to prove, that there were *Ludim* in the more southern parts of *Africa*, *Phaleg, lib. 4. c. 26.* For *Mizraim* might place some of his issue under the name of *Ludim* in *Æthiopia*; and some also of the same name in *Asia Minor*.

Let me add also this caution concerning what I said before about the time of the two colonies of *Pelasgi* into *Italy*, that it was much later than the time of the *Tyr-seni's* coming thither. I would not be understood thereby to affirm that no colonies

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of *Pelasgi* came sooner into *Italy*; altho' I know that *Pausanias* doth expressly say, that no colonies, either from *Greece* or from barbarous people were elder than that of *Oenotrus* from *Arcadia* into *Tuscany*, in his *Arcadicks*, p. 238.

For I confess I agree not with him in this opinion. I will not oppose to him what we learn from *Moses* concerning those eldest dispersions from *Babel*, which were long before the time of *Oenotrus*; because he may well be excus'd, being a heathen, from knowing what is no where exactly recorded but in those sacred records, which it's likely he had never seen. Yet methinks he should have remember'd what he himself had said a little before, that *Lycaon*, the father of *Oenotrus*, liv'd in the same time with *Cecrops's* kingdom in *Athens*, and he might have known that *Cecrops* brought thither a colony from *Sais* in *Egypt*, which surely must be an elder colony than that which *Oenotrus*, in the age next after him, carry'd into *Italy*.

But it is not my business now to confute *Pausanias*, which I would not have done, but that his words, if believ'd, would overthrow the whole design of this chapter. I will therefore only add a quotation that I
meet

meet with in *Strabo's* fifth book, page 221, out of *Anticlides*, an historian, whose time I cannot fix ; but only it's certain that he liv'd before *Plutarch* and *Athenaus*, and *Strabo* too, because these quote him as of good authority. He says *there were Pelasgi dwelling in places about Lemnus and Imbrus, and that some of them sail'd with Tyrrhenus the son of Atys into Italy.*

Here, besides that we have a further testimony of good credit to the reality of this plantation from *Lydia* ; we have a proof that there were *Pelasgi* about the shores of *Asia the Less*, and the fore-nam'd adjacent islands ; and that some of them were of the same age with *Tyrrhenus*, the son of *Atys*, and join'd with him in the voyage to *Italy*. Hence it follows also, that if we have found the time of *Tyrrhenus*, we have a fresh evidence that there were *Pelasgi*, and some in *Italy* also, long before the time of *Oenotrus*. And thus we see that those eldest sort of men, whom some heathens would make us believe to have sprung out of the earth, are even by heathen historians confess'd to have come from *Asia*, agreeably to the divine history of *Moses*.

Having thus finish'd what I have to say concerning the planting of part of *Italy* by *Tyrrhenus* from *Lydia*, give me leave to mention another colony that came out of the same country, many centuries after the time of *Tyrrhenus*, to settle themselves in that famous part of *Greece* the *Peninsula*, which is best known in the *Greek* and *Roman* historians by the name of *Peloponnesus* : I mean the colony brought out of *Lydia* by *Pelops*, from whom that famous name of *Peloponnesus* is deriv'd. I know that some authors call both *Pelops*, and his father *Tantalus*, and his sister *Niobe*, *Phrygians* : And *Strabo* owns that a great confusion is made in the names of those neighbouring countries, whose bounds were not well fix'd.

But to my purpose, which was to prove that this part of *Greece* was peopled from *Asia*, it is all one by what name this part of *Asia* the *Less* is call'd ; whether *Phrygia* or *Lydia* : For 'tis agreed that *Pelops's* father *Tantalus* was a king in *Sipylus* ; and that *Pelops*, with his sister *Niobe* and a great retinue, came from thence into *Greece* ; and that he marry'd *Hippodamia*, the daughter of *Oenomaus*, king of *Pisa*, whom he had slain : That he gain'd also the country
about

about *Olympus*, and celebrated games there in honour of *Jupiter Olympius*, who gave oracles there at that time, as *Strabo* intimates : That he marry'd his sister *Nioba* to *Amphion*, who, with his brother *Zethus*, ejected *Laius* out of *Thebes*, and enlarg'd and wall'd that town. It is agreed also, that he brought a great many inhabitants into the *Peninsula*, that's now best known among the learned by his name : So *Diodorus* expressly affirms.

Pindar, the eldest writer that mentions him, calls *Pisa* therefore a colony of *Lydians*. *Thucydides* affirms that he brought much riches out of *Asia*, and thereby greatly endear'd himself to the *Greeks*, who then were very poor. And he might well be rich, because his father *Tantalus* was noted for abundance of wealth more than he knew how to bear. And he leaving it to his son *Pelops*, he might carry his treasure with him into *Greece*, altho' he withdrew out of *Asia* for fear of *Ilus*. *Pausanias* expressly calls him a *Lydian*, following *Pindar*. And I chuse to follow these authors ; altho' I know that many call him a *Phrygian*, and some a *Paphlagonian* ; yet all agree that he was an *Asiatic* ; and the kingdom of *Lydia*,
when

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when it flourish'd, might take in much of *Phrygia* and *Paphlagonia* also.

Certain it is, that his colony out of *Asia* made a great change in the affairs of *Greece*. *Diodorus* assures us that he was a man of much prudence and valour. And *Plutarch*, in his *Theseus*, says, that by reason of his great riches, and the multitude of his children, he over-weigh'd the little kings of *Peloponnesus*, and marry'd his daughters into the greatest families, and got his sons to be princes in their cities. His son *Atreus*, after the death of *Eurystheus*, was king of *Mycenæ*, besides the dominion he had in *Pisa* and *Olympia*; and so he prevail'd over the family of *Perseus*, which had reign'd there long. His grand-daughter *Alcumena* was the mother of *Hercules*; and so all the power that *Hercules* gain'd devolv'd into his family. His grandson *Agamemnon* was general of all the forces of *Greece* against *Troy*.

There is a strange passage in *Pausanias*, his first *Eliac*, p. 160. *That the priests or prophets affirm'd to the Greeks when the war against Troy grew long or tedious to them, that Ilium would not be taken until they carry'd thither the arrows of Hercules,*
and

and the shoulder-blade of Pelops, which therefore were accordingly sent thither. I would not mention this, but that I think it proves that the Greeks had a great honour for even the relicks of this man, and were likely to be encourag'd by the sight thereof to fight keenly against *Ilium*, to avenge *Pelops's* quarrel against that city, which bore the name of *Ilus*, who had driven him out of *Asia*. *Pausanias* hath many other things to the honour of *Pelops* in many places, which the reader may consult at his leisure.

I chuse to conclude this discourse with a passage in *Herodotus's Polymnia*, where he reports some speeches of *Xerxes* when he was consulting about the invasion he intended against *Greece*. He reports that *Xerxes* said : *It is honourable for me to avenge my self on those men, whom Pelops, a Phrygian, and a servant of my ancestors, did so subdue, that to this day both the country and the men in it bear the name of him their conqueror, being call'd Peloponnesians.*

Here *Xerxes*, or *Herodotus* in his name, assures us that *Pelops* made so great a conquest in *Greece*, that it encourag'd *Xerxes*,
who

who was more powerful, to expect that he should make there a greater conquest.

2. He informs us that *Pelops*, a *Lydian* or *Phrygian* king was servant or subject to his ancestors. This I cannot understand otherwise than that he accounted the *Assyrian* kings, into whose rights or dominions he succeeded by descent from *Cyrus*, who had conquer'd them, to be his ancestors or forefathers. And indeed it is true, there were some marriages between the royal families of the kings of *Assyria* and those of the *Medes* and *Persians*, from whom he descended. And accordingly, in *Ezra* vi. 22. The king of the *Medes* and *Persians* is call'd the king of *Assyria*, compare verse 14 of that chapter, and it will appear that *Cyrus*, *Darius*, and *Artaxerxes* have equal right to this title which *Xerxes* also in *Herodotus* seems to claim to himself. For it is most certain that *Pelops* liv'd above 830 years before the time that *Xerxes* consult-ed to invade *Greece*, and that the *Assyrian* empire did indeed then and before that time claim some dominion over the *Lesser Asia*, from whence *Pelops* came. But the dominion of the *Medes* and *Persians*, as distinguish'd from *Assyrians*, was not then known in the *Lesser Asia*.

Let

Let me add one consequence more from the words of *Xerxes*, which were spoken, as the most learned *Armagh* reckons, in the first year of his reign, falling in the year of the *Julian* period 4229

Pelops's institution of the olympick games is stated by *Scaliger*, from whom others in this matter differ little, *J. P.* 3398

The difference of time between these is 831

Deduct the distance between the first of *Nabonassar* and the first of *Xerxes* inclusively 263

The remainder is 568, the years 568 between *Pelops's* olympick games, and the *Æra* of *Nabonassar*. This demonstrates that *Pelops's* native country was under the *Assyrian* more than 520 years before the *Æra* of *Nabonassar*, begun at the fall of *Sardanapalus*.

This I thought fit to note, because it shews that *Herodotus* doth here sufficiently intimate that the *Assyrian* dominion in *Asia Minor* was above 520 years old; altho' in his *Clio* he seems to suggest that it had stood no longer, when the *Medes* revolted from them, which is an opinion contrary to all the antient historians that I know of.

'Tis

'Tis true indeed that he is the eldest historian that now remains in our hands. But it is certain that there were elder records in being when he wrote; and he himself acknowledges, just before those words, that give so short a time to the *Assyrian* monarchy, that the history of *Cyrus*, whose conquest of the *Assyrians* he was beginning to relate, is told by others three other ways, differing from the narrative he was about to give us, wherein he chuses not to follow those that made *Cyrus's* conquest most honourable, *Σεμνόν τὰ περὶ Κῦρον* are his words, which a greater antiquity and largeness of that empire would do; but rather those which did lessen *Cyrus*, which seems to me to favour of that malignity of which *Plutarch* hath accus'd him in a whole book.

My present concern is only to desire the reader to observe, that the antiquity of *Pelops* and his subjection to the *Assyrians*, which he here seems to own, is not consistent with that diminution of the *Assyrian* antiquity, which he hath suggested in his *Clio*. Nevertheless, his confession that others before his time or in his days did relate the history otherwise than he hath done, is of good use to prove that those historians who differ from him, tho' they wrote since
his

his time, may have elder authors than him, whom they might see good reason to follow, altho' he rejected them. Yea, and now we must be forc'd to follow the authors that allow greater antiquity to the *Assyrian* empire than *Herodotus* doth, that we may shew there is truth in the words which *Herodotus* tells us were spoken by *Xerxes* concerning *Pelops* and his countrymen.

Agreeably to this subjection of *Lydia* to the *Assyrians*, *Priamus*, king of *Troy*, is affirm'd to have own'd himself a subject or dependent on the *Assyrian* king *Tentamus*, and to have desir'd and obtain'd aids from him of 20000 men, sent under the conduct of *Memnon*, son of *Tithonus*, who was *Priamus*'s brother. This *Diodorus Siculus* delivers, *lib. 2. cap. 6.* But this I mention only to shew that the *Assyrian* dominion did extend even beyond *Lydia* to *Troy*, that stood more westward, near the shores of the *Ægean* sea, acknowledging that the time of *Priamus* was about 130 years later than the time of *Pelops*. Nevertheless, there is reason to believe that *Priamus*'s ancestors, particularly *Ilus*, were in as much dependence on the *Assyrians* as *Priamus* was.

But

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But I must not digress to enquire further into that matter, therefore I shall content my self with intimating, that *Diodorus* doth expressly mention *Troas* and *Lydia* among the countries subject to *Ninus*, the founder of the *Assyrian* monarchy: Wherefore I conclude, that when *Xerxes* in this speech, which we have here consider'd, calls *Pelops* the *Phrygian* or *Lydian*, his ancestor's subject, and mentions his own descent from *Cyrus*, the conqueror of the *Assyrian* empire, he did intend to intimate that *Phrygia* or *Lydia* were part of their dominion; and consequently descended to him: So that he might well claim and conquer any of their countries, especially *Peloponnesus*, that was conquer'd by *Pelops*. And because *Pelops's* subjection to the *Assyrian* empire was above 520 years before the *Æra* of *Nabonassar*, it is rightly concluded that *Herodotus* hath not well limited that empire to 520 years before the fall of *Sardanapalus*.



TRACT



TRACT VIII.

Appendix de Cabiris, addenda disquisitioni de Pelasgis.

CAbirorum nomen celebre est etiam inter Græcos, quanquam vox sit aperte Phoenicia seu Hebræa. Sumitur autem hoc nomen ambigue, 1^{mo} pro Diis quibusdam Ethnicorum, quorum nomina, & numerus, ritusque quibus coluntur, religio jussit celari. Hinc nec ipse noster Sanchoniatho eorum nomina cultumve declaravit, sed magnum quiddam se præstitisse videtur putasse, quod septem filios eos primum fuisse Sydyçi dixerit, & deinde subjunxerit octavum eis fuisse fratrem, quem nominavit Asclepium.

Ex eodem superstitioso metu fit quod Herodotus qui proxime (inter historicos quos habemus) accessit ad Sanchoniathonis antiquitatem, cum mentionem fecerit, l. 2. c. 51. obscenæ imaginis Mercurii, quæ primo Athenis, & inde alibi in Græcia visitur, & colitur: affirmat sacram quandam

A a

rationem

rationem illius in mysteriis Samothraciæ tradi, eamque sibi, omnibusque initiatis notam esse innuit; sed summa cum cautela eam celat.

Similiter etiam, sed apertius & verbis plane disertis, Pausanias in Bœoticis, pag. mihi 300, ubi narrat de lucu Cabiriæ, Cereris ac Proserpinæ, quo intrare initiatis tantum fas est, & æde de Cabirorum quæ circiter septem stadia inde distabat. Οἵτινες δὲ εἰσιν οἱ Κάβειροι καὶ ὅπῃ δὲ εἰσιν αὐτοῖς καὶ τῇ μητρὶ τὰ δρώμενα, σιωπὴν ἄγοντι ὑπὲρ αὐτῶν συγνώμη παρὰ ἀνδρῶν φιληκόων ἔσω μοι.

“ Veniam sibi poscit quod non enarret
 “ quinam essent hi Cabiri, & quæ sacra
 “ iis, & magnæ matri peragantur.

Interim certum est è plurali numero nominis Cabirorum non unicum verum Deum, creatorem cœli & terræ, seu primam rerum omnium causam sub hoc nomine cultum fuisse. Manifestum etiam est non omnes ethnicos adeo fideli superstitione conticuisse de iis, quin ex illis aliquot, ut Sanchoniatho ejusque interpretes Philo Berytius, prodiderint septem fuisse filios Sydyçi, & insuper Asclepium ex iis fuisse, sub nomine Esmuni, quo verbo octavus significatur.

Quinetiam

Quinetiam scholiaſtes Apollonii prodidit; duos primo fuiſſe Cabiros, Jovem nempe ſeniores, & Dionyſum juniorem. Inſuper idem tradidit tria nomina Cabirorum è Mnafea : Axieros quæ & Ceres, Axiokerſa quæ & Proſerpina, & Axiokerſos qui & Pluto: Addit etiam ex Dionyſidoro quartum, qui eſt Caſmillus, ſeu Mercurius.

De horum nominum origine Punica videatur Bocharti Canaan, l. i. c. 12. Oſtendit etiam Seldenus in tractatu de Diis Syris, Venerem ab orientalibus dici Cubar; quod nomen ex iisdem conſtat literis radicalibus cum Cabiris, ideoque idem videtur ſignificare. De his non eſt mei inſtituti multum diſquirere, obiter autem notanda cenſeo paucula.

1^{mo}. De Mnafea, qui tria nobis horum ſuggeſſit nomina, obſervo Voſſium in libro de hiſtoricis Græcis, tres ejus nominis deſcripſiſſe, quorum unus erat ex urbe Beryto. Suſpicio hunc Berytium eum fuiſſe qui tradidit tria illa nomina Cabirorum, quoniam obſervavi quod Sanchoniatho notavit Cronum dediſſe urbem Berytum, Cabiris & Neptuno, unde probabile fit Berytium Mnafeam ſua in urbe audiviſſe hæc nomina Cabirorum, qui illius (ex parte ſaltem) erant domini. Porro etiam docuit Voſſius (in

ultima editione lib. de Hist. Græc.) Scaligerum tradidisse quod Mnaseas est nomen Hebræum, Manasses leviter mutatum.

2^{do} Notandum puto quod Sanchoniatho posuit Proserpinam & Plutonem inter sobolem Croni, non autem Sydyçi (sed hi duo, eorumque filii iisdem temporibus vixerunt;) unde videtur colligendum alios præter Sydyçi filios in Cabirorum numerum relatos esse. Invenimus scilicet octo Cabirorum nomina, sed non tot Sydyçi filios, immo unicum tantum, eumque natu minimum Asclepium, quem author noster Sydyco patri expresse attribuit.

Interim fatendum est Cabirorum Deorum, seu Dioscurorum, nomen progressu temporis, sive per adulationem sive per ignorantiam, datum esse plurimis, quibus antiquiora, quæ nunc tractamus, tempora nullum jus concesserant ad titulos tam augustos. Namque alios enumerat Cotta tempore posteriores in tertio libro Ciceronis de natura Deorum, alios Strabo libris 10 & 12, quæ sic breviter indicasse sufficiat; quoniam non agendum hoc loco de omnibus Diis gentium, eorumque titulis, sed inquirendum est in tempora sacerdotum, seu hominum qui primum iis ministrabant, & tamen titulo hoc divino ornabantur.

Transe-

Transeamus itaque ad secundam significationem harum vocum, Cabiri, Corybantes, Dioscuri, Samothraces, Euseb. p. 36. & notemus quod hæ voces ponuntur ab Eusebio Philonem Byblium transcribente tanquam Synonymæ, & ejusdem plane significationis; nec dicuntur hi Dii, sed tantum filii Sydyçi, (quem Semum esse Chami fratrem alibi ostendimus;) qui quoniam pater dicitur Dioscurorum, ideo ipse intelligitur esse Ζεύς; ejusque filii hi affirmantur tantum invenisse rates, herbarum vires ad curationem morsum venenatorum, aliaque. Hinc sequitur Cabiros esse fratres Arphaxadi, natosque in prima generatione post diluvium, cui nec LXX. nec codex Samaritanus ullam adjecerunt annorum centuriam, qua longius à diluvio summoveantur, uti fecerunt in generationibus, quæ hanc vetustissimam sequuntur; sed in hac generatione omnes codices consentiunt de summa antiquitate.

Porro certum est apud alios autores, exempli gratia apud Strabonem, Corybantes, aut idem significare quod Curetes, Idæi, Dactyli & Cabiri, aut exiguis tantum differentiis distingui, adeoque saltem cognatos eos admodum esse tradunt, “Eadem-
“ que sacra habere cum Samothracibus, &

A a 3

“ Lemniis,

“ Lemniis, aliisque compluribus, quod
 “ iisdem Diis omnes sint famuli, omnesque
 “ enthusiastico furore corripiuntur, in ar-
 “ mis saltant, & armorum, cymbalorum,
 “ tympanorum strepitu, suoque clamore
 “ perterreant homines.” Vide Strabonem
 lib. 10. p. 466, B. C. D. aliisque locis ejus-
 dem libri (præsertim p. 470,) cum notis
 Casauboni.

Non opus est ut adjiciam quæ à Pausania,
 & Suida suggeruntur his consimilia; quo-
 niam & major est autoritas Strabonis ip-
 sius, & Strabo ea quæ dixit antiquiorum
 doctrinæ consona esse comprobavit. Non
 celabo tamen quod observavi apud Pausa-
 niam in Boeoticis, quod statim postquam
 dixisset, fuisse quondam in ea regione ur-
 bem, & homines dictos Cabiros, statim ad-
 jicit mentionem Cabiræorum, nominatque
 Prometheus, & ejus filium Ætnæum, iis-
 que dicit depositum quoddam (arcanum)
 commissum esse à Cerere. Cabiræos dicit
 non Cabiros. Si credamus ipsam Cererem
 (quæ fuit Isis Ægyptiaca) Prometheus tra-
 didisse mysteria, manifestum erit hunc Pro-
 metheum fuisse multis sæculis antiquiorem
 Prometheus Deucalionis patre, cui nusquam
 assignatur filius Ætnæus, sed fuisse illum
 antiquissimum Japheti filium, qui inter Tri-
 tanas

tanus numeratur; quod notavit Scaliger ad numerum Eusebianum 431.

Quinetiam Diodorus Siculus Prometheum antiquissimum posuit, Osiridi & Isidi coævum; & Juvenalis eum Titanem vocat, Sat. 14.

E Meliore luto finxit præcordia Titan, innuens Prometheus κατ' ἐξοχήν Titanem fuisse. Titanes autem Osiridi (quem esse Liberum patrem probavit Plutarchus) fuisse coævus Pausanias ex Onomacrito monstrat in Arcadicis.

Porro etiam Pausanias in Corinthiacis factis aperte innuit Cabiræum hunc Prometheum Japheti filium tribus generationibus senioreni fuisse illis, qui apud Athenienses αὐτίχθονες dicuntur; quod non est verum de patre Deucalionis, ejusve avo, sed optime convenit cum iis quæ Diodorus, & ex eo Eusebius, tradidit de migratione Osiridis Isidisque in Græciam; quo tempore etiam antiquissimo Triptolemo tradita est ratio colendorum & ferendorum agrorum. Mihi etiam plane incredibile videtur Græcos agriculturam non novisse ante Erethei tempora, & Triptolemm (recentiorem) illi coævum, qui centum circiter annos vixerunt post Cadmi adventum in vicinam Bœotiam, qui non potuit eos celare rem

in Phœnice, & Ægypto (unde venerit) ultra quingentos ante annos notissimam.

Hæc autem eo tantum fine hic à me proferuntur, ut ostendam Cabirorum sacra in antiquissimis temporibus ab Iside & Osiride in Græciam esse perlata, ipso Prometheo Titane facto sacrorum principe: Quod diserte affirmat Pausanias, consentiente Eusebio Præp. Evang. lib. 2. c. 1. è Diodoro Siculo: Pauca tantum ejus transcribam verba. De Osiride ibi asserit, “illum non
 “ solum patri suo matrique, sed & Diis aliis
 “ templa construxisse, ut & singulis hono-
 “ res proprios constituisset, & τὰς ἐπιμελο-
 “ μένους ἱερεῖς. Sacerdotes qui eos curarent
 “ ex officio.” Quæ verba complectuntur Cabiræos, quorum erat celebrare sacra deorum Cabirorum. Eodemque mox capite dicit, “eum post peragratam Phrygiam per
 “ Hellespontum in Europam trajecisse: Et
 “ speciatim res Macedoniæ & Atticæ pro-
 “ curasse per Macedonem & Triptole-
 “ mum,” qui cum fuit Osiridi cœvus, necessario longe antiquior fuerit illo, quem Græci celebrare solent, sive Celei sive Rharri filio; mire enim inter se dissentiunt mythologi.

Pausanias (in Atticis p. 13,) autem suggestit carmina quædam Musæi, antiquissimi poetæ,

poetæ, suo tempore extitisse; quæ eum ex Oceano, & Terra natum esse dicerent, hoc est ex antiquissimis Diis, quos Sanchoniatho noster monstravit homines priscos fuisse. Ideoque Musæum credo propius accessisse ad verum tempus primi Triptolemi indicandum, quam posteriores mythologi. Apollodorus porro refert, lib. 1. c. 5. Pherecydem consentire cum Musæo, nempe agnoscere Triptolemmum filium fuisse Oceani & Terræ, & sic optime conveniet ejus tempus cum tempore Cereris, hoc est Isidis & Osiridis.

Pherecydi autem huic Syrio eo major fides danda est, quoniam antiquissimus est scriptor & philosophus ac theologus, vixitque in tempore Servii Tullii, seu Croesi Lydorum regis; & præceptor fuit Pythagoræ, ac Thaletis, ut probat Vossius in libro de historicis Græcis. Loquitur ille cum vulgo, cum Oceano & Terra ortum dicit Triptolemmum; sed intelligi voluit loqui de antiquissimis hominibus (qui illis nominibus velabantur in fabulis) & inde summam illi asserere antiquitatem.

Sed redeamus ad Pausaniam nostrum qui in Atticis pag. 13. affirmat, “ Argivos dis-
“ putare contra Athenienses de deorum
“ muneribus & memoriæ traditum esse ait,
“ Cererem

“ Cererem Argos, seu intra Peloponnesum,
 “ venientem, à Pelasgo hospitio acceptam
 “ fuisse.” Hanc Cererem credo (cum Plu-
 tarcho, Diodoro, Herodoto, aliisque mul-
 tis) Isidem fuisse Ægyptiam; nec dubium
 est quin Argis æque ac Thebis & alibi do-
 cuerit illa religionem suam, agriculturam
 forte & aliquid medicinæ, unde deriventur
 ab Ægypto hæ artes in Peloponneso
 pariter ac cæteris Græciæ partibus. Sed
 quæro, quis fuerit hic Pelasgus Osiridi con-
 temporaneus? Certe non erat ille nepos
 Phoronei, & filia sua Niobe, & frater Argi
 (juxta Acusilaum;) vixit enim ille 400 cir-
 citer annis post mortem Isidis & Osiridis,
 posito Osiridem esse Mizraimum, seu Me-
 nem primum Ægypti regem, quod veris-
 simum esse reor.

Colligamus hinc itaque, Pelasgos in ea
 peninsula fuisse diu ante Phoronei, & ne-
 potum illius tempora. Et sane Herodoti
 dictum quod Ægialensis regni subditi erant
 Pelasgi, bene convenit cum Pausaniæ dicto
 quod Ceres, seu Isis, ab aliquo Pelasgo re-
 cepta fuerit.

Armachanus noster (juxta chronologos
 antiquissimos) Ægialei initium regnandi po-
 suit A. M. 1915, & probabile est sparsim ibi
 vixisse Pelasgos aliquammultos priusquam
 inceperit

inceperit monarchia Ægialei, adeo ut Isis sua myſteria Cabirica Pelasgo tradiderit paulo (circa 40 annos) ante initium Ægialei. Et ſane ſparſi hujusmodi homines facilius reciperent externum Oſiridis imperium, ejuſque ſacra, quam uniti ſub noto monarcha. Hæc autem bene congruunt cum dictis Herodoti affirmantis, “ omnes “ Græcos, immo ipſos Samothraces à Pelasgis accepiſſe orgia, ſeu myſteria Cabirica, Euterpe c. 51.”

Reſtat jam ut inquiremus, quantum licet in tenebroſiſſima hac hiftoriæ parte, quomodo ad ipſos Ægyptios pervenerint Cabiri, eorumque initiationes; idque faciemus duce Sanchoniathone noſtro, qui videtur id egiffe ut Ægyptios monſtraret ſuam doctrinam, artes, & religionem à Phœnicibus ſuis accepiſſe, ſed priſcam religionem Phœnicum corrupiſſe.

Nos autem ipſius hiftoriam eatenus tantum recipiemus, quatenus cum Moſaica, quæ antiquior eſt & verior, conſiſtere eam poſſe judicamus. Artes & religionum varietates ortas eſſe ſcimus ab hominibus diverſis, à Babylone primo diſperſis; atque inde igitur ut hominum, ſeu gentium variarum initia ſumenda ſunt, ſic etiam ibi
prima

prima post diluvium artium, & religionum diversarum fundamenta jacta esse videntur.

Huic sententiæ convenit quod observationes cœlestes in Babylone repertæ sunt, cum ea capta est ab Alexandro Magno annorum 1903, illud tempus antecedentium. Hic numerus annorum subductus ex anno mundi, quo capta est illa urbs juxta computum Armachani, deducet nos ad A. M. 1771. adeoque ad annum à diluvio finito 114. Nescimus annum quo condita est Babylon, sed hinc certo sciamus eam non fuisse vetustam cum primæ ibi factæ fuerunt observationes cœlestes, & eas fieri non potuisse sine instrumentis aliquibus; ea fieri non possunt sine aliqua notitia principiorum arithmeticæ & geometriæ.

De religione Babyloniorum ante dispersionem nihil constat è reliquiis quas habemus historiæ rerum tam antiquarum. Sufficiat itaque è dictis colligere artium initia potius quærenda est in Babylonia, quam in Ægypto, vel in Phœnicia; in quibus regionibus nihil tradidere historiæ fide dignæ paris antiquitatis cum astronomicâ Chaldæorum horum peritiâ.

Nihilominus hoc facile concesserim Sanchoniathoni nostro Cronum & Osiridem, i. e. (utî ipse credo) Chamum & Mizraimum ejusque

ejusque filios (postquam è Chaldæa occidentem versus itinera facerent) prius commoratos fuisse in Phœnicia, quam pervenerint in Ægyptum. Porro etiam quoniam Ægypti pars inferior, & foecundissima, quæ Delta Græcis dicitur, quotannis exundationibus Nili obnoxia est, necesse erat ut per aliquot annos in vicina regione commorarentur, ut aggeres in locis commodissimis Ægypti fierent, in quibus urbes ædificarentur, quas tuto inhabitare possint qui futuri erant coloni, in tempore quo fluvius maximam terræ partem undis suis obtegeret.

In Phœnicia itaque credo Mizraimi progeniem cum cognatis suis è stirpe Canaanis aliquandiu habitasse. Patet enim è Sanchoniathone quod Thoth Menis, seu Mizraimi filius diutissime, scilicet ad tempus quo missus est à Crono ut regnum Ægypti capefferet post mortem patris sui (qui tamen regnasse dicitur tam ab Eratosthene, quam à Manethone per annos 62) commorabatur cum Crono, cui erat à conciliis & à secretis in Phœnicia. Nec dubium est quin communicavit doctrinam cognatis suis Cabiris, unde vel hoc nomine Phœnicia prius sibi vindicare possit literarum laudem quam Ægyptus.

Ex

Ex hac cognatione, & necessitudine, quæ intercessit inter Cabiros & Cronum, ejusque nepotem Athothem, nec non è fama doctrinæ quam ab illo receperint, orta est magna illa celebritas, & authoritas, quam hi primi sacrorum ethnicorum antistites tam sibi acquisiverunt, quam posteris suis per multas gentes sparsis, & per multa secula continuatis, obtinuerunt. Hinc enim habiti sunt ipsis Diis cognati, charissimique, summe insuper periti in religione quam à patribus suis velut hæreditariam acceperint; Hinc demum fulciebantur auctoritate, opibus & armis summorum principum, qui tam in Assyria, quam in Ægypto à Crono descendentes, jus summi imperii obtinuerunt.

Patet enim ex authore nostro Cronum ethnicæ superstitionis etiam pessimæ parti, quæ est liberorum mactatio ad placandos malignos dæmonas addictum fuisse, eundemque sibi associasse non solum Sydyçi posteros, hos Cabiros, sed & Pontum, Posidonem, Nereum, aliosque, quos ego Japheti posteros fuisse arbitror, & alibi id probare conatus sum; è quibus præcipue Pelasgos antiquissimos Græciæ incolas fluxisse reor.

Quinetiam verba Mosis, (juxta vulg. Lat.) Gen. x. 5. de Japheti posteris dicta, verificissime

sime accommodari possunt Pelasgis. “ Ab
“ his divisæ sunt insulæ gentium in regio-
“ nibus suis,” quanquam non ad eos solos
restringenda esse hæc verba existimem (mi-
stos iis fuisse Phoenices, & Ægyptios cre-
diderim.) Sed redeamus ad Sanchoniathonis
dicta quibus ostendit quam beneficus fue-
rit Cronus erga Cabiros, eosque quibus illi
erant sacerdotes. Apud Eusebium Præp.
Evang. pag. 38. linea ultima, legimus illum
dedisse integram urbem Berytum Cabiris
conjunctis cum Posidone, agricolis & pis-
catoribus, qui illic consecrarunt Ponti reli-
quias. Hoc certe non fecissent nisi Pon-
tus & Posidon ejusdem fuissent religionis
cum Cabiris.

At præ aliis omnibus id plurimum adju-
visse videtur propagationem hujusce super-
stitionis, quod hi Dioscurorum filii admo-
dum dediti fuerint navigationi. Nam cum
prius dixerat author noster Cabiros primum
invenisse navigium, mox p. 37, D. subjicit
“ eorum filios (circa tempus quo Cronus
Atlantem fratrem suum alta terra defossam
obruisset) “ in tumultuariis quas fecissent ra-
“ tibus pelago se commisisse, at naufragi-
“ um passos, & ejectos in littore prope
“ Cassium Montem ibi templum dedicasse.”
Notandum censeo hanc primam esse naviga-
tionem

tionem quæ occurrit in historia post diluvium. Deinde dubium non est quin Cabiri multos secum habuerunt comites in hac navali expeditione, cum author exprimat pluraliter *κεδίας & πλοῖα*. Nec certe templum extruxissent nisi multorum manibus, & usui plurimum. Hinc itaque aliqualem coloniam versus Ægyptum ductam suspicari licet; atque ex hoc templo in finibus Ægypti condito facile transire possit religio Cabirorum in regionem naturaliter deditam superstitionibus.

Certum est è Plinio & Strabone Cassium Montem distasse à Pelusio circiter 40 miliaria, & tamen 28 miliaribus propius fuisse Pelusio quam exitus lacus Sirbonidis. An Ægyptiorum esset Mons Cassius primis hisce temporibus, an potius Horæorum qui à Cananæis erant non multum refert; quandoquidem nondum erupisset bellum inter eos, sed amice inter se tam in rebus civilibus, quam religiosis primo vixerint, adeoque facile alter populus cum altero sermones habuerit.

Herodotus docuit Cabiros in Ægypto receptos esse, & templum habuisse Memphi solis sacerdotibus patens, & existimavit Cambysem mentis suæ non fuisse compotem, qui priscam hujus populi religionem ludibrio

ludibrio haberet. Addamne quod felicibus admodum auspiciis videatur hoc templum fundatum esse, quod (licet fortasse sæpe renovatum) in honore stetit ultra annos bis millenos; tantum enim temporis effluxisset, inter ætatem Croni, quo fundatum est, & ætatem Plinii, aliorumque qui ejus mentionem faciunt. Immo vero hujusce templi meminit Achilles Statius, qui primum ethnicus fuit, sed postea factus est christianus & episcopus Alexandrinus, ut testatur Suidas; & in templo Jovis Cassii ipse pingebatur extensa manu tenens Malum Punicum de quo ratio traditur mystica.

Non inquiram in ethnicum hoc mysterium; sed addam hoc mihi in mentem revocare, quod Syrorum Deus Rimmon dicitur, quo nomine Malum Punicum significatur. Quinetiam memini me apud Pausaniam legisse p. 59, in ejus Corinthiacis quod “My-
“ cenis celebris est statua Junonis, quæ al-
“ tera manu sceptrum tenet, altera vero
“ Malum Punicum; ejus significationem
“ religioso silentio premendam esse dicit.” Scilicet hoc est unum è mysteriis Cabiricis quæ nefas est evulgare.

Nihilominus Clemens Alexandrinus in Protreptico pag. 12, videtur hoc revelasse,

B b

ait

ait enim mulieres quæ Thesmophoria celebrant a Mali Punici granorum esu abstinere, existimantes ex guttis sanguinis Dionysi (quem Osiridem esse probavit Plutarchus) germinasse Mala Punica : Scilicet rubedo qua vestiuntur semina in malo granato inclusa, sacrum illum refert Osiridis sanguinem quo se polluere nefas putant.

Hæc obiter visum est annotare, ut ostendam Cabiros non solum antiquissimos fuisse superstitionis ethnicæ sacerdotes, sed etiam ab iis derivari præcipua plurimarum gentium sacra, ut Syriæ, Ægypti, Phrygiæ, Græciæ, Cypri, aliarum insularum Maris Mediterranei, immo & Hetruscorum, Romanorumque ; quæ omnia non vacat persequi.

Sufficiat dixisse sub Crono fuisse non Ægyptum solum, sed & totum Assyriorum imperium, atque adeo ipsam Babylonem, quam sanctus Apocalypses merito dixit nominari " Matrem fornicationum & abominationum terræ," i. e. Fontem idololatriæ. Ex illius imperio facta est dispersio humani generis in omnes terras, ideoque non est mirum si pleræque coloniæ inde reportaverint aliquid illius religionis, quæ sub ejus tutela & favore floruit.

Interim

Interim fatendum est multum mutatum esse in diversis gentibus: Immo aliquid in unaquaque fere gente innovatur singulis plerumque seculis. Hoc enim est quod Sanchoniatho noster conqueritur, & culpat etiam in generatione hominum, qui proxime successerunt ipsi Crono; dicit enim in Euseb. Præp. Evang. p. 39. Filium Thabionis primum inter Phœnices Hierophantem in allegorias mutasse historias pridem traditas (de Diis intelligo,) & eas miscuisse cum quibusdā φυσικοῖς ἢ κοσμικοῖς πάθεσι quibus verbis indicare videtur eam mysteriorum sacrorum interpretationem, quā omnia illa referunt ad naturalem ortum, & occasum corporum cœlestium, seu generationem & corruptionem corporum in terra nostra, ut Stoici postea interpretabantur traditiones theologiæ ethnicæ. Tales etiam expositiones leguntur apud Plutarchum de Iside, apud Macrobiū de sole; similes apud Phurnutū, Salustium, aliosque. Afirmat etiam hanc doctrinæ priscae corruptelam pervenisse ad Isiridem fratrem τῆς χυαῖ, qui primus Phœnix dicitur, quique fuerit ἐπίσακτος, i. e. ex alia familia assumptus in Phœnicum societatem, per aliquod tempus.

Diligenter sane expendendus est hic San-
choniathonis locus, quia diserte asserit multa
quæ vix uspiam alibi occurrunt apud vete-
res historicos.

1^{mo}, Affirmat Isiridem esse fratrem τῷ
χνα̃, i. e. Canaanis primi Phœnicis; nec
possum minus hinc colligere, quam quod
hic Isiris idem sit cum eo quem Plutar-
chus affirmat Hysiridem dici apud Hella-
nicum, qui vulgo dicitur Osiris. Unde O-
siridem colligimus esse Mizraimum, quem
Moses asserit fratrem fuisse Canaanis. Et
hunc quidem è sacris literis novimus esse
patrem Canaanæorum, illum autem Ægyp-
tiorum, quæ fuere magnæ familiæ primo,
indeque magnæ gentes.

2^{do}, Ex eo quod Isiridem, atque adeo e-
jus familiam fuisse aliquando ἐπίσρακτον, col-
ligo Osiridem ejusque familiam per aliquod
tempus assumptam fuisse, in societatem tam
habitationis quam religionis cum hisce Ca-
naanæis, qui priscas traditiones corrupissent,
atque hinc initium sumptum esse dissensio-
num in religione. Nec mirum est si pro-
gressu temporis multum creverint hæc dis-
sidia, & tandem in bella eruperint.

3^{tio}, Hic Thabionis filius è Phœnicibus,
seu Canaanæis esse dicitur, atque ideo col-
ligitur non esse è Sydyçi filiis; unde sequi-
tur quod quanquam Hierophanta fuit, non
tamen

tamen fuit unus Cabirorum. Hi enim originis suæ privilegio superiorem sibi vindicarunt locum, & ipsis Diis propinquiores habiti sunt & iis consanguinei.

Hinc Sanchoniatho veras origines religionis priscae suorum Phoenicum è commentariis Cabirorum tradit, easque præfert doctrinis Ægyptiorum, quas corruptas esse ostendit per allegorias, à Thabionis filio Hierophanta, Isiridi traditas; innuit porro, etiam has corruptelas Ægyptios accepisse ab illo Phoenicio Hierophanta, quem ipse deceptorem esse comperit & detexit. Etiam apud Athenienses in Eleusiniis supremus sacrorum antistes Βασιλεύς dicebatur, & tamen adjungebantur subordinati adjutores ἐπιμεληταὶ quatuor, inter quos ex Eumolpidis erat Hierophantes. Memini etiam me apud Clementem Alexandrinum legisse titulum Ἀνακτοτελεσῶν, quos reges sacrorum vocant interpretes; his certe inferiores erant Hierophantæ qui tamen magnæ dignitatis nomine cohonestantur. Verum de his sacris, inter ethnicos, ordinibus, non vacat curiosius disquirere. Sufficit enim instituto nostro quod hinc pateat Cabirorum religionem utcumque mistam allegoriis ab Isiride, seu Mizraimo Canaanis fratre, in Ægyptum esse introductam.

Nec mirum erit si eandem disseminaverit Osiris, seu Dionysus ille Ægyptius, per omnes regiones quas peragravit, novas deducens colonias, & imperium simul cum religione sua studens ampliare. Illum autem ostendimus ex Eusebio & Diodoro Siculo pervenisse in Græciam, ibique comitem habuisse Mercurium, qui Græcis Hermes, Ægyptiis autem Thoth vel Athothes dictus est, qui Cabiros habuit sibi Amanuenses, (ut Sanchoniatho docuit,) quique Osiridi vel ea de causa charus erat, quod Deorum sacrificia ordinaverit (Euseb. Præp. p. 46. A.) Intelligo autem illum non quidem sacerdotis officio functum esse, sed ut magistratus sub patre suo Osiride, curasse, ut idonei sacerdotes quales erant Cabiri sui, eorumque filii, officio suo ubicunque venerit fungerentur. Id enim significant verba *θυσιαὶ θεῶν διατάσσονται.*

Quoniam autem Osiris non venit in Græciam colonis vacuum, sed jam ante sparsim habitatam, tempore patris sui qui huc colonos traduxerat, & testatur Strabo Pelasgos fuisse antiquissimos illius regionis colonos, sequitur eos hic ab Osiride inventos fuisse, iisque traditas fuisse agriculturæ artes ab Iside seu Cerere ejus uxore, una cum religione quam attulit Cabirica, nam
fine

sine religione nulla subsistere potest respublica, nec aliam ille habuit quam Cabiricam allegoricis quibusdam fabulis mistam.

Porro aliud suppeditavit argumentum Herodotus cum Manethone collatus, quo probetur, & Pelasgos in Græcia fuisse ultra ducentos ante Inachum annos, multoque magis ante tempora Pelasgi antiquissimi, qui Inachi fuit pronepos, & eosdem Cabiricam religionem Samothracibus attulisse, & eandem postea primum Atheniensibus, deinde reliquis Græciæ populis communicasse. Illud autem sumatur ab historia de duabus foeminis sacerdotibus Jovi Hammoni, quas Phœnices à Thebis Ægyptiis rapuerunt, quarum unam Lybybus, alteram Pelasgis in Thesprotide tunc habitantibus vendiderunt. Legatur in Herodoti Euterpe à cap. 51 ad 58 inclusive, quam totam periocham ubi à me citatam lectores rogo ut diligenter perpendant; ea vero verba imprimis, quibus indicat eam Græciæ partem, quæ Herodoti tempore Thesprotis dicebatur, prius Pelasgiam dictam esse à Pelasgis ibi habitantibus, eo scilicet tempore quo ibi vendita est à Phœnicibus Ægyptia sacerdos Jovis, cui illa in Thebis Ægyptiis antea ministrasset. Certum enim est eum Jovem Hammonem fuisse patrem Osiridis, cui Osiris

ris templum in Thebis construxerat, ut videre licet apud Euseb. de Præp. Evang. lib. 2. c. 1. D. Ubi etiam aperte dicitur Osiridem esse Dionysum & Isin esse Demetram, (quæ nomina Græcis erant notiora) eundemque Osiridem constituisse sacerdotes Jovi patri suo.

Hæc autem facta fuisse intelligo circa priores regni sui annos; peregrinationes autem ipsius ad colonias partim constituendas, partim reformandas, æquum est ut putemus factas post res domi bene stabilitas, non multo ante ultimum vitæ suæ annum, quem in tabulis annexis juxta Armachani nostri rationes determinatum videat lector. Interim meminerit istum Jovem Hammonem non alium esse quam Ham, quem patrem Mizraimi fuisse tradidit Moses, quem tamen ut primum è Diis Cabiris celebrant ethnici, filiumque ejus Dionysum secundum inter Cabiros fuisse docuit scholiastes in Apollonium; quanquam neuter horum sit è filiis Sydyçi fratris Ham, è quo octo tandem Cabiros natos fuisse affirmat Sancho niatho. Hinc in animum meum incidit suspicio sacerdotes ex ea familia natos ideo prohibuisse Cabirorum Deorum nomina publicari, ut quocunque libuerit è cognatis sibi familiis prisçi illius temporis cooperare

tare possint in honorem tam augusti nominis, ut sic Cabirorum Deorum numerus augetur, aut minueretur prout ipsis expedire videretur.

Secundo in loco conferamus raptum hunc sacerdotis Ægyptiæ à Thebana provincia à Phoenicibus factum, cum historia Manethonis apud Josephum (is enim solus ex antiquis de Phoenicum rebus in Ægypto scripsit;) ut investigemus quo tempore Phoenices penetrare possint in superiorem hanc Ægypti provinciam, quæ ab ipsorum sedibus plurimum distabat. Testatur enim Herodotus in Euterpe Thebas illas à mari distare 6120 stadia. Invenimus autem nullo tempore intra illud bellum Phoenicum contra Ægyptios id probabiliter contingere potuisse, præterquam in tempore Salatis primi regis Phoenicum in Ægypto, qui secundum Armachanum regnare coepit A. M. 1920; & regnavit tantum 19 annos, qui omnes concurrerunt cum tempore Ægialei primi regis Sicyoniorum, & desierunt A. M. 1939. Is autem expresse dicitur tributariam fecisse tam superiorem (qua Thebæ steterunt) quam inferiorem Ægyptum. Quod si in initio hujus regis capta & vendita est hæc sacerdos, is annus est tantum quintus
ab

ab initio Ægialei, qui cœpit regnare A. M. 1915.

Ex his colligamus Pelasgos in illa Græciæ parte habitasse, eique nomen fecisse Pelasgiæ, & non solum emisse sacerdotem Ægyptiam (quod vix fecissent nisi illorum religio iis placuisset) sed & ei obediisse tanquam ferenti θεῶν ἐπαγγελλόμενον (ut Herodotus loquitur;) quod certe non fecissent nisi populus ibi fuisset, & numerosus & satis locuples, quique fixas ibi sedes & aliquandiu habuisset, & ibi manere constituisset. Hæc est origo Dodonæi templi oraculique, quod totius Græciæ vetustissimum & oraculo in Thebis Ægyptiis admodum simile, iudicio Herodoti, qui utrumque videret.

Hinc autem non solum probatur Pelasgos in Græcia ante Inachi tempora fuisse ultra annos ducentos, is enim regnare cœpit A. M. 2148; verum etiam, quod præcipue suscepimus, ostensum est Pelasgos in priscis illis temporibus religionem Cabiricam recepisse, sed nescio an variatam allegoriis Ægyptiacis. Nescio etiam an è Cabirorum familia fuerit hæc sacerdos Ægyptiaca Pelasgis vendita; censeo tamen probabile esse, etiam foeminas illius familiæ in eorum sacris

cris locum habuisse, quoniam memini me legisse in Strabonis lib. 10. pag. 472, de tribus nymphis Cabiridibus, & de Cabira Protei filia.

Porro quoniam Sanchoniatho inter alia nomina Cabirorum Samothraces posuit, & Herodotus affirmat eos à Pelasgis recepisse Cabirorum orgia; probabile est primos homines qui ex Asia in Europæ proximam regionem Græciam colonias deduxerunt, transeuntes per mare juxta Hellespontum, reliquisse partem aliquam suorum comitum in Samothracia, & insulis ei vicinis ab iis habitandis, una cum sacerdotibus in Cabirica religione educatis, reliquos autem in continentem progressos se dispersisse per Macedoniam, Bœotiam, cæterasque Græciæ regiones; inter quas Thesprotis, de qua nunc agitur, continetur, immo & celebris nunc peninsula, Peloponnesus, cujus pars ab Isthmo non multum remota est Sicyonia.

Certum est primos hos Græciæ colonos & ex Asia venisse, & postquam in Græcia, insulisque ei adjacentibus habitarent, Pelasgos esse primum dictos. Non multum refert unde nomen hoc sortiti sint, nec quavia ab una Græciæ regione in aliam transferint, una cum religione sua, & sacerdotibus,

bus, quos sub Crono, vel Osiride recepissent, quandoquidem constat hoc modo tam Pelasgos ipsos, quam eorum religionem per totam Græciam & Italiam disseminari potuisse.

Nec dubitari potest quin hæc religio, quoniam nullo scripto canone tradebatur, varias gradatim subire potuit alterationes, in diversis temporibus seu seculis, & in diversis civitatibus, non uni summo imperio subditis. Quinetiam hæc reipsa sic evenisse, abunde constat ex iis quæ nobis restant historiis.

Restat ultimo in loco nomen Corybantum, quod tanquam synonymum Cabiris posuit Sanchoniatho, diligentius quam alibi viderim explicandum; quoniam hoc nomen mihi videtur innuere & officia & jura peculiariora, in quibus fundatur omnis honos horum antiquissimorum sacerdotum apud ethnicos.

Primum privilegium quo honorabantur erat, quod iis solis licebat appropinquare ad Deos illos, magnos scilicet, nemini enim præter eos fas erat ingredi in Cabiria templa. Sic testantur Herodotus lib. 3. c. 57. & Pausanias, aliique. Etiam initiati in eorum mysteriis (quanquam licebat iis ingredi lucum septem stadia a templo distantem, Pausan.

Pausan. Boeotic. pag. 300,) non permiffi
funt ingredi ipfum templum. Hinc obiter
fortaffe colligi poffit ratio, quare lex Mo-
faica prohibeat lucum prope fuum altare,
Deut. xvi. 21. & juffit ethnicorum lucos
incendi, Exod. xxxiv. 13. Deut. xii. 3. nem-
pe ut tollerentur initiationum tam privilegia
quam turpis ufus iftorum lucorum.

Secundum eorum privilegium erat, quod
hi Corybantes foli poffint alios propius ad
Deos fuos adducere, per ritus omnes initi-
ationis, lustrationes, facrificia, &c. ab iis
rite peracta. Sic Plato innuit in Euthyde-
mo, Corybantes folere initiandos in thro-
no collocare, circa eos faltare, & tandem
ad τελετήν perducere. Suidas in verbo Ἐποπ-
ταὶ affirmat eos qui myfteria accipiebant
primo anno fieri myftas, fecundo demum
fieri epoptas feu ephoros. Sic etiam Har-
pocraton.

Utraque hæc Corybantum, feu Cabi-
rum facerdotum privilegia mihi videntur
in ipfo eorum nomine indicari. Credo
enim hoc nomen Corybantum, ut & rem
ipfam nempe facerdotium hoc Cabiricum
ab oriente derivatum effe, nempe a verbo
כַּרַב Charab, quod in omnibus linguis ori-
entalibus, mihi notis, fignificat appropin-
quare, & sæpe quidem ad Deum præfer-
tim

tim in sacrificiis; quæ omnia, ut & alia donaria Deo oblata pro Ara dicta sunt קרבנות Chorbanoth, ut docte admodum & perspicue probavit in aureo suo de sacrificiis, clarissimus Outramus, lib. i. cap. 8. Immo ipse sanctus Evangelista Marcus, cap. vii. 11. Corban interpretatur donum, Deo scilicet oblatum ab appropinquante ad ostium seu tabernaculi, seu templi sui. Atque hinc existimo eos qui propius accedebant ad aram, aut ingrediebantur in templa fictitiorum Deorum ad offerenda iis dona Corybantes dictos fuisse, primo quidem in oriente ubi & verbum קרב frequens est, & ubi primo constitutum est hoc sacerdotium.

Ipse textus sacer Num. viii. 9. cum jubetur Moses offerre Deo Levitas, utitur hoc verbo in Hiphil, Hierabta. Immo ipse Deus cum loquitur de sacerdotibus suis jam constitutis, Lev. x. 3. *Sanctificabor in iis, qui appropinquant mihi*, utitur verbo קרב Cherubai, quod ab hac radice formatur. Quinetiam ab eodem verbo in Psal. cxlviii. 14. *Populus Israeliticus* cui licebat propius ad Deum in templo suo accedere quam reliquis gentibus, vocatur ab illo *populus sibi propinquus*; verbo ab eadem radice germinante.

Atque

Atque hæc quidem videntur satis generaliter explicare Corybantum nomen & officium, in quibus conveniebant cum sacerdotibus veri Dei; quinetiam hinc parem apud ethnicos consecuti sunt honorem cum eo qui longe justius datus est à Judæis sacerdotibus Aaronicis, ex Dei præscripto constitutis. Hinc Pausanias Heliac. 6, prope finem, Κορύβαντος ἐπικλησις ὁ Σατραπίης, scilicet quali in honore, & quam propinqui regibus erant satrapæ, tali in honore, & tam propinqui Diis existimabantur Corybantes.

Hinc enim factum est ut omnes eorum sacris initiati credebantur & sanctiores fieri, & in quibuscunque periculis præsentissimos habere Deos, præcipue autem à naufragio esse prorsus immunes. Hinc etiam ut notavit doctissimus Bochartus, Jason, Orpheus, Hercules, Castor, Agamemnon, Ulysses, & heroum plerique, sed & Philippus Alexandri pater, & (addo etiam à Macrobio, lib. 3. cap. 4.) Tarquinius Priscus Samothraciæ sacris sunt initiati. Addo etiam & Romanos ætatum multo feriorum quam fuit illa Tarquinii Prisci, sacris hisce similibus imbutos fuisse; quodque innuit Cicero in libro secundo de legibus, seipsum, & Atticum initiatos fuisse; ubi hoc etiam adjicit,

jicit, “ Nihil melius Athenas in vita hominum attulisse illis mysteriis, quibus, ex agresti immanique vita exculti ad humanitatem & mitigati fumus,” & mox subjicit quod “ in iis initiis non solum cum lætitia vivendi rationem accepimus, sed etiam cum spe meliore moriendi,” scilicet etiam post mortem se, beatiore fore sperabant initiati; quibus opponendum est illud Diogenis dictum quod conservavit nobis Plutarchus in libro de audiendis poetis. “ An Patæcioni furi, quod initiatus fuerit, fors erit melior quam Epaminondæ post mortem ? ” Quippe etiam ille ethnicus vidit nihil magni sperandum esse ex *Opere Operato* sacrarum ceremoniarum, nisi vera insit iustitia initiato.

Sufficiat hæc obiter dixisse de initiationibus horum Corybantum seu sacerdotum Cabirorum. Progrediamur nunc ad pauca quædam delibanda de eorum sacrificiis, ex antiquissimis historicis Herodoto nempe & Sanchoniathone.

Herodotus in Euterpe docuit “ Pelasgos Cabirica sacra in Samothraciam intulisse,” unde colligimus eos Cabirorum ritus secutos esse; quod abunde confirmatur, ex iis votis quæ Pelasgos fecisse memorat Dionysius Halicarnassensis, lib. primo, ubi nar-

rat

rat, “ eos una ætate ante bellum Trojanum
 “ in Italia laborasse sterilitate, aliisque ma-
 “ lis gravissimis afflictos, vovisse Jovi, A-
 “ pollini, & Cabiris rerum suarum omni-
 “ um decimas; & persolvisse quidem iis
 “ decimam frugum, ac pecorum, non au-
 “ tem hominum, quorum tamen decimam
 “ ab iis solvendam esse declaravit oracu-
 “ lum; idque diu præstiterunt, donec inde
 “ tumultus ac seditiones, tandemque dis-
 “ persiones in plurimas gentes sequerentur.”
 Quapropter dubitari non potest quin antiqui Pelasgi sacris Cabiricis fuerint addictissimi: Tuto igitur ex antiquissimorum Pelasgorum sacris apud Herodotum descriptis Cabiricam discamus religionem. Ille itaque, lib. 2. c. 52. sic pronuntiat.

1. Θεῶν προσδιδόμενοι θύσαι τὰ πάντα. *Om-nigena offerunt sacrificia*, i. e. res quælibet sine discrimine, inanimata ac animata, homines ac bestias, eas quas alii existimant immundas (etiam feras) pariter ac mundas; atque sic se profitetur audivisse apud Dodonæos.

2. *Diis quas venerabantur, nec nomen dederunt, nec cognomen*, quippe nomina ne audivissent quidem, donec Deorum quædam nomina ex Ægypto (ait Herodotus) affererentur; de quibus aliquanto post con-

C c

fulebant

sulebant oraculum in Dodona, an liceret iis uti, & responsum est licere iis uti. Non dixit quo tempore ex Ægypto huc perverunt Deorum nomina, sed mihi probabile videtur hoc evenisse circa, aut paulo post, expulsionem Phoenicum ex ea terra (quâ probabile est eos fere omnes ratos fuisse, unde Ægyptii esse putantur à Græcis;) quam ipsorum parentes Phoenices ingressi sunt ante annos circiter trecentos.

Incidit hæc expulsio circa A. M. 2179, & expulsorum aliqui quietiores sedes quærere possint in Græcia, circa Thebas aut Athenas, per naves Phoenicias; atque adeo poterant, ut erant ethnici, inde afferre Ægyptiaca Deorum nomina. Et hoc tempus convenit cum tempore Ogygis, cui annos 32 tribuit Cedrenus ante diluvium Ogygianum; quod ab Armachano ex auctoritate veterum chronologorum collocatur ad A. M. 2208. Certe ejus nomen est plane Phoenicium, Og, duplicata ultima litera radicali, quod à Phoenicibus frequentissime fieri solet.

Ignoscatur etiam mihi si suspicor circa idem tempus Ægyptium Herculem, appulisse ad Delphos, propius ad Dodonam; quem aperte distinguit Pausanias in Phocicis, pag. mihi 329, ab Hercule Amphytryoniade,

tryoniade, & priorem eo fuisse affirmat. Hunc Ægyptium se mitius tractasse innuit ibi Xenoclea prophetissa, quam fecit ille Tirynthius qui rapuit sibi Tripodem, atque auferre voluisset nisi prophetissa respondisset ejus quæsitis, quod primo facere noluit. Nam multa sunt quæ mihi suadent Assim ultimum Phœnicum regem significare fortem illum Herculem qui origine Phœnicus erat; sed fortasse natus in Ægypto ubi etiam regnabat 49 annos, unde merito diceretur Ægyptius etiam. Sed his non licet hic immorari.

Revisenda sunt hæc Herodoti dicta de Cabiris Pelasgorum; partim ut ea comparemus cum aliorum dictis de iisdem, aut de aliis ethnicorum sacerdotibus, qui eos imitati sunt; partim ut judicemus quantum illi recesserint à veri Dei cultu regulari.

Notandum itaque est primo, quod mos eorum quilibet pro lubitu offerendi Diis suis, contrarius est moribus patriarcharum piorum, qui à vero Deo approbati fuerunt, & eum rite coluerunt antequam lex Mosaica data est, & scriptis consignata. Certum enim est à scriptis Mosaicis discrimen introductum esse inter animalia munda & immunda, etiam ante diluvium. Vide Gen. vii. 2. quod non videtur aliter recte intelligi posse, nisi quod illa & ad usus comedendi

dendi communes, & ad sacrificia adhiberi possint, hæc autem non accepta fuerint sive in usum communem, sive in pium illum usum. Et notum est quod omnia sacrificia quæ patriarchæ post diluvium Deo obtulerunt, ex iis erant animalibus quæ lex Mosaica postea iussit offerri. Unde colligendum esse videtur, Deum lege sua scriptâ postea sancivisse quod populus Israeliticus mores sequeretur probatos piorum patriarcharum; atque innui videtur quod ethnici idololatræ recessissent a legibus religiosi cultus quas Deus illis tradiderat, sive per revelationem sive per leges à piis patriarchis ex idonea auctoritate sua constitutas, quæ certe subditos suos obligarent.

Mihi certe persuasissimum est, hoc primum priscorum Cabirorum peccatum fuisse, quod legibus monitisque piorum patriarcharum Noæ, Semi, ac Melchisedeci nollent obedire, sed vel ex suo arbitrio, vel ex auctoritate Hami, (quem Cronum dici arbitror) novos religionis ritus introduxerint, rebellionem schismati confociantes. Hæc erat Aboda Zarah, sive cultus extraneus Noachidis interdictus. Quinetiam in Abrahamo, patre fidelium, agnoscendo Melchisedecum, (i. e. Semum ut opinor) tanquam sacerdotem summi Dei, eique decimas persolvente,

solvente, habemus antiquissimum specimen, & exemplar post diluvium veræ religionis patriarchalis ante institutionem circumcisi-
onis.

Sed redeamus ad Herodoti verba *θεῶν ἕθεν τὰ πάντα*. Duo sunt in hujusmodi factis quæ præcipue culpanda sunt. 1^{mo} Quod pluribus Diis, non unico illi vero Deo sacrificabant. Ipsa naturalis ratio dictare possit iis, unicum esse, & infinite perfectum, quod Deus dici mereatur. 2^{do}, Quod sine delectu quicquid libuerit offerebant.

Ambo hæc crimina simul commissa sunt à Crono apud Sanchoniathonem, in execrando illo scelere, quo filium suum *Τιταροῖς Δάιμοσι* obtulit. Nec dubito quin hoc Cabirorum consilio & opera perpetratum fuerit; quippe nullos legimus ante illos apud ethnicos sacerdotes, nec credibile est magnum illum regem sine ministerio sacerdotum tale sacrificium obtulisse. Præterea autem exemplum illud quod paulo ante citavimus è Dionysio Halicarnassensi, quo Cabiri decimam omnium liberorum qui eodem anno nascerentur à Pelasgis jusserunt offerri, satis ostendit quam avide sitiant sanguinem humanum, tum dæmones ethnicorum mali, tum ipsorum sacerdotes, præsertim in Phœnicia ubi tunc regnavit Cronus.

Hoc testantur etiam sacrae literae, Deut. xii. 31. Psal. cvi. 38, &c.

Quinetiam crudele hoc tanti regis exemplum plurimas totius terrae regiones in ejusdem sceleris imitationem traxit, & primo quidem Ægyptum, ejus imperio subiectam, ubi invaluit talium sacrificiorum mos, donec inde expulsi sunt Phoenices per Amosin, uti è Manethone narrat Porphyrius, circa tempus mortis Abrahami, ubi illius regni initium recte collocavit noster Armachanus. At inter Canaanæos, & Poenos ex illis ortos, inter Pelasgos tam in Græcia quam in Italia, & in plurimis præterea gentibus quas hic recensere non esset opportunum, ad secula multo recentiora hæc ἀνθρώπων συστάς perduravit; uti multi testantur historici, quos consulat lector qui hac de re plura videre cupiat.

Ego vero unicum adjiciam sanguinolenti hujusce cultus exemplum, quod non vidi observatum esse ab authoribus qui hac de re scripserunt; illud autem mihi occurrit, apud Lucianum, qui in secunda post Christi nativitatem centuria scripsit, testis ἀντίπαρτης, in libello *de Dea Syria*, i. e. ut interpretatur Strabo, *Atergate*, seu ut alii Græci *Astarte*, ut libri sacri loquuntur *Ashteroth*. Ille autem in initio illius libri ubi templum

templum describit, affirmavit ibi, “ingen-
 tes poni Phallos, & imagines plane re-
 spondentes imaginibus Cabirorum ab He-
 rodoto descriptis,” quia & ipsa Astarte
 è Croni filiabus fuit, & Diis Cabiris coæva,
 multaque sunt alia quæ mihi satis videntur
 evincere illud templum Cabirorum reli-
 gioni dicatum esse. In fine autem istius li-
 belli describit inter alios modos sacrifican-
 di, “parentes quosdam ad templum affe-
 rentes filios, & inde abeuntes.” Fateor
 illum non apertis verbis dicere quod sacer-
 dotes eos Diis suis offerebant, sed ex cir-
 cumstantiis non possum non colligere id
 factum esse.

Perpendat lector ea quæ ibi dicta sunt,
 & judicet annon merito colligam quod
 dixi. *Puerulos non eodem inquit modo af-
 ferunt*, hoc est non tam aperte, ut bestias,
sed pera illos includunt; Credo quia non
 permissum est à publica Romanorum au-
 thoritate infantes trucidari. Sed pergit di-
 cens quod *pueris suis sacerdotibus traditis
 conviciantur*; (sic scilicet solebant ethnici
 execrari capita sacrificiorum piacularium)
 & *affirmant eos non esse pueros, sed boves*.
 Quorsum hoc additur mendacium nisi quia
 vellent pueros suos sub nomine boum sa-
 crificari? Sic scilicet *datur primogenitus*

pro scelere parentis, & fructus corporis pro peccato animæ, uti loquitur propheta, Micah vi. 7. describens sacrificium quod Deus abominatur. Conjecturam meam hic proposui; suo utatur judicio prudens lector. Satis opinor dixi de cruentis, & inhumanis hisce sacrificiis, quæ legi naturæ aperte repugnant, in quæ tamen prolapsi sunt antiquissimi hi sacerdotes, quos tamen ethnici summis honoribus dignos censebant.

Claudam hanc disquisitionem unico exemplo sacrificandi usitati ab his Cabiris, quod repugnavit ritibus tantum antiquorum patriarcharum, qui in Mosaicis legibus (sed cum nonnullis additamentis) conservari mihi videntur. Certum est, & à doctissimo Bocharto abunde probatum, Canaan lib. 1. c. 12. quod Samothraces, seu Cabi-ræi sacerdotes offerebant canes Hecate in antro Zerynthio. Canem autem nec patriarchas uspiam legimus obtulisse, nec Judæos. Illud animal est carnivorum, nullum autem animal carnivorum est inter ea quæ permissa sunt offerri pro ara Dei. Immo sacrificium canis videtur ab Isaia propheta, cap. lxvi. v. 3. poni pro exemplo sacrificii quod Deus abominatur [eo usque ut ne premium quidem canis sibi patiatur offerri, Deut. xxiii. 18.

Transc.

Transeamus ad secundum illud Herodoti dictum de Pelasgis, eorumque sacerdotibus Cabiræis, quod etiam à Dodonæis accepit: Eos scilicet Deos priscis temporibus coluisse sine ullo nomine aut cognomine, cuiquam eorum proprio, generaliter autem eos θεῶς dixisse, quod res omnes πάντες εἶχον κόσμον collocarunt, & tenuerunt in ordine decen-te. Hac de re hæc breviter notare visum est:

1. Recte quidem existimasse tam Pelasgos quam Cabiros, ad divinam naturam pertinere varias rerum classes eo ordine disponere, qui maxime conducatur ad perfectionem & ornatum universi, quanquam non existimem verbum θεῶς à τίθημι derivari.

2. Πρῶτον ψαῦδες in religione Cabiræorum, omniumque gentilium esse, quod non contenti essent uno Deo quem solum agnoscit ratio, sufficientem esse causam omnium effectuum quæ in universo hoc sentiuntur; sed finxerunt sine necessitate θεῶς, i. e. plures Deos cultu religioso honorandos quos ignorabant, quique novi, recentesque venerunt, quos eorum patres non coluerunt, ut loquitur Moses, Deut. xxxii. 17. immo quorum ne nomina quidem ab iis audiverant, nec ullis certis indiciis duci possint in notitiam earum,

earum potestatum, aut provinciarum, quæ cuique essent assignandæ. Hinc Deorum numerus, eorumque nomina, ac potestates, & quid ab eorum singulis aut factum erat, aut sperandum, aut metuendum, quibus denique ritibus colendi essent, aut placandi, tota denique religio horum sacerdotum arbitrio permittenda erat, & per fidem implicitam ab iis recipienda, unde poterant illi quoslibet in Deorum numerum referre, suos præsertim progenitores, & benefactores; immo & genios maleficos, quos etiam colendos esse censebant ne nocerent, juxta exemplum Croni præcipui ipsorum patroni, qui filiam suam *τιμωροῖς δαίμοσιν* immolabat.

3. Hinc firmata est apud eos opinio cæcum Deorum ignotorum cultum iis esse gratissimum, refragante licet ratione naturali, quæ eum condemnat ut superstitiosum; atque hinc publice erecta sunt altaria *Θεοῖς ἀγνώστοις* non Athenis tantum, sed & in olympiis teste Pausania in Eliacis. Immo testatur Herodotus loco jamjam citato, Pelasgos postquam audivissent quædam Deorum nomina ex Ægypto in Græciam allata, non prius iis usos fuisse in sacrificando, quam consulissent oraculum Dodonæum, an iis liceret uti necne; & responsum inde tulissent

tulissent ut uterentur, eumque morem ab ipsis receperunt Hellenes. Hinc autem merito suspicamur secretam quandam confederationem intercessisse inter sacerdotes Ægyptios & Dodonæos, ad eandem Cabiricam superstitionem, per Græciam totam, indeque per alias Europæ partes, propagandam.

Utcunque certum est Cabirorum religionem per maximam terræ antiquis notæ partem disseminatam esse per auctoritatem Croni, ejusque filii Mizraim, qui Osiris est, & Dionysus antiquissimus, nec non per nepotis illius Athothis curam, qui & hos Cabiros scribas habuit, ut testatur Sancho-niatho, & in Ægypto regnavit: Scilicet his omnibus & colonias per orbem dimittere, easque firmare per religionem suam præcipua fuit cura, dum terra universa haud ita pridem diluvio merfa careret populis & urbibus.

Hic finis præcipuus erat peregrinationum per totam terram, quas tribuunt antiqui Crono, Astartæ & Osiridi, seu Baccho. Non vacat omnia persequi, sed ut finem imponam huic disquisitioni ad pauca digittum intendam.

Apud Strabonem occurrit mentio Cabirorum *in Ponto, & in Troade.* Apud Pausaniam

saniam in Atticis, p. 4, dicitur “ totam Per-
 “ gamenorum regionem priscis tempori-
 “ bus consecratam esse Cabiris.” Idem in
 Achaicis, p. 207, dicit “ Ephesi templum
 “ fuisse multo ante tempora quæ assignavit
 “ Pindarus, nempe ibi supplicasse Amazo-
 “ nes quàm fugerent à Dionyso, qui est
 “ Osiris seu Mizraim.” Unde confirmatur
 historia de Osiride Lydiam peragrante,
 quam antea tractavimus.

Macrobius, l. 3. c. 4. è Cassio Hemina
 dicit, “ Deos hos Samothraces eosdem esse
 “ cum Romanorum Penatibus, eosque Æ-
 “ neam in Italiam detulisse.” Consentit
 Dion. Halicarnassensis, tum in libro primo
 ubi de Ænea agit ; tum in secundo ubi de
 Numa ; utrobique autem asserit, “ ea esse
 “ sacra incognita, è Samothracia ; quæ nec
 “ ipse audet, nec aliis fas est curiosius scru-
 “ tari.

Denique ex perverso hoc occultandi re-
 ligionem studio ortus est mos ille omnia
 velandi fabulis, quæ tam varie tradebantur
 diversis in locis & temporibus, ut quanquam
 veritatis scintillæ in iis fuerint, ut dicit
 Plutarchus in libro de Iside, tamen tantus
 eam fumus falsitatis obscuravit ut difficili-
 mum erat eam conspicere propter admistum
 quiddam *αἰγυπτιακὸν* & *ἑγγύς γνητείας* uti in-
 nuit

nuit Strabo, libro decimo in fine disquisitionis suæ de Curetibus, quibus affines esse dicit Cabiros. Similiter etiam conqueritur Sanchoniatho noster apud Euseb. lib. i. Præpar. Evang. p. 39, linea penultima, quod Græci per allegorias suas fabulasque ἐξενίκησαν τὴν ἀληθείαν *fere expugnarunt veritatem* historicam de originibus suæ religionis, quam tamen ille restituere in suum locum conatus est, ex antiquioribus monumentis, juxta fidem historiæ descriptis.



TRACT



TRACT IX.

Appendicula de legibus quibus tenebantur patriarchæ, tam ante quam post diluvium, usque ad tempus quo solenniter sancitum est Fœdus Mosaicum: Quod leges continet præcipuas quibus tenebatur Populus Judaicus post Exodum ex Ægypto.

P R Æ F A T I O.

QUONIAM in disquisitione de religione Cabirica, quam antiquissimam esse existimamus omnium idololatricarum, sententiam nostram paucis indicavimus, eam scilicet hoc nomine culpandam esse quod à religione piorum patriarcharum recederet; visum est in hac appendicula, qua tractatum hunc concludemus, paulo uberiores facere inquisitionem in naturam, & auctoritatem legum patriarchalium, tam circa res divinas seu religionem, quam circa res humanas seu œconomiam & politiam.

Hinc

Hinc enim cognoscemus, quantum patitur tam remota antiquitas, & monumentorum quæ nobis restant paucitas, quænam fuerint illæ leges, & qua fuerint autoritate sancitæ ac promulgatæ, unde elucescet earum transgressionem fuisse illicitam seu peccaminosam: Quippe notum est omne peccatum semper fuisse legis idonea autoritate sancitæ transgressionem: Notum etiam est idololatriam gentium Chaldæorum scilicet & Ægyptiorum lege Mosaica esse antiquiorem.

Ex talibus certe legibus judicabat Moses populum cum eum accedebat Jethro, priusquam data esset lex in Sinai. (Omnino enim censeo doctissimum Eliensem in commentariis in Exodum, cap. xviii. 6. rectissime judicare adventum Jethronis ad Mosem statim fuisse post proelium contra Amalekitas, adeoque antequam lex daretur è monte Sinai, & tam consilium Jethronis, quam responsum Mosis eodem tempore datum esse: Renitentibus licet Judæis recentioribus, aliisque doctis christianis.) Vide Gen. xviii. 19. ubi statuta Dei, ejusque leges nominantur; his significatur lex ante Mosem. Huc etiam digitum intendere videtur. Deut. xxxii. 7. Nihilominus credo Mosem non statim juxta hoc consilium constituisse

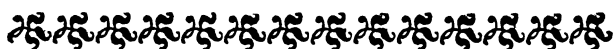
400 *De Legibus Patriarcharum.*

stituisse 70 seniores in suum auxilium: Sed id fecisse post acceptam à Deo legem, uti innuitur Deut. i. 9. Ipse Jethro monuit Mo- sem hoc sine Dei mandato non esse facien- dum, Exod. xviii. 23. tale mandatum non legimus dari, nisi post datam legem, & scri- bitur, Num. xi. 16.

Præterea etiam ex investigatione legum patriarchalium manifestum fiet patriarcha- rum tam pietatem, quam humanitatem me- ritissime proponi posse in exemplar, imi- tandum tum à Judæis, qui ipsos propius se- quebantur, tum à gentibus omnibus, quæ, post Christi præcipue tempora, in eandem cum ipsis ecclesiam catholicam fuerint vocandæ. Certum enim est legem Mosaicam non fuisse patriarchali contrariam, sed eam potius sta- bilire, & circumstantiis populi Judaici ad- huc minorennis, ad tempus accommodari. Nec minus constabit has patriarcharum le- ges viam tam Judæis, quam gentibus munire, ad recipiendam suo tempore lucem evan- gelicam, à Christo ejusque apostolis propo- nendam, quæ cum patriarcharum traditio- nibus moribusque per omnia convenit.

Amplum sane hinc video mihi aperiri campum, quem totum pro meritis excolere non est meæ tenuitatis, multo minus expe- ctare licet hoc me præstare posse in hac ap- pendicula,

pendicula, quam disquisitioni nostræ de Cabirorum religione visum est annectere. Sufficiat itaque si prima harum legum rudimenta coner breviter monstrare, & doctioribus juris tam prisca consultis hanc tradam lampada luculentius adornandam. His breviter præfatis proponemus: 1. Definitionem, seu descriptionem aliqualem hujusmodi legum generalem, eamque explicabimus. 2. Distributionem dabimus, seu divisionem exhibentem earum partes integrantes.



C A P. I.

De definitione legum patriarchalium.

“ **L** EGES patriarchales sunt præcepta
“ liberas patriarcharum actiones di-
“ rigentia ad vitam beatam, seu summum
“ humani generis bonum, ab idonea seu
“ sufficiente autoritate data, præmiis pœ-
“ nisque, seu promissis idoneis & minimis
“ sancita & munita, & sufficienter promul-
“ gata.” Hæc paucis explicabimus.

Patriarchas intelligo tam ante, quam post
diluvium, eorumque leges ad totum huma-

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num

num genus pertinere arbitror, ut Judæi de Noachidarum legibus loqui solent. Nullæ præter eas leges adeo feliciter considerant omnes homines tanquam unius Dei subditos, seu cives; nullæ tam indubitatam exhibent omnium consanguinitatem, omnes unius, 1. Adami; 2. Unius Noachi filios declarando.

1. *Liberarum actionum* nomine complectimur tam primo actus intellectûs humani veritatem diligenter, præsertim de rebus non visis, investigantis, agnoscentis, perpendentis, & applicantis ad mores regendos, quam secundo voluntatis, & affectuum in bonis hinc notis persequendis & complectendis, necnon in malis sic præceptis averfandis & fugiendis. Horum utrumque satis aperte indicat apostolus ad Hebræos, cap. xi. religionem patriarchalem fidei nomine describens. Fides autem tam firmum assensum intellectus quam consensum voluntatis efficacem ad bona opera complectitur, uti ostendemus infra cum de generalibus legibus patriarchalibus differemus: Quippe versu tertio asserit ea per diligentem veri investigationem nos perducere in cognitionem, quod primæ causæ, hoc est Dei, viribus mundus est factus. Nempe causam non visam ex effecto sensibus noto percipimus:

primus : Ipsumque mundum. ita ab eo comparatum esse observamus, ut qui Deo ejus creatori & conservatori hominum cooperantur, itaque illius favorem quærunt, certam accipient mercedem, quod exprimitur versu præcipue sexto. His consentanee ad ipsius Caini conscientiam provocat Deus Gen. iv. 7. *Nonne tu acceptus eris si bene feceris ? sin male feteris*, instat peccati poena, hoc enim sonant verba, *præ foribus est peccatum excubans*.

Confer his ea quæ Paulus differit gentibus Lystræ, Act. xiv. 15 ad 18, & Athenis, c. xvii. 24 ad 30. nam gentes primo ducendæ sunt ad religionem patriarchalem, unde degenerarunt, (quæ primus est gradus ad evangelicam;) inde itur ad legem & prophetas, qui immediate ducunt ad Christum.

Quinetiam discrimen inter actus humano generi beneficos & è contra nocivos notum esse omnibus, satis ibi innuitur : Nempe satis novimus quinam actus nobis ipsis & posteris nostris nocerent, quinam etiam prodescent; & inde similiter colligamus quinam aliis profint aut noceant, quia nobis alii sunt similes.

2. *Sufficientem auctoritatem* intelligimus, vel Dei summi rectoris notam approbationem,

nem, & revelationem, quam crebram fuisse in primorum patriarcharum temporibus testantur sacrae literæ, vel etiam hominum qui summam tenebant in qualibet familia aut quolibet regno dignitatem. Certum enim est mandata parentum, seu patrum-familias, è quibus primi ortum ducebant reges & imperatores, dummodo Dei mandatis non essent contraria, legum vigorem obtinuisse.

Nec occurrit mihi quicquam cur dubitem quin in priscis temporibus variæ politiarum formæ ex pactis & conventis inter patres-familias constitui possint, quemadmodum nunc dierum in variis regnis, & civitatibus factum videmus. Quoniam autem nihil his de rebus ex historiis quæ restant perspicue constat, præstat filere quam inanes sequi conjecturas. Ad rem nostram sufficiat dixisse patriarchas vixisse non solum secundum leges naturæ, à Deo mentibus omnium hominum impressas, verum etiam sub legibus è revelatione divina constitutis, & fideliter iis traditis, nec non sub legibus humanis idonea auctoritate factis, quemadmodum diversæ sunt christianæ politiae, quæ nunc florent, velut varias legimus in antiquissimis temporibus regnorum ac civitatum formas fuisse in Græcia,

Græcia, Sicilia, & Italia, atque inter ethnicos floruisse. Interim constat eandem esse vim obligatricem legum in omnibus gentibus, quanquam varia fuit formæ potestatis, in qua legum condendarum authoritas residebat. Talis certe fuit authoritas Judicum Jobi tempore, qui puniebant cultum solis & lunæ idololatricum. Vide Job. xxxi. 26, 28.

3^{to}, Notandum venit leges has, uti alias, muniri ac sanciri, partim *premiis* seu beneficiis, quibus fruituri erant obedientes subditi, partim *pænis* infligendis in earum transgressores. Pœnæ autem illæ consistunt partim in amissione, favoris principum, solationum pacis, in incapacitate officiorum & honorum, partim vero in subeundo plagas, aliaque mala corpori infligendas, ipsamque mortem, quod ultimum dicitur supplicium. Illud autem proprium est legum patriarchalium (utì evangelicarum iis consentientium) quod in his utì Dei authoritas in iis ferendis præcipue spectatur, ita in earum sanctione minæ, ac promissa Dei præcipuum obtinent locum, quorum utramque non hanc tantum spectant vitam quam nunc degimus, sed illam quæ post mortem incipit, & cujus tam felicitates, quam pœnæ in æternum sunt duraturæ.

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turæ. Hinc ante diluvium, multos annos, Enochus vivus in coelum transfertur; sed ante translationem prophetavit de judicio Dei in homines morum corruptissimorum, iis similes, quibus caligo tenebrarum in æternum servata est. Epist. Jud. v. 13. conferendus cum 14.

Notandum autem est translationem Enochi includere non solum animam ejus, sed & corpus ei conjunctum; ideoque hinc soteri judicium, & spem, non animas tantum hominum beatam æternitatem assecutas esse in coelis, verum etiam eorum corpora in statum immortalitatis mutari posse, id Deum facturum esse aliis Enochi pietatem imitantibus, mutando scilicet eorum corpora, in corpora coelestia seu spiritualia, uti docuit apostolus 1. Cor. xv. à v. 40 ad 53 inclusive. Atque tanti præmii spes potenter suadet vitam Deo placentem, qualem vixit Enochus, & deterret ab omni iniquitate, monendo ei debitam esse poenam, qua tanta spe prorsus excidamus, & in statum beatæ immortalitati plane contrarium miseri delabamur.

His consentanea sunt quæ Servator noster innuit, Judæos è scripturis (veteris testamenti, & iis quæ continent promissa patriarchis data) non immerito sperasse vitam
æternam,

æternam, Joh. v. 39. & Paulus tam Rom. iv. 17. quam Heb. xi. 19. affirmat Abrahamum credidisse Isaacum, si eum mactasset, refutatum fore Dei potentia, eundemque cum aliis patriarchis patriam urbemque cœlestem expectasse, Heb. xi. 16. Manifestum autem est quod si hæc tanta præmia eorum pietatem manerent, eorum amissionem, aliaque mala impiis esse reservata eodem jure.

Ex hac definitionis parte differentia constituitur inter leges naturales, & patriarchales, quod hæc præmia pœnasque sperent à Deo per revelationem datas, quas lex mere naturalis non novit. Hinc etiam patet convenire leges patriarchales cum Mosaicis, quoniam Mosaicæ iisdem revelatis præmiis pœnisque cum patriarchalibus stabiliantur.

4^{to}, Denique *promulgatio* harum legum innuit eas deduci in patriarcharum, & omnium iis subditorum notitiam, partim per naturalem omnium rationem, quæ leges naturales per se perspicit, ut in libro *de Legibus Naturæ* ostendimus. Eæ autem maximam legum patriarchalium partem constituunt, partim vero per brevem, certam, facilemque traditionem parentum eas filiis suis tanquam pretiosissimum thesaurum

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transmittentium. Hoc autem manifestum erit si consideremus:

1^{mo}, Tradenda hoc modo esse admodum pauca, & evidentia; hæc scilicet, Primos parentes à prima causa seu Deo fuisse: Deum punire solitum fuisse improbos ut plurimum: Piosque præmiis amplissimis exornare, (Vide Gen. xviii. 25;) idque promissis suis, paucis, sed magnis significare: Eundemque & animo nostro colendum esse, (ejusque cultui inservientes, donis è substantia nostra honorandos) idque ritibus paucis, sed decoris: Hominibus autem aliis ea esse facienda, quæ ab aliis nobis fieri volemus cum ratione exoptare. Hæc tam Philistinis, Ægyptiis ortu, quam Abrahamo, & Isaaco nota esse constat. Gen. xxi. 23. xxvi. 29.

2^{do}, Hæc & iis similia per paucorum fidelissimorumque parentum manus tradi potuisse, & de facto tradita fuisse; tam à creatione ad diluvium, quam à diluvio ad Mosis tempora; ut interim tamen addi potest probabile esse etiam ante diluvium, multoque magis ante Mosis tempora, scribendi peritiam ab hominibus inventam esse, & in scriptis, quanquam ea non compareant, religionis summam hominibus traditam fuisse, quod

quod quidem alibi suggeſſimus. Vide Joſephum de Sethi Columnis : Testimonia de Thothi inventis literis : Job xxxi. 35. xix. 23, 24.

Interim vero notandum eſt de certa brevique traditionis via, quod ea tradetur per pauciſſimos homines, & fide digniſſimos, juxta hiftoriam Moſaicam prout literis Hebraicis traditur : Scilicet ſic traditur ab Adamo ad Shemum per unum Methuſelah ejuſque coævus omnes, juxta calculum Hebræum, non autem juxta calculum Septuaginta (ut vocantur) interpretum : Ibi enim Methuſelah moritur diu ante nativitatem Shemi, qui juxta Hebræos cum Shemo vixit per annos prope centum.

Similiter etiam res accidit in traditione à Shemo ad Abrahamum, qui coævi fuerunt aliquandiu, juxta calculum Hebræum, non autem juxta Septuaginta, vel juxta codicem Samaritanum. Quare vel hoc nomine Hebræum codicem cæteris præferendum eſſe judico, quanquam aliæ multæ occurrunt rationes, quas in hanc rem obtulerunt alii, nec eæ ſunt à me repetendæ.

Adjiciam tamen hic unicum quod mihi videtur non contemnendum, quanquam ab aliis hac de re ſcriptoribus omittatur : Scilicet quod Adamus, ejuſque uxor Eva ſecundum

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cundum naturæ ordinem non potuerunt habere umbilicos in medio ventrum suorum, uti habent omnes homines qui nascuntur è mulieribus propter vasa umbilicalia quæ umbilico inferuntur, & è Placenta uterina nutrimentum afferunt infantibus, in utero matrum suarum generatis, indeque prodeuntibus. Nec credibile est Deum creavisse in protoplastis umbilicos qui iis essent prorsus inutiles, & eos redderet obnoxios periculoso morbo, qui omphalocoele dicitur à medicis.

Potuerunt itaque protoplastæ, salva verecundia (velatis genitalibus) ostendere posteris suis omnibus, & ante Methuselah natis, & ipsi etiam, idque sæpe, & per multos annos, se non habere umbilicos, ideoque non natos esse è mulieribus, sed creatos esse à Deo, atque hanc traditionem hoc signo naturali confirmare potuerunt. Atque hoc à se visum affirmare potuit Methuselah ejus coævo Noacho, ejusque filiis, Shemo præsertim viro pio, & fideli testi, qui post diluvium per annos vixit quingentos, atque hæc à Methuselah aliisque visa ipsi Abrahamo, ejusque antecessoribus post diluvium omnibus certissimo testimonio stabilire potuit.

C A P.

C A P. II.

*De distributione harum legum in partes:
Et de Antediluvianis.*

ACCURATAM hic divisionem non polliceor; sufficiat si usibus humanis utilem afferam, quæ hæc sit : Nempe primo, aliæ leges patriarchales latius patent, & ad multa simul officia viri boni dirigunt. Secundo, aliæ minus late sunt, & ad unum vel pauca simul dirigunt, & mandant. Prioris generis sunt hujusmodi. Gen. xvii. 1. *Ego sum Deus omnipotens, ambula coram me, & esto integer, &c.* 2. *Et disponam fœdus meum inter me & te, & multiplicabo te plurimum.* Similia præcepta suggeruntur in omnibus locis ubi laudatur timor Dei, via Dei, facere justitiam & judicium, sed præcipue ubi exempla proponuntur fidei, & amoris erga verum Deum, per quem fides operatur efficaciter. In his omnibus, & aliis quæ his consimilia sunt, lex fidem & charitatem patriarchis imperans innuitur. E contra autem ubi reprehenditur aut punitur exemplariter impietas, infidelitas, injuriave cujuslibet generis, sive Deum respiciat, sive homines; leges hæc mala prohibentes, etiam ante

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anté legem Mosaicam extitisse suggeruntur.

Videtur enim Moses totam historiam quæ decalogum præcedit ideo scripsisse, ut inde discerent prudentes lectores Deum unicum, hominum creatorem, & conservatorem, humanum genus ab initio ad illud tempus gubernasse per leges bene convenientes, cum iis quas populo suo peculiari esset traditurus: Eundemque per omnia retro sæcula iis obsequentes in tutelam, amicitiam, & honorem apud se recepisse, & promissa dedisse omni spe majora; iis autem qui secus fecerint Deum diluvium immisisse universale, & super Sodomam & Gomorrhæm demisisse pluviam sulphuris & ignis è cœlis, in exemplum ignis æterni, quem patientur similia facientes, uti monet apostolus, Judæ x. 7.

Hanc ob causam visum est hic annectere quædam exempla pietatis, & justitiæ patriarchalis, è scripturis electa, in quibus legum harum vis maxime elucet, & quæ Deus laudibus, præmiis, aut promissis pretiosissimis cohonestavit. His tamen præmittendam censui observatiunculam de promisso illo, quod *πρωτὸς διαγγέλιον* dici, idque merito, solet, quo spondet Deus se positurum inimicitiam inter semen mulieris, & semen

femen serpentis, hoc conteret caput serpentis, serpens autem illius calcaneum; quod quidem figurate dici cum aliis plerisque christianis intelligo: Deum nempe ecclesiæ suæ ex humano genere desumptæ, & sub ejus capite Christo militanti animum viresque daturum esse, quibus constanter se opponant omni potestati satanicæ, idque eo successu ut tandem eam quanquam angelicam, & naturaliter hominibus majorem, penitus superabunt; etsi in hac lucta tam ecclesia quam ipse Christus incommoda multa, seu dolores contusi calcanei patiantur.

Hoc enim promissum ideo manifeste è mera Dei gratia proficiscitur, quia nullum plane meritum, immo inexcusabilis provocatio præcesserat. Et hinc patet omnes hominum vires, quibus eluctari possint è peccatis suis & fatanæ dominio, Dei misericordiæ deberi. Nostrium tamen est viribus à Deo datis sedulo anniti, ut Christum ducem sequentes caput serpentis conteramus: Quippe in hac lucta contra infidelitatem, & legis divinæ violationem, (quam suasit fatanas, suggerens protoplastis quod non morerentur si peccarent) summa totius obsequii legibus divinis præstandi continetur.

Transe-

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Transeamus nunc ad *melius illud sacrificium quod Abelem Deo per fidem obtulisse* testatur author ad Heb. xi. 4. quod quidem recte collegit è Gen. iv. 4. è respectu Dei ad Abelem & ad munus ejus. Is enim erat judex optimus, tam de animo offerentis quam de muneris oblato pretio seu valore; & Junius *πλείονα θυσίαν* transtulit, majoris pretii sacrificium, & de donis ejus testimonium perhibuisse dicitur Deus. Certum opinor est iis temporibus nullos fuisse nummos, seu nullam communem mensuram valoris rerum omnium, semper tamen, uti reor, agni, hoedique gregis, & eorum adeps pluris aestimabatur, quam herbæ quibus pascuntur, aut fructus arborum, indeque greges in propriam singulorum possessionem transierunt citissime, cum agri & eorum fructus communes multis relinquebantur per multos ab initio annos. Notum etiam est quod quanto magis res quælibet in proprietatem hominum cesserant, tanto major est sui abnegatio in eo qui eas alteri donat; & quo magis quispiam Deum sibi præfert, eo magis illum amat, & magnus erga Deum amor (quem testatur liberale donum) magnæ fidei de eo, ejusque perfectionibus, signum est certissimum.

Quinetiam

Quinetiam quoniam è mansuetis, & in proprietatem reductis animalibus hic omne sacrificium desumitur, & ea sola ante diluvium munda haberentur animalia quæ postea sub lege Mosaica declarata sunt talia, eaque constanter in sacrificiis offerebantur, manifestum est ea quæ sunt feræ naturæ, & venationibus capienda, qualia apud Sanchoniathonem legimus sumpta à Caini posteris, (utì reor) non fuisse legitima sacrificia secundum leges patriarchales, quas itaque violabant primi illi sacrificatores apud Sanchoniathonem ante Noachi tempora, utì ego illum expono.

De Setho pauca tantum in scripturis occurrunt, sed ex his duobus quæ observavi non possum non colligere, eum inter pios patriarchas summa cum probabilitate censendum esse. 1. Quod ejus mater dixit eum à Deo datum esse in locum filii sui Abelis quem amiserat. Sane non feliciter Abelis viri sanctissimi locum suppleret, nisi ipse etiam fuerit sanctus. 2. Certum est ex illius posteris fuisse Noachum, cum filiis suis, ideoque omnes homines qui vixerunt post diluvium inter quos præcipuus est ille *Servator noster, qui supra omnes benedictus est* : Omnes autem Cainis posteris in aquis diluvii ad internecionem perfectam deleti sunt.

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sunt. Probabile itaque videtur magnum hoc discrimen inter Adami filios Deum posuisse, in signum peculiaris amoris ipsius tanquam pii viri, cum certum sit totale excidium totius familiæ & seminis Caini, argumentum esse severitatis divinæ in puniendo impio illorum patre.

Præterea vero mihi admodum placet Chaldæus paraphrastes Onkelosi quem sequitur Schindleri expositio textus Num. xxiv. 17. cui etiam favet doctissimus Castellus in verbo קרַךְ *Kirchar*, sic sonant eorum verba. Onkelos verba Hebræa quæ vulg. Lat. nimis infelicitè transtulit *vastabit omnes filios Sethi*, rectissime (utì reor) transtulit אנשא בשלוחת בבל בני אנשא *Visbiloth Becol Beni Enashe*, & *dominabitur omnium filiorum hominum*, quoniam omnes post diluvium sunt filii Noæ, adeoque Sethi, sic Schindlerus.

Castellus dicto loco suggerit Syrum interpretem, & Arabem Erpenii eandem sequi sententiam. Porro etiam Septuaginta per verbum πασννομασσει innuere quod *pabulabitur*, seu tanquam pastor ad pascuum ducet omnes filios Seth; quibus verbis puto eos intellexisse totum genus humanum quos Christus pascet, unde luculenta de Messia prophetia emerget è verbis Balaami. Postquam
hæc

hæc scripseram, vidi doctissimum nostrum episcopum Eliensem idem sentire.

Transeamus hinc ad maximum pietatis exemplum Henochum, de quo quia antea obiter notavi Deum in eo cœlestis præmii exemplum dedisse; hic tantum adjiciam eum patrem fuisse Methusalæ. Nec dubium esse potest eum docuisse filium suum, quocum vixit per annos 300, omnia quæ in legibus patriarchalibus continentur, (erat enim ipse propheta;) atque hac ratione filium suum idoneum fecerit, qui ea omnia Noacho, ejusque filiis circiter annos centum ante ipsius mortem natis narraret, traderetque fideliter.

At ne nimius sim in hisce remotissimis & admodum obscuris temporibus, fellinandum esse censeo ad Noachum, & ejus filios; qui quoniam nati essent ante diluvium, sed post illam cladem per aliquot centurias vixerunt, considerandi sunt tanquam Jani bifrontes prorsum & retrorsum spectantes.

De Noacho monet scriptura quod *Oraculum acceperit de rebus non visis*, Heb. xi. 7. sic sonat vox χρηματιστής, aliquandiu ante diluvium, quod venturum esset; sic testatur Moses, Gen. vi. 13. Hoc antiquissimum oraculum quod uspiam legisse me memini, quanquam colloquia Dei cum A-

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damo

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damo & Caino, priora legimus, quæ nupiam dicta sunt oracula. Observavit etiam ad Hebræos apostolus xi. 7. Noachum, & fidem adhibuisse huic oraculo, & inde ortum esse timorem Dei, & obedientiam ejus mandatis, de præparandis omnibus ad salutem suam, familiæ suæ, & omnium animalium à diluvio, necessariis. Unde patet nec vanam nec mortuam fuisse ejus fidem, indeque colligit apostolus, eum hæredem fuisse justitiæ ex fide.

Notandum autem hoc est, quoniam hoc est exemplum fidei, & præmii, seu hæreditatis inde reportatæ ipso Abrahamo longe antiquius, immo prius ipso diluvio, hoc est in religione patriarcharum antediluvianorum. Immo observavi hunc Noachum primum esse omnium hominum qui justus dictus est Gen. vi. 9. vii. 1. & hoc videtur fundamentum dicti apostolici quod *erat hæres justitiæ ex fide*; adeoque hæc justitia ex fide prima est justitia quæ exprimitur in sacris literis. Non tamen negaverim Abelem, Enochum aliosque sua fide ante Noachi tempora justos fuisse, quamvis hoc de iis non expresse dicatur in scriptura. Certe fides aliorum eadem fuit, & pariter efficax tam ad bona opera, quam ad salutem.

Immo

Immo mihi verum videtur, quod alicubi memini à Cl. Pearsono nuper Cestriensi episcopo notatum esse, Noachum à sancto Petro in epistola secunda ii. 5. *Octavum prædicatorem justitiæ* dici, quanquam Moses nusquam dixerit quiniam fuerint septem justitiæ præcones qui illo fuerint priores. Credendum est tamen, & Deum in terris semper habuisse ecclesiam, & in ecclesia semper extitisse justitiæ præcones, & septem quidem Noacho quadantenus similes. Ad eum itaque redeamus, notemusque quod ipsius ministerio præstitum suggessit sanctus Petrus, 1 epist. iii. 20, 21. aliquid *salutifero baptismati christianorum simile*, quod quidem explicatu non est admodum difficile, ideoque ne nimium digrediar à re præ manibus, relinquo studiosis lectoribus considerandum.

De legibus specialibus Noachi tempore latis illud solum visum est observare, quod Deus in scripturis sacris illam solam de homicidio morte homicidæ puniendo commemoravit. Severa hac vindicta dignum esse hoc crimen agnovit conscientia Caini; idemque agnovit ex eo prognatus Lamech; sed non liquet è textu sacro an gravior exilio poena ante diluvium inflicta fu-

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erit;

erit, (actū ut loquuntur scholæ) nihil amplius hic à me definiendum esse censeo.

De aliis Noachidarum legibus, doctè admodum è Judæorum placitis scripsit nostras Seldenus, ne alios commemorem. Sed quoniam nihil est in Rabbīnorum scriptis, quod non sit circiter bis mille annis recentius lege Mosaica, nihil inde certi de legibus patriarcharum colligi posse judico; ideoque in hac disquisitione solis sacris scripturis adhærendum esse statui. De mundis & immundis animalibus Noachum alloquitur Deus, tanquam eorum discrimen diu ante notum esset, & munda quidem dici quæ in sacrificia assumi possent, reliqua autem immunda vocari; de his aliquanto distinctius tractant leges Mosaicæ, sed nihil ibi dici observare potui, quo cognosceremus alia animalia munda aut immunda constitui, quam quæ sic pridem habita sunt. Immo porrò notavi omnia animalia quæ ante legem Mosaicam sacrificari legimus, ejusdem esse generis cum iis quæ munda esse in lege distinctius traduntur; ideoque colligo hac in re legem Mosaicam constanter adhæsisse moribus & traditionibus patriarcharum, eademque sacrificia Noacho pro mundis asservata fuisse in arca, & mox post

post diluvium oblata fuisse, & à Deo accepta, ut scribitur, Gen. viii. 20, 21. Verbaque illa in historia Mosis de omnibus mundis animalibus ibi scripta, non posse intelligi, nisi eadem intelligantur quæ idem Moses postea in lege esse munda distinctius explicavit. Sic autem ipse suus erit interpres, & populus Israeliticus à Mose intelliget non novam ipsi præscribi rationem, sed eam quæ ab initio mundi Deo ejus creatori quem colebant fuerat gratissimus. Sic certe ipse Christus propheta Mosis similis legem suam de individua conjunctione inter virum & uxorem suam commendat, & Mosaicæ divortiorum permissioni præfert, quoniam sic fuit ab initio, Mat. xix. 8. comp. v. 4, 5, 6. Idemque id honori circumcisionis tribuit quod antiquior fuerit Mose, & à patriarchis, Abrahamo, &c. derivetur.



C A P. III.

De postdiluvianis patriarchis & speciatim de Shemo.

TRanseamus nunc ad dilectissimum Noachi filium Shemum, qui cum Noa-
E e 3 cho,

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cho, & cum Methusalah fere centum vixit annos ante diluvium, & hoc tempore à Methusalah ejusque coævis, qui ultra ducentos cum Adamo vixerant annos, ediscere potuit totam historiam creationis & lapsus, ac promissum de satanæ capite conterendo, legesque patriarchales in hac historia fundatas, in ordine ad Dei honorem, & humani generis felicitatem promovendam.

Idem etiam Shemus quoniam ultra quingentos post diluvium annos, decimamque adeo à seipso vidit generationem, quippe Isaacus erat 50 annos natus, cum Shemus obiit, facillime potuit totam historiam de creatione & providentia Dei, unà cum legibus patriarchalibus, singulis his generationibus tradere, multasque potuit peragraré terras à sua, fratrumque suorum sobole habitatas, iisque diligenter inculcare hæc omnia, tanquam ad religionem, & ad vitam civilem summe necessaria; nec ulla est ratio cur dubitemus quin hæc & voluerit facere, & reipsa præstitit: Præsertim quia probabile est, eum vixisse post mortem Chami, & Japheti fratrum suorum: Certe nihil est in scriptura quo illos 500 annos post diluvium vixisse suadeat. Probabile est tantam longævitatē datam esse à Deo in præmiiū eximie pietatis illius, præsertim quia honoravit

honoravit patrem suum, illius divinis præceptis obtemperando. Morale & æternum est tam præceptum quintum, quam promissum ei annexum. Certe neminem legimus ad parem cum Shemo longævitatē post diluvium vixisse, confer Eph. vi. 2.

Quamquam enim sit cur credamus fratrem ejus Chamum, & forte Japhetum, circa secundam aut tertiam à diluvio centuriam degenerasse in idololatriam, & non multo post, multos è Shemi posteris eodem crimine depravatos fuisse; nihilominus quoniam nemo repente fit turpissimus passi sunt hi idololatræ alios in eadem terra vivere, qui verum Deum colerent, quique alios ad veram fidem revertere hortarentur. Sic legimus ipsum Abrahamum in quinta à diluvio centuria vixisse sine persecutione in Canaanitide, & in Ægypto. Sic etiam scriptum est Melchisedecum, quisquis ille erat, sacerdotem Dei Altissimi inter Canaanæos in Salem vixisse & regnasse, ut multi tunc fuerunt reges in eadem terra, unde necesse est ut eorum regna non essent magna.

Scilicet nondum erat plena Amorrhæorum iniquitas, & par, opinor, cæterarum erat gentium ratio: Immo forte peiores erant Canaanæi cæteris gentibus, nam Canaanem eorum patrem Noachus diris de-

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vovit, uti scriptum est. Gen. ix. 25. Non obstante tamen Canaanis pravitare, certum est inter ejus posteros quiete vixisse non Abrahamum solum, sed & Isaacum, qui ibi sepulti sunt, Jacobo etiam tunc inter eos vivente, usque ad ejus descensum in Ægyptum, unde post mortem illuc translatum à Josepho, cum patribus suis sepeliendus.

Propter has rationes satis credibile mihi videtur Shemum in hac terra potuisse quiete aliquando vivere, & sacerdotio veri Dei fungi, immo & regnare in urbecula Salem, quoniam ejus filius in nona generatione Abrahamus inter eos quiete vixit, & magnus princeps inter eos ab Hittæis ibi agnoscitur, Gen. xxiii. 6. Immo vero non solum fieri potuit ut Shemus in Canaanitide unam urbem cum adjacente territorio quiete regeret, colonos secum huc ducens ut duxit Abrahamus ; sed erat ratio sufficiens quæ eum suaderet hoc libentissime facere voluisse & elegisse.

Quippe vix credibile est tantum virum non novisse Abrahamum è nepotibus suis cum colonia, è qua trecenti idonei milites seligi possent (sufficientibus custodibus armentorum ejus relictis) ex Ure Chaldæorum in Haranem primo profectum esse, & inde in terram Canaanæorum. Non potuit eum
latere

latere Abrahamum ejusdem Dei summi esse cultorem eximium, reclamantibus licet tam Chaldæis quam Canaanæis. Ecquis credere potest Shemum hominem Deo charissimum (quapropter ipse Deus, Deus Shemi κατ' ἐξοχὴν dicitur ab ipso Noacho, Gen ix. 26. Benedictus sit Jehovah Deus Shemi, eritque Canaan servus illis vel illi) cohibere se potuisse, quin quæreret opportunitatem eum conveniendi & corroborandi, adeoque ipsi benedicendi?

Certe ego arbitror Shemum hunc esse illum, cui titulus datur, honoris plenissimus, Melchisedeci, hoc est regis justissimi, & summe pacifici; sic enim intelligo apostolum ad Hebræos, cap. vii. 2. Nam sic apud Hebræos significant verba rex justitiæ & rex pacis. Quippe nullus eo tempore extitit rex, tam justitiæ quam pacis adeo studiosus. Chamus enim Shemi frater, ejusque posterius ut Cush & Nimrod in Chaldæa & Assyria, necnon in Canaanitide & Ægypto, viam justitiæ tam erga Deum, in religione, quam erga homines in justitia civili deseruissent, & loco pacis imperium seu dominium in totum genus humanum sectabantur, idque armatis viribus, & ut strenui venatores non feras solum, sed etiam homines persequerentur. Nonnulla in
Sancho-

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Sanchoniathone observavimus quæ probabile esse suadent Japhetum Chamo confœderatum fuisse. Certe nihil extat in historia quod contrarium suadeat, certumque est omnes Japheti Chamique posteros in idololatriam delapsos esse. Solus Shemus, & pauci quidem ex illius prognatis vero Deo adhæserunt, in veræ pietatis & pacis studio. Tales existimo fuisse inter Arabes Jobum, ejusque amicos, in Canaanitide autem Abrahamum, ejusque posteros.

Probabile enim videtur, non solum Austidem Jobi patriam in Arabia esse, ut plerique consentiant, verum etiam illum Jobab qui inter Joctanis filios numeratur, Gen. x. 29. vel esse celebrem illum patentia Jobum, vel eum esse illius avum aliquem, à quo nomen illud transiit in prognatum. Et non est nihili quod Moses notandum censuit Shemum esse patrem omnium filiorum Heberi, inter quos tam Joctan censetur, à quo Jobum derivamus, quam Pheleg, è cujus posteris erat Abrahamus; ad quem redire oportet velut indubitatum hæredem Shemi tam in pietatis quam in pacis studio.

Certissimum enim est eundem esse illum Deum qui Shemi Deus dicitur, Gen. ix. 26. qui toties pariter nominatur Deus Abrahami, ejusque posterorum; quo etiam titulo & memoriali se celebrari voluisse affirmavit ipse,

ipse, cum Moſem in Ægyptum mittit, Exod. iii. 15. Porro autem Deus hoc titulo non ſolum ſignificat ſe Shemo aut Abrahamo amiciffimum eſſe, verum etiam indicat ſe ab his recte cultum fuiſſe, non autem ita coli ab aliis, ſive hominibus ſive gentibus, quæ à Shemi aut Abrahami religione diſceſſiſſent.

Tempus quo contigit congreſſus inter Melchifeſedecum & Abrahamum, juxta numeros Hebræos, & calculum reverendiſſimi Armachani, erat A. M. 2092, i. e. 436 anni poſt diluvium; quo tempore Chaldæi, Canaanitæ, Ægyptii, aliæque omnes gentes in idololatriam lapſi fuerant. Immo ante Noachi mortem Aſſyrii & Babylonii erant idololatræ.

Quapropter cenſeo Noachum, cum Shemo benediceret non autem ejus fratribus, Deum Shemi innuere, non eſſe pariter Deum Chami, utpote nec pariter illi amicum, nec pariter ab eo cultum; ſimiliter nec Deum pariter Japheto amicum eſſe, nec pariter ab eo cultum eſſe. Hoc tamen diſcriminis ponit Noachus inter Japhetum & Chamum quod prædicat venturum eſſe tempus quo Deus alliciet Japhetum ut habitet in tentoriis Shemi: id autem recte interpretamur Japhetum ſe veræ eccleſiæ, ſeu familiæ Shemi, è qua Meſſiah, adjunctu-

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adjuncturum esse, quamvis nunc in Shemi tentoriis non habitet, sed animo ab eo sit alieno. Non idem prædicit de Chamo, nec tamen ejus posteros dicit nunquam in Shemi tentoriis habituros esse, sed silentio suo videtur innuere minorem esse spem de eorum reconciliatione cum Deo. Certe Æthiopica ecclesia in Africa nunc habitans ex Arabia migravit, & è Chami posteris.

Proculdubio cum Deus dicitur Deus Abrahami, sic distinguitur à diis Ægyptiorum ad quos mittendus erat Moses, & à diis Canaanæorum & Chaldæorum inter quos pridem habitavit Abrahamus. Vide Josh. xxiv. 2. Pari ratione cum Melchisedecus sacerdos dicitur Dei Altissimi, & primus est qui apud Mosem dicitur sacerdos, opponitur illud nomen Dei Altissimi, diis gentium qui ab iis quoque dicuntur Medioximi; nec ab ipsis habebantur creatores cœli & terræ seu totius mundi, sed ipsi à summo creabantur, & eorum plerique erant principes mortui, & in cœlum, uti opinabantur, translati, ut hominibus inde beneficerent, velut ministri summi regis. Tales scilicet Deos colebant gentes pleræque omnes per suos sacerdotes, quibus opponitur Melchisedecus uni summo Deo sacra faciens.

Nec

Nec ullus uspiam hominum in historia sacra aut profana memoratur in hoc tempore Abrahami vixisse, qui Abrahamo major esset, & dignior qui ei benediceret quam ejus Atavus in nona generatione Shemus. Frustra talem quæremus inter Canaanis maledicti posteros; vixerunt fateor eo tempore è progenitoribus Abrahami Arphaxad, Salah & Heber; sed hi minores erant Shemo utpote ejus posterii: nec quicquam reperitur in historia quo innotescat eos non degenerasse in idololatriam, cum reliquis è gentibus Chaldaicis & Ægyptiis, quæ florentissima tunc constituerunt regna. Neutrius horum Deus dictus est Deus uti Shemi. Nulla in eorum tentoriis innuitur ecclesia veri Dei, sicut in tentoriis Shemi. Hunc itaque virum justissimum, (utpote pium tam erga Deum, quam erga Noachum parentem etiam lapsum in ebrietatem) & pacis amantissimum, quod ostendit generosa ejus hospitalitas, qua Abrahamum ejusque comites pane & vino excepit: Qui in parva urbe Salem vixit, regis & sacerdotis simul officio fungi contentus, illum esse judico quem Melchisedeci titulo cohonestare voluit Moses.

Non me latet viros admodum reverendos aliter sentire, nec tamen libet auctoritatem virorum

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virorum pariter reverendorum illis opponere. Non enim sola ducor autoritate, sed eam sententiam potius amplector (salva erga dissentientes reverentia, & honore) quæ rationi meæ magis se probat. Difficultates aliquas agnosco ex epistola ad Hebræos contra meam sententiam afferri posse; sed eadem mihi videntur fortius premere aliter sentientes; eas itaque consideremus, & solvere conemur ad duo capita reductas.

1. Prior difficultas oritur è verbis epistolæ ad Hebræos vii. 3. ubi dicitur Ἀπάτωρ, ἀμήτωρ, ἀγχεαλόγητος, μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ ὑψ. τῇ θεῷ μένει ἱερὸς εἰς τὸ διηνεκές. Hæc omnia videntur mihi commodissime referri posse ad eximium illum locum in textu Mosaisco, ubi ortum Abrahami patris fidelium deducit à Shemo, adeoque eum ecclesiæ veræ post diluvium patrem primum esse ostendit: Postquam ortum omnium gentium quoad civilem eorum statum in capite decimo geneleos absolvisset, & earum dispersionem à Babylone in initio undecimi capitis indicasset.

Hic autem locus diligenter notandus est, Gen. xi. 10. & fit initium Parashæ in textu Hebraico, dignusque est qui novi capitis; fer

feu lectionis principium fieret in omnibus Bibliis. Ibi ecclesiasticam, si sic loqui liceat, historiam incipit Moses à Shemo, nullo illius patre, nulla etiam matre nominatis. Atque hinc etiam sine genealogia ponitur, quoniam hic non derivat jus, aut titulum suum ad munus sacerdotale per descensum à quolibet patre, matre, ut derivare debebant sacerdotes Levitici; ideo Heb. vii. 6. idem dicitur *μη γενεαλογούμενος ἐξ αὐτῶν*. Quæ verba videntur apertissime explicare prius positum verbum *ἀγενεαλόγητος* atque id ipsum satis declarat quid intelligendum sit cum dicitur sine patre & matre.

Eodem similiter modo videtur mihi dici eum neque initium, neque finem vitæ habere, scilicet neutrum horum in illo capite exprimitur: solenne illud verbum, *ἔμωρτῆς ἐστίν*, quod de antediluvianis singulis, præter Enochum, post longissimas eorum vitas toties repetitur capite geneleos quinto, hic non additur de Shemo. Dicitur sane quod vixit per quingentos annos postquam genuisset Arphaxadam, sed non dicitur quod mortuus est, uti nec initium ejus vitæ, seu nativitas in hoc capite undecimo uspiam exprimitur.

Similiter in cap. xiv. ubi Melchisedec occurrit Abrahamo, eique benedicit, exprimitur

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mitur quidem quod fuerit sacerdos, sed nec initii, nec finis ejus vitæ ulla omnino fit mentio, uti nec patris aut matris illius.

Et nullus filius Noæ à Mose resumitur iterum post caput decimum tractandus, præter unum hunc Shemum; cui hoc singulare privilegium tribuit Moses, ut illius & posterorum ejus res gestas ab eo loco ad finem librorum suorum pertractet.

2. Secunda difficultas hæc est; quomodo epistola ad Hebræos evincat æternitatem sacerdotii Christi, quandoquidem è Mosis silentio de morte Melchisedeci ea non potest probari? Huic sic respondeo: Non id molitur apostolus, ut è Mosis aut verbis aut silentio probet æternitatem sacerdotii Christi, sed eam deducit è verbis prophetæ Davidis, & Dei juramento è Psalmo cx. 4. citatis Heb. vii. 17, 21. Hunc autem Psalmum ipse porro Christus de Messiah intelligendum esse ostendit, Mat xxii. 42, 44. ibique æternitas ejus sacerdotii solenni juramento aper-
tissime confirmatur.

At si quærat porro quomodo tunc simile est sacerdotium Christi sacerdotio Melchisedeci? Respondeo, in omnibus perfectionibus laudibusque sacerdotio Melchisedeci simile est, at non in ejus imperfectionibus oportuit esse simile. Liceat archetypo.
typum

typum suum excellere. Possim tamen hic addere quod cum Shemo Deus fuerit Jehovah, certum est, ex Heb. xi. 16. illum ei præparasse civitatem in coelis, ubi cum presbyteris coelestibus rex erit, & sacerdos in æternum, Rev. v. 10. xx. 6.

At non licet hoc in loco digredi, ut omnia ostendam in quibus conveniunt inter se sacerdotium Christi, & Melchisedeci; sed redeundum est ad leges, & promissa patriarchalia, quibus eæ velut præmiis sanciebantur: Quippe quod ipsos patriarchas, & inter eos Shemum, ideo tantum confiderandos suscepimus, quia ex actionibus eorum à Deo summo Judice approbatis, & in exempla propositis, ipsas leges videamus olim Deo hominibusque observatas fuisse, antequam à Mose scripta fuerit lex.

Concludam itaque hoc caput, hæc tantum notando, quod Moses in verbis Shemi, seu Melchisedeci ostendit ejus religionem consistere in invocatione Unici Dei, & ejus laudibus, quibus agnoscitur dominus cœli & terræ, id est, totius universi: Idemque ab eo, tanquam fonte bonorum omnium, omnia felicia faustaque Abrahamo precatur. Eidemque gratias agit ob victoriam in hostes partam; & ut Dei sacerdos decimas accipit, tanquam ei debitas, qui victoriæ

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author seu causa fuit præcipua. Quantus autem honor ex his tribuitur Melchisedeco late differit apostolus ad Hebræos, cap. vii. quod lectori perpendendum relinquo: Contentus hoc solum adjicere, mihi incredibile videri quenquam è stirpe Canaanis maledicti tanto honore cumulari, & Christi summi sacerdotis typum à Mose constitui.



C A P. IV.

De ABRAHAMO.

Congressus inter Melchisedecum & Abrahamum facilem nobis transitum præbet à priore ad posteriorem. In hoc autem exemplo observatio legis fidei patriarchalis eo usque celebris est, ut pater fidelium dici soleat, & primus actus fidei illius eam talem fuisse ostendit, quæ obedientiam statim peperit mandato sane admodum difficili, ut relinqueret patriam & cognatos, & in terram proficisceretur ipsi plane incognitam, quam Deus ostenderet, cum illic perveniret: Sed *πίστην ὑπέκρινεν* per fidem obedientiam præstitit inquit apostolus, Heb. xi. 8. Postquam tanquam peregrinus aliquandiu

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fuisse assensum veritati à Deo traditæ, quocunque modo, quem Deo placuerit eligere, ad eam mentibus eorum imprimendam. Certum autem est quod Deus veritatem patribus hisce declaravit *πολυτρόπως*, uti testatur apostolus, Heb. i. 1. Quandoque Deus veritatem de rebus non visis manifestavit ipsis gentibus, per rationem in creatione & ordinaria providentia fundatam; ut testatur Paulus ad Rom. i. 19, 20. & ad Lycaonios, Act. xv. 15, 17. necnon ad Athenienses, Act. xvii. à *ᾧ* 24 ad 29. Eadem autem hoc modo patriarchis ostensa fuisse nemini licet dubitare.

Quandoque, priscis præsertim, de quibus loquimur temporibus, rationis dictaminibus superaddidit Deus revelationes veritatis per visiones & somnia. Sic visus est Deus ab Abrahamo, cum esset in Mesopotamia, Act. vii. 2. & postea plura Deus sic indicavit in Canaanitide, Gen. xv. 12. & inde ad finem capitis. Erat enim Abrahamus propheta, & sic Deus prophetas alloqui solitus est, Num. xii. 6. similia de se dicit Eliphaz, Job. iv. 12. ad finem capitis. Quandoque etiam veritas à Deo aliis indicatur per ora & scripta prophetarum, qui se tales esse miraculis aut prædictorum implementatione probavissent; & nihil docuerunt quod quicquam

quicquam à veri Dei honore derogaret, uti patet è Mosis dictis, Deut. cap. xiii. & xviii. inter se collatis.

Firmissime autem fundatur fides, cum dictamina rationis, & prophetarum testimonia, inter se conveniunt, & eundem finem, Dei scilicet honorem, & generis humani commune bonum, junctis viribus promonent. Hoc autem suis successive temporibus fecerunt, qui vixerunt in vera fide patriarcharum, Judæorum & Christianorum. Hi enim singuli & dictatis rationis crediderunt, & quæ præterea addidit revelatio divina, amplexi sunt.

Verum disquisitio, quæ nunc præ manibus est, regulas fidei & morum patriarchalium tantummodo spectat; sed ea cum summa cautela instituenda est, ut ostendatur eas non contradicere aut legi Mosaicæ, aut evangelio Christi; sed utrique suo tempore recipiendæ viam munire. Certum enim est ipsius Dei testimonio de Abrahamo, Gen. xviii. 19. *Quod non ipse solum in via Domini ambulaverit; sed ita ut facerent, filiis suis totique familie sue præcepturus erat, exercendo justitiam & jus.* Utpote qui noverit ab hac conditione suspensa esse Dei promissa, uti innuunt verba, ut præstet *Jehova Abrahamo id quod ei promisit:*

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Certe in his Abrahami gestis continentur omnia illa, quæ Christus dixit esse *graviora legis* (Mosaicæ) *præcepta, ut facerent iudicium, misericordiam & fidem*, Mat. xxiii. 23.

Obiter etiam observandum est Abrahamo hoc testimonium datum esse, antequam esset circumcissus. Hinc per fidem etiam tunc iustus est pronuntiatus, Gen. xv. 6. idque inculcat apostolus, Rom. iv. 10, 11. eo fine à Deo dictum esse, ut Abrahamus pater esset omnium qui sine circumcisione fideles erant. Hinc etiam patet legem patriarchalem non tolli, nec ejus honorem minui, si novum aliquod præceptum iis datur, ut plura hujusmodi dabantur postea in cœconomia Mosaica; quoniam hoc novum præceptum tam diu ante Mosis tempora additum est, salvo honore pristino legum patriarchalium, quas observavit Abrahamus adhuc incircumcissus. Ideoque hoc præceptum non omnibus gentibus uspiam datum est; sed solum natis ex Abrahamo, ejusque familiæ, quæ partem in terra illi promissa expectaret; cæteris nationibus suæ libertati pristinæ juxta antiquiores leges patriarcharum relictis. Sic enim in libro, qui dicitur Job, qui totus spirat pietatem patriarchalem, nulla est mentio circumcisionis, aut liberationis ex Ægypto, in qua fundan-
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tur pleraque quæ ad religionem Judaicam pertinent peculiariter.

Quoniam autem obiter hic incidit mentio Jobi, quem regem, seu Judicem summum fuisse inter Arabes. Job xxix. præcipue y. 25. diu ante tempora, quibus Moses erat rex in Jesurun: Et quoniam non adeo conspicua sunt indicia potestatis regalis in Abrahami familia, ante Mosis tempora, visum est observare, è Job. xxxi. 26, 28. quod cultus solis, & lunæ, quæ antiquissima fuit idololatria, crimen erat à judice puniendum, uti abnegatio veri Dei summi: Hinc enim patet publicâ tunc autoritate adeo stabilitum esse veri Dei cultum, ut discessus ab eo in idololatriam, & ejus abnegationem, incurreret in poenam quæ lege certe aliqua decernenda fuit. Judices enim non possunt punire nisi ita ut leges præscribant ordinariæ, licet in casibus extraordinariis aliquid ab ipsis legibus arbitrio Judicum relinquatur. Plurima pietatis priscæ specimina in apologia illa antiquissima observanda lectori relinquo. Mihi satis est hinc colligere quod si in Arabia, Canaanitidi vicina, rex puniret idololatriam, certe in ipsa Canaanitide religiosus princeps Abrahamus eam non permetteret impune committi à suis subditis, subditi autem erant Abraha-

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mo omnes quos illic armavit, immo omnes quos deduxit tanquam colonos.

Redeo autem ad Abrahamum, ejusque posteros ante descensum Jacobi in Ægyptum: Hos omnes in terra Canaanitide fuisse *αυτονόμους* nemo quod sciam negaverit; ideoque nullum superiorem agnoverunt. Nicolaus Damascenus à Josepho citatus Abrahamum in Damasco regnasse, & cum exercitu illuc venisse è Chaldæa; non autem diu ibi commoratum fuisse; sed in Canaanitidem abiisse, aperte testatur. Ex his manifestum est eum ut coloniæ ducem in Terram promissam venisse, ibique cum suis posteris, & armentis habitasse, incolarum permisso. Et sane post annos fere ducentos ab Abrahami ingressu testatur Hamor Hivitarum princeps, quod satis ampla esset terra quæ Jacobum, cum numerosa sua familia, & armentis, sine incolarum incommodo excipere possit, & inde ditior fieri. Unde patet nec hominum, nec armentorum numerum in illo intervallo à diluvio satis crevisse, ut terræ depascendæ sufficeret, ideoque advenas terram depascere æque permitterent, ac aquam præterfluentem sumere. Quanquam in tempore intermedio certum sit plurimos è Phoenicibus ex Ægypto pulsos in hanc regionem se contulisse. Hoc

Hoc autem meam sententiam plurimum confirmat de veritate numerorum Hebræorum inter diluvium & Abrahamum, quod Canaan non erat circa ejus adventum valde populosa. Certe si additi fuissent computo Hebraico 1050 ut Samaritani, aut 700 ut Josephus, aut 880 ut Septuaginta, & tot plures fuissent anni à diluvio, non sine pugna exceperissent Canaanæi. Abrahamum cum suo exercitu & armentis huc coloniam ducentem. Hoc autem obiter notandum duxi quoniam favere videtur Hebraicæ scripturæ, quam stabilire ex historicis præcipuus est scopus libri, cui annectitur hæc appendicula.



C A P. V.

De principalibus legibus patriarcharum.

PERGAM nunc ostendere leges patriarchales, in quibus servandis Abrahami & posterorum, Isaaci & Jacobi, justitia & integritas elucebat, simillimas fuisse iis, quas Moses ex eo prognatus jussu divino præscripsit Israelitis, post 430 annos ab Abrahami ingressu in Terram promissam.

Hoc

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Hoc autem dictum intelligi velim de præcipuis capitibus legis Mosaicæ, non de minutioribus; nam nihil erat in patriarcharum circumstantiis quod illis responderet. Agnosco illos nullum habuisse tabernaculum, in quo Deus habitaret, in medio castrametationis eorum, quam nullam habebant, quippe pauci erant numero, si cum multis millibus in singulis Israelitarum tribubus conferantur. Hinc nullam habuere tribum quæ seligeretur ut tabernaculo inserviret. Immo nullam habuerunt terram, vel urbem, ad quam ter quotannis congregarentur. Hæc & multa iis similia, ideo tantum patriarchis defuerunt, quia nondum crevissent in magnam hominum multitudinem, nondum terram habuerunt quam suam dicere possent; sed in terra aliena erant peregrini. Nihil tamen iis defuit quod essentiale est, seu fundamentale, vel in œconomicis præceptis vel politicis, parvæ adhuc coloniae, vel in ethicis, si sic vocare liceat regulas morum erga omnes gentes, inter quas vixerunt ut boni Cosmopolitæ, qui gentium jura tam in pace, quam in bello observant.

Sic ex una familia recte, seu secundum leges patriarchales instituta & administrata per Abrahamum, Isaacum & Jacobum, orta est gens numerosa, quæ sub Mose & Aaro-

ne ex Ægypto ducta, in deserto à Deo legem patriarchalibus institutis congruam dictante, formata est, seu reducta in corpus simul politicum, & ecclesiasticum pulcherrimum, & plane theocraticum, quod cum cæteris mundi gentibus juxta jura gentium vivere posset, salva sua religione, cujus lucē cæteræ etiam gentes in veri Dei, & Messię patriarchis promissi, cognitionem, adeoque meliorem politicum statum paulatim deduci possent. His breviter præmissis particulatim jam ostendam hæc duo.

1. Patriarchas præcipua præcepta, tam quæ Deum spectant, quam quæ homines, diligentissime observasse diu antequam lex per Mosem à monte Sinai tradita est.

2. Eos motos esse iisdem magnis promissis, aut metu ejusdem Judicii divini, seu terrore pœnarum earundem, quas lex Moisaica postea minitabatur.

Ex his enim apertissime evincetur Mosem in avita religione Israelitas instituisse, & quæ à Mose noviter instituta videri possent, ea omnia ad antiquam religionem in novis circumstantiis exercendam dirigere, aut eos munire adversus corruptelas gentium idololatricarum nuper introductas. Sic enim innuit Moyses, Deut. xxxii. 17. ubi

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ubi conqueritur de Israelitis in mores gentium degenerantibus. *Sacrificaverunt, inquit, Daemonibus non Deo, Diis, quos non noverant, novis è propinquo advenientibus, quos non timuerunt majores eorum.* Revocat illos ad patriarcharum mores in religione; ex his discendæ erant antiquæ leges, quemadmodum & nos hodieque è moribus approbatis antiquis, & casibus judicatis, legem communem majorum nostrorum recte colligimus. Quinetiam cum justitia omnis actuum humanorum consistat in conformitate cum legibus, quibus subjiciuntur; è justis actionibus bonæ leges satis evidenter colliguntur, præsertim cum actiones illæ ab optimo judice approbentur.

Spectemus itaque in Abrahami, Isaaci & Jacobi œconomia, quam fuerit illis, 1. Conjugium fidele, castum, tranquillum, concors. Observatu dignum est ante diluvium nullum è Sethi linea plures uxores duxisse; unicum ibi exemplum est Lamechi illius, qui è Caini familia ortus est, & probabiler in diluvio periit. Abrahamus unicam habuit Saram, Hagar tantum concubina ejecta est; Isaacus è promissione natus unam Rebeccam; Jacobus fraude Labanis inductus est in polygamiam. Christus autem è Leah prima uxore prognatus est.

2. Ut

2. Ut fuerint parentes admodum indulgentes, curaruntque liberorum suorum, non tantum corpora, sed & animas, diligenter eos instituendo in pietate, seu *via Domini*, uti dicitur, Gen. xviii. 19 Hujusmodi erat Josephi pietas, & gratitudo erga patrem, & charitas erga fratres male meritos.

3. Ut fuerint erga servos domini clementes, servosque habuerunt in familia sua à nativitate probe instructos in artibus belli & pacis, ut innuitur, Gen. xiv. 14. necnon in religione, ut Gen. xviii. 19.

4. Erga hospites erant valde benigni, & generosi, ut exemplo sint tam Abrahamus, quam Lotus ejus consanguineus; unde in ipsa dispensatione evangelica proponuntur imitandi, Heb. xiii. 2. Ex hac lege, & his exemplis hospitalitatis, colligitur ratio omnium mandatorum Mosaicorum, de benignitate erga extraneos inter ipsos habitantes; è quibus etiam deducatur ratio cur pii Judæi expeterent conversionem gentium, in tempore saltem Messiae desideratissimi, Deut. xxxii. 43. Rom. xv. 10 ad 13.

In politicis spectandi sunt hi patriarchæ tanquam *αυτόνομοι*, nullis Canaanæorum, aut Philistæorum regulis subditi, nec enim ipsi aliter de illis sentiebant, uti patet è dictis Chitæorum Gen. xxiii. 5, 6. & sœderibus inter
Abrahamum,

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Abrahamum Isaacumque, cum Philistæis, qui origine erant Ægyptiis, Gen. xxi. 32, xxvi. 28 ad 31. Nec hoc mirum videri debet in priscis illis temporibus, in quibus tam multi erant reges in Canaanitide; nam quælibet fere majuscula familia patrem-familias habuit regem, & Abrahamus legitur habuisse 318 in domo sua natos servos, idoneos bello; præter eos qui armentis illius custodiendis relinquebantur, & præter eos qui pecunia sua emebantur, ut colligitur è Gen. xvii. 13. collato cum Gen. xiv. 14. & præter ancillas seu servas.

Præterea vero idem Abrahamus, uti & ejus posteris, non solum supremam habuit potestatem in rebus civilibus familiæ vel coloniae suæ, verum etiam in rebus spiritualibus, quæ religionem spectant; & ideo Gen. xviii. 19. dicitur quod *Abrahamus præceperit filiis & familiæ suæ, ut observent viam Jehovæ.* Certum enim est quod si ab eo daretur appellatio in rebus spiritualibus ad reges gentium vicinarum, qui ethnici erant, & idololatræ, frustranea prorsus esset Abrahami institutio in religione vera, quippe quæ à vicinis regibus condemnaretur.

Denique quod ad jura gentium attinet, tam in bello, quam in pace, manifestum est
Abrahamum

Abrahamum ejusmodi jura religiosissime observasse, uti decuit civem mundi bonum. Exemplum habemus in Gen. xiv. 13. ubi dicitur Mamram Amorrhæum, ejusque fratres Anerem & Eshcolem ei confœderatos fuisse; cum his vixit pacifice ante bellum quod intulit Chedolaomer in multas Canaanæorum partes. Sed cum in illo bello Abrahamus, fœderatorum suorum ope, illum vicisset, & cognatum suum Lothum reduxerat è captivitate, facultates Sodomæorum generose admodum eorum regi restituit, partem scilicet prædæ, quæ sua (Abrahami sc.) esset belli jure. Sed illam prædæ partem quam fœderati ipsius Amorrhæi ex jure belli sibi vindicare possent, eam reliquit illis, ut suo in illam jure uti illis liceret Gen. xiv. 24.

At vereor ne nimius sim si singula percurram, quæ in omnibus Mosis aut Jobi libris occurrunt, aut ea curiose excutiam. Festinabo itaque ad conclusionem hujus appendiculæ, quæ ultra spem crevit in mole sua. Consideremus itaque breviter quam accurate convenient horum patriarcharum vitæ, primo cum plerisque præceptis Decalogi, quæ post eorum tempora à Deo tradita sunt, tanquam primaria capita legis patriarchis olim minore cum terrore traditæ.

I. Certe

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1. Certe primum Decalogi præceptum observavit Abrahamus, cum reliquit, Deo sic mandante, Deos alienos; quos Terachus ejus pater, alique ejus majores coluissent in regione Transeuphratenfi, ut testatur Joshua, cap. ult. §. 2.

2. Secundum Decalogi præceptum contra idola implevit Jacobus, Gen. xxxv. 2, 4 cum idola tradiderunt ejus domestici, Deo sic imperante, & postulante Jacobo, eaque sepelivit sub quercu prope Shecemum.

3. Tertium præceptum contra perjurium ab omnibus impletum est, qui sancte fidem suam servaverunt, quam firmassent juramento; quod Abrahamum fecisse aliquoties antea ostendimus: quinetiam Jacobus ab Esavo fratre juramentum postulavit, ad firmandum pactum, quo primogenituræ suæ jura ipsi vendiderat, Gen. xxv. 33. Credit certe abjuratone primogenituræ firmum fieri illud pactum, nec recusavit hoc facere Esavus.

4. De quarto præcepto fateor multum disputari, omnes tamen fatentur scriptum esse Gen. ii. 3. benedixisse Deum diei septimo, & sanctificasse eum. Patet etiam septimum quemque diem à laboribus hominum vacuum, & religioni veræ impensum, naturæ suæ commodum esse ad revocandam

candam in memoriam historiam divinam, quod sex diebus absoluta est mundi creatio, ipsumque Deum à stupendo hoc opere septimo quievisse. Fatetur etiam apertè traditum fuisse hoc præceptum paulo post egressum ex Ægypto, antequam pervenissent Israelitæ ad desertum Sinai; adeoque antequam lex, & præsertim Decalogus, traderetur in Sinai, aut foedus solenniter initum esset à Deo cum populo Israelitico; itaque hoc saltem nomine patriarchalis est hæc lex, & ante foedus legale observata est.

Tempori sacro affinis est locus sacer; in his circumstantiis obscurior est praxis, & inde deducta lex patriarchalis. Nihilominus aliquid etiam hic occurrit, quod non videtur prorsus negligendum: Nam quamvis de bonarum actionum substantiâ & fonte, præcipua fuerit divini nostri Historici cura, non tamen omisit aliquas earum circumstantias traderè, quæ populo primum suo, hoc est Judaico, utiles essent futuræ; sed & aliis postea gentibus non inutiles. Hinc est quod monuit, cum Deus primò Mosi apparuit in rubo; Deum illi appropinquanti dixisse, Ex. iii. 5. *Ne appropinques, sed extrahere calceamenta tua, à pedibus tuis; nam locus in quo stas est terra sancta*: Manifestum esse reor ritum hunc de-

G g -trahendi

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trahendi calceos in locis Deo sacris non esse legis Mosaicæ ritum, sed antiquiorem; ideoque patriarchalem.

Hinc etiam patet Deum sibi in antiquissimis temporibus loca aliqua reservari voluisse, tanquam ipsi separata & peculiaria, quæ hac ratione sancta nominantur; etsi tota terra, immo totus mundus Domini sit, sed latiore sensu. Parilis locus occurrit post legem datam, Josh. v. 15. non tamen ex legis præscripto; sed è more antiquiore. Nihil tamen memoriæ meæ nunc occurrit quod his ullatenus simile sit in historia patriarcharum, præterquam in insomnio quo visus est Deus in satellitio Angelorum à Jacobo proficiscente in Syriam, versus avunculum suum Labanem. Tunc enim expergefactus Jacobus, Gen. xxviii. 16. dixit, *certe Deus est in hoc loco, nihil est hic locus nisi domus Dei*, indeque locus ille postea ab eo dictus est Bethel, ibique è lapidibus quibus incubuerat stelam erexit, quæ altaris vicem videtur supplevisse, quoniam ibi effudit oleum, quod libaminis instar erat, ibique decimas Deo vovit. Convenit sane hic locus cum aliis Deo sacris, quanquam nihil hic dicatur de calceis extrahendis, & suspicor eum nudo pede hoc iter suscepisse; quia, Gen. xxxii. 10. dicit se cum
baculo

baculo suo transivisse Jordanem ; quæ verba favent suspicioni nostræ, licet illam non certo evincant esse veram.

Sed antequam dimittam hanc observatiunculam obiter notandum esse censui, etiam ethnicos sacerdotes in sacrificando idolis, seu novis diis ab ipsis additis, hunc ritum retinuisse, quem existimo eos à patriarchis antiquissimis Noachi posteris derivasse, quoniam certum est multos ritus, & traditiones ethnicorum longe antiquiores esse ecclesia Judaica, ideoque à Judæis eos hæc non desumpsisse ; sed potius à communi fonte, nempe à patriarchis, quorum multi ut Terachus Abrahami pater in idololatriam degenerarunt. Nihilominus multas retinuerunt traditiones laudabiles, ut de uno Deo, cæteris omnibus superiore, de immortalitate animarum, & de judicio post mortem secuturo, ac de virtute heroica. Has traditiones multo probabilius esse videtur eos ab antiquissimis patriarchis Japheti, Chami, immo & Shemi posteris idololatricis accepisse, quam à Judæis. Antiquissima Ægyptiorum & Romanorum templa sine imaginibus fuere : Decimas Cabi-
ris datas fuisse constat ex Dion. Halicarnassensi. Sed condonetur hæc digressio.

Redeo ad Decalogum, cujus primam tabulam jam percurrimus; secunda nunc tractanda. Quoniam autem omnia quæ hominibus debentur officia, quæ in secunda tabula continentur, profluunt ex amore erga totum genus humanum, & felicius præstabuntur ab iis qui juxta primam tabulam animatus diligunt verum Deum omnium parentem, dubitari non potest quin patriarchæ illius cultores, omnes homines ut Dei sobolem sincero amore complexuri sunt.

5. Hinc est quod juxta quintum Decalogi præceptum multa pietatis suæ erga parentes nobis exempla reliquerunt; hinc Setherus nuditatem patris sui retrorsum accedens pallio textit, & benedictionem inde reportavit. Hinc Isaacus patri, qui ipsum in sacrificium esset oblaturus, se dedit vincendum, & imponendum in altari; obsequium usque ad mortem præstiturus, nisi Deus prohibuisset filii cædem, & arietem ei succedaneum providisset. Hinc Josephus cum fames esset in Canaane, patrem suum, immo fratres qui ipsum vendiderunt aluit in Ægypto, ubi in populum creverunt numerosum. Hinc colligatur Josephum patri suo debuisse *Θρεπτήρια*, & multam charitatem toti familiæ, cujus erat pars jure patriarchali.

6. Præcep-

6. Præceptum prohibens homicidium in jure patriarchali expressis verbis continetur, Gen. ix. 6. & mortis poena sancitur: hinc Jacobus filiorum suorum crudelitatem in occidendis Sichemitis execratur, Gen. xlix. 7.

7. Nec dubium est quin in jure patriarchali vetitum erat adulterium: Quippe non solum veteres patriarchæ, verum etiam castiores è gentibus, uti Pharaoh in Ægypto, & pius Abimelec è Philistæis in Gerari regnans, nefas esse credebant uxorem Abrahami polluere, circa 400 annos ante legem in Sinai datam; quin & Jobus hoc crimen detestatur. Job. xxxi. 9 ad 12.

8. Constat etiam ex historia de Josephi scypho argenteo in os sacci Benjaminis immisso, Gen. xliv. tam filios Israelis, quam Ægyptios furtum illicitum esse credidisse, immo puniendum esse vel morte, ut Gen. xliv. 9. vel saltem servitute, prout statuisse videtur Josephus, y. 17. & Judah se offert in servitutem pro Benamine, y. 33. Colligatur etiam Ægyptios debuisse mercedem ampliolem quam dederunt Israelitis pro laboribus suis: Immo Dei concessio data Israelitis ut spoliarent Ægyptios abituri, arguit jus eis fuisse sumendi sibi reprisalia de gente Ægyptiaca.

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9. Nec fas est dubitare quin patriarchæ censuerint omne mendacium voluntarium, præcipue vero falsum testimonium in judiciis publicis semper illicitum fuisse, adeoque antequam datum fuerit præceptum nonum in Decalogo. Ideoque in historia Mosâica peccatum protoplastarum, indeque omnes humani generis calamitates introduciarrantur, vi mendacii contra Deum à satana dicti, & à protoplastis admissi, Gen. iii. 4. *Non moriemini* si de fructu vetito comedatis; atque hinc diabolus *pater mendacii*, id est, primus inventor dicitur, Joh. viii. 44. quod videtur Christus dixisse ex respectu ad primum illud mendacium.

Proximus diabolo mendax occurrit Cainus fratricida, qui dixit se non novisse ubi esset interfectus illius frater, ut videamus, Gen. iv. 9. Cumque mendacium sit character pessimorum, sequitur veracitatem, & quæ eam præcedit, diligentem veri indagationem ad characterem optimorum pertinere. Omnes ratione præditi veritatem cupiunt cognoscere, adeoque mendacium utpote contradicens veritati fugiendum. Protoplastæ quia nunquam videntur infantes fuisse; sed in statu quasi adulto creati felicius veritatem investigare potuerunt quam nos, qui quoniam infantes nascimur
multa

multa imbibimus præjudicia, priusquam res penitus examinare possumus: Cæteri etiam patriarchæ, quia valde erant longævi, facilius in tanto tempore progressus maximos potuerunt facere, tam in scientiis, quam in prudente rerum administratione.

Hæc autem hic annotare visum est, ut inde pateat patriarchas Noachum, Shemum & Abrahamum, à quibus omnes leges patriarchales derivantur, tales fuisse viros qui nec facile in rebus maximi momenti falli potuerint, nec liberos suos in iisdem rebus fallere voluerint, tradendo falsas opiniones in rebus ad religionem & vitam civilem pertinentibus.

10. Pari denique ratione credamus patriarchas nec ignorasse, nec neglexisse id quod omnibus notum est, oportere nos principiis malarum actionum ob stare, & resistere primis animorum motibus versus illicitas: Id autem est quod postea præcepit Moses in ultimo Decalogi mandato.

Denique has leges non solum patriarchas obligare, verum etiam totum genus humanum patet, quia propter earum violationem Antediluviani omnes submersi sunt, Sodomæi igne consumpti sunt, & Canaanæi è sua terra expulsi.

C A P. VI.

De minus principalibus legibus patriarcharum.

HIS tandem de præcipuis morum regulis breviter transactis pergamus :

1. Ad alia præcepta ; primò de ceremoniis & externis religionis actibus, quæ à patriarchis usurpatæ leguntur ; & secundò de civilibus rebus, de paucis quæ civilem, aut œconomicam vitam spectant, quæque ab iis translata sunt in codicem legum Mosaicarum.

2. Denique præcipuas promissiones & minas, quibus leges patriarchales sanciebantur, consideremus ; & videbimus etiam illas in legis Mosaicæ sanctionem assumptas fuisse, atque illinc etiam in œconomiam evangelicam transiisse.

De ritibus religionis patriarcharum.

Horum prima erat quodammodo privata in singulis familiis circumcisio. De hoc ritu observavit Salvator noster, Joh. vii. 22. eum non à Mose constitutum esse ; sed à patrum more descendisse. Inceptus autem est tempore Abrahami ex mandato Dei, Gen. xvii. 10. cum Abrahamus annum ageret 99^{um}. Manifestum autem est hoc mandatum

datum renovatum esse sub lege Mosaica. Pergo igitur ad ritus magis publicos.

Ad religionem patriarcharum publicam, seu solennem pertinent :

1. Sacerdotes.

2. Altaria quæ munus sanctificant, i. e. Deo separant, Mat. xxiii. 19.

3. Sacrificia.

4. Decimæ Deo sacræ.

5. Musicæ vocalis & instrumentalis usus, in Dei laudibus celebrandis. Miriam ob peritiam in hac arte celebratur, Ex. xv. 20.

De singulis pauca suggeram & sagaciori judicio submittam.

1. Sacerdotium ad patrem-familias, ejusque hæredem, seu primogenitum ordinarie pertinuisse videtur, in priscis hisce temporibus. Fateor interim mihi non constare per quorum manus seu ministerium Cain & Abel sua munera obtulerunt Deo, nec quo signo notum erat Deum respexisse ad Abelem, ejusque munus, magis quam ad Cainum, ejusque munus. Certum interim est Cainum fuisse primogenitum, Deum agnoscere ei aliqualem superioritatem debitam esse, fidem etiam commendasse Abelem non item ejus fratrem natu majorem.

Primus, quem Moses sacerdotem fuisse dixit, est Melchisedecus; quem quia She-mum fuisse reor, maximæ familiæ-patrem fuisse

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fuisse necessario agnosco, eundemque regem in Shalem. Existimo etiam huic in sacerdotio summi Dei successisse ejus prognatos Abrahamum, Isaacum & Jacobum, qui successive erant patres familiæ piæ ab Abrahamo derivatæ, quos sacrificia obtulisse constat, etsi nunquam nominentur sacerdotes, tales tamen fuisse, & quidem hæreditarie existimo.

Post descensum in Ægyptum non legimus eorum successores ibi sacrificia obtulisse; vix id permiserint Ægyptii, ut colligere licet è dictis, Exod. viii. 26. *Nonne lapidaturi essent nos?* Sed imminente tandem Exodo jubentur sacrificare Agnum paschalem, quod tuto facere tunc poterant, quia vespere in cujusque domo factum est, eademque nocte omnes Ægyptiorum primogeniti subita morte correpti sunt, & ingenti terrore perculsi sunt, qui superstites manserunt de sua vita solliciti. At post adventum populi ad montem Sinai, antequam daretur ulla lex de constituendis sacerdotibus, occurrit sacerdotum mentio, Exod. xix. 22, 24. Hi autem iidem sunt qui postea juvenes filiorum Israelis, Exod. xxiv. 5. dicuntur, qui sacrificia obtulerunt, quorum sanguine sancitum est sollemniter foedus inter Deum & Israeliticum populum, qui primogeniti à plerisque existimantur. Quære,
an

an Esavus profanus dicatur, quia vendidit sacerdotium in primogenitura contentum: An æquipolleant, Heb. v. 5, 6. quia *filius* & *sacerdos*, ut Melchisedecus.

Notandum autem hinc est solenne hoc foedus, Exod. xxiv. sanciri per ministerium priscorum, seu patriarchalium sacerdotum, non per Leviticum sacerdotium, quod nondum erat constitutum. Solus hic erat Aaron cum filiis Nadab & Abihu, qui tamen nondum consecrati fuerant virtute ullius novi mandati à Deo recepti; nec sane Aaron hæc obtulit sacrificia; sed juvenes quidam ex vetere more. Nam omnes leges tam de summo sacerdotio Aaronis, ejusque filiorum, quam de inferioribus ministeriis Levitarum aliorum, post hoc foedus initum sancitumque, datæ sunt. Quinetiam tunc videtur Aaron, ejusque hæredes, in sacerdotium illud summum assumpti & constituti, cum respectu ad ejus primogenituram, & ad morem patriarchalem primogenitos sic honorandi; erat enim ille tribus annis major natu quam Moses. Cæterique postea Levitæ ad ministeria sua sub sacerdotibus Aaronicis consecrati sunt, propter zelum suum contra vituli aurei cultores, ut colligi potest è verbis, Exod. xxxii 26 ad 28.

2. De altaribus patriarchalibus pauca tantum occurrunt notanda; videntur autem esse

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esse primæ structuræ quæ Deo consecratæ, seu donatæ fuerint, antequam ullum esset tabernaculum, aut templum, eorumque erant quasi initia & prima rudimenta. Hinc Abrahamus, Gen. xii. 7, 8. altaria construxit Deo, qui ibi apparuit ipsi, ibique nomen ejus invocavit, tanquam specialis quæ ibi esset præsentia Dei; similiterque Gen. xiii. 4. Sed nullum in his locis sacrificium, præter preces, memoratur. Similiter etiam in Beersheba ubi Deus illi apparuit altare construxit, Gen. xxvi. 24, 25. Nec aliter de Jacobo legimus, cum Deus illi apparuit, Gen. xxviii. 16 usque ad 19, & locum vocavit Bethel domum Dei, ut altare videatur esse testimonium quoddam præsentiae Dei, seu habitationis illius, etiamsi ad sacrificij oblationem non erigatur. Tale etiam altare erexisse videtur Moses post victos Amalekitas, Exod. xvii. 15. quod dictum est Jehovah-Nissi, Jehovah vexilli mei, in memoriam victoriæ; sed nullum ibi memoratur sacrificium. Hujus generis videtur fuisse altare Reubenitarum & Gaditarum, Josh. xxii. 34. Dictum est Ed. i. e. Testis, testatum Jehovahm esse nostrum Deum. Constructum hoc videtur post legem Mosaicam, ad imitationem patriarchalium altarium, & approbatum est tandem ut legi nullatenus contrarium.

Constat

Constat equidem altaria patriarcharum non uni cuivis loco limitari, uti postea sub lege Moſis ad locum tabernaculi aut templi ; quod tamen factum, ut magis certo caverent sacerdotes in iis ministrantes, ne quid fieret in sacrificiis contrarium præscriptis Dei, non quia displicuiſſent Deo antiqua priorum sacrificia aliis in locis celebrata, cum nullum eſſet tabernaculum aut templum. Nam hoc honoris patriarcharum moribus datum eſt, etiam poſtquam Moſaica illa limitatio facta eſt, ut ipſe Deus diſpenſaverit de illa, & grata habuit ſacrificia Samuelis in Ramah, 1 Sam. vii. 17. & Eliæ in monte Carmel ; ne quid adjiciam de ſacrificiis Solomonis in Gibeon, 1 Reg. iii. 4. Similiterque de Aſæ & Jehoſophati ſacrificiis, in locis excelsis, quia recto corde, & ſummo Deo, juxta ritus priſcorum patrum offerebantur.

Altaribus affines ſunt uncti lapides, utpote unctiōe Deo conſecrati, ſecundum uſum patriarcharum, Gen. xxviii. 18, 19. Hinc etiam homines Deo ſacri, illius uncti appellantur ante legem Moſaicam, Pſal. cv. 15. Sic Abraham, Iſaac, Jacob : Hinc Cyrus unctus Dei dicitur, ritu patriarchali ad gentes etiam tranſeunte, Jeſa. xlv. 1. Lex autem Moſaica hoc ritu à patribus derivato uſa eſt frequentiſſime ad conſecrationem veſtium, altarium, tabernaculi, ſacerdotum, regum, prophetarum.

Tranſea-

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Transeamus itaque tertio ad ipsa sacrificia patriarchalia, & ostendamus eadem illa fuisse cum præscriptis lege Mosaica. Ipsius Noachi tempore nota fuit ante diluvium distinctio animalium mundorum ab immundis, & priora, tantum ad sacrificia post diluvium adhibebantur, Gen. viii. 20. nempe è bovino, caprino, & ovino genere nec non è columbis & turturibus. His iisdem usus Abrahamus in sacrificio illo memorabili, Gen. xv. 9, 10. quod Deo gratissimum fuisse ostendit visio, & prophetia, una cum fœdere quod Deus ipsi immediate concessit. His ipsis usi sunt ejus posterì, quæ eadem lege Mosaica præscribuntur. De ritu fœderali dissecandi vitulum, & transeundi inter partes separatas; confer patriarchalem morem, Gen. xv. 10, 17. cum Mosaico, Jer. xxxi. 18.

Immo ritus ille specialis sanguinem sacrificii spargendo, ope fasciculi ex hyssopo colligati, præscribitur usurpandus in Ægypto antequam lex Mosi data est Exod. xii. 22. Eodemque ritu usus est Moses cum fœdus sancivit inter Deum, & populum Israelis, antequam leges darentur speciales de ritibus hujusmodi; immo antequam sacerdotium Aaronicum & ministeria Levitica præscriberentur, teste apostolo Heb. ix. 19. id-
que

que factum scivit apostolus è conservatis ritibus patriarchalibus; nam nulla est mentio hyssopi in historia Mosaica de modo foedus illud faciendi, Exod. xxiv. 8. Immo mihi videtur ipse David in Psal. li. 7. *Expiato me hyssopo ut mundus sim*, alludere ad morem hunc patriarchalem, potius quam legalem: Quoniam nullum invenio in lege Mosaica sacrificium, quo expiatur homicidium, & adulterium voluntarium, & præsumptuose factum. Lex accommodatur aperte peccatis ex ignorantia commissis, nil tamen vetuit quin Deus etiam præsumptuosa peccata ex infinita misericordia sua remittere possit, & sacrificiis patriarchalibus asperso sanguine expiare. Atque hoc videtur sensitse patriarcha ille, (sic loqui liceat) Jobus i. 5. sacrificiis expians filios, si forte Deo maledixissent apud animum suum. Sane nullum tale sacrificium exprimitur, quod sciam, in lege Mosis: Sed illud crimen videtur esse vetitum in lege Noachidarum, seu patriarchali; ideoque ex iisdem legibus quæsitæ est ejus expiatio.

Observavi etiam in antiquissimo illo libro de Job inter dicta Elihu, quæ ipse Deus approbavit, cap. xxxiii. v. 24. ipsum Deum in œconomia patriarchali, poenitenti dicere, *Liberetur ille à descensu in puteum,*

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ipse inveni propitiationem, seu idoneum sacrificium expiatorium. Hoc autem innuere videtur, etiam tunc patriarchas sensisse, Deo notam esse sufficientem pro omnibus peccatis expiationem, quæ suo tempore revelanda esset, uti factum est in tempore Messiae.

Denique eadem Mincha, seu mola falsa quæ igne cum sacrificio consumenda erat, & a peregrino danda, eadem etiam à Judæo afferenda fuit ex legis præscripto, Num. xv. 14, 15, 16. Sumo autem pro concessio, seu manifesta veritate, quod omnia sacrificia quæ peregrini è gentibus aliis permittebantur offerre Deo, in lege Mosaica, ea omnia licita fuerunt virtute legum patriarchalium, & naturalium, nullaque à Mosaicis legibus data esse iis privilegia, præter ea quæ ante legem ex jure gentium ad omnes homines pertinebant. Deus semper erat Deus omnium gentium, & ab iis colendus, ut innuit apostolus, Rom. iii. 29. Nec aliæ extitere leges, quibus gentium cultus dirigeretur, præter leges naturales, & mores approbatos patriarcharum. Hinc observavi quod Darius Persarum rex sacrificia, & preces pro se, & filiis suis offerri voluit, eadem cum suis appendicibus quæ in lege Mosaica præscribuntur tam Judæis quam peregrinis, ut
paret

patet ex Ezra vi. 9, 10. Similia Alexander obtulit teste Josepho.

4. Decimæ à patriarchis offeruntur Deo, & ejus sacerdoti traduntur ab Abrahamo, Gen. xiv. & universalius videntur ab ejus nepote Jacobo, Gen. xxviii. 22. Hinc eadem decimæ ex legis Mosaicæ præscripto solvi jubentur, ut inde Dei sacerdotes, alii-que sacris ministrantes liberaliter alerentur, Deo Jacobi pium prudensque votum approbante.

De civilibus constitutionibus.

A sacris, quæ Deum respiciunt supremum regem, transeamus ad res civiles patriarcharum, quæ fundantur in religione, eademque stabiliuntur. Hic, præter Melchisedecum justitiæ regem & pacis, quem jam tractavimus, occurrunt Judices; quorum præcipuus, qui memoratur antequam lex daretur, erat Moses, quem sedentem vidit Jethro ejus focer ad judicandum populum à mane ad vespèram; & è patriarchalis prudentiæ principiis eum recte monuit, ut provideret è toto populo subordinatos sibi præfectos, qui constanter judicarent populi partes millenas, centenas, &c. in rebus facilioribus, minoris momenti; sed graviora & difficiliora, ad eum referrent;

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& his

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& his monitis Moses eadem prudentia ductus auscultavit, Ex. xviii.

Hinc certo colligamus quod patriarchis noti fuerint varii illi hominum ordines, qui à supremo in civilibus capite, velut membra corporis politici, reguntur.

Ad civilis status considerationem etiam pertinet constitutio mensurarum, ponderum & nummorum. Atque hinc à patriarchis transiit ad Israelitas notitia cubitus, quæ est origo mensurarum longitudinis, cujus mentio occurrit ante diluvium, Gen. vi. 15, 16. In Abrahami tempore reperi-mus Sicli, seu Shekelis mentionem, Gen. xxiii. 15, 16. & ex hoc fonte derivari possunt omnia pondera, ut alibi ostendimus; & in hunc diem semuncia Zygostatica, quam dicimus de Averdupois, eadem est cum pondere antiqui sicli, ut alibi probavimus.

Porro etiam è pondere conjuncto cum natura metalli, & consensu populorum, oritur omnis valor, seu æstimatio, & species nummorum. Hinc etiam in patriarcharum temporibus observavimus Jacobi filios exprimere se reperisse in ore saccorum suorum pecuniam suam secundum pondus suum, Gen. xliii. 21. Quod per omnia tempora regni Israelitici duravit in siclis.

Genera-

Generalibus hisce signis civilis status addamus unum, vel alterum exemplum.

1. Lex de ducenda fratria, quando ejus maritus mortuus esset sine liberis, reperitur ante legem, Gen. xxxviii. Moses hanc legem suis inseruit, Deut xxv. 5. & magnæ ignominiaë poenam sancivit in transgressores hujus legis.

2. Aliud observavi exemplum, quod divisionem hæreditatis respicit, ideoque ad jura civilia pertinet, atque hoc in libro de Jobo occurrit; quem inter patriarchas numero, quia fere omnes consentiunt eum ante legem Mosaicam vixisse. In eo autem laudatur, Job xlii. 15. quod filiabus suis partem dederit, etiamsi filios quoque haberet. Eandem æquitatem erga filias observavit Deus in casu filiarum Zelophehadi, qui mortuus est sine liberis masculis, quæ recte sibi vindicarunt hæreditatem paternam, i. e. secundum jus patriarchale, quam earum jus non patebat omnibus ante Dei responsum. Jussit enim inter filias ejus dividere hæreditatem, cum hac solum cautela ut nuberent cognatis suis, ne in aliam tribum transfiret hæreditas, Num. xxvii. 7. &c. *probat*ur, i. e. *Keen*, ex jure, & æquo naturali & patriarchali, quia fuerunt filiaë Josephi, adeoque Abrahami titulum

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habent

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habent lege priorem. Nec sane opus est ut plura quæram exempla, quoniam manifestum est quod si in rebus ad pietatem & probitatem necessariis mutarentur leges & mores patriarcharum in novas, id necessario cederet in dedecus tam piorum virorum, quorum honori Deum semper consuluisse æquum est ut credamus, quia ipse illos in optima exemplaria probitatis & pietatis omnibus proposuit.

His recte consideratis facile erit judicare an consultius fuerit Mosi & Israelitis, postquam ex Ægypto educti essent, legibus adhærere paternis, sub quibus ab infantia educati sunt & in libertatem asserti, quam peregrinis Ægyptiorum, sub quibus in servitutem redacti sunt, & innumeris ærumnis oppressi : Præsertim cum leges patriarchales naturalibus rationis dictatis exacte conveniunt, Ægyptiacæ autem præsertim in religione rationi plurimum repugnent ; atque ideo ab omnibus fere gentibus deridentur.

— *Quis nescit qualia demens
Ægyptus portenta colat* —

C A P.

C A P. VII.

*De legum patriarchalium sanctionibus,
& earum duratione.*

Pervenimus tandem ad id quod ultimo loco considerandum proposuimus, nempe sanctionem harum legum per promissa, poenasque, quæ iis annectuntur, quæque ex exemplis veluti è casibus à Deo iudicatis investiganda sunt, quemadmodum ipsas leges è praxi sub œconomia patriarchali investigavimus. Nec tamen, uti reor, opus erit multa adjicere iis, quæ in explicanda definitione breviter suggessimus. Pauca nihilominus notare visum est: Et

1. Quidem de promissis ante legem Moisaicam datis.

2. De poenis eodem tempore inflictis.

Præcipua promissa sub œconomia patriarchali data, sunt quæ beneficia spectant per Messiam venturum obtinenda. Ea autem omnia vivæ fructiferæque fidei ab hominibus præstandæ dantur, qualem fuisse fidem Abelis, Enoch, Noæ, Abrahami, &c. demonstrat apostolus ad Heb. xi. Certe conteretur juxta primum promissum caput serpentis, vel ut rem clarius edocet apostolus 1 Joh. iii. 8. per Christum *dissolventur ope-*

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ra diaboli, & evertetur ejus regnum: Sed oportet etiam nos omnem cum eo amicitiam dissolvere, strenueque militare sub Christi vexillo, contra omnes legiones vitiorum & tentationum; sin aliter fecerimus nulla nobis orietur lætitia è prædicta illa Christi victoria.

Maxima quæque Abrahamo promissa sunt Gen. xv. 1. *Ego sum clypeus tibi, & merces tua ampla valde.* Amplissima illa merces non limitatur intra hujus brevis vitæ fines; sed ad futuram præcipue collimat, quam Abrahamum expectasse, Deumque promisisse docet apostolus, Heb. xi. 10, 16. Hanc meliorem expectationem probat Christus, Joh. v. 39. & Sadducæos condemnat ut ignaros Scripturæ V. T. & potestatis divinæ, Mat. xxii. 29. Sed simul hoc est Abrahamo imperatum ut ambularet coram Deo, essetque integer, Gen. xvii. 1. Deusque se, eum ita facturum esse, nosse testatur, idque eo fine ut præstet Jehovah id quod illi promisit, Gen. xviii. 19.

De pœnis quibus Deus hæc leges fancivit multa occurrunt exempla. Exilio puni-
tur Cain ob fratricidium. Fortasse morte non pledebatur, quia tunc temporis pauci extitere homines, & consulendum erat incremento humani generis admodum desiderato. Postea vero in tempore Noachi
cum

cum videret Deus augescere hominum malitiam in terra, delere statuit homines de superficie terræ, una tantum Noachi familia in arca conservata; quod summæ justitiæ vindicatrici in omnigena scelera tremendum est exemplum. Paulo post, mortem homicidæ poenam esse homicidii expressa lege statuit, Gen. ix. 6. *Qui effundit hominis sanguinem, per hominem sanguis illius effundatur.*

Mox puniuntur Sodomitæ & vicinæ civitates, igne de cœlo delapso, Gen. xix. 24, 25. idque in exemplum exitii æterni ut monet apostolus, 2 Pet. ii. 6. Jud. v. 7. Postea pronuntiat Judah, Thamarem propter scortationem urendam esse, Gen. xxxviii. 24. eandem autem perspecta melius causa absolvit à crimine: Unde constat potestatem vitæ & necis in patriarchis sitam fuisse; idemque colligi potest ex eo quod in Abrahamo erat jus bellum gerendi, quod sine potestate vitæ & necis, tam in milites suos quam in hostes, geri non potest.

Addi posset exemplum Jobi, qui se judicem fuisse æquissimum profitetur, Job xxix. 12, 13, 16, 17. Judicis autem officium sine potestate coerciva per poenas nemo potest exequi.

Idem colligi potest è praxi Mosis visa à Jethrone antequam lex scripta daretur è

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Sinai,

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Sinai, Exod. xviii. 16. *Judicavit inter litigantes & notas fecit statuta & leges Dei*, ut ipse fatetur ibidem. Hoc autem plane frustra fuisse nisi potestatem haberet coercendi eum litigantem, qui iniqua aut fecisset aut postulavisset. Præterea vero hinc certum est, eum longe plures leges patriarchales & novisse, & specialius casibus accommodasse, quam quas è brevi historia à Mose nobis relicta potuimus colligere; notasque has leges ignotis prætulisse.

Sufficiat hæc dixisse de poenis, quas juxta leges patriarchales inflixit vel ipse Deus, vel ab eo constituti, eique subordinati iudices. Notandum tamen est ex hac disquisitione tota, de legibus earumque sanctionibus, hoc sequi, tam promissiones quam minas per totam historiam patriarcharum sparsas, eo præcipue collimare, ut ad solidam justitiam, pietatem & charitatem, per has leges homines perducantur, & à vitiis contrariis deterreantur; ideoque fere semper intelligendæ sunt sub conditione, quanquam aliquando nulla conditio exprimatur ab hominibus præstanda. Similiter etiam ubicunque aliquid a lege mandatur, etsi nulla annectatur expressa promissio, aut poena, certo colligamus transgressionem sibi poenam attrahere, obedientiam autem non sine remuneratione sufficiente abituram esse, adeo
insepa-

inseparabiliter connexæ sunt leges, earumque sanctiones, partim è primæva mundi constitutione, partim etiam à sapiente & benigna providentia, quæ mundo per leges conservando semper invigilat.

Restat ut pauca tandem adjiciamus de patriarchalium legum duratione, ut innotescat ad quæ tempora, & ad quos homines pertingeret earum vigor seu vis obligandi. Hoc autem ut perspicue tradamus eæ distinguendæ sunt in duas partes integrantes (ut loquuntur scholæ.)

Prima earum pars & principalis, est quæ constat è legibus naturæ quæ morales dici solent; atque hæ sunt præcipuæ, quæque & omnes pariter homines obligant, idque per omnia sæcula, adeoque perpetuæ sunt, & immutabiles.

Secunda earum pars minus principalis accommodatur ad personarum, temporum & locorum, occasiones, adeoque justis de causis ab idonea auctoritate mutari possint. Idonea autem est auctoritas quæ par est ei à qua priores leges fuerint stabilitæ, aut etiam major.

Ad hoc legum genus pertinent eæ, quæ præcipiunt sacrificiorum delectum, & varios ritus, qui in diversis sacrificiorum generibus observandi fuerint. Vidimus autem quod multæ hujusmodi leges patriarchales
insertæ

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insertæ fuerint in corpus legum Judaicarum: Quippe quod gens illa tota orta est ex illius familia patriarchæ Abrahami, ejusque nepotis Jacobi; & rationi consentaneum est ut existimemus eam gentem facilius induci posse, ut se submittat legibus quibus parvisse eorum avi, quorum pietati data sunt promissa de terra Canaanitide ab eorum posteris hæreditario jure possidenda, potius quam legibus prorsus novis, à quibus nullos benignos effectus experti fuissent eorum majores.

Hinc fit quod omnium populorum legiflatores non facile mutant antiquas gentium suarum consuetudines; sed omnium mutationum, quæ proponantur, rationes diligenter prius expendunt, nec iis faciendis consentiunt, nisi gravibus de causis, & plerunque paulatim, ac in longo temporum successu experimenta capiunt, an inde publica utilitas oriatur.

Immo vero etiam victores cum genti debellatæ novæ dandæ sunt leges, plurimas victis concedere solent antiquas consuetudines (salvis semper juribus quæ ad summum pertinent imperium) ut victorum jugum eo libentius ferant. Ideoque multo magis credendum est, Deum optimum maximum populo suo dilectissimo concessisse antiquas consuetudines piissimorum suorum majorum,

rum, quas vel ipse introduxerat, vel saltem piorum patriarcharum autoritate introductas per aliquot sæcula approbaverat. Saltem ad tempus ab ipso præfinitum in quo veniret Messiah prædictus.

Hinc videmus in foedere cum Deo inito a populo Judaico, Ex. xxiv. adhibita esse sacrificia tam holocausta, quam pacificatoria (utî vocantur,) eaque oblata fuisse per juvenes Israelitas, & à Deo accepta; quanquam nec illa sacrificia fuerint imperata, nec juvenes qui ea obtulerint, ullam auctoritatem à lege Mosaica accepissent. Nihil erat quod totam rem foedus ineundi per talia sacrificia à talibus oblata dirigeret, præter mores aut leges patriarchales. Deum tamen hunc sacrificandi morem approbasse satis constat è dictis Psal. l. 5. & Heb. ix. 19. Quæ loca manifeste respiciunt, probantque facta. Exod. xxiv.

Notandum tamen est hujusmodi sacrificia ne in ipsis quidem patriarchis pariter grata fuisse Deo, cum obedientia legibus moralibus præstita, ideoque Deum ea nunquam numerasse inter *καρύτερα νόμῳ*, ideoque in solenni illo foedere quod conscribebatur à Mose, & sanciebatur his ritibus, & continetur in xx. xxi. xxii. xxiii. capitibus Exodi, nulla expresse præcipiuntur sacrificia, utî multa diserte traduntur de cultu solius Dei,

&

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& de iustitia, ac charitate inter homines; Supponitur sane eos ex patrio more sacrificaturos esse, præsertim in paschate celebrando; & cautiones paucae interferuntur iis in casibus; sed sacrificiorum diversa genera, delectus mundorum animalium, ritus varii, ne nominantur quidem.

Hoc sane indigitare videtur propheta Jer. vii. 22, 23. *Non egi cum majoribus vestris, neque præcepta ipsis dedi de holocaustis & victimis, quo die eos eduxi ex Ægypto, &c.* Videtur inquam hoc solenne foedus respicere quod primo post exodum ex Ægypto Deus cum Israelitis suis pepigit. Certum est post hæc multa à Deo mandari è tabernaculo satis expresse de ritibus omnigenis; sed nullum de iis tam solenniter initur foedus. Hoc honoris reservatum esse videtur præceptis his primo datis, quæ majoris erant momenti, inter quæ nec ipsa circumcisio nominatur, quod videtur dignum notatu.

Hinc enim manifesto videtur colligi posse Deum adeo non præcipue gratos habuisse hosce ritus, ut etiam sine ulla horum mentione foedus hoc suum cum Israelitis obsignari voluerit, cap. xxiv. Quinetiam in cap. xxxiv. Exodi, ubi (post reconciliationem Dei à Mose impetratam post provocationem per cultum vituli aurei) repetitur hoc foedus divinum summatim, & renovatur,

tur, non obstante illa insigni ejus violatione per turpem eorum idololatriam, nulla fit mentio legum de sacrificiis & circumcissione, quod innuat Deum de his ritibus non adeo sollicitum fuisse, ut fuerant Judæi, quanquam certum sit has leges & patriarchis datas fuisse, & inter eos eminuisse supra omnes quæ non fuerint naturales seu morales, ideoque immutabiles & obligatoriæ per omnes gentes, omniaque tempora futura.

Quandoquidem autem ipse Deus per Mo-
sem has leges scribi noluerit in codice legum Israelitis suis tradendarum inter primas fœderali ritu fanciendas; sed eas proposuit mandatis de construendo tabernaculo in usum unius gentis Judaicæ; hoc merito videatur indicium nobis dare rituales hujusmodi leges non esse æqualis apud Deum momenti cum moralibus, nec earum obligationem per omnes gentes, omniaque sæcula esse duraturam.

Quanquam autem existimem non contemnendum esse hoc indicium, quod leges rituales essent posthæc evanituræ, ex eo quod Moses eas omisisset scribere in fœdere, quod adeo solenniter fancivit, nihilominus tamen fateor luculentiores hujusce rei probationes nobis suggeri, tam ab ipso Mose, quam à prophetis & apostolis, quas non est instituti nostri pertractare. Alii id fecere

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fecere satis diligenter quos consulat lector hac de re studiosus.

Mihi non aliæ leges hic considerandæ veniunt, præter paucas illas quas è patriarcharum moribus desumpsit Moses, & in codicem legum suarum transtulit ad ecclesiam & republicam Judaicam bene constitutendam, etsi leges eæ non fuerint plane naturales; sed prudenter accommodatæ ad personarum, locorum & temporum occasiones, adeoque justis de causis mutabiles ab idonea auctoritate. Talem autem, præsertim in ritibus, mutationem merito expectare potuerunt & debuerunt, tam ipsi patriarchæ, quam Moses, qui venturum esse novum majoremque legislatorem, nempe Messiam, è prædictionibus divinis norunt, & animitus expetebant. Perfectior & felicior expectanda erat œconomia filii in sua domo quam fuerat servi, utcunque fidelis, in domo Domini sui. Non potuit deesse filio Dei unigenito auctoritas sufficiens ad ea emendanda, quæ imperfecta erant in œconomia Mosaica.

Hanc ob causam ipse, jam jam moriturus, in libro Deuteronomii, (qui conscriptus est in ultimo mense vitæ illius, cum Deus illum monuerat Num. xxvii. 12, 13. ipsi mox moriendum esse in monte Nebo) postquam summatim Israelitis repetisset leges, quas il-

lis à Deo tradiderat cum paucis additamentis, eis prædicit, Deut. xviii. 18. Deum alium prophetam ipsi similem suscitaturum esse, &c. Ea autem verba, *ipsi similem*, non intelligenda sunt de imperfectionibus Moſis; sed de iis omnibus in quibus Moſes aliis omnibus prophetis prælatus est dignitate & auctoritate. Confer Num. xii. 6, 7, 8. Nec similitudo ad æqualitatem limitatur; sed major minori similis sit, ut pater filiolo suo. Moſes aliis prophetis propius ad Deum accessit; sed Christus in sinu Patris propior ei erat Moſe, immo æterna erat Dei sapientia, per quam ut totus mundus creatus est, ita & omnes creaturæ necessario regendæ sunt.

Hinc etsi Moſi fideli servo commissæ fuerit potestas leges ferendi, unico populo, & fundandi subordinate ecclesiam Judaicam: Nihilominus cum fundanda esset melior ecclesia, quæ omnes gentes complecteretur, legislator ei aliquatenus similis, sed multo major, constituendus erat, qui dilucidius traderet quæ à Moſe sub umbris obscure tradita fuissent, adeoque novas quasdam leges ecclesiæ novæ & universali conscriberet. Non conveniunt eadem leges ecclesiæ in sua pueritia & eidem jam adultæ. Patris consilia & præcepta, immo præmia obedientiæ majora dari solent filius ad maturam ætatem provectis.

Alia ætas alios mores postulat.

Evanef-

Evanescunt itaque hujusmodi ritus, quamprimum aliquid melius & efficacius in eorum locum à sufficiente auctoritate substituitur; uti cum oblatio Christi surrogatur loco sanguinis agnorum, taurorum & hircorum; & baptisumus, & mortificatio carnis ponitur pro circumcissione: Cum viri probe docti piique per legitimam ordinationem succedant in locum sacerdotum antiquorum; & Scripturæ divinitus inspiratæ, & ab ecclesia Christi per omnia sæcula conservatæ, locum obtinent traditionum patriarchalium.

Hæc paucis, exempli gratia, indigitasse sufficiat, ne nimis onerosa sit hæc appendix. Unico illam concludam monito quod è præmissis naturaliter sequitur: Curandum est ut quemadmodum œconomia Moisaica non defecit à patriarchali religione, sed eam conservavit, & munivit suis ritibus; sic etiam Christiana nostra institutio nequaquam degeneret à solidis virtutibus priscorum patriarcharum & Judæorum; immo enitendum est ut quanto plus lucis effulset nobis ex evangelio Christi, tanto uberiores & maturiores fructus veræ pietatis, justitiæ, & charitatis indies proferamus.

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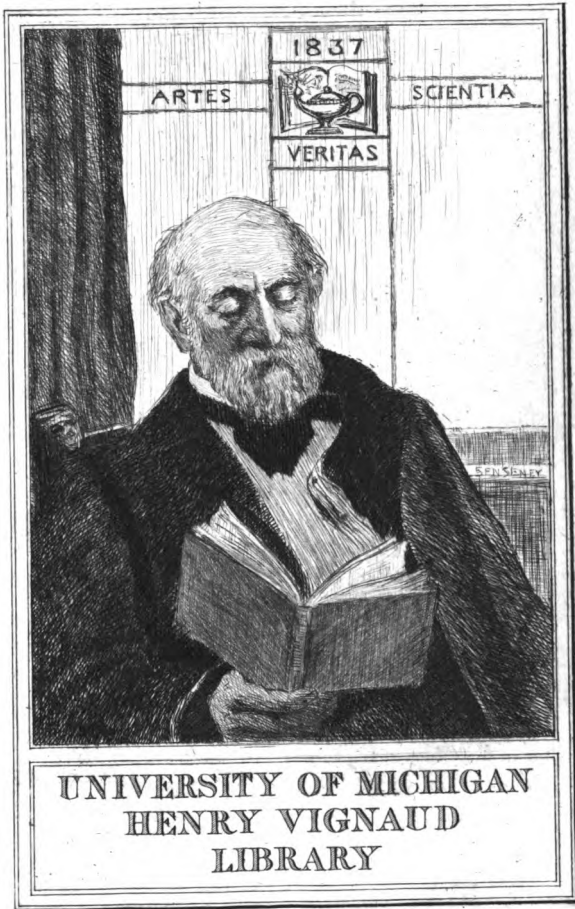
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